

**THE 100th ANNIVERSARY OF THE FOUNDING
58th ANNIVERSARY OF THE NAMING OF
THE FIRST CHINESE PRESBYTERIAN CHURCH
IN THE CITY OF N. Y.
1868-1968**



致謝本堂青年
會友 劉尚中
先生設計封面

牧 師 的 話 謝 以 信

去年（1967年）五，六月的某一天下午，我無意中翻閱了初來美時從區會所獲得的一本書——紐約市長老會（The Presbyterian Church in New York City, by Theodore Fiske Savage, Published by The Presbytery of New York, 1949）·其中第134頁是本堂歷史，文內如此說：「在紐約市向中國人傳教的工作可追至呂士璧牧師（Rev. Lycurgus Railsback）於一八六八年開始。……在一九一〇年十二月十八日紐約區會正式組織本堂（The First Chinese Presbyterian Church）由許芹牧師任主任」（原文見本刊英文稿）

閱後，靈感一動，思念目前本堂雖仍在掙扎奮鬥謀求自建新堂期中，照理本不應舉行任何大慶典，以致勞民傷財·但再深想一層，不論貧富興衰，歷史就是事實，不容否認·故即在堂議會中提出舉行慶祝本堂開基一百週年暨成立五十八週年紀念，各長老亦感同意，即決定在十月份舉行。其後因悉北美洲第五屆華人基督教大會將在本市召開，故再議決提前在六月廿日舉行，以便配合該大會之程序以期相得彰影。這就是慶典的來源。

* * * *

從上述的區會文獻中，知道本堂雖有百年歷史，然因遷移次數太多，復加以數十年來會友流動性極大，至一切有關本堂之史實照片，均無存留，亦無法作有系統之搜集·此次若非陳華長老將其已保存廿七年之本堂慶祝卅週年紀念特刊相贈，本刊實無法編訂。

* * * *

本刊編印之唯一目的，就是要將從各方面搜集得來的零碎有關本堂史料及照片，盡可能的把它們按所推測得來的大略日期，依次序串連起來，編印成刊，以利保存·（其中有些最老之照片及史料，荷蒙本會許芹牧師之子女慨然借用，謹此致謝）。同時更希望能藉此特刊，引起會友們思念前人創業及耕耘之辛勞，而激發我們身為後人的應加倍努力，同心合意，發展教會，宣揚福音。誠心所願

完整健全之信仰應爲知、信、行合一之信仰，而知又每爲信與行之起點，有如經云：「信道乃從聽道來者」（羅一〇：一七）。按吾人皈信基督之過程，除因祖先、朋友、親戚或父母爲信徒，因循而信者外，無論其由於歷史上之追溯，哲學上之論究，或科學上之觀察，以致信主者，皆可謂爲起於知；且即就因循信主者言之，彼輩大率亦先由其祖先、親友、或父母得知「信」之內容，從而信者；且真正之信仰必真正以基督爲其個人之神（Personal God），而此則又非完全認識（知）不爲功；例如彼得之不認耶穌，殆即因其尚未完全認識耶穌，尚未由其個人生活中得其個人之神所致。此外如保羅、如奧古士丁（Augustine, 354-430），其所以能有堅固之信仰，亦莫不因其對信仰有清楚明確之「知」有以使然。

惜夫人喜易惡難，馴致在信仰上亦徒求萬應萬靈及最現成可用之一類，近代宣教上因亦每過於強調簡單信心（Simple faith），但求其信，至其所信者何，則每爲信者所絕未理會，而引其加入教會，或爲其主持水禮者，亦多不加問。抑有進者，宗教改革以還，因改教先賢中有過份擯斥知在信中之地位者，而近代宣教者益爲推波助瀾，更使一般所謂熱心信徒誤以爲信中絕無知之需要，言念及此，

能不懽然？

就聖經教訓與實際信仰生活而論，爲信徒個人之信仰，知實屬必要，蓋非知難以起信，非知難以持信，非知更難以證信也。至就信徒爲同道信仰，爲教會工作，爲對未信主者見證之本份，則更非知不足以應付艱巨，蓋惟就一己所知，方有以證道，使人聽而信之，亦惟有盡一己所知，方能真正盡其由主受託之本份，參與教會合一及救世之偉大工作也。

去歲余再客美東，辱承諸兄弟謬愛，推爲顧問牧師，惶悚之餘，愧乏建白，但欣見諸兄弟熱愛教會之誠，事主之摯，深爲感動，然一載以來，默察教會內外之情勢，竊以爲在信與行之外，微嫌知之未敷，茲欣逢開基一百週年暨成立五十八週年紀念特刊付梓，編者迭囑撰文，爰就觀察所得，粗略書此以應，雖因篇幅所限，未遑所懷，惟願一得之愚，獲諸兄弟之同情，對聖經教訓，教會信仰，神學基本常識，多所尋求，使個人信心日見鞏固，教會工作日見開展，凡事榮神益人。

筆者學識識陋，靈程低薄，謹以此區區之誠，與諸兄弟共勉，更願教會之主，全能之神，引導吾人步入本會第二世紀之康莊大道，多結善果，阿們。

本會史略

其

一

下列資料係譯自一九四九年，長老會紐約區會所出版之「紐約市長老會」一書，該書係賽華吉牧師所編。

在紐約市華人之基督教工作，早在一八六八年由工業區之五鋒大廈雷士拔牧師開始，其後有富爾生牧師暨葛立志女士繼續，在珍珠街五百二十三號，第四巷教會聚會，迄一八七九年長老會海外差會董事會担任此項業務之督導，工作遂遷至白街一一九號。

這時該會在多處開辦主日學分校，其中有十四街教會，泉源街教會，暨第七教會分校等。至一八八五年許芹牧師抵達紐約，遂担任華人宣教士。許牧師主持此項工作，遷至大學廣場十五號，其後又遷移數處，克里登廣場三十四號，大學廣場十四號，第五巷五十三號，第九街西部二十六號等處。在一九〇九年有許多關懷此項工作人士，得長老會之合作，購得三十一街東部二二五號之大廈，該處原係一俱樂部，現用作華人教會之一般工作頗爲適合。該處可設立宿舍，供許多出國抵美之華人青年居住。

一九一〇年十二月十八日，長老會組織華人第一長老會，許芹牧師繼續領導該項工作，直至一九二五年爲退職牧師爲止，共任牧職四十年。自一九二八年楊啓壯牧師繼任牧職，許芹牧師息勞歸主後，教會決議將名稱改爲（長老會）許芹紀念堂。（按其後於一九二九年又再改爲今日所用之中華基督教長老會）。

紐約華人長老會對社會有極大之影響，不僅在美國，並且也影響到中國，有許多中國學生暨其他人士來到紐約，受該會工作之感力，回國以後担任領導地位，發揚基督教精神，學生之中有一位多次住在該會之宿舍者，即中華民國之國父孫中山先生，據習俗所傳，孫先生與朋友在他們的房間裡，所擬的草稿，後來成爲中華民國之憲法。

其二

本篇所述·乃根據許芹牧師自傳·本會堂會紀錄董事局紀錄·本會與總教會之刊物·鍾幹廷先生之紐約中華長老會簡史·及與其事各前輩之口述·逐年編輯而成·實不應稱為會史·而當稱為本教史料·或年譜·因編者非史才·未知著史之道·特以

命題如是·未便改易·故仍其舊耳·

筆者誌

本教會正式成立計三十年·惟其醞釀時期之長·恐較我紐約華僑任何團體為悠遠·故在述本會成立三十年史略之前·請先述

一、本教會成立之前之概略

本會未成立之前·已具有四十二年（一八六八至一九一〇）之歷史·在此四十二年中·可區分為未有中國人主任·與有中國人主任兩個時期·

甲—未有中國人主任時期

△一八六八年·紐約西教有牧師名李耳士伯克 Rev L'ycurgus Rallsback 者·悲憫為懷·以主耶穌之心為心·對人類一視同仁·無種族國別之分·見我華僑因言語不通·習慣不同·既感種種之不方便·更遭一般無意識白人之欺負擲揄·且遠離鄉井·大都舉目無親·生活單調·以故流為悲觀者有人·失檢者有人·同情之心·油然而生·以濟扶我華僑為己僑·乃於一八六八年在 155 North Street 設一華人福音堂 Chinese Mission 專教我華僑英文·及宣

傳耶穌之福音·當是時·我華僑對教會工作·不甚明瞭·且甚懷疑·多存觀望·不敢問津·故開辦之初·參與者僅三四人·然而經參與者·不兩年幾盡為華僑出番·（舌人也）·由是對學英文略感興趣·但仍觀望不前·故生徒不見增加·然李牧師仍孜孜不倦·志不為懈·

△一八七〇年二月·李牧師調往別埠任職·適花耳森姆牧師 Rev. Arthur F. Olson 由廣州例假回紐約·李牧師特請他繼其工作·惟花牧師駐紐約時期僅得數月·故祇允為暫代·同時物識替代之人·屆期·幸有葛特列治女士 Miss S.H. Goodrich 者·願担義務·繼續辦理一切工作·時就學人數·增至十餘人矣·

△一八七二年·四號大道西人長老會 Fourth Avenue Presbyterian Church 之牧師卡拉士比 Rev. Howard Crosby ·見葛女士四處募捐·維持租金·與各項費用不易·特請該教會担任一切經費·以節葛女士之勞·

△一八七五年五月·遷堂於 523 Pearl St. 一八七年底·又遷於 119 White Street ·並易名為紐約華人福音堂 New York Chinese Mission ·是時四號大道之長老會·不能繼續津貼·而由各教會同道私人捐資維持·至一八七九年春·始由長老總會國外傳道會·(以下簡稱國外傳道會)直接辦理一切事務·

自此以後·工作日見興盛·至一八八〇年五月設主日學分校於十四街西人長老會 Fourteenth St. Presbyterian Church ·十一月又設分校於春街西人長老會 Spring Street Presbyterian Church ·翌年正月·再設分校於西人長老會第七支會 Seventh Presbyterian Church 惜工作正當蓬蓬勃勃之時·葛女士遽於一八八三年逝世·雖幸各分校仍繼續辦理·而母校因乏人主持·不得已遂告停辦·

乙——有中國人主任時期

△一八八五年·國外傳道會·積數年之經驗·深知以西人主持中國人教會事務·因語言習慣之不同·雖彼此感情日見融洽·仍嫌有若干隔礙·減其成效·於是決計覓一相當之中國人·擔任此職·後

查得許芹先生乃熱心基督徒·且經於西人神學專校肄業數年·受相當之訓練·堪任此職·因致書聘請許先生·幸許先生慨然允諾·而於是年七月由賓夕宛尼亞之西方大學來紐約任職·

許先生於七月三日到紐約後·除與國外傳道會商確諸項工作外·觀察市內華僑狀況·遍訪本市與鄰埠華僑·遂擇定 15 University Place 為工作場所·開設主日學校·於十月十一日開學授課·來學者十有二人·教員連許先生共八人·內七人為美國同道·

時我華僑教會工作·仍甚困難·是不惟我華僑未明基督教理而存觀望反對·即美國同道·因受排華風潮(醞釀於 1868 大學於 1876 至 1877)之影響·對我華僑亦不免芥蒂在胸·今舉 Mr. George H. Dean 對許先生之言以例其餘·許先生曰·「我在紐約任職後數年 Mr. Dean 語我曰·「我今為中國人良友·先生所知也·然當先生初到紐約·我見中國人到我所屬之禮拜堂·私心甚不高興·因一見其穿中國衣服而垂長鬚·排華派所偽造以形容中國人之醜惡·立若活現我目前·若非主任牧師容之·我當立下逐客令矣·幸由嫉視而觀察·由觀察而接觸·由接觸而知凡我所聞·大多盡屬子虛·即略有其事者·亦皆言過其實·於是反覺華人之可愛·遂決心為華僑服務·以贖吾過」·

△一八八六年·許先生與保良會之主任余佳鳴

先生·綱紀慎會主日學之主任趙萬勝先生(兩位皆於一八八六年來紐約開設主日學校)·目睹華僑居留區——也街——賭館林立·引動無數華僑·日夜聚賭·大多華僑早起夜眠·辛苦所得之金錢·盡擲於賭窟之中·家中父母妻兒·爲乞丐·爲餓殍·不顧也·因合力作禁賭運動·許先生因此接無限匿名書之恐嚇·且遭三次狙擊·幸得遇救避免·而賭博亦得以肅清一年有奇·

△一八八八年·遷堂於34 Clinton Place·未久即遇三月十二日紐約空前之大雪·一夜之間·雪積至與堂之二樓齊高云·

△一八八九年·四月四日·許先生娶Miss -

Louise Van Arnam爲室·因堂地窄狹不足兼居主任先生之住眷·因遷往14 University Place·從此以往·許主任得賢內助之力·工作日見興盛·堂中常無虛席矣·

市內華僑男童日衆·本會遂於一八九三年設英文日學校教授之·因當時中國人甚少遣子弟入西人公立學校也·消息傳到新寧(即今台山)·來書請求准其子弟來留學者甚衆·

△一八九五年六月三十日·蒙紐約長老會中會封立許芹先生爲牧師·

新寧及其他各地同胞·由祖國來書·求入本會英文學校者日衆·國外傳道會·遂於一八九六年正月十日·命許芹牧師由三藩市起程回中國選擇三十

位中華少年來美留學·同年七月十四日許牧師領中國三十青年·回到紐約報命·

△一八九七年·再遷堂於53-5th Avenue

△一九〇三年·因房東取回房子·不得已遷往

26 W. 9th Street

國父孫中山先生實行革命·爲清廷所通緝·逃亡到紐約·寄寓本福音堂·同時保皇會首領康有爲先生亦在紐約鼓吹保皇·不久·本堂得接無數匿名信·要求許牧師立逐孫先生·許牧師惟一笑置之·

時華僑携眷來紐約者日多·孩童亦因之而日增·惟其父母大都不願送孩童入西人幼稚園·許師母因設幼稚園於華僑居留區·以便幼童就學·開設未久·即得本市教育局派員幫助教授·成績頗好·後交晨星書館接辦·以其就近·便於管理也·

△一九〇七年·年底房子之租賃期滿·同時又負數百元之債·故營新堂與清債項之運動·實刻不容緩·遂與西教會同道組織一籌備購新堂委員會·久之惜無大效·後西人女同道若干人·與其領袖何女士Miss Charlotte C. Hall·自願協助此事·由何女士等之努力·遂於

△一九〇八年正月十五日·尋得

現在堂址223-225 East 31st Street

何女士約許牧師許師母及五號大道西人長老會主任牧師史蒂芬孫博士Dr. J. Ross Stevenson Pastor of the Fifth Avenue Presbyterian Church 回來一看

此樓宇·莫不喜出望外·遂即在頂樓由史牧師領導作一誠懇禱告·感謝上帝·並求上帝成全吾人之所望·然而當時實無文錢在手也·於是決議在五號大道西人長老會禮拜堂·開籌款運動大會·開會之日·西人長老會中央禮拜堂主任牧師斯密博士Dr. Wiltonmerle Smith, Pastor of the Central Presbyterian Church爲主席·欽差伍廷芳博士演講·由是在三十日之內·即籌得一萬元此皆本市中西友人長老會中與San Francisco, Denver, Butte, Duluth, Pittsburgh, St. Louis, Kansas City, Cleveland, Holyoke, and Jersey City中西朋友盡力捐助之結果也·

堂內外之修飾竣工·遂於五月十七日遷入223-225 E. 31st Street之新堂址·統計購此樓宇及修飾共用銀三萬六千五百元·三十年中·東西遷徙無定者·總計七處·舊約以七爲完全之數·今適符此數而買得現在堂址·似隱有「遷徙之事完結了·從此可以永久歌頌上帝於斯了」之意者·自遷入新址以後·就學與來研究基督道者日衆·會務日形發達·總上所述由李耳士伯克牧師創設·以至遷入現堂址主其事者三人·李牧師葛耳森姆牧師葛特列治女士許芹牧師是也·堂址共八處·即155 Worth St., 52 Pearl St., 119 White St., 15 University Pl., 34 Clinton Place, 14 University Place, 26 West 9th St., 與現堂址223-225 E. 31st St.是也·

然此外尙有一人未嘗述及·而此人實爲本教之

父·自許芹牧師應召任本會主任起·至其本人魂歸天國之日止·無時忘記本會·爲之禱告·爲之籌劃·爲之指導·爲之籌經常費·爲之找尋義務工作人員·許芹牧師常言我無教會難題發生·甚少謁見此人·既見此人·雖極難極重大之事·皆得到滿意之答復而後反·其對本會之功·於此可見·此人爲誰·曰西長老會第一支會主任牧師亞力山大博士The Rev. Dr. George Alexander, Pastor of the First Presbyterian Church是·此公鰥居終身·德高學博望重·不惟爲本會之父·且爲西教會之柱石·美國教育界之名宿·本市紐約大學之有今日·由博士數十年任該校董事局主席·貢獻策劃實多也·

一、本教會成立之後

△一九一〇年·此篇既以本教會歷史命題·何以前章所述·總不見記述施洗禮接人入教會等事·因教會規程·凡未成立爲一個正式教會之教會團體·無權收人入教會·凡皈依基督者·皆分投各西教會受洗禮·名曰寄洗也·

寄洗於各西教會者日衆·紐約長老會中會·遂授許芹牧師以組織正式華人長老會第一支會之權·組織既備·中會遂立許牧師爲華人長老會第一支會主任牧師·兼堂會主席·黃憲昭陳雄兩位先生爲長

老·許景超陳伯仲兩位先生爲執事·並請Mr. Fred-
erick A. Booth, Dr. Charles E. Darlington爲新長老顧
問·Mr. George R. Mastern, 蒙天尼先生Win de la
Montagnie爲新執事顧問·於一九一〇年十二月十
八日開成立大會·此即紐約有史以來第一個組織全
備之華人教會也·

至本會成立以來三十週年中·亦可分兩個時期
·即完全由西教會撫育時期·及逐漸謀自立時期是
也·茲分述於后

甲——完全由西教會撫育時期

紐約華僑雖因美西排華而日增其數惟本會教友
仍屬不多·在本教會未正式成立前·其一切經費固
難擔負·即成立而後·差別亦不多·所以常年經費
·雖亦籌得若干·然相差尚遠·不能不仰賴於西教
會·於是西教會組織委員會·襄理一切·會中出納
·亦由該委員會司庫主管·

△一九一〇年二月十五日·本會宣告成立·有
會員三十三人·許芹先生爲主任牧師兼堂會主席·
黃憲昭爲長老兼堂會書記·各長老執事及其顧問已
如上述·茲不贅·

本會成立之日·紐約長老會中會派其主席亞力
山大牧師主禮·授許牧師以主任牧師職·及按手封
立兩長老兩執事·禮極隆重·

是年七月國父孫中山先生爲籌備革命軍再起義
事·再到紐約·在本教會與許牧師作竟夕談·

△一九一一年正月十二日·堂會會議·長老顧
問Mr. F. A. Booth報生購堂之二萬六千五百元之債·
已經清還·(當購堂之時·僅籌得現金一萬元·堂
購價三萬五千萬·修理費一千五百元故也)·至此次
清債運動·我國人方面·譚錫金先生出力最多云·
九月執事陳伯仲辭職·立雷利先生繼之·堂會
書記黃憲昭先生因事離埠請假·許牧師委陳雄長老
暫代·

是年由別教會轉入(以後簡稱轉入)本教會者
八人·受洗加入本教會(後簡稱受洗)者三人·

△一九一二年三月五日·長老黃憲昭先生因不
日歸祖國·辭長老及堂會書記職·許之·黃先生尊
翁黃紹經先生適於去年來紐約加入本會·會衆遂舉
黃老先生爲長老·以補憲昭長老之缺·同時封立鍾
惠先生爲執事·是年轉入本教會者六人·受洗者二
人·

△一九一三年·堂會書記上半年以陳雄長老暫
代·下半年以Mr. de la Montagnie暫代·是年轉入
本教會者五人·受洗者二人·

△一九一四年·轉入本會者四人·受洗者八人·

△一九一五年六月十二日·請鍾榮光先生任本
會長老(鍾先生前在廣州市已受封立爲長老也)·
十三日封立伍炳灼先生爲執事·以補鍾惠執事之缺
·(鍾執事辭職歸祖國也)·而以黃紹經長老爲堂
會臨時書記·十二月十八日·長老陳雄先生將歸國

辭長老職·許之·封立伍炳灼執事爲長老·以繼其任·同時封立鍾勝陳宗堯兩位先生爲執事·並以鍾榮光長老爲臨時書記·是年轉入本會者三人·受洗者四人·

△一九一六年·鍾榮光長老歸祖國·以伍炳灼長老爲堂會臨時書記·是年受洗者六人·

△一九一七年·九月二十五日封立張伯苓先生爲長老·是年轉入本會者五人·受洗者三人·

△一九一八年·正月十八日舉張伯苓長老爲堂會正式書記·伍炳灼長老爲堂會司庫（此職專司慈善款之進出）並舉張伯苓先生組織留學生研經班·是年轉入本會者三人·受洗者三人·

△一九一九年·許牧師因事請假歸祖國·八月底與許師母由紐約起程·書記張伯苓長老離紐約·以黃紹經長老代之·以蒙天尼先生爲主日學校校長·因前者許牧以牧師兼是職故也·是年轉入本會者三人·受洗者五人·

△一九〇二年春·許芹牧師與許師母由祖國回本會·銷假視事·冬·聘岑峻樵牧師爲副主任（約五個月岑牧師往別埠不得已辭職）·是年轉入本會者三人·受洗者六人·

△一九二一年至一九二四年·轉入本會者二十四人·受洗者二十人·一九二四年春·岑峻樵牧師復任本會副主任·約計三月·

△一九二五年九月二十日堂會集議·因主任牧

師許芹先生勤勞服務·四十年如一日·今年逾古稀·尊體以積勞而日弱·若仍任牧師繼續一切職務·不惟許牧師精力不足·且背吾人尊師重道之意·因決請總會·授以休養牧師尊銜·仍兼本堂會主席·而給以休養金·幸總會一一垂允·並請鍾幹廷先生爲幹事·襄理一切會務·是年受洗入本教會者七人

乙——逐漸謀自立時期

△一九二六年·本教會由萌芽時期以至今日·已有四十七年歷史·應早自立·何以至今始入逐漸謀自立時期耶·請略述其梗概於後·溯本會成立以來·統計入會教友·僅得一百六十六人·須知華僑·以前携眷來美者甚少·故教友一有積蓄·即榮歸中國·有時因職業關係而移居別埠·甚或不幸而逝世·統而計之爲數不少·故十五年內·在市內教友·在任何一年中·未有達九十以上之數者·而教友中·大富豪固未有·即寬裕者·亦屬不多·且除學生界外·皆工作時間過長·平日罕有餘談到會服務·學生界喜歡到來服務·然大多辦得各事正上軌道之時·又要歸國或他往·一時不易覓人補充·故許多會務·時作時輟·所幸近數年內·華僑各事業隨美國繁榮而略豐裕·青年基督徒來美留學者又日衆·況又多得鍾幹廷先生襄助·許牧師爲之領導·自立運動之空氣·遂充塞乎會中·茲將其運動過程·分錄於後·

甲——成立華人董事局

△一九二六年·本會堂會·應會友之請求·允准教友組織董事局·襄辦會務·學定陳宗堯戚紹藻馮寶瑀三位先生爲起草董事局章程委員·各委員於一九二六年二月七日·將章程報命·並得通過執行·隨照章選出陳宗堯(兼主席)戴惠瓊(兼副主席)許振澤(兼司庫)馮寶瑀(兼書記)鍾榮光許芹鍾勝曾恩捷李新黃紹經譚錫金梁伯鴻戚紹藻·並將會務分爲宗教·社會服務·教育·交際四部·分任辦理·並決定自籌款項·聘宗教主任一人·襄理會務·續編印一月刊·報告會務互通消息·季夏聘周伯琴牧師爲宗教事業主任·冬十一月發刊僑光月刊·(會刊於一九二四年創辦名福音聲作輟不定今改組)

△一九二七年·是年開辦中文學校·七月周牧師辭職歸國·年底僑光月刊停刊·十一月二十五日中西董事聯席會議·中董主席陳宗堯先生報告中董事局委任戚紹藻先生爲本會義務司事·同席又決議中西董事立統一財政部·以西董爲部長·中董副之·十二月總幹事鍾幹廷辭職·許之·於是會務純由會員担義務辦理·是年轉入本會者五人·受洗者一人·

△一九二八年·元月中董因會務太繁·不能專恃各有職業之義務職員辦理·決議再與楊啟壯牧師接洽·(一九二六年與一九二七年經兩次函商楊牧師未允就聘)任本會主任牧師職·時楊牧師適任職

於加拿大吐朗度長老會·多次函商·並經楊牧師於是年五月四日來紐約視察會務·及面商一切後·遂接聘書·以二年爲期·於九月八日再到紐約就任·九月九日行就職禮·主禮者許芹牧師·沙維士 Dr. Theodore F. Savage 對新主任牧師致詞蒙天尼先生 Mr. Wm. de la Montagne·及黃紹經先生向教友致詞·禮極隆重·

正月至八月·請胡桂基先生爲臨時幹事·林子光爲中文學校教員·

十月二十一日中西董事局聯席會議議決(一)分立中西兩司庫·西司庫專管西人捐輸·及供給本會水·電·煤汽·煤炭等費·中司庫專管中國人一切捐款之收入·及其餘一切之支出·並由西董學蒙天尼先生爲西董局司庫·中董學鍾勝先生爲司庫·

是年轉入本會者三人·受洗者一人·

△一九二九年·正月舉行教友聯歡大會·成立中華青年俱樂部·六月底舉行遊河·同時再舉行教友聯歡大會·同月有教友六人由大學及研究院畢業·開特會祝賀之·是年轉入本會者一人·受洗者三人·

△一九三〇年·是年開始舉行教友每年認捐經費·分期交款制·三月決定·(一)六月遊河·藉續開教友聯歡會·(二)因會務日繁·非請幹事襄助一切不可·因決議辦理·不久籌得的款·四月聘黃瓊香小姐爲幹事·

五月得楊牧師允許留任，並接其寶眷來美。七月初三日，楊師母携其兩女兩男公子到紐約，獨留其女長公子在中國讀書。

七月開會慶祝本會教友及主日學校學生之在大學畢業者三人，中小學者十四人。

十月黃小姐辭幹事職，許之。西董事局司庫因世界不景，所捐之款不敷支用，中董事局撥款補助之，是年受洗入本會者七人。

△一九三一年三月二十九日，封鍾勝執事爲長老，封陳護先生爲執事。十月三日，主召本會主日學校長蒙天尼先生歸天國。本會特於十月十一日追悼之，以祈理近女士 Miss Emma Cragin 署理主日學校校長。

九月底起爲九一八國難捐款，連續三次付歸祖國。

十一月因西董司庫再告欸項不足，決議再撥欸補充之，並以世界不景日甚，捐款不易，請幹事問題暫停辦理。

是年轉入本會者七人，受洗者六人。

△一九三二年，學祈理近女士爲主日學校校長。二月十四日，設立會友部以聯絡舊教友，及注意訓育學道友。正月二月繼續募國難捐付歸祖國。是年轉入本會者二人，受洗者三人。

△一九三三年正月，執事陳護先生歸祖國。八月底許芹老牧師携許師母歸祖國，是年轉入本會者

三人，受洗者五人。

△一九三四年一月九日，連任董事局書記及勉勵會會長之劉顯理先生，魂歸天國。教友與主日學校中西員生，盡爲下淚，蓋劉君捨己愛人，遇事誠懇，入人至深，銘刻難忘也。正月十八日，許老牧師在北平受主召歸天國，同人異常哀悼，除於三月四日開會追悼外，並名本教會會堂爲許芹紀念堂，永誌紀念，或稱是年爲本會空前大損失之年，誠非過也。

三月十八日，封立陳錫華先生爲長老，趙英啓陳元許澤圻三位先生爲執事。六月開會慶賀本會畢業研究院之教友二人，畢業中小學之教友及主日學生十二人。十二月九日，封立趙安立陳崇祝兩先生爲執事，因許澤圻趙英啓兩執事辭職歸祖國也，是年轉入本會者三人，受洗者五人。

△一九三五年，再助欸補西董事局司庫之不足。五月陳護執事在祖國受主召歸天國，教會同人開會追悼之。十一月二十四決議此後選舉董事至少要選女界一員，是年轉入本會者四人，受堅振禮者三人，受洗者五人。

乙——中國人完全管理堂中費用

△一九三六年二月十六日，中西董事局聯席會議，西董方面，因世界日加不景，無法再負中國人教會堂中費用責任，決議將此責任完全交中國人自理，至西董方面若捐得欸項，亦盡交中董管理，並

請中董同意·中董於二月二十三日集議·接納西董之決議案·於三月一日接管一切·

十一月八日·歡送鍾勝長老陳崇祝執事歸祖國是年轉入本會者五人·受洗者二人·

△一九三七年三月二十八日·封立趙安立先生為長老·何永生洗達三周耀桐三位先生為執事·七月七日蘆溝橋難發·本會於七月底發起募國難捐·八月二十二日·再決議長期每月一次募國難捐·至我中央政府宣告此役終了而後止·一切欸項·盡寄中央政府·並與中華基督聯會合組救濟祖國難民協會·籌款救濟祖國難民·又因國難方殷·決議將正月議決之遷堂運動暫緩執行·九月改用國語文聖經·及普天頌讚聖詩·是年轉入本會者一人·受堅振禮者一人·受洗者二人·

△一九三八年六月二十日·慶賀本會教友及同學之卒業研究院者二人·大學者二人·高中四人·初中二人·九月二十日·市政府盡除本會自來水表·規定每年收本會水銀三十四元五角·以示優待·全球長老會於十月二日舉行聖餐·本會遵照舉行·同時得六人加入本教會·是年轉入本會者三人·受堅振禮者一人·受洗禮者六人·

丙——開始擔任牧師脩金

△一九三九年·本會由一九三六年三月起·完全由我中國人管理堂中費用·惟牧師脩金·仍完全由西人教會擔任也·至是年十月·開始與西人教會

影留後拜崇街一十三



After Sunday Service at 31st Street Church

共同擔任之。本教會於自立途上又進一步矣。

一月二十一日。本會女會友。會商組織婦女會事。二月二十日組織成功。定名紐約三十一街華人長老會婦女明德會。舉定職員。宣告成立。二月十五日。為美國童子軍日。是日本會請本市中華童子軍到會。舉行第一次慶祝。同日本會第一任長老兼堂會第一任書記黃憲昭先生。在香港魂歸天國。本會於三月十九日。開會追悼之。四月四日。董事局決議來年開會慶祝本會成立三十週年紀念。決完成下列三事。(一)修葺會所。(二)改造及增置禮堂內傢俬。(三)創辦憲昭圖書館。以留紀念。並組織籌備三十週年紀念委員會。辦理一切事務。六月八日。開會歡送長老會將往中國傳道之美國傳教士。勉其在我國難時期。為主加倍努力作工。七月一日。通函請本市西教會。於七七為我國祈禱。八月十三日。本會全體參加本市全僑精神總動員宣誓禮。十月十五日中華基督教青年社成立。十一月二十九日興工改建禮堂講壇。十二月十六日竣工。是年轉入本會者三人。受洗者五人。

△一九四〇年。決定以十二月一日為三十週年紀念慶祝日。正月二十九日撤去禮堂之舊座位。開始易以白橡木長椅。二月三日竣工。六月九日封立陳瑞元執事為長老。本年教友及同學醫科畢業者一人。高中五人。初中二人。七月二十七日易禮堂小形電扇以大形者。九月四日興工改建禮拜堂大門二

門。二十四日竣工。十七日決匯款歸國購書開辦憲昭圖書館。十月十八日講堂上一切設置完成。十月二十七日開本會正式成立三十週年慶祝會(此次堂內改建或購置各物。皆詳紀者。因皆為三十週年紀念而設也。是年截至十月二日轉入本會者七人。受洗者五人。

本會史實於一九四〇年慶祝正式命名三十週年紀念時已詳述。茲所記者為該年以後之大略也。該年以前。據筆者所知。本會會友多為男性。蓋我華人因在家鄉謀生困難。迫得冒險萬險。渡重洋。遠至南北美洲。以求解決升斗之計。故皆隻身出走。家人兒女則暫留家鄉。其所以如此者。時也。勢也。非所願也。當時教會工作。亦莫不以此等遠離家鄉。

抗戰初期，華僑全體參加大遊行楊牧師與練天然長老同撮



At the beginning of Sino Japanese War Rev. Yeung and Elder Lin participating at parade

深感苦惱之僑胞設想·使之認識基督之慈悲爲懷·冀於精神上有所慰藉·單身漢以作客之身·羈旅異域·關山萬里·無日不在思鄉·故一有積蓄·當即買舟言旋省親·因此有新友入會·亦有舊友遠離·是故·教友人數始終未見大量增加·欲求教會事工能以大刀闊斧而幹·或多所吸收新葡·事實上甚難如願·然而傳播上帝福音·必須持之以恒·不容灰心·不容中輟·因此在人力財力皆不如理想當中·仍能艱苦撐持·不致關門大吉·乃是上帝特別祝福·楊啓壯牧師領導有方·亦全體教友衷誠合作·有以使然也·

一九四一年十二月·日本空軍偷襲珍珠港·帶來美國參加第二次世界大戰·戰端既啓·美政府爲爭取最後勝利·於是立刻全國總動員·適齡壯丁紛紛應召入伍·影響所及·後方各行工業·無不大感人力奇缺·本教會自亦無例外·加以新移民全部絕跡·教友人數遂逐日減少·形勢惡劣·爲本會有史以來所僅見·戰後復員·入伍教友相繼來歸·中國移美僑民亦已恢復·彼時應是教會復興之良機矣·但又因華僑離鄉日久·思鄉情切·紛紛回國省親·出入相等·教友人數之增加仍嫌迂緩·

籌建新堂之議·早已倡之於戰前·戰時擱置·戰後復議·一九四八年經過一度籌募運動之後·曾購地一段於近華埠之珍珠街(今且林大厦之后邊)·惟因時機未臻成熟·始終不曾大力推進·蓋因茲事·

會遊郊節動勞○五九一



Labor Day Picnic, 1950

體大·難期一蹴即成·是以無形擱置·雖然·籌建之念·從未片刻忘懷也·

楊啓壯牧師服務本教會·數十年如一日·德高望重·博愛善牧·僑衆景仰·惟因年事漸高·亟需一位副牧以協助之·一九五一年聘吳奇逢牧師爲其助手·本會乃華人教會·服務對象多爲華人·而本會堂址則遠處紐約市東區第三十一街·以服務華僑爲目的·而堂址却遠離華埠數十街位·若此而欲引人歸主·實不啻緣木求魚·用是毅然決然將教會遷到現址·喬遷以後·更得區會資助·情商呂嘉羅牧師專任主日英文講道·(時呂牧師已在退休之期)其始也·入會人數略有增加·惟未符理想·財力亦日見困乏·副牧之職乃不得已暫停·稍後·呂牧師亦遠遷三藩市·嗣後教會大小事務皆由楊牧師一人支撐·建新堂既屬無期·而所購之地又成無利可圖·與其長此耽擱·不若出售得款還給財東·(購地時欸項不足·須向教友商借)俟將來機會到臨·然後重張旗鼓·衆議以爲可行·遂行·

一九五七年楊牧師已到退休之齡·辭職退休書亦已蒙區會接納·惟因繼任人選未定·故得楊牧師同意留任·直至新牧師接替·同時組織聘牧委員會·專責辦理·多方求賢·五八年四月·楊牧師蒙召息勞歸主·本會痛失良牧·深感徬徨·幸賴各教友萬衆一心·一方面盡力維持會務·另一方面則加緊物色牧師人選·同年九月杜維廉牧師接任視事·年

一九五六年顯利街主日崇拜後留影



After Sunday Service at Henry Street Church (1956).

底因堂址日久失修，不符保險條例，必須重修始准投保，因此再度遷往摩比利街一店舖，以作臨時聚集崇拜之用。五九年夏，修輯工程全部完竣，本會乃立即遷回。嗣後一切事工均循序漸進，人數日增。會務日隆。六三年十二月杜牧師辭職。六四年春得宋泉盛博士（今台灣神學院院長）俯允暫充代理牧師之職。英語講道，黃超棠長老任粵語傳譯。

八月底宋博士辭職回台灣，至是，牧師職位又告懸空，嗣後聘牧委員會加緊努力，八方求賢，終得香港中華基督教會錦江紀念堂主任牧師謝以信君俯允接任，年底謝牧師携眷到任，謝牧師年富力強，學貫中西，在其領導之下，本會前途正如旭日東升，宣揚救恩，引人歸主，今後力求擴展，務使紐約華僑人人皆得聞上帝之名，亦人人皆得從罪魔掌中獲釋放。

六五年十二月，因會務所需，增聘前九龍合一堂女宣教師曾惠英姑娘來會協助，正倚之殷望之切，冀教會事工有所成就之際，曾姑娘突於六七年夏提請辭職，以求深造，挽留無效，殊深依依。

自羅斯福總統實施新政以還，歷年皆有或大或小之移民修正條例在國會通過，然受其惠者，華人佔極少比例，第二次大戰結束以後，華人曾入美軍籍者，紛紛辦理取眷來美團敘，（退伍者應享特權之一）美國華僑由是日漸增加，更因甘迺廸總統簽

署難民法案以後，我華人受實惠者甚衆，相信今後仍將繼續，即以紐約市而言，華僑人數之增加率，大有可能十倍於戰前，得人如得魚，正其時矣。茲逢本會慶祝創立百週年暨正式成立教會名稱五十八週年紀念大慶，筆者興奮，頓忘愚魯，更因胸無點墨，糊亂塗鴉，誠恐狗尾續貂，貽笑大雅，然而本教會乃因華僑而設，更有賴於華僑之扶助，故不揣淺陋，以就正於僑社賢達焉。

其史歷堂本）文本：按者編

開年一四九一，頁四十第從（二

筆執老長恒友梅由是，史歷之始

。謝致此謹，上續

其三

賽華吉牧師

這本小冊是特爲許芹紀念堂三十週年慶典而編，由於篇幅有限，以及其主要目的是供中國人閱讀，所以沒有將全部英文譯稿排入，盼望藉這本小冊，使中國人能認識我們教會的歷史。

紐約市華人基督教工作，由貨值街一五五號五鋒大廈之雷士拔牧師開始，雷牧師在一八六八年在該處担任牧師，其中有一個教授英語班，在晚間聚會，其後有原在廣東担任宣教士的富爾生牧師主持，再後有葛立志女士接替。葛女士在一八七二年商得第四巷長老會之支持，其後又在二十二街（聚會），該處有高詩比博士担任牧師，負責支持此項工作。教會在一八七五年遷至珍珠街五二三號，該會多年來不專屬任何一宗派，也只是受私人奉獻所支持，迄一八七九年長老會海外差會董事會負責此項工作，教會遂遷至白街一一九號。

不久該會設立許多主日學分校，一個在十四街與第二巷街口；一個在泉源街教會；一個在主脊街和寶龍街口的第七教會，也有些其他宗派的基督徒開辦主日學。

一八八五年七月間，許芹牧師抵達紐約，長老會海外差會董事會邀請他，作華人宣教士，向華人傳福音。這時在大學廣場十五號租屋一間，許芹牧師開始教會工作辦華人教會，有十二位學者，七位教員，該工作有好幾次遷移地址——曾遷往克里登廣場三十號，大學廣場十四號，第五巷五十三號，以及第九街西部二十六號等地。

一九〇八年該會已能購置第三十一街東部二二五號之會址，即現用之大廈，該大廈原係一俱樂部，有一個廣大的會堂，暨其他各項設備，特適於作教會在許多方面幫助各界人士，以傳揚福音之用。支持華人工作之許多友人，籌得一萬一千元美金，紐約長老會慨然應承負責抵借該廈之款，該工作之督導乃由長老會海外差會董事會，移交與紐約長老會，該會遂於一九〇九年四月十九日，舉行奉獻典禮。

在一九一〇年十二月十八日，紐約華人第一長老會正式成爲長老會之一部，許芹牧師係首任牧師。該會在過去多年來，工作之驚人發展，影響之廣

被，使所有熱愛華人者聞悉。

許芹牧師在該會任牧職多年，退職以後對工作仍時常愛護垂顧，直至息勞歸主為止，許牧師得其夫人大力之支持，許夫人現仍健在，和他的賢哲嗣子女在我們中間。

大學廣場教會之亞力山大喬治牧師，被認為華人福音工作之父，他多年來一直作許芹牧師夫婦之摯友，助手，顧問。

此項工作中尤其是主日學部，得到美國教會許多朋友熱烈的支持，這裡雖不能將各人一一提出，但是蒙德理先生之功績必須提述，他作主日學監督兼會計二十六年，迄突然蒙召歸天後，由克拉金女士繼任，經克女士又得到許多人贊助工作多年，直至最近才產生華人委員會，負責此項工作，並籌募必需之款項，但是差會董事會仍奉獻費用，現在教會中有更多的教友教主日學，並幫助教會中各部門之工作。

在許芹牧師以後，有芬約翰先生繼任數年，再後乃有現任之楊啓壯牧師，在本教會忠心事主担任牧職有十二年。

我們的教會

許芹紀念堂現正慶祝其三十週年慶典，但是其工作乃在六十年前開始。根據「紐約長老會數字比較」，教友最少的數字是七十九，九十七，一百二十六人，最大的數字是二千九百四十六人，華人教

會只有七十九人，但是即以從這七十九人之中，對教會之支持成績仍列第九，這是我們今日得以屹立之原因。感謝神，我們的教友人數雖少，卻能夠維持，並且能維持這樣長的時間。

不過如果沒有慘淡的經營和努力，教會也不會有何發展，在一八六八年雷士拔牧師首先組織一小部份人士，成為教會之核心，一八七九年長老會海外差會董事會給予幫助，早期教會的友人之中，有一位是亞力山大博士，他是長老會的牧師，一八八五年許芹牧師成為本教會之第一任牧師，我們對教會歷史中這個時期的成就，不僅當歸功於上述之數位，並且對紐約長老會屬下之許多教會，暨主日學督導及教師等人之功績，也不可滅沒。如果沒有他們的領導，教學，暨金錢之奉獻，我們不能達到目前這樣的地步。

本教會逐漸的成為自立，為此我們特別感激賽華吉博士，賽博士奮力不倦的往各教會奔走，使我們取得經濟的支持，支持我們的教會有：第一長老會，布里克長老會，第五巷長老會，暨馬得勝巷教會數間。至一九三六年三月，除牧師之薪俸以外，我們已經能支付其他的一切費用，自一九三九年十月，教會已經能付小部份牧師之薪津，其餘之大部份仍由美國之許多差會，暨河谷教會董事會支付。教會需要三十二年的時間才能建立的原因很多，不過主要的難處仍在於教會所在的地區——距離華

人區太遠而不方便，在華人餐廳工作者，主日也必須工作，洗衣店工人工作時間太長，主日係作購物，探訪親友，休息娛樂之唯一時間，而那些事皆是在華人區裡辦的，大多數中國商人在華人區開店，這些店舖一禮拜之中七日營業，並無休息，中國學生來到教會只是臨時性質，他們一旦學成以後就要回國。還有佛教暨儒教對中國人的影響也極大，這兩種宗教的教義與基督教相近，這種事實同時也是引領中國人歸主的一個欄阻，除此以外，在中日戰爭以前所產生的反基督教運動，也增加了福音工作的困難。

教會曾經準備搬到華人地區，但是由於時勢不景氣，中國有戰爭，現在又期待勝利和平等因素，這計劃一直未能實現。如果能搬到華人地區，定能有許多方便：教會必然有更多的會衆，同時必會獲得更多的支持，會在中國人中作基督教的工作榜樣；作華人區具有宗教，知識，暨社交各方面的中心。尤以社交方面最爲重要，我們平日雖評論中國人把極少的空餘時間，作無謂和無益的消遣，例如賭博，吸鴉片，等等，但是我們並不能責之太嚴。因爲他們不懂太多的英語，不能參加美國人的活動，並且在附近地區也沒有中國教會，能安排有益身心的消遣。情勢而論，我們急需在華人地區設立教會的消遣。以情勢而論，我們急需在華人地區設立教會，因此向各位請求賜予協助，以達成這一項最有價值的工作。

目前我們正盡量粉飾教會之外貌，同時也裝修內部。教會工作由下列各部門担任；主日學有六，七十學生，其中教授英語，主日中國國語班有二十人，中文學校有三十人；中文主日學有五十至六十人；婦女部，暨中國基督徒青年運動等，主日學中文班，主日中國國語班之學生年齡由十六歲至三十五歲，主日崇拜之人數，平均有一百二十人。

教會對外工作中有一項比較重要的事，就是介紹會友去各家醫院，使他們得到必須的醫藥照顧，有一年教會幫助了一百零三人得到院醫治，不過平均數字仍係六，七十人一年。

在中日戰事以前，教友們每兩三年回國一次探親。這對於此間教會雖然是暫時的損失，卻對中國國內教會是一項助益，戰事剛告和平之時，有許多中國人又要回到本國，中國基督徒回國時，對其家人暨親友立時發生偉大的感召，戰事結束以後，其感召力更爲強大，在戰爭期中，基督徒對國內同胞藉善舉暨屬靈的幫助，不僅攻破他們對基督教的敵視，並且使他們樂意接受基督教。這種情形使教會迫切需要在華人離美返國以前，盡量的多領他們歸主。我們在這裡再次強調必須將教會遷至華人地區，使福音工作能直接的傳給這裡的華人，間接的傳給在中國內地的許多華人。

中國基督徒青年運動

教會在過去多年數次曾試圖組織青年，皆因領

導人選離散而未能實現。在一九三九年九月十七日，青年們貢獻才智才量，組織了中國基督徒青年運動。

在組織章程的序文裡，有二項目的：一是宗教性的，「領中國青年歸主」，另一個是社會性的，「在中國青年之中建立基督徒團契」。後來又通過教育一項。

中國基督徒青年運動藉各種不同方式的聚會，實現了這幾項目的。例如有經常的青年聚會，園遊會，旅行，乒乓比賽，等類，社交時間歡迎所有青年參加，對青年特別重要之專題小組討論，經常有比較年長且知識豐富而有名望之人士擔任指導。

小組在一九四〇年四月解散時，已領了超過三十五人歸主，其中有二十一人成為實際的教友。

雖然中國基督徒青年運動由於以前的領袖之離散，未能重行組織，我們時刻仍盼望能在極短期內，再得到新的領導人選。

婦女部

許芹紀念堂之婦女部係由克拉金女士領導，在一九三八年後半年首先成立，至一九三九年一月二十一日乃告正式組成，其中婦女皆是教會教友，每月聚會一次。

婦女部人員雖少，但對教會各部門的工作的貢獻卻極大，例如縫製衣服，籌募足夠款項，購置新堂之座位，並為中國難胞籌款等等。

主日學

主日學是華人教會中非常重要的部門，在大多數人的心目中都以為主日學是有許多兒童，只有少數成人，而我們的主日學卻完全相反。我們有兒童啟蒙班，男女兒童之初班和中班，他們用別處主日學所用的同樣教材。不過我們的學生大多數是青年人，有些十多歲的孩子一來到美國以後，就到我們這裡來學習英語，我們對這些一點不懂英文的人，由中國教員教導。稍明白英語的人有美國教師教導。除極少數的啟蒙班以外，其餘各班的教材皆是從福音書或使徒行傳中選出幾節經句，將生字翻成英語，聚會開始用中文祈禱，以後由楊牧師講解聖經信息，教員們則將這一段信息，用英語作同樣解釋。

教會中教友人數之增加，大多數皆由於主日學。教會教友學生盡一切努力，領導聚會者歸主，信主的基督徒向在中國的家人寫信，告訴他們自己在主基督裡所得到的新的生命；我們有許多在中國的親友，因這裡教友為他們禱告，並且寫信給他們，而全家由信奉歸救主基督的例証。

我們雖有許多為主忠心的教員，在這裡多年工作，但是目前迫切的需要，乃是有新的補充，以接替息勞歸主的主教員。每個主日皆有新的學生參加，如果有教員教導的話，他們一定會繼續不斷的來，最後會成為教會的一份子，並且也成為主基督的勤

奮工人，如果沒有教員教他們的話，他們來了一兩次以後，就不想再來，這樣領他們歸主的機會便永

遠喪失。

慶祝三十週年

許芹紀念堂三十週年慶典籌備委員會，已由許芹紀念堂委員會產生，第一次大會在一九三九年六月三十日下午七時，在旅順飯店舉行，當晚選出職員如下：

大會主席暨三十週年紀念特刊編輯 鍾幹廷博士

副主席

陳宗堯先生

秘書

朱玉村先生

助理秘書

伍森鳥、劉 先生

財務

李衛民、李密爾頓先生

助理財務

陳 源先生

鍾幹廷博士因無暇出席會議提出辭呈，經全體一致通過，副主席陳宗堯先生乃接鍾博士之缺為當然主席，並選出楊牧師為三十週年慶典特刊編輯。

三十週年財務委員會組成以後，約每月開會一次，商討新舊業務。

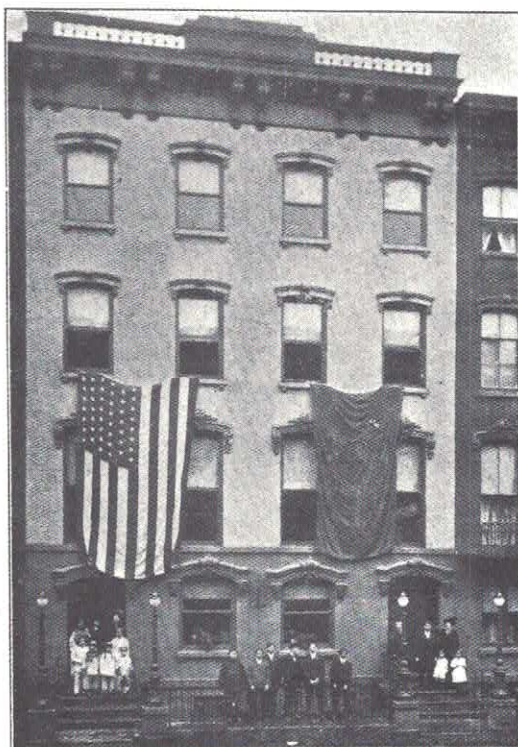
三十週年慶典財務委員會組成之目的，係慶祝許芹紀念堂創立三十週年，本堂在過去三十年來，

在紐約市華人中做了許多良好的屬靈工作，為表示隆重慶祝起見，決定委員會之責任，為籌募欸項，作教會各項儀具之更換，例如添置新席位，講壇之牧師座椅，聖餐桌，講台，聖壇門面，書桌，詩班席位等。

我們對所有之中美友人，以及本會教友，對吾人之呼籲，迅予響應，慨予獻捐，以幫助吾人達成此項目的，深表感激，他們對教會之貢獻實在偉大。此委員會於任務完成後，決定結束其工作，許芹紀念堂將於一九四〇年十月二十七日，舉行創立三十週年紀念之慶典。

秘書 朱玉村

一九四〇年十月九日



"THIS IS FROM THE LORD;
IT IS MARVELLOUS IN OUR EYES"

Psalm 118:23

拾
零

(一)

WELCOME
TO THE PRESBYTERIAN
CHINESE MISSION HOUSE
223 and 225 East 31st Street

(Between 2nd and 3rd Avenues)

New York City

Telephone 1437 Madison Square

(A Calling Card From Rev. Huie Kin)

片名訪採用所師牧芹許

啓者本書館經設三十餘年專教我華人
學習英文英語今者建造一新樓在於東
邊三十一街門牌貳百貳拾三兼貳百二
十五號二夾三號車路此樓屬於我華人
旅美之所其中甚爲華麗壯觀異常及備
中西書籍以便應覽每逢禮拜日下午兩
點半鐘開讀四點鐘講道六點鐘幼學正
道會聚集晚候七點半鐘再讀至九點並
禮拜一晚七點鐘有書讀凡各梓里有志
求學者請依期駕臨當必招待妥當幸勿
吝 玉爲盼此請
統安 晚堂即五號車路五十五街
長老會西人錦布先生管理
美國紐約長老會華人書館牧師許芹啓

Presbyterian Chinese Mission
223 - 225 East 31st Street
New York

REV. HUIE KIN, Superintendent

Chinese Prayer Meeting	2:00 P. M.
Chinese Sunday School	2:30 P. M.
Chinese Preaching Service	4:00 P. M.
Chinese Supper	5:00 P. M.
Chinese Y. M. C. A.	6:00 P. M.
Monday Evening School	7:00 P. M.
Chinese Library, Reading Rooms, Gymnasium always open. Visitors welcomed.	

Fifth Avenue Presbyterian Church School

Teacher's Prayer Meeting	7:15 P. M.
Chinese Sunday School	7:30 P. M.
Chinese Song Service	9:00 P. M.

Rev. J. Ross Stevenson, D. D.
Pastor

Mr. William Campbell
Superintendent

Rev. Edwin F. Hallenbeck
Associate

Miss C. C. Hall
Assistant

拾零 (二)

「看哪，這些從遠方來……這些從秦國來。」
賽四十九：十二。

中國，是來朝拜這位榮耀君王之列國行列中，最值得誇耀的國家！

奇妙的先知以賽亞，在二千八百多年前，在預言之異象中所見到的影子，在我們的時代，卻看到更為奇妙的實情——就是這些從文化古國秦國（中國）來，參加基督教國家的行列，來敬拜主基督。

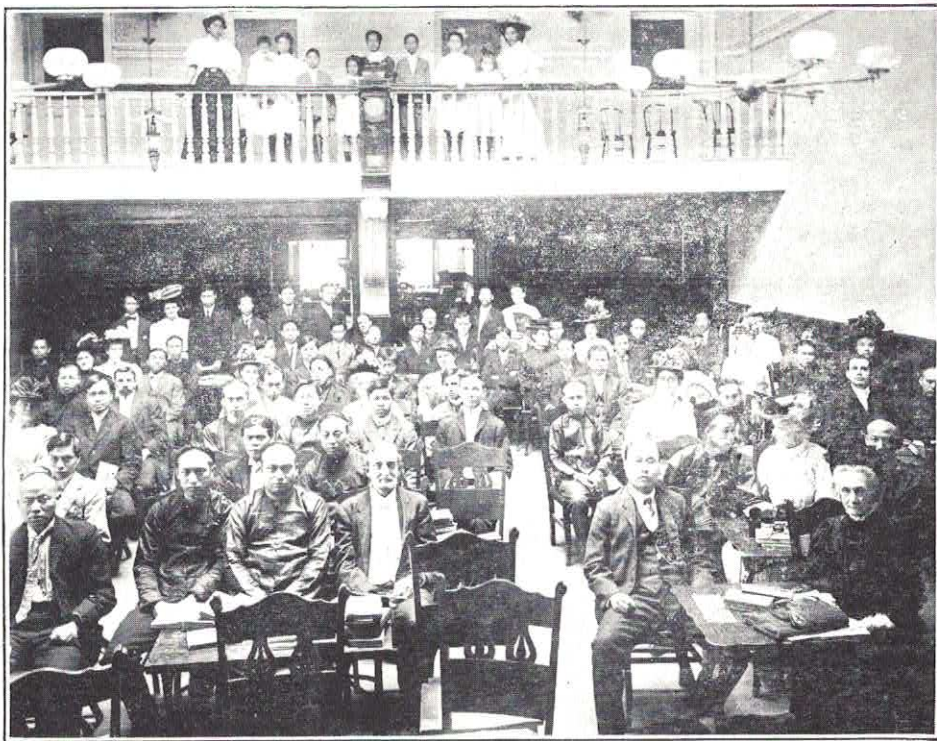
在世界所有的古國此起彼伏的時候，一個國家的文化仍然能赫赫炫世，這國家當然有她的驚人的特點。華人之友何約翰博士（牧師）在本市（紐約）說，他相信中國如果被福音光照，一定會成為基督教國家中最先進的——中國的基督教會，一定會成為全世界拓展福音宣教士之最強大的軍隊。

萬國之神向東方兒女敞開救恩金門的時候，祂在我們美國的門口，也安排拯救這些異教人的機會。並且祂賜下更大的機會——因為祂還差他們回到中國，我們可以藉着他們，把生命之光照射到黑暗死蔭中的千百萬羣衆。

中國人有一種生來的特質，能使他們向自己的同胞傳福音；這和李鴻章的看法一樣，他說「如果你能將西方國家所特有的福音之光與學識，帶給我

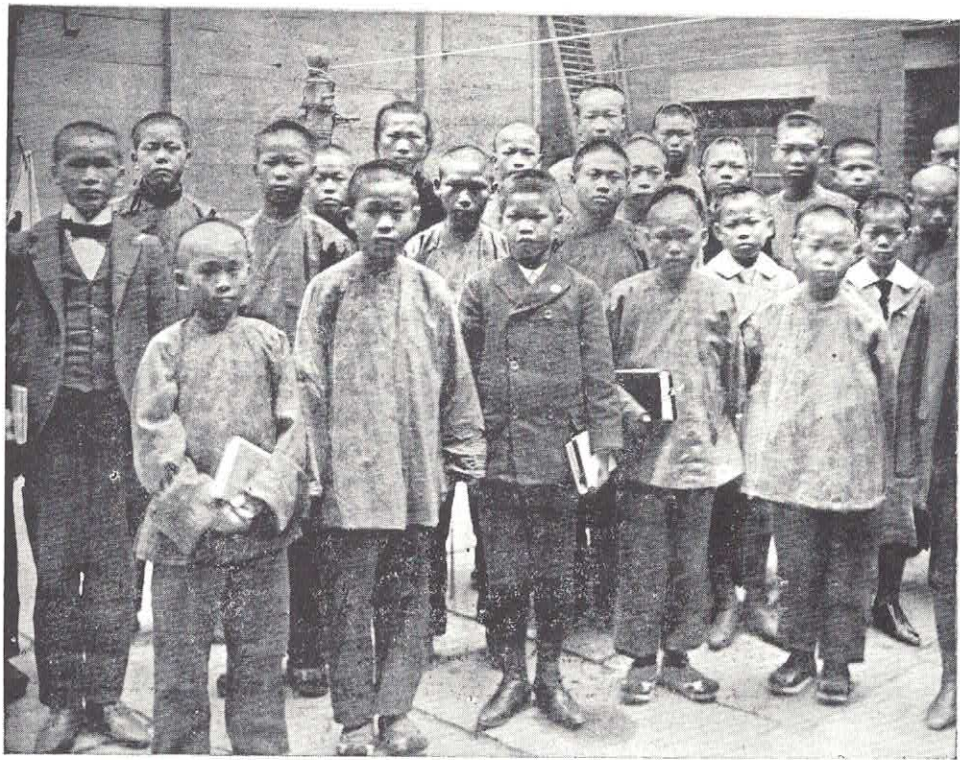
們瞎了心眼的領袖的話，這樣他們一定會把我們的百姓從黑暗之中領出來。」

三藩市基督徒因听到中國人認識了神愛之眞光，所以歡迎這些中國人。紐約長老會海外差會董事



一九〇八年五月十七日在東街二二二至二二五號

新厦舉行主日學開禮



童男名十三的學入國美到帶領國中由月七年六九八一於師牧芹許

會特委派施培爾威廉牧師，來到三藩市華人的新工場；由一八五二年十一月開始。由於這個教會的工作，有千千萬萬的中國人或在美國，或在中國廣東省，或直接或間接的因信了耶穌基督而得救，有些人回去把福音帶給他們。有一個母親因她的兒子將離家來到美國，和他泣別說：「孩子，你離開一個多神的國家，而去到據說是沒有神的國家，多麼不幸啊！」她所謂的不幸，我們不妨與主表同情而哭泣，為千千萬萬的中國人之能夠得救泣求——由於美國沒有基督徒把他們所信的救主基督告訴他們，使在美華僑沒有得着基督，仍回到黑暗的異教殘酷中。

後來，有些中國人在西方國家遭受到搶劫、恐嚇、屠殺，他們逃到美國來。這些外邦人來到紐約做海員，經商，洗衣作等工作時，長老會再一次作福音先鋒，領他們歸向基督。

教會在一八六八年十二月九日，由雷士拔夫人在貨殖街一五五號開始，由葛立志女士繼續立下不可磨滅之功蹟。葛女士喚起她教會牧師高詩比博士之興趣，再經由高牧師關係，第四巷長老會在一八七二年担任支持工作。那時教會還在白街一一九號。海外差會董事會在一八八九年五月向大會報告說：「董事會現已同意負供應此項善工之責，盼望這種供應能被放在更廣大的基礎上，並且能得到各教會更深的關切與同情」。



Prof. Joe Tong Lee

業畢學大約紐，一之童男名十三
授教文英任系文外學大州廣國中在

許芹牧師在一八六九年來到美國，他是牧師艾爾思博士禱告所得之子，也由艾牧師在一八七四年，在加里福尼亞三藩市結他施洗。他在華人教會擔任監督兼繙譯工作，到一八八一年他深信他必須專心一意從事拯救同胞工作，這時艾爾思博士，以後又有來英神學院教授皆有同樣看法，認為許芹應當為這種工作準備，他們的信皆提出這事，許芹在來英神學院攻讀，雖有人願對他作大力支助，他仍以教書自力維持，他在一八八五年來到紐約為華僑服務，董事會在靠近大學廣場教會處，為華人教會租得一屋——在其屬靈的照顧下，工作繼續有進展——乃聘許芹牧師擔任監督，許芹在一八九五年六月三十日被按立為牧師，由於他仁厚的心腸，溫和的態度，異常的堅忍——尤其是他話出他所敬愛的艾爾思



影留後會聚年青年八〇九一

博士之訓示，「要成爲一個禱告之人」，使他的工作不斷的成功，領了許多的人歸主，並建立他們基督徒的品格。

紐約長老會在一八九八年十一月負責主理，教會初在第五巷五十三號倫洛士古舊精美的大廈裡，後來又搬到第九街西部二十六號，由於租約將於一八〇八年五月期滿，以及經費極其困難之故，董事會乃攷慮解散教會，仍留許芹任宣教士，有好多多年禱告，求神使紐約的華人有一個屬靈的家庭，令人灰心的新聞，又鼓勵了他們重新努力與祈禱，柯士廷博士提議將長老會屬下的中國主日學合併，並承擔經費，這對教會工作大有助益，這項動議也熱烈的付諸實行，並推定普司先生爲建堂經費之司庫，許牧師師母已經爲建堂籌集經費，這時乃需要立即覓得一處房舍，經艱難不倦的尋求後，指派了一位來協助，她跪在母親膝前禱告神——然後起身出發，清楚是神的引領，來到何來士，伊拉公司辦事處問他們，想在中區東邊，找一個環境良好的闊大美好之大廈，要有會堂作聚會用，有房間作圖書館、閱書室、聖經班、青年會聚會所、健身室、宿舍、浴室、辦事處，等用途，該公司的職員白德新先生笑着說：「你絕對找不到那樣的房屋，除非你自己興建。」但是她說：「不會，有一所房屋在等候我們買，我們一定要找到它，因爲有極有份量的禱告在支持我們。」白君客氣的答應道：「我一定盡



Mr. Chu Sam Toy
才三趙



Mr. Chu Faie Loong
龍飛趙



Mr. Chu Shir

量幫你找。」後來他用電話通知，着明晨，一九〇八年正月十五日，在三十一街東二三三號見面，那裡有一座大廈，適合一切條件，主既領我們到這個地方，也感動祂的僕人們獻金購買，祂也一定會打開人的心門以付差額，並將所押之款項還清。

長老會司庫立刻慷慨應承購置此廈，普司先生在四月二十六日收到門匙，經他努力，在五月十七日第一屆下午班學校會議，乃在新厦舉行。

每主日在新厦有七次聚會，由中文禱告會開始，這工作只由於極少數的教員參加，下午聚會經常有一二五人，晚堂七十人。中國人熱心學習，堅毅，忍耐，知情，進步的迅速頗令人滿意，他們後來幾乎都回到中國，燃起火熱的愛心，把又真又活之神的福音，實際上已經有效的傳開。

中國教會新厦經常開放，閱書室，中英文圖書館，遊戲室，健身室，以及新型漂亮的保齡球場設在地庫，皆有益身心之娛樂，禮拜一之夜班，暨週日中教會附設之各班均教學，許芹牧師夫婦暨西斐德師母常探訪洗衣舖，並向病人傳福音，必要時領他們去長老會醫院，以便獲得親切精神的照顧，在火車站暨碼頭並有中文聖經暨書刊，送與回到中國的旅客。

中國青年會宿舍在三樓；去夏有二十五位學生寄宿，中國旅客來到紐約時，在那裡得到基督徒的

熱情款待。中國青年會在吸引華人來教會聚會的事上頗爲積極，該會訓練基督徒做福音工作；並樂意奉獻供給主日學書籍，豫備主日晚餐，每禮拜招待六十至一百人。

中國宣教士差會研究普世福音工作，他們支持中國國內兩個基督教男童日校，本地基督徒另一個女童學校，該會並支持中國的一間福音堂，和幾間學校，一個宣教士教員在新寧工作。

夜校撥一千元美金作獎學金，作永久性的幫助青年在廣州基督教大專讀書，以紀念愛主忠忱之牧師何約翰博士，該會在下羅也地方支持一間女童日校，在下羅新街市廣場，建造何約翰博士紀念教堂；他們也設法設立主日學，建會議室，以表示對在他們中間忠心事主近二十五年的金保，威廉監督之愛戴，並紀念他們所愛的何愛德華醫生。

在插圖中有幾位是朱氏家族（明朝朱洪武之後裔），他們是第五巷教會的教友，在與他們交通之中，有四十二位被接納，有兩個孩子是最近的教友，朱甘行君。

約在十二年以前，許芹牧師曾返國一行，他向渴求真理之人講道，有許多人信而受洗，海外差會董事會授權給他領三十名中國男孩來美讀書。他們在一八九六年七月抵達紐約。進入長老會日校讀書，許芹牧師夫婦之基督教化家庭中的彼此相愛，喜樂，以及對他們的陶冶之影響，使他們出去以後，成

爲有大用之材，有大丈夫性的基督徒，在美國和中國各地任職。

我們如果把許芹牧師所講的每個孩子的情形復述一下，也極爲有趣，他們極其喜愛的看着他們每個人的面孔。

其中有一位李棠——在我們家中住了三年——貝以亞博士收他到家看作己子，將之送入紐約大學讀書，一八〇九年正月畢業；在廣州大學任英語教授，他在回國的留學生協會所發行的雜誌寫稿，他的信中皆談到有志氣的基督徒之心聲，並對貝以亞博士暨「親愛的教會」致無限的愛忱。

金句

諸天哪，應當歡呼。大地阿，應當快樂，衆山哪，應當發聲歌唱，因爲耶和華已經安慰他的百姓，也要憐恤他困苦之民。

以賽亞第四十九章十三節

拾零 (三)

茲將本會工作簡短報告如下：

據許芹牧師報稱，今年有四人悔改，受洗歸主加入教會，另有七人很可能悔改，我們拜訪洗衣店人員，用各樣方法使他們建立基督教信仰，並幫助他們解決困難。

有一位基督徒鍾發仍在他本鄉傳揚福音並教導聖經真理，青年之中有八位進入大專攻讀，學習準備自己以便回國事奉主。主日學仍在第九街西二十六號繼續舉行，共收學生一〇九人，每次平均參加人數四十六人，佈道聚會暨青年會工作皆照常舉行。我們從財經報告書中可以看出，司庫並未收到甚多之奉獻，五百六十三元五毫九分美元之差額必須移入下一會計年度，我們從全部報告書看到，四十間長老會對此並無奉獻。

所以委員會籲請幫助支持此項工作，盼望長老會能熱切響應，如果五十三間長老會每間平均奉獻三十元美金，連同現有款項，將足夠此教會一切需用。

我們將這情形向各位牧師暨朋友報告，切需閣下奉獻幫助解決財經困難，使這工作能再維持一年。

長老會委員會

主席 鮑斯 百老匯八六〇號

秘書 史密斯 漢美頓台三十六號

司庫 比靈 馬廸生巷二七九號

委員 亞力山大 巴克萊 堪寶 梅爾

柯士庭 梅琳 達靈頓

監督 許芹牧師 第九街西部二十六號

一九〇六年十二月於紐約

紐約長老會華人工作收支報告表

一九〇五年十一月一日至一九〇六年十月卅一日

支出

監督薪金

房租（第九街西26號）

電費暨燃料

修理暨工資

共計

收入 一九〇五年十一月一日前之結存

海外差會董事會房租賬

大學廣場教會

布立克教會

一，二〇〇・〇〇	一，	二，	二一・三二
一，三〇〇・〇〇	一，	八八七・七九	四六〇・四七
二三五・七〇	一，	〇〇〇・〇〇	二〇〇・〇〇
一五二・〇九	一，	〇〇〇・〇〇	

共計
結欠

當倚靠耶和華而行善，住在地上，以祂的信實爲糧，又要以耶和華爲樂。祂就將你心裡所求的賜給你。

詩篇第卅七篇一至四節



— 30 —

拾零(四)

監督許芹牧師

本市華人工作財經年度，於一九〇七年十月三十一日結束。

去年也像以前各年，有許多最值得注意之工作，並且對我們所接觸的人士也有極大幫助。

本會監督許牧師報告稱，主日學共召學生一三六人，平均參加人數四十九人。

在去年青年會暨其他機構之工作，全年進行未停，共收到奉獻六百三十八元三毫六分。

在紐約約有八千名華人，其情形雖極複雜，但工作起來，興趣濃厚。

在二十年以前，只以啟蒙課程教導華人，這方法就能把福音傳給他們。

這裡有一個學生團體，其中學生係來自中國各省，中國人正在增加，使我們工作頗有前途。

今年歸主的人中，有兩件值得特別注意。其中有一位是約在四年以前來到美國的非常聰

明之青年，他的表兄弟皆是本會教友，也是得人漁夫，他們領他來參加主日學；但是那惡者（魔鬼）也加以注意，其他的表兄心中無神的愛，仍住在華人區中心，領他們參加（黑）秘密社會，他們見他聰明，乃盡量恭維他，拖住他在那個中心不住的犯罪，但是本會基督徒教友對事主也不遲延，由於他們的熱心，把他領回教會，到主基督面前，使他蒙恩得救，得到什麼效果呢？我們知道他得到靈魂永久的救恩，從本城的惡劣境地中得到改善，他得救並能將主基督救恩的大能帶回中國。

另一位歸主者是一個公立學校的學生，由他同宿舍的一個中國基督徒引領歸主，他盼望回到中國河南本省時，在那裡開辦教會和學校，向自己同胞傳福音。

我們教會有一位教友名叫許昌，蒙神引領去到聖路易士，在第一年即蒙神使用領九位同胞歸主，

由於他的努力結果，聖路易士長老會在那裡租了一個處所，照着第九街西部二十六號，我們這裡的同樣計劃，創立了工作。

我們探訪一位可憐的中國婦女，她剛剛來到美國的時候，丈夫逝世，她似乎不能得到安慰——流落異地無親無靠，只有一個孤弱無助的約有十二歲大女兒，我們記得主所祝福的聖經話語說：「小孩子要牽引他們。」賽十一：六，於是設法先領這孩子信主。看見她有一個大綢手帕仔細包好的一小包寶貴的中文書，請她打開時，其中有一本是使徒行傳，她讀其中的第四章時，這位異常可憐的媽媽也安靜了下來，不再像異教徒那樣為丈夫哀哭，靜听她女兒閱讀中文聖經，「因為在天下人間，並無賜下別名，我們可以靠着得救。」那時有一位中國女基督徒，她想法安慰她，自從我們探訪她以後，她就請求帶那位主內姊妹去看她，現在她的小女兒每個主日都參加主日學，想更多的認識主基督。你會相信她一定會把福音信息帶回華人區，給她的孤苦的媽媽，我們既知道她熱切尋求真理，就憑信心看見她悔改得救。但是最奇妙的乃是在那華人區一間愁苦的居室裡，這一本小小的使徒行傳怎麼能起了作用？她父親姓朱，小女兒在中國時住在下蘇村，第五巷教會中國主日學在那裡有一間兒童學校，他們把錢寄到那裡，請人教授聖經，並分發書本單張等，把一本使徒行傳小書給她，教她讀聖經話語。

隸屬於長老會所指派之委員會心中焦急，不知教會暨愛護此項工作之友人，希望這工作有何發展，財經報告書清清楚楚的告訴我們，如果要把工作繼續下去，必須要備有經費。

由於二年來共積欠一三一六·五六美元，這實在當令人深切攷慮，委員會的工作能做到什麼地步，這問題必須由教會暨各位朋友答覆。

我們看到要維持這項工作，每年需經費三千元，我們也容易看到去年收入只是七五二·九七美元，不敷支出。

我們決不能放棄這項工作，決不能不支持熱心愛主，捨己工作，為主向華人傳福音的許牧師夫婦。

這工作在長老會的督導照顧之下，很少人知道他們的偉大成就，所以我們也應當加以支持，為其代禱，並鼓勵他們。

長老會華人工作委員會

主席 鮑斯 百老匯八六〇號

秘書 史密斯 漢美頓台三十六號

司庫 比靈 馬廸生巷二七九號

委員 亞力山大 巴克萊 堪寶 梅爾

柯士庭 梅琳 達靈頓

監督 許芹牧師 第九街西部二十六號

一九〇七年十二月於紐約

紐約長老會華人工作收支報告

一九〇六年十一月一日至一九〇七年十月卅一日

收入

海外差會董事會房租賬	一,〇九九.九八
大學廣場教會	三四〇.〇〇
布立克教會	二〇〇.〇〇
中國華人教會主日學	一〇〇.〇〇
西尾長老會	三五.八一
聖尼哥拉巷主日學	三五.〇〇
清教徒教會主日學	三〇.〇〇
哈林教會主日學	三〇.〇〇
北長老會	二五.三八
行道會主日學	二五.〇〇
紐約長老會	二五.〇〇
馬廸生巷長老會聖經學校	二五.〇〇
貝得福公園教會	二五.〇〇
第一長老會主日學	二〇.〇〇
各才奉獻	一六〇.〇〇
幼稚園房租	七〇.〇〇
共計	二,二四六.一七

支出

監督薪金(十三個月)	一,三〇〇.〇〇
第九街西部廿六號房租	一,三九九.九二
煤電費	一八四.七八
修理暨工資	一一四.四四
小計	二,九九九.一四
去年差額	五六三.五九
共計	三,五六二.七三
結欠	一,三一六.五六

金句

我要一心稱謝耶和華，我要傳揚你一切奇妙的作為，我要因你歡喜快樂，至高者阿，我要歌頌你的名。

詩篇第九篇一至二節

拾零(五)

本教會會務統治於兩個機關·一堂會·一董事局·堂會主理會中一切宗教事業·(即屬靈事業)·對董事局站在領導兼合作的地位·故堂會職員·又為董事局當然董事·董事局則專理其他會務·

現在的堂會(堂會是由牧師長老執事組織而成)
主任牧師楊啓壯先生(兼主席)

長老 陳錫華先生(兼書記)

趙安立先生

執事 周耀桐先生(兼慈善欸司庫)

趙英啓先生(在假)

何永生先生

現在的董事局(董事局是由堂會和會衆所舉出的九位董事組織而成)

陳錫華長老兼主席

李慈航先生兼副主席及書啓(在假)

梁聯芳先生兼中文書記

馮錄徒先生兼英文書記

梅友恆先生兼副書記及司數

陳瑞元長老兼司庫

趙英啓執事兼副司庫(在假)

趙美繁先生兼核數(在假)

陳孔羅先生兼核數

黃紹經長老

陳宗堯執事

周耀桐執事

何永生執事

冼達三執事

楊師母

李勝昌先生

李衛民先生

本教會會務·由草創時起以迄今茲·即如鍾榮

光博士感言中所謂：「開堂講道……設主日學校·」

·此兩工作·年來更覺進步·參與者每禮拜各有百

餘人·此諸人中·一連數年·而未嘗一次缺席聽道

或上課者·各有十人已上·主日學校更添設幼稚班

·及男青年研經班·女青年研經班·

祈禱會·此會舉行於禮拜講道之前·我們均認

此會為本會力量之中心·蓋此會不徒求上帝之施恩

惠·且藉以省察一切會務之是非得失·在上帝前許

願改進·故對許多善工·常如先知先覺般·先人舉

行·而進行不懈者·皆此會之力也·

對於青年我們組織青年團體不下十次之多·學生方面大多遷徙無常·忽而畢業歸國·忽而升學別埠·其他或為職業牽制·或為經濟壓迫·及其他緣故·往往全部職員會員去其大半·以故時作時輟·幸主持有人·輟即作之·青年常得團聚一起·或聽名人演講·或討論各種問題·及遊戲唱歌郊遊等等·去年十月成立之基督教少年社·益能發展諸項工作·至三年前成立之檯球隊·嘗與西人團體及華僑青年團體比賽數次·青年們頗感興趣·

婦女明德會·此會醞釀於民國二十七年十一月·成立於二十八年正月二十一日·為本會婦女們研究聖經·服役教會·及慈善事業之組合·去歲成立未久·即縫紉兒童衣服·及籌款項寄滙與蔣宋美齡夫人·救濟難童·甚得宋夫人嘉許·

中文學校·有成年及兒童兩部·成年部·於禮拜日上課·學生五十餘人·兒童部由禮拜一至禮拜五上課·學生三十餘人·

英文學校·從前分每日及禮拜日兩部·每日部·今年春停辦·這部停辦·極為可惜·其停辦原因有二·一來學者時間不劃一·致教員時間耗費·從前我們自聘教員·尚可勉強辦下去·及經濟不景籠罩美國·我們要請政府供給教員·多方請求·始得繼續四年·及去冬美政府大節此項教育費·我們的教員便無法免於裁去了·一本會與華埠距離太遠

戰時一九四四年四月間本會教首次發動籌建中華基督教會大華埠
中西人士參加在華僑公立學校開大會時攝影



After meeting of Fund Raising Campaign for Chinese Community Church
at the Chinese Public School, Mott Street (1944)

致在該處做事的僑胞·不能利用其休息時間·到本堂上課·因此我們希望在華埠團體·爲這事多努力·補我們的缺乏·

至禮拜日英文學校都由中國人教授·使學者易於明白·現分五班·學生六十餘人·

救濟疾苦此項工作·據我們的紀錄·一九三三年一年內我們送一百零三位僑胞入醫院·十年來合計·每年亦在五十已上·須知每一位病人入醫院·我們要費半天工夫·入院後·我們去探訪亦費時不少·我們工作人員不多·大有應接不暇之勢·有時爲着病者牽涉移民問題·頗覺煞費經營·然而我們每每見苦着面孔·縐着眉頭·呻吟不絕而入醫院的僑胞·不久即精神翼翼出醫院·給我們的喜樂·較我們的勞苦實多·

職業介紹此項工作·從前我們有幹事專管·及經濟不景·入到嚴重之時·我們的經濟不支·而來請人工作者亦隨之而少·故祇有裁設幹事·盡力所能以爲僑胞服務而已·然一年中·至少亦有四五十人由我們尋得職業棲身·

寄宿舍·本教會內有小小的一個寄宿舍·雖僅容十二人·專備貧苦學生及需要廉價住所者之住宿·但據許芹牧師自傳親友題名錄·及近十二年來的紀錄·嘗來寄居者·國父而外·任院長部長公使軍官及其他職官者有之·任教授工程醫生報界商界實業界慈善界和牧師亦有之·如鍾榮光博士謂「蜚聲

政學各界者·大有其人」·我們覺得十分榮幸·

國難中工作九一八·一二八·教友們都知盡力捐輸·至七七事發·更爲努力·公債義捐·雙管齊下·公債則每月購買·由國幣公債至金公債發出以來·未嘗一月間斷·可見各人作事頗有恆心·

其他如代修家書·代作舌人等等瑣事·亦頗不少·我們得有機會服役我僑胞·至覺榮幸·所惜我們教友八十餘人之教會·力量微薄·未能充分滿足我們僑胞的需要爲憾耳·救主耶穌曰：「我來不是要受人的服事·乃是要服事人·並且要捨命作多人的贖價·」我們讀到此語·不惟自覺遺憾·且覺慚愧·所望我們同道·益加努力·尤其是在這國難嚴重之時——以副主耶穌服事人·捨命救人之意·而不愧爲主耶穌「良善的僕人」則幸矣·

我們的使命

據紐約長老會中會一九三五年和一九四〇年數字比較表 *Presbytery of New York Comparative Figures of 1935 and 1940*·我們這個教會·是紐約中會（專指漫哈脫安和士打脫愛倫兩區）六十一個教會中最小的一個（一九三五年本會在埠教友五十六人·一九四〇年七十九人·本年較我們略大的教會·其人數適爲我們的倒數九十七人·又略大的是一百二十六人·最大的是二千九百四十六人）·我們

這最小的教會·竟會存在到今日（前後六十二年）而且頗有一點成果·我們不能不誠懇感謝上帝的大恩·和我們中西良友精神上·工作上·物質上的幫助·但是我們自覺有兩件莫大的缺陷·

（一）我們人數少·經濟至今未能獨立·

（二）二萬五千僑胞·我們僅能向很小的一部服務·所以有這些缺陷·其主因自然是我們熱心不足·和辦理不善·至其助因·則有數端：

（一）中西基督徒中不免有吃教者·給未皈依基督者以不好印象·又或因科學興宗教滅的新學說的影響·致對基督教觀望不前·這是世界普遍的阻礙·十餘年來我國排教潮的發生·也是不外這個緣故·我們在這裏·也不能不受他的影響

（二）在紐約的華僑·大多數是勞工界·又都工作很忙時間過長·每晚睡眠五小時的·視為常事·所以對來禮拜堂·明知有益·但是正像耶穌說·「心靈固然願意·肉體卻軟弱了·」

（三）僑胞中營商或工作於華埠的·平日工作也很忙·時間也很長·不易遠離職務·禮拜日是他們最忙的一天·更無法遠離·其餘在華埠以外的·因種種關係·每禮拜日（營餐館業除外）必要到華僑一行的·百居八九十·而我們的教會·與華埠距離太遠·所以不易得他們參與本會各項工作·

（四）營餐館業的·平日有一天或半天的休息·禮拜

天又忙個不了·他們的休息時間·也多半為着上列兩事的緣故·我們不能為他們服務·

（一）教友方面·學生界因移民律關係·卒業或不上學·即要回中國·工界因移民律不能携眷·商界可携眷·又因手續麻煩·亦不多携來·所以不携眷的教友·大多居不數年·即回祖國·

由此種種主因和助因·所以自己尚像嬰孩一般·要人扶持·其工作不能普及於我僑胞·是自然的結果·我們深思·這些缺陷·統括起來·祇有下列兩件事項：

（一）人的問題——論道和行道的缺陷

（二）工具問題——堂的地點和建設不適宜

信徒用言語文字論道·未得其所·所以起科學家的反對·這問題太大·筆者學問太淺·不易解釋·且限於篇幅·即欲將愚見所及·單簡提出·亦所不能·所望同道·對我基督教最重要的一本新舊約聖經·還他一個廬山真面目·固不可像中世紀——黑暗時期——教皇教父·和現今所謂機要派的用萬鈞威權·或生吞活剝的強解聖經·也不可像許多寫宗教與科學·或聖經與科學的·支支離離·強科學照合聖經·或強聖經照合科學·要知道新舊約聖經是記載前人——猶太教和基督教的人——對宗教的見解信仰經歷和經驗的書·記者是人·受歷史·時間·地方·風俗·知識·學問的限制·他們是宗教家·不是科學家·就是他們寫歷史·也不是以史實為中心·

而以合其宗教見解信仰爲中心。他們寫聖經的目的。是想人「信賴上帝。信賴耶穌。明白上帝是慈愛的。耶穌更是以一個愛字做他立教的中心。以犧牲服務甚而犧牲性命。以完成他愛世救世的本旨。使世人由此道而得爲上帝的兒女。共存共榮。平平安安在世上。達到在地若天的境界。更享永遠無疆之福的」認清這幾點來證道。定必使人比較容易明白。

論到信徒行道。在聖雅各書第二章十七節說。

「信心若沒有行爲。就是死的。」換句話說。「若是名爲信徒。而不切切實的學效耶穌做出愛人的眞實工夫。以表示他眞實愛上帝愛耶穌。那是吃教。不是基督的信徒。」所以我們要踏着耶穌的脚步奮勉向前。他人看見我們。即不相信耶穌。也必表幾分同情。耶穌說：「凡好樹都結好果子。惟獨壞樹結壞果子……凡不結好果子的樹。就砍下來。丟在火裏。所以憑着他們的果子。就可以認出他們來」又說「你們的光。也當這樣照在人前。叫他們看見你們的好行爲。便將榮耀歸給你們在天的父。」照這幾句經文看來。信徒要證耶穌的道。用言語文字。固是重要。但究不若行出來的信而有徵。試看國難期間基督徒在國內的努力。感動多少人同情基督教。多少人皈依救主就可知了。

至到會堂的地點和他建設的不適宜。我們早已知道。十年來已有三次設法賣去現在堂所。籌款購地自建新堂於華埠。或華埠附近。堂的內容。亦嘗

全盤計劃。(一)有一莊嚴禮堂。以爲崇拜上帝之所。(二)有學校。圖書館。演說堂。體育室。遊戲室。游泳池。寄宿舍。休息室等等。以便僑胞長進智體兩育及交際等項之需要。

我華僑社會遠識者近雖設立各種團體。以圖服務僑胞。但是我華埠至今仍未有一座樓宇。適合上述第二項的需求。其所以然。大都是成立未久。一時未及辦到。然而沒有這一座樓宇。以應我僑胞上項之需求。我們僑胞陷入賭博抽大烟宿娼等不良習慣。實在是不能厚非的事。因他們在單調枯燥生活中。欲求一點適意的消遣。要到西人地方去。但因言語種族習慣種種問題的隔礙。變成「路不通行」。在華僑社會方面。又無從求適應地方。陷入歧途。實在有幾分是「迫上梁山」。我們基督徒對這個問題。在道義上要負極大的責任。因爲我們以改造個人和社會爲己任。倘若連這最重要的工具。尚不能粗爲完備。實在不能辭其咎了。

還有一件我們更要注意的。就是我們華僑亟符祖國同胞之企望。我們果副祖國同胞之企望嗎。試看客籍華僑。在海外對救國工作。及祖國一切善工。真是做到過於能力之所能。回到祖國去。對社會及實業亦有莫大貢獻。確有堪欽佩的地方。然而筆者。是四邑人。聞得我們四邑裏做大賭商。大紅丸製造廠。大鴉片商的。十居五六。是我美洲華僑。也有不少是從紐約回去的。這個消息。實在有點使我

們驚懼·須知自敵人與德意訂約之後·我們戰勝的日子又較近較速一步·是無疑義的·戰勝之後·我們華僑爭先恐後回祖國去·是又一定的·倘有一位華僑回到中國去·既不能爲基督徒·又不能踏上新生活之路·而反做上述的醜業·阻礙國家的建設·我們基督徒也不能辭其咎·

此外筆者在紐約十二年中見我華僑有件莫大之痛苦·就是患病入醫院一個問題·要是普通病症·爲長老會醫院所接納者·尚有若干把握·可以爲病者服勞·但到了肺癆症·許多時間簡直是無辦法·因肺癆症·是非一個半月可痊愈的·大抵至少也要三四個月·多者三四年·才能出醫院·華僑大都是工人·當然不易出這長時期的醫費·但要是病者沒有移民問題關係的·或居留鄰省的·尚好辦·要是於移民局有問題·而居留紐約的·真是等於「蜀路之難」·我因此同幾位在此地有權行醫的醫師·和幾位華僑領袖商量·籌辦一小規模的肺癆病院·以收容我不幸患此症之僑胞·惜不易得人熱烈的同情·故一無成效·然而患肺癆症不能入醫院的·除歸中國外·祇好蟄居所屬團體的房舍中·如是病者既不易痊愈·又將病症傳染別人·實在是一件極慘痛的事·我覺此事我們基督徒也有連帶的責任·

以賽亞先知說：「主的靈在我身上·因爲他用膏膏我·叫我傳福音給貧窮的人·差遣我報告被擄的得釋放·瞎眼的得看見·叫那受壓制的得自由·

報告上帝悅納的禧年·」又耶穌臨升天之時·最後囑咐我們道·「你們要去使萬民作我的門徒·」又道「並要在耶路撒冷·猶太全地·和撒馬利亞直到地極·作我的見證」頭一句·耶穌認爲是他自己的使命·其實也是我們接他道統的人的使命·第二第三兩句·更是耶穌直接交給我們基督徒的使命了·最後一句·又是使我們由近及遠的——耶路撒冷而後猶太全地·而後撒馬利亞·而後地極——完成我們的使命·我們現在是在紐約·紐約就是我們的耶路撒冷·所以我們自今而後要奮力先把一切完成我們使命的障礙除去·更加緊工作·最低限度·在十年之內·完成下列數事·做我們慶祝成立四十週年時的果實·

- (一) 以華僑歸主爲我們口號·爲我們必達的目的·
- (二) 建築一適應我們需要的禮拜堂·以爲崇拜上帝和服務僑胞的主要工具·
- (三) 完成本教會的自立——自養·自傳·自治——
- (四) 與僑胞合作·改善華僑社會·最低限度·亦達到國內所懸新生活運動的目標·
- (五) 最低限度成立一小規模的肺癆病院·以幫助患此症而無法入醫院的僑胞·

籌備三十週年紀念委員會報告書

本籌備三十週年紀念委員會由本教會之董事局所產生而成。同人等受命後。於一九三九年六月三十號晚七時在旅順樓開第一次會議。討論一切組織和進行事項。茲將本委員會之被選職員開列

主席兼紀念刊總編輯鍾幹廷

副主席兼募捐部主任陳宗堯

書記

朱玉村

副書記

伍森鳥

司庫

李衛民

副司庫

陳瑞元

委員

陳錫華

郭迺倫

鄧世振

伍珮鴻

伍煥南

趙美繁

伍倫元

馮錄徒

何永生

趙安立

後鍾幹廷博士因要事纏繞。向本委員會辭主席兼紀念刊總編輯之職。陳宗堯先生遂以副主席繼任爲正主席。舉楊啓壯牧師補充紀念刊總編輯。

本委員之成立。是要籌備舉行本教會三十週年之紀念。本委員欲藉此典禮。向中西良朋之表同情於本教會工作者募捐。以修葺會所。改換與增置堂內傢俬及創設憲昭圖書館等事。以增紀念之意義。幸董事局一一同意。本委員會得以依次進行。本委員會成立之後。每月開會一次。(臨時會議在外)討論各事務之進行。幸自成立以來。蒙各教友及中西良友大解金囊。慨捐鉅款。致獲成績甚佳。所懸目標。得以次粗成。本委員會殊甚感謝。本委員會見諸事粗備。遂定於本年十月底結束一切事務。並議決呈請董事局於十二月一日舉行慶祝本教會三十週年紀念。並呈報一切經過事項。得董事局一一嘉納十分榮幸。謹此報告。

書記

朱玉村

一九四十年十月

拾零(六)

回憶民國二十九年紐約卅一街華人長老會成立三十週年紀念特刊，先長老鍾榮光博士之紐約華人長老會卅週年紀念感言，有言：「許芹牧師之建立本會，開堂講道，並為僑胞設主日學校，輸進聖經智識；設英文學校，以利便僑胞與此邦人士往來；為人地生疏者輔導前途，為失業者設法介紹。舉凡僑胞有所請求，如疾病，死喪，慈善，教育，無不日夕奔走。更為貧苦學生特備居室，以省食宿之費，且以避免流蕩之害。至今學成歸國，蜚聲政學各界者，大有其人。至僑胞之囊載以回，持基督利他主義造福桑梓者，更不在少。統觀本會過去之成績，均為今後發展之模型。」在同刊中，勉之君我們的使命，有謂：「所以我們自今而後要奮力，加緊工作，最低限度，在今後十年內，完成下列數事：（一）以華僑歸主為我們的口號，為我們必達之目的；（二）建一適應我們需要的禮拜堂，以崇拜上帝，和服務僑胞的主要工具；（三）盡力與僑胞合作，改善華僑社會，最低限度要達到國內新生活運動所懸的目標；（四）最低限度要成立一小規模贈

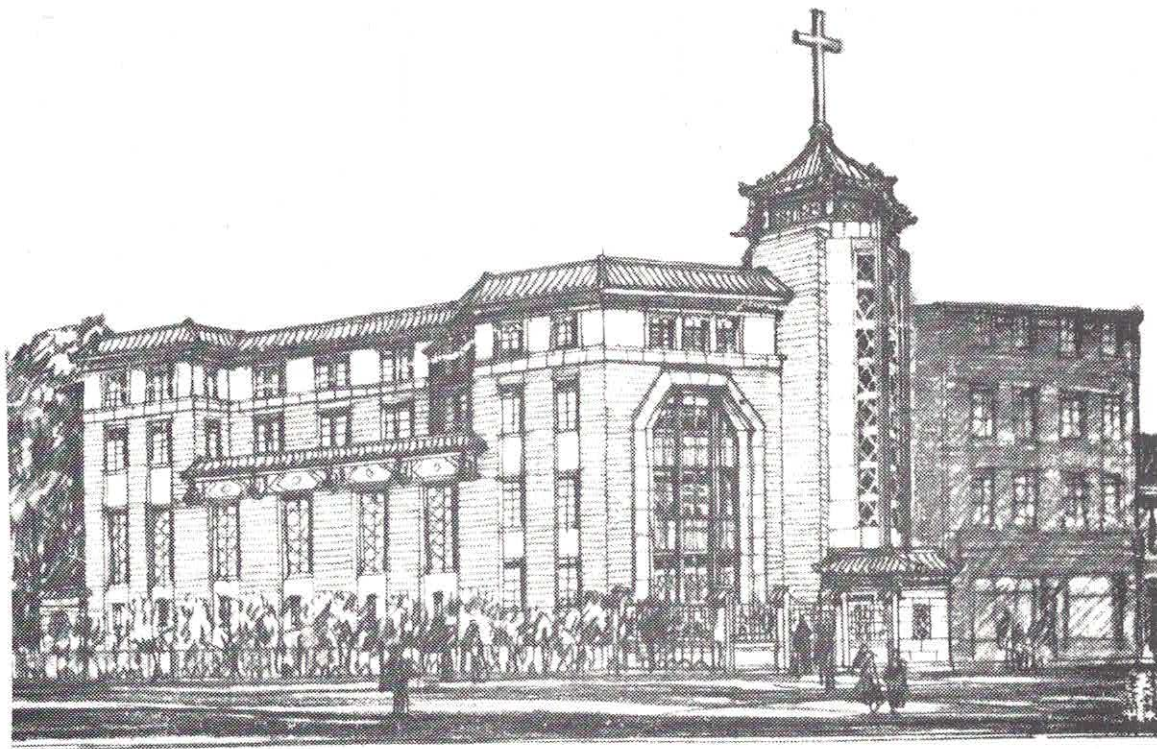
醫所，以幫助僑胞之貧病者」等語。

由鍾博士之言，可概見教會既往之工作如何，及教會與僑胞之關係又如何，且更期望教會同人負繼往開來之責任。由勉之君之言，足見教會已決計改進會務，以求力繼前人之盛。合兩君之論觀之，可謂兩相呼應。

語曰：言論為事實之母。兩君之言，醞釀數年，不知不覺，醇發於大部份紐約基督徒腦海之中；且於去年成立一聯合改進紐約華人基督教會討論會。其會員乃由侵信、美以美、聖公、中華基督教、長老會等宗派之會員自由參加，自由討論。因愈討論而興味愈濃，浸假由個人之參加，而進為團體之參加。計已加入討論之團體，有西人美以美會、西人長老會、紐約二號大道萬國教會之華人部、卅一街華人長老會等。其討論之結果，以為應將討論之所得，立即進行，以求其實現。

其討論所得為何？其進行之次序何若？總括言之，約有三端，茲分述如下：

（一）不分教會宗派之界限，成立一中華基督教會，



一九四四年本會教會在珍珠街置地倡建新堂之全貌

如祖國三十年來所成立者；

(二)建一宏大之禮拜堂在華埠，其內容有莊嚴之禮堂，中英文學校，保姆學校，圖書館，演說堂，體育與遊戲場，浴室或游泳池宿舍、休息室、贈醫所等之設備，以適應僑胞增進德智體羣四育之需要；更藉此以溝通中美之文化與中美人士之好感：

(三)舉辦此事，非財不行。當由中西人士分途募捐。而其次序，則由中國人先事進行，以示中國人對此事之懇切與盡力，繼則西教會藉中國人之成績，以示鼓勵西人之捐輸。如是收效必大，而工作省。

全人等於此，自知責無旁貸，更深信此舉對於華僑現今與戰後均有莫大之裨益，且思紐約為世界最大之城市，萬國視線之所集，若能建成此堂，不第可供上述各項之需要，且亦壯我華埠之觀瞻不少，遂不度德力，決計發動募捐。

惟同人等預算，如此大堂，非美金二十萬元不為功。如此鉅款，雖有兩西教會允許幫助，但要藉我中國人捐款之成績鼓勵其國人。若我國人之成績不好，則其鼓勵之力不大，其成績因之不佳，理至自然。同人等雖有其心，惟力量不充，若只向中國基督徒募捐，定難達其目的；思之思之，惟向本埠與各埠僑胞大作將伯之呼，為惟一之出路。所望僑胞鼎力幫忙，大解義囊，玉成此舉。他日宏麗之堂

告成，今後僑胞得受其益，是不惟同人等之幸矣。

會衆因壯在紐約倡議此事，十六年如一日，特以草緣起之任見責。壯深知見義勇爲之僑胞，無需張蘇之舌，韓柳之文，而後爲義舉之助，故不避謏

陋，述其緣起如此。楊啓壯

一九四四年四月

紐約中華基督教長老會再發動募捐建堂序

本會於一九四四年，聯合本埠幾個中西教會團體，發動籌建二十萬元（現約值六十萬）之大會堂

於華埠，我僑胞各界人士聞之，莫不鼓勵同人，速成此事，同人益加奮勉，遂於同年四月三十日，假座紐約華僑公學立校，開籌建堂運動大會，蒙于前總領事盧故領事，中華公所故主席趙鼎榮先生，寧陽會館兼商會主席李廼懷先生，聯成公所主席楊文伯先生，到場演講，僑領及中西人事到會指導，開紐約華僑基督教會有史以來空前之盛典。

事後，又有僑領若干人（不是基督教徒），自動請求中華公所，以現有華僑公立學校校舍校地，贈送本會，以爲本會建堂之用，由五月初旬至六月廿二日，幾經公私會議，及六月廿三日，中華公所召集全體議員，各僑團代表，及華僑公立學校董事校長等，開特別聯席會議，磋商關於僑校樓宇問題（即

送本會與否問題），雖因一二事項，未能實行贈送，然僑胞贊助本會之熱誠，於此可以概見。

同時我中華公所，又爲此事而發出通告（通告另印）請各界僑梓，踴躍捐輸，紐約僑胞各團體，更聯名發出勸捐通函（通函另印），於是登高一呼，全僑響應，團體或個人捐一千或數百者，大不乏人，真有二十萬元大欸，不日可集之勢，惟募捐期間，發生兩大問題，（一）地皮（二）人力是也。

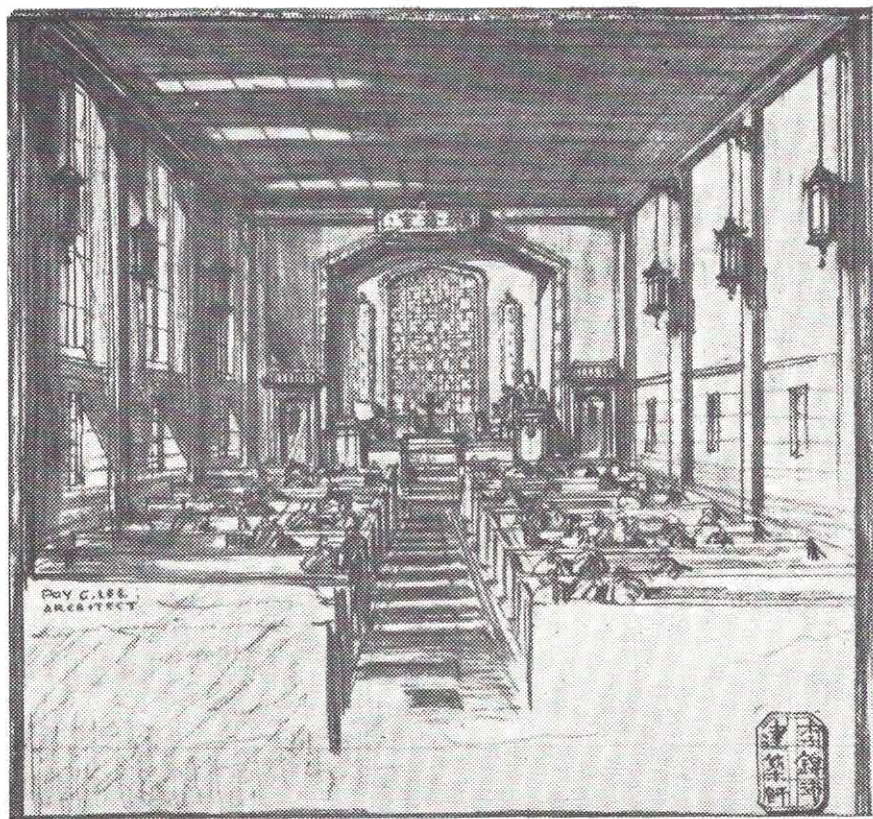
地皮問題：贈送華僑學校問題既不能成，則擇購地皮，實爲當務之急。惟當日各界人士，因戰時生意興隆，獲利頗豐，利用利潤，爭購地皮，雖價格飛漲數倍，亦所不惜，本會爲慈善團體，非生利機關，以故不易購得相當地皮，既不得地皮，募捐遂生影響，一也。

人力問題：發動募捐後，戰事日益加劇，同人

之入伍充海陸空軍，往各地做國防工作，及其他工作者，真有除殘廢者外，莫不忙個不了，中西人士，亦莫不皆然。以故大小事務，皆集啓壯個人身上，如此大事，雖棟樑亦非一木所能支，況魯鈍如啓壯者哉。以故各事，不能依計劃進行，此其二也。

由此兩難，故暫緩募捐之舉，而從事於地皮問題之解決。如是一年有奇，仍無絲毫辦法。而僑胞關心此事，時加詢問者，又大不乏人。同人等有見及此，乘一九四六年，各同道逐漸由戰地及工廠回來，即從事重興旗鼓。惟當籌劃之際，適同年七月一日，總領事張平羣先生，故領事盧心奮先生，中國銀行董事宋子良先生，中國銀行紐約分行行長席德懋先生等，同出席中國銀行之紐約華埠分經理處開幕典禮，席間，談及紐約爲世界最大之城市，萬國視綫所集，戰後尤甚，而我紐約華埠樓宇，竟無一所足壯觀瞻者，因極力主張在華埠建築大樓，以爲改建華埠之倡。且使紐約華僑，有公共辦事，集議，講學，遊樂之所，宋子良先生主張尤力，由是請張總領事盧故領事，物色六人，從事調查，及計劃一切以供討論，於是張盧兩領事，擇定李懷廼，趙鼎榮，方瑞雄，梅友啓，劉恩初五位先生及啓壯，担任此責，經二三月之久，十數次之會議，後又得李錦沛建築師之助，遂成六十萬大元華埠大樓之圖則，及種種計劃，又經宋席兩先生建議，由紐約華僑，請中國銀行捐助三十萬元，以爲之倡，紐約

華僑自行籌捐三十萬元以充其數，今中國銀行已允我華僑之請，慨捐三十萬元，我紐約華僑大樓，不久告成，可無疑義。惟此大樓計劃與目的，與本會一九四四年所擬，大同小異，當日遂決議三事。



本教會禮堂之大圖

(一) 在華埠大樓計劃期間，本會暫停一切籌建進行，以便楊啓壯牧師用全副精神，出而協助籌劃大樓各項事務。

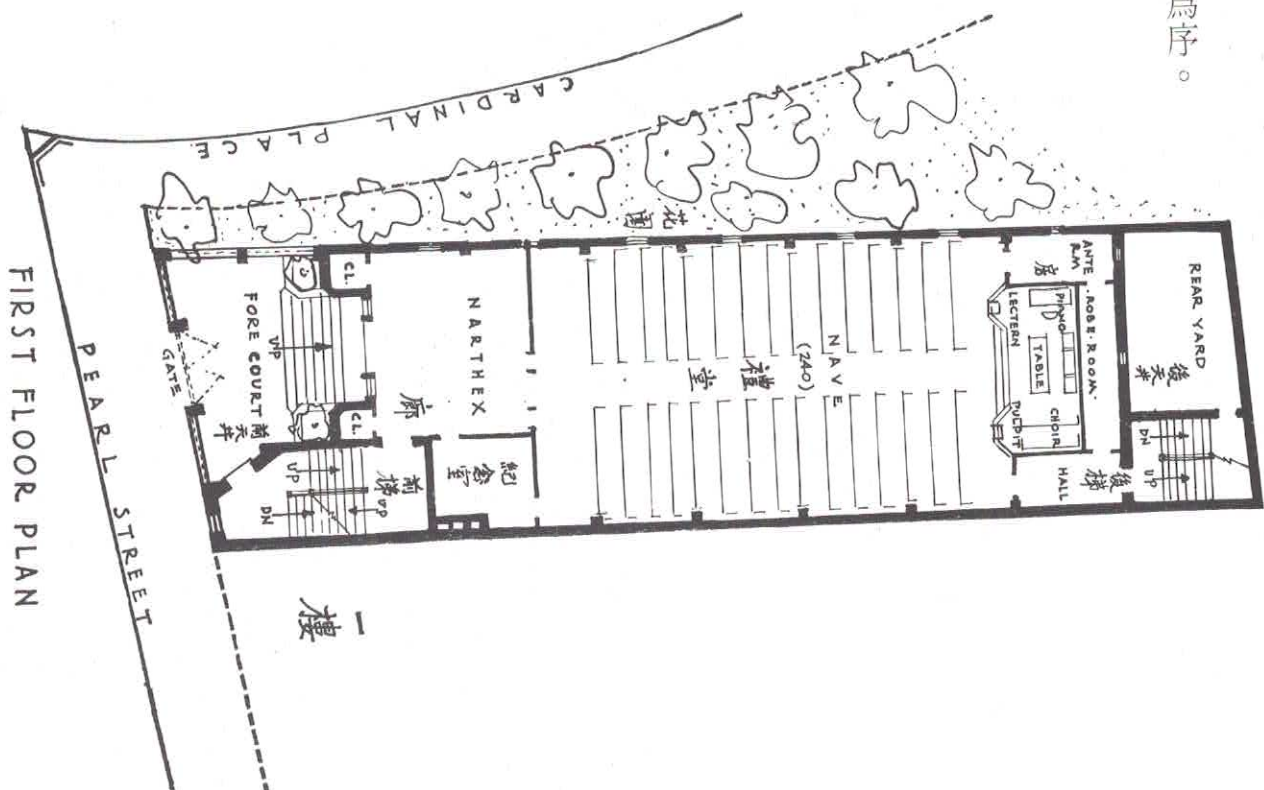
(二) 華埠大樓之目的與計劃，既與本會一九四四年所擬大同小異，本會當縮小其籌建計劃。

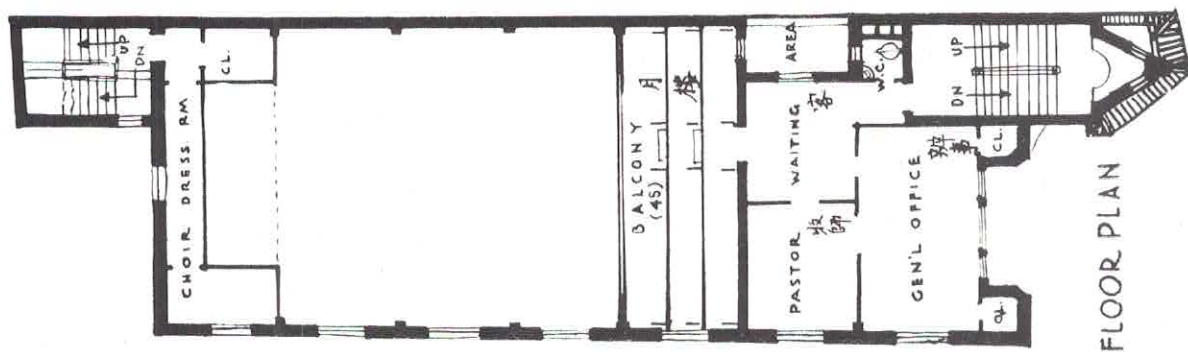
(三) 範圍既縮小，可由中華基督教長老會，與西人長老會協同辦理，現有之聯合機構，應即取銷，各中西教會機關，取從旁襄助地位。

今華埠大樓之計劃已告一段落，啓壯之責任已告完畢，本會遂再從事擇地之進行，幸於是年春季春，由建築師李錦沛先生之介紹，購得位於紐約市 472 Pearl St. (與 Cardinal Hayes Place 交角處及

哥崙比亞公園南端)之地皮一段，該地與華埠相毗連，並得李君擬定，建五層(連地下層)會堂，附設中英文學校，幼稚園，圖書館，贈醫所，及較小之體育場等計劃，(取銷前擬定游泳池大體育場保姆室宿舍等因在華埠大樓計劃中也)然範圍雖縮小，惟物價飛漲，照李建築師切實計算，連地皮共需十五萬元之譜，同人已決依李君計劃進行。惟如此鉅款，誠如一九四四年緣起所言：「同人等雖有其心惟力不足」而同人等仍敢決計進行者，恃我僑胞既扶助本會於往時，定必玉成之於今日也，用於再發動之日，敬陳其經過情形於我僑胞之前，並嚮我僑胞再作將伯之呼。敬祈我僑胞，仍本往日之熱誠，大解義囊，續成斯舉，不勝懇切冀禱之至，是

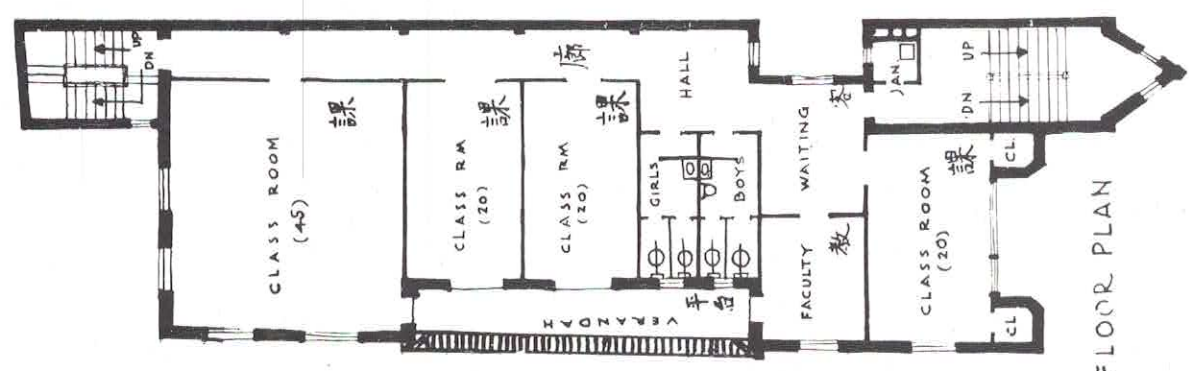
爲序。





二樓

SECOND FLOOR PLAN



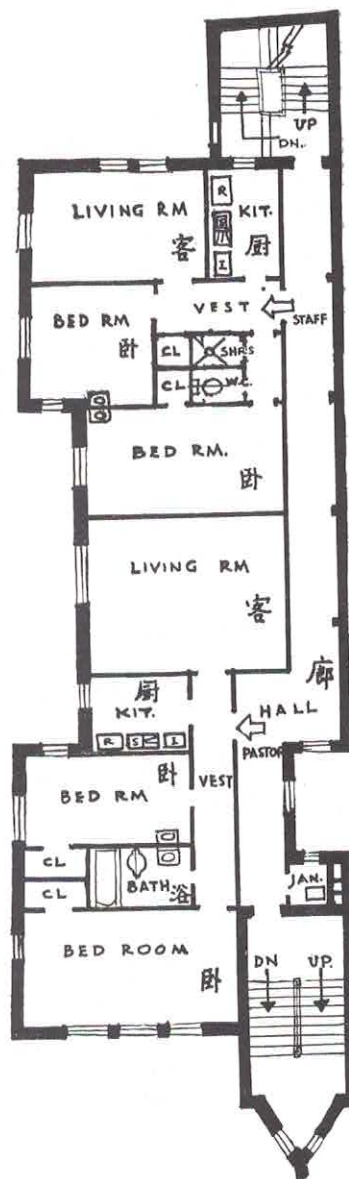
三樓

THIRD FLOOR PLAN



BASEMENT FLOOR

地下層



FOURTH FLOOR PLAN

四樓

中華基督教長老會籌建新堂

預算表 ESTIMATED BUDGET

1. 地皮	Land	\$28,000.00
2. 大包工程	General Contract	\$85,000.00
3. 衛生工程	Plumbing	\$10,000.00
4. 熱氣工程	Heating	\$10,000.00
5. 電氣工程	Electric	\$6,000.00
6. 建築師	Architect	\$6,000.00
7. 監工	Clerk of Works	\$2,000.00
8. 傢俬	Furnishing	\$1,000.00
9. 市政費	Gity Fee	\$2,000.00
10. 防火設備	Fire Protection	\$2,000.00
11. 雜項	Miscellaneous	\$7,000.00
Total		\$159,000.00

By Poy G. Lee, B. Archt., R.A., A.I.A.

建築師李錦沛編製

發起人

張伯苓	王寵佑	沙維氏	許董永
楊啓壯	練天然	李衛民	湯義南
杜不朽	陳瑞元	趙安立	李華安
葉齊泮夫人	吳寵榮	鄧世振	李勝昌
梁聯芳	彭家烈	劉錫瑤	馮社福
張培元	郭廼倫	何永生	陳孔羅
劉錫瑤夫人	冼達三	鍾生	趙德增
梅友恒	伍煥南夫人	趙安立夫人	朱玉邨
陳振元	趙英啓	吳耀榮	毛湘
伍紹芳夫人	伍煥南	伍佩鴻	葉榮進
譚子添夫人	楊啓壯夫人	李慈航	伍森鳥
李道星	周耀桐	陳光	徐聯禎
梅榮	毛湘夫人	李衛民夫人	馮佐治
關祖舜夫人	冼玉生	伍新安	譚灼堯

顧問及贊成人

以徵求得同意之先後爲序（恕不稱呼）

張平羣	盧觀黎	李覺之	楊文伯	李懷迺
黃明沛	何綱平	鍾惠棠	阮快亭	伍耀源
梁奕雲	劉袞光	李扶	盧奕球	翁玉明
黃華耀	陳正珀	陳兆瓊	陳祚昌	方忠達
梁瑞芹	李兆芝	彭奇山	蔡滋田	梅金波

楊遇甲	朱伯祥	伍碧珊	陳益迪	王鐵生
林寄鵬	張榮	薛俊友	呂嚴統	梅友啓
劉恩初	陳光耀	江昌纓	陳庭光	黃雨生
李潤清	黃漢庭	伍天生	黃榮蘭	譚文科
伍于宦	伍于慈	劉成基	鍾錦舟	趙美籌
余纘棠	劉孔聆	伍于乾	伍洪學	李嶺明
蔡葆元	伍錦于	甘伯銘	司徒文濤	伍紹芳
鄭竹平	雷家捷	梅添	梅德	林芳
曾冠庭	雷家韶	林禮初	江子驤	陳兆堂
伍佳彥	伍洪佛	陳孟洽	周儉	黃連登
許帝初	呂發作	陳作潤	李聖策	李天杞
陳孟樞	梁世明	梅宗集	陳崇聖	伍卓山
余和信	伍嘉言	陳榮德	甄玉衡	姚叔平
梁民鳳	黃隱焉	譚裕民	李培	吳韜榮
梅濤迺	朱耀	張偉濂	陳慶雲	鄧公可
陳允禎	張小樓	凌錫		

(其他顧問及贊成人尚在徵求中)

建築委員

顧問委員：許董永 沙維士 李錦沛 兼建築師

大衛遜 楊啟壯

委員：趙安立 兼主席 李衛民 兼司庫 張南友 兼副司庫

吳耀榮 鄧世振 梁聯芳 並書記

劉錫瑤 吳寵榮 鍾生

紀念捐款諸君辦法

一凡捐助一萬元及以上者以本教會之大鐘樓紀念之

一凡捐助一萬元以下(即未足一萬元者下倣此)八千元及以上者以本教會之副禮堂紀念之

一凡捐助八千元以下五千元及以上者以本教會附設之中文學校紀念之

一凡捐助五千元以下二千元及以上者以本教會之牧師居所紀念之

一凡捐助二千元以下一千五百元以上者以本教會之辦公室紀念之

一凡捐助一千五百元以下一千元及以上者以其他課室或接應室紀念之

(以上各條同受以下四條之紀念)

一凡捐助一千元以下五百元以上者懸其玉照於本教會留念室紀念之

一凡捐助五百元以下一百元及以上者刊其玉照於本教會建堂紀念特刊(以下稱特刊)及刻其芳名於銅版懸於本教會留念室紀念之

一凡捐助一百元以下五十元及以上者刻其芳名於銅版懸於本教會留念室並刊其芳名於特刊紀念之

一凡捐助五十元以下者刊其芳名於特刊紀念之

附則

一捐款者若欲將所享之紀念以紀念其親友皆可

一本教會因紀念第一任牧師許芹先生特決定繼續命本禮拜堂之名為許芹紀念堂

一因紀念本會第一任長老兼堂議會議書記黃憲昭先生特決定繼續命本會附設之圖書館之名為黃憲昭圖書館

Rev. Huie Kin



像遺師牧芹許

1854—1934

(任期1885—1925)

許芹牧師傳略

(楊啓壯)

編者按：本文係轉載本堂慶祝三十週年之紀念特刊。

本文原欲請鍾幹廷博士著之，以鍾博士從許牧師久，知其生平較切也。惜近鍾博士尊體違和，

未獲如願。特將博士一九二七年六月所著許芹傳略原文，略加入許芹自傳，及自傳出版後事蹟若干條，以成此傳略。所望鍾博士不以續貂爲嫌，則幸矣。

編者誌

許芹牧師，原名芹光，於清咸豐四年（即一八五四年）陰曆八月初八日，生於廣東新寧（即今台山）縣永寧村。兄一，弟一，姊一，妹一。父業農，家甚貧。六歲即隨兄長牧牛。七歲時，因送外祖父之喪，始穿新衣。逢墟期，父若出墟買賣，始有嘗肉味之望。十一歲，始入鄰村私塾讀書。讀書期間，逢夏秋兩次收割之時，即輟學以助其父兄及親族。故在塾三年，僅畢業紅皮書三本，及四子書。而人反以聰慧稱公也。

公幼年時，永寧乃一戶十四，人口七十。許氏聚族而居之小村，族人甚貧，且交通不便，少見美

奐美輪之大厦，及膏梁文繡之子弟，故雖貧苦亦所不覺。及十一二歲時，見一新金山（澳洲）回來之族人，衣服華美，金錢滿手，旋見其舊居拆卸，不久成室，宏敞燦爛，爲村中所無。且成室之日，大設筵席，以享賀客。肴菜之美，爲素所未嘗。公由是興出外洋之念。至十三歲，又一族人由舊金山歸，其手上耀眼之金錢益多，且聚公與其他兒童而告之曰：「金山求財至易，入金鑛金坑中，隔宿而成鉅富者，比比皆是也。」於是出洋之心益切。惟家貧，自知墨銀三十元之舟資（時由香港至三藩市舟資僅此數），必不可得，因而急出熱病，謔語中大呼曰：「我要到金山去！我要到金山去！」

病既愈，公求其父曰：「我志切往金山，求大人許我而爲我籌湊舟資也。」公心中忖度，以爲此請允許之成分少，而受責之成分多，特心志既切，不顧一切，大胆一求耳。誰料其父諾諾連聲，立即出賣田地，不足，告貸於親族，不久舟車費湊足，

公喜極·私心自語曰·「此必謔語之力也」·即與同聽金山故事中之三位同族兒童·各以竹槓一枝·挑圓竹籬一個·被褥一包·到香港候船往金山矣·時公十四歲·即一八六八年春也·

當日由香港來美·未有汽船·惟用帆船·買船位者·全無阻難·不若今日之先驗護照·又經其他種種手續而後能買也·公在船中·既無工作之勞苦·食物又較在家中爲豐富·且覺與隔宿可成鉅富之金山日近·故除颶風外·皆覺快樂異常·幾忘與家別離之苦·所不快者·船中視水如珍寶·每人日僅給水一小罐·飲料與洗面皆用之·至沐浴則竟視爲極浪費之一事·惟遇下雨·始各赤其身而一爲之·故皆視下雨爲樂事·

同年九月舟抵金山大埠·公曰·「當時我見此致富之目的地·不覺手舞足蹈一切未來繁榮之幻想·一幕一幕在心幕中活現·歡喜之情·不可以言語形容也」·時來美中國人·俱無移民律之管束·自由登岸·在華僑方面·則有六大公司在金山大埠·招待所有新由中國來之華僑先到公司中以待來者之親屬分別接往各處·當時公在該處待至六日之久·始由親屬接往屋崙·

公到美之年·適值美國競選總統·亦即美國排華醞釀之時也·工人方面·盡力設法說雇主解雇我華僑·報紙則從而偽造種種故事·譏謗侮辱我中國人·以助其謔·致街談巷語·莫不以排華爲話頭·

無知兒童路遇中國人·竟敢以惡言咒罵·或迎面噴唾·其最甚者·則競選演講員中·竟有·「吾人雖無長繩足以絞死四萬萬中國人·惟可以其各人自己之鬚·逐個絞殺之！」政黨報紙工人等輩·可謂盡排華之能事·而雇主方面·爲中國人刻苦耐勞·大都不肯解雇其中國工役·且公於初到未久·一句英語不懂·亦得一每禮拜除雇主供食宿外·尚有工資一元五角收入之「肥缺」·

一八七二年·公年十八歲·傭於另一東主·名加丁拿者之家中·此人乃一屋崙長老會長老·一家熱心基督教道·其媳因憐公言語不通·在百忙中·教之以英語·且鼓舞之入主日學校(時稱禮拜書館)·時屋崙有朱金先生者·在西人綱紀慎會中主理華人主日學校·公由是每禮拜日必前往該校上課·未幾該地長老會浸信會·亦各開設同樣學校·而時間各異·公因此每禮拜日得走讀三校·不以爲苦·

△一八七三年·屋崙西人長老會得一良牧名伊理士者·循循善誘·尤注意華僑工作·且主張在主日學校中以中國人教中國人·於是特別訓練十二位中國青年·以備來日在主日學校中爲領袖·公十二人其中之一也·由是英語日漸通曉·而悟徹基督教道·至一八七四年七月·公遂悔改皈依耶穌基督·受洗禮於伊理士牧師·未久·即升爲該教會華人主日學校副校長·時公二十歲也·公一面服務主日學校·一面繼續傭於加丁拿家·至一八八〇年·除付奉養

費歸家外·已積蓄三百餘元·自恨受教育太少·即有再入學校求學之志·忽一日得接伊牧師由俄亥俄省來函·(伊牧師已於一八七九年往該省Lane神學院任教授也)·請其前往該校肄業·並允爲公籌湊學費·得函後·喜不自勝·於是放棄其淘金致富之念·辭去「肥缺」·以求「積財於天」·於是年九月由屋崙前往該校就學·公於蘇老泉之二十七僅早一歲·可謂勤矣·

公因英文及其他學問程度太淺·未能領受高深神學·因此轉校兩次·以適其程度·而公一無灰心·至一八八五年·值紐約長老會欲聘一中國人主理主日學·以承葛烈治女士之缺·(葛烈治已於二年前逝世也)·查得公既爲熱心信徒·又有相當學歷·於是聘公來紐約·充當是職·

公於一八八五年七月三日到紐約·十月十一日即於15 University Place開設主日學校·

△一八八九年四月四日·公與Miss Louise

Van Arman結婚·一八九五年受封立爲牧師·一九一〇年創立華人長老會第一支會·長老會中會立公爲本教會第一任主任牧師·一九二四年·教會以公年老多病·勸其休息·多勸始允·公之勤勞如是·教會特奉養老金·使得優游林下·以樂天年·

△一九三三年秋·公第三次歸祖國·冬遊北平·一九三四年正月·老病復發·於正月十八日·主息其勞·召歸天鄉·我紐約華人長老會第一支會同



照家全師牧芹許
Rev. Huie's Family

人聞之·哀悼異常·特開追悼大會·中西親友到者甚衆·爲之淚下者·大不乏人·公善德感人之深·於此可見·

公四子六女·幼子早逝·餘皆畢業大學或研究院·長公子在歐戰時·任美國中級軍官·停戰後·嘗任紐約省道路局長·現任紐約市工務局長·次子爲工程師·三子任很尼特歇省某市府職官·諸女公子既皆飽學·且皆配才郎·長婿張福良碩士·嘗任中華基督教協進會幹事·現在江西省任政府要職·次婿晏陽初碩士·即中國發起平民千字課之第一人·歷任全中國青年協會及中國全國平民教育運動要職·現在華西大學任教授·三婿朱友漁博士·歷任北京協和醫學校醫院牧師·及教會要職·今年升任中華聖公會副主教·四婿桂質廷博士·在廣西桂林大學任教授·五婿周學章博士·歷任燕京大學教務長·及教育學教授·六婿黃逸慧醫學博士·現自創滬西產科醫院於上海·

公一生服役於紐約華人長老會第一支會·其生平事跡·大都詳於該會史中·茲僅述其大略而已·編者曰：「公本貧兒·少年失學·又無大志·其來美國·除淘金而外·一無其他目的·惟自皈依基督·即棄其求財之念·步耶穌之後塵·以拯救同胞爲事·知失學之苦·自己力學而外·並盡所知以教誨他人·勉勵青年及勸人送子弟入學校肄業·由是而成功者甚衆·我華僑工商學各界·遠離祖國·大都

失去家庭之樂·惟凡到許牧師處者·莫不得極大之慰藉·故人皆稱之爲芹伯·其親切之情如此·人生之苦·莫苦於遠適異國·舉目無親·囊橐空空·而罹重病·許牧師則爲其苦海慈航·其被公送入醫院而活命復原者·每年勻計不下五六十人·華僑失業·得公介紹職業·言語不通·得公爲之舌人者·不勝指屈·其中最足驚人之處·則爲華僑中不識一丁者流·受公以基督教道淘鑄而後·歸國改良鄉村·振興教育者·亦大不乏人·耶穌曰：「：以此事·於智者達者則隱之·於赤子則顯之·：凡勞苦負重者就我·我賜爾安」又曰：「天國猶賈求美珠·遇一重值者·則往鬻所有以市之·」又曰：「天國猶芥種一粒·人取之而播於田·此百種之至微者·及其長也·大於諸蔬·且成樹·飛鳥來棲其枝·」其許牧師之謂歟·



師牧芹許
Rev. Huie Kin

Rev. K. C. Yeung



楊啓壯牧師遺像

March 16th 1891 — April 15th 1958

(任期 Sept. 8th 1928 — April 15th 1958)

楊啓壯牧師與華人長老會

梁聯芳

知人論世，是一件不輕易的事，寫傳記式的文字，猶感困難，若非經過長時間性的交往和追隨，寫起來，有時覺得空空泛泛，不着實事，筆者由主曆一九三十三年九月十五日在本市東卅一街本教會舊址認識 楊牧師時起，追隨至一九五十八年四月十五晨九時二十五分他在寓所離世時止，已經過了二十五個年頭，回憶在這悠長歲月當中，筆者除了第二次世界大戰服役軍旅四年及在東京中國政府駐美所屬機關任事一年多外，每週總有機緣領教於楊牧師一次，或一日數面，茲承本刊編輯委員會同人吩咐，囑寫是篇，自忖生性愚昧，才疏不文，僅就記憶所及，內容雖屬一鱗半爪，但務求真實，願望教友同人，僑界賢達，賜以教正，幸甚！

歲月易逝，世局多故，道德不振，人爭國伐，擾攘不寧，楊啓壯牧師被召回天國安息，匆匆已屆十年，我們追懷牧師處世爲人，撫育羊羣，主持紐約市華人長老會及對華僑社會福利貢獻，時刻都在興起無窮嚮往之思。

楊啓壯牧師，廣東新會仙洞鄉人，年十五，得乃兄楊啓康牧師之助，負笈就讀廣州市培英中學，

由於天資穎悟過人，敏思善考，記憶力強，校中功課，如文、理、化、數學及演講等，每試必列前茅，深爲師長輩所器重，入培英第二年後，聲名鵲起，已開始兼任教職，青年會主席，學生會出席代表，及校刊編輯矣。

當其時也，以他血氣方剛之年，愛國心切，目蒿清廷昏庸誤國，義憤填膺，入同盟會，一度曾投筆從戎，參加辛亥革命，出生入死，屢與戰役，充任民軍司令，後功成身退，嗣回培英中學畢業後，感於強中國亟需之道，非改革人心，發揚道德不可，乃決心獻身事主，傳播福音，隨而入神學院進修，畢業後，受聘於加拿大，上海各地教會主任牧師等職，本教會素仰牧師學問廣博，德操自持，勇於任事，於主曆一九二八年九月間，禮聘爲本教會主任牧師職，其時本教會會址遠處市東卅一街二百二十五號，偏處一隅，遠離華埠，交通來往諸多不便，平日又由於教友人數稀少，人力上財政上兩方面極感困難，事事仰給於人，所謂「筆路藍縷」，一語可以道破，牧師就任後，審時度勢，圖思改進

，但以數十年前紐約市的華僑人數，職工勞力所得，收入微薄，智識程度水準及僑社複雜等因素，志願雖有，實行起來，誠非易事，然牧師不但不因「荊棘滿途」而生氣餒，反之激發勇氣，果敢直前，謀求要從基本上做起，兼而以他一股充沛活力，洋溢熱情，除了宣揚主道，勸人為善，設研經班，組織歌詩團，發揚基督教精神外，更深悉初到禮拜堂聽道僑胞，若祇憑單調式宣教，難免陷於枯澀無味，必須賴於中國固有文化，導引協調，方能湊事半功倍引人信奉基督之効，乃着手編印中文講義，將「老子、墨子、莊子、論語、孟子、左傳、古文、白話、國語、粵語」等等課程，摘要親自講授，講授時清晰動聽，深入簡出，聽講人數，不旋踵而突增，又撰編「英語謀生入門」，每星期翻譯主日學聖經課程，羅致中西教員人材，並動員全家，（楊師母教授初級中文班——彈琴。男女諸位公子，按照英文程度之深淺，分派授課。）創設勉勵會，培育教友演講及得有作見證機會，組織婦女明德會，每年舉行賣物會一次，籌得之款，全數撥作慈善救濟及將來建新堂基金，因而熱心教會工作者，慕道者，求智者，不遠千里而來，牧師循循善誘，春風化雨，僑胞受其德智啟迪，篤澤光輝者，數以千百計，每年復活節，聖誕節，他必親自策劃，排編演劇節目，並兼任導演，現身說法，並諧並莊，牧師體重不足一百公斤，高度祇有五尺五寸，然精神充

沛，魄力過人，雙目炯炯有神，做起事來，動作敏捷，走起路來，健步如飛，至離世時仍不減當年。牧師常常以自養，自治，自存為平生對本教會三大志願，勸勉教友同人，要努力籌建新堂，冀能接近華埠，更能進一步為僑眾服務，一度曾與本市各華人教會，組織聯會，每值月底星期日晚上七時，聯合舉行崇拜一次，公推牧師為歷屆主席，同氣相應，赴會人數踴躍，融洽和諧，儼然如大家庭一樣，此一組織，舉辦多年，惜夫因事中輟，本市華人教會墳場，亦由牧師倡議創制，墳場委員會職員，規定由每一教會主任牧師擔任，楊牧師亦為該會歷任主席。



母師壯啓楊

Mrs. K.C. Yeung

牧師仁慈和藹，富正義感，敦篤友情，廉正自守，樸實耿介，對於華僑青年，苦口婆心，善爲勸導，務使學有專長，將爲個人可以謀求正當職業，爲國家可以有所貢獻，舉凡留學生之輔導，更加不遺餘力，如代找尋工作，籌措學費等。僑胞若遇有移民困難問題發生，貧窮老弱患病，介紹免費醫院，僑社紛爭，牧師若有所見所聞，或有付託，定必躬親其事，排難解紛，一言九鼎，奔走辛勞，廢寢忘食，席不暇暖，不以爲苦。

由於牧師生性耿直，不畏權貴，數十年前之華僑社會，以筆者個人經歷觀感，確實大有迥異於今日，間或遇有禍害，貽毒，欺凌僑胞，蠻不講理之徒，牧師必挺身而出，義正詞嚴，爲弱者護衛，爲正義伸張，更痛惡外矇羊皮，腹裏豺狼之輩，假借信教之名，而大行其盜名騙利之實。

牧師平日求智慾極強，不獨精通聖經，而對中西史籍，涉獵亦極廣泛，經史子集，稗官小說，新著近作，科學譯述，無不覽閱，他不但對基督教有深奧研究，即使佛教，道教，回教，甚而馬克斯主義等，亦曾經下過一大工夫，藏書四千多冊，嘗言：爲牧者之不易，當此世風日下，道高一尺，魔高一丈，抑尤有似是而非之言論學說，充斥述人，第一要淡泊名利，貧賤不移，威武不屈。第二要嚴遵基督訓誡，忠心爲公義而肯犧牲，爲真理甘願受苦，最後還要博聞強記，引古證今，講述時心誠氣和，

務使聽者真能心悅意服，而使之自覺自悟。

復憶抗戰初期，中華公所召開全僑大會，邀請領事，僑領暨政府派出宣慰海外僑胞大員，蒞場演講，宗旨以提高愛國精神，鼓勵僑胞出財出力，支持政府抗日，牧師亦被邀請爲演講員之一，但排列名次居末，是日主題，當然是屬於「禦侮救亡，團結一致，有錢出錢，有力出力」之類爲主，名次排列前者，定會把握抗戰圖存，發揮議論，倘若名次排列後者，遇此場合，又將如何？然牧師畢竟是個能文能言之人，靈機一動，立即舉出武松打虎故事，繪影繪聲，申述一番，聲調宏亮，幽默緊張並出，喻之以日本軍閥思想狂妄，野性暴行，不把整個中華民族滅亡，決不停止侵略，我中華民族今日處境，正如當日武松在景陽崗遇虎一樣，我們必須提高傲覺，聚精會神，學效武松抱定「老虎不死，必將反噬」之義，講述時如武松再世，博得全場哄動，掌聲不絕，譽爲最精彩最切題材講員，牧師平時不論在任何地方，任何集會，議論精闢，見解獨到，又由於生平廣結人緣，所到之處，大受各個基層僑胞歡迎。

語云：智者見之未萌，愚者昧於成事，十九年前，當中共席捲整個大陸時期，僑胞們教友們有或出於愛國強國心切，發言立論，對中共主政，未免有所偏愛，惟牧師獨具慧眼，力排衆議，長嘆太息，堅謂從今後中國糟矣，人民生活慘矣，信仰，集

會，言論，出版，行動自由絕矣，曾幾何時，今從大陸情況觀之，一一正如牧師生前預料。

世界第二次大戰期中，本教會壯年教友，從軍者及遠調別地做國防工作者為數極衆，是以星期日敘集人數銳減，經濟來源，大受影響，牧師薪金，早在戰前，本已微薄，再遭遇此非常時期，不言可知，本教會經常費日拙，甚之連清潔打掃工人，無款僱用，牧師亦親自力為，稍後戰事將及尾聲，牧師乃發動籌建中華基督教大會堂於華埠中心，（即現在中華大樓所在地）曾聘請幹事，專任其事，並敦請同情教會中西人士參加籌備大會，（見另圖）當時曾得中華公所召開議員及華僑學校校董聯席會議，商討以「華僑公立學校校址，移交為中華基督教建大會堂之用」，厥後以種種關係，未克實行。及後，牧師仍顧存全僑福利計，乃將籌建中華基督教大會堂初衷轉就籌建中華大樓，竭力奔走提倡，與前駐紐約領事盧心畬先生及諸位僑領，商討方針，起草章程，四方接洽，奠定建樓基礎，今中華大樓巍峩於華埠中心，牧師功績，不能湮沒也。牧師一生，以其超卓才華，淵博學問，機智過人，能文能言，若如俗人所求「榮華富貴」，真如探囊取物，但牧師始終大覺大悟，犧牲小我，成全大我，過着樸實平淡出力不討好生活，一口氣做了四十多年傳道工作，最後數年，以年事日高，本欲退休，從事著作，祇因未能物色適當人選繼任，惟

有勉為其難，繼續任職下去，終其一生，正如保羅臨終時所說：「那美好的仗，我已經打過了，當跑的路，我已經跑過了，所信的道，我已經守住了，從今而後，有公義的冠冕為我保留，就是按着公義，審判的主到了那要賜給我的，不但賜給我，也賜給凡愛慕他顯現的人。」（提摩太後書第四章）

前一輩華僑，許許多多已認識楊牧師了，後一輩呢，也因為他的思想言行，受影響而慕名了，以筆者個人的直覺，楊牧師是中國傳統文化和基督教想滙流陶冶培育出來純正平實的典型人，他又能憑藉純正文化，平實博愛精神，做宗教服務人羣，服事上帝的工作。他離世時楊師母與筆者侍奉在側，匆匆十年易過，精神遺教永遠難忘，筆者居留紐約三十多年，而能見如楊牧師言行一致，深悉僑情，移風易俗者，實不多見，謹草此文，以誌景仰。



省楊故牧師啓壯墓
Visitation to Rev. Yeung's grave
(1959)

紐約市紐約時報新聞

一九五八年四月十八日

此間華人（第一）長老會牧師 楊啓壯博士逝世 享年六十七歲

楊博士係由 衛理公會按立

紐約亨利街市場之華人（第一）長老會牧師，楊啓壯博士，於禮拜二在教會寓所，因心臟病不治息勞歸主，楊牧師在世寄居六十七年。

該會教友在過去六年，在本市第三間最古老之教會大廈，即長老會海員與陸上會所中，與英語會衆共同使用該廈，惟華人會衆另訂時間舉行聚會。

楊博士於一九二八年任該會牧師，會址原在第三十一東街二二五號，楊氏係繼創辦人許芹博士任該會牧師。

楊博士生於中國，曾在廣州長老會神學院攻讀，於一九二一年在香港被按立爲衛理會牧師，在來紐約前，在一九二八年任加拿大多倫多長老會牧師。

楊氏遺下一妻二子三女；子係林肯與貝肯；三女一適佛羅里達州邁阿密海灘之關家，一適紐約之余家，幼女適簡家。

悼楊啓壯牧師

紐約市聯合日報社論

獻身宗教逾四十年，在紐約傳道亦歷三十載的中華基督教長老會牧師楊啓壯先生，經於本月十五日在寓所息勞歸主，從此安息了。楊牧師畢生忍受苦難作傳道的工夫，盡了他的職份，將在審判中贏得公義的冠冕，我們應該爲他道賀。但想起教會少了一個忠誠謹慎的上帝僕人，僑界少了一個正直慈祥的長者，我們則有說不出的辛酸。

在這罪惡的人世間，擔任傳道的工作，絕不是一件平凡的事情。世俗莫不貪圖富貴榮華，能使人富貴榮華者，到處受人歡迎，一唱百和。牧師既不能使人富貴，亦不能使人榮華，俗人當然不把他放在眼裏，相反的，牧師的職務是傳福音，勸人去惡歸善，尋求心靈的寄託，看破虛空的富貴榮華，曲高和寡，對於俗人難免格格不入。所以從來傳道者，往往遭人冷笑，阻撓，引起爲非作惡者的痛恨，排斥，陷害，耶穌到處救人助人，爲人治病，大顯奇蹟，替上帝遍施恩典，結果也不免被釘死於十字架。聖經說：「罪的代價就是死。」傳道的工作，本來就是以自己的死，期求衆人的不死。非大覺大悟，完全忘記自己，不受物質誘惑者，決不足以語此。楊牧師一口氣做了四十多年的傳道工夫，受盡磨難，而不易其志，此與世之見異思遷，假傳道之

名，以行欺世之實，辱沒教會玷耶穌者，誠不可同日而語矣。

楊牧師年青時期，曾受正義感的驅使，參加辛亥革命，充任民軍司令，功成身退，專心傳道。由於他的血液裏面充滿着正義感，所以傳道之餘，對於華僑社會亦喜仗義執言，貢獻寶貴意見，絕不因強有力者的蠻橫不講理，而有所畏怯。在外表上，他雖未被列於「僑領」之林，在實際上，他則是領導華僑社會走向光明，一個很大的精神力量，至於他平素替貧病交加的僑胞介紹免費醫院，爲僑衆忠誠服務，亦充份表現其「是役於人，非以役人」的精神。楊牧師平素替僑胞服務慣了，大家也許不覺得稀罕，現在他息勞歸主，大家當必切實領悟，這是華僑社會一種無可補償的損失。

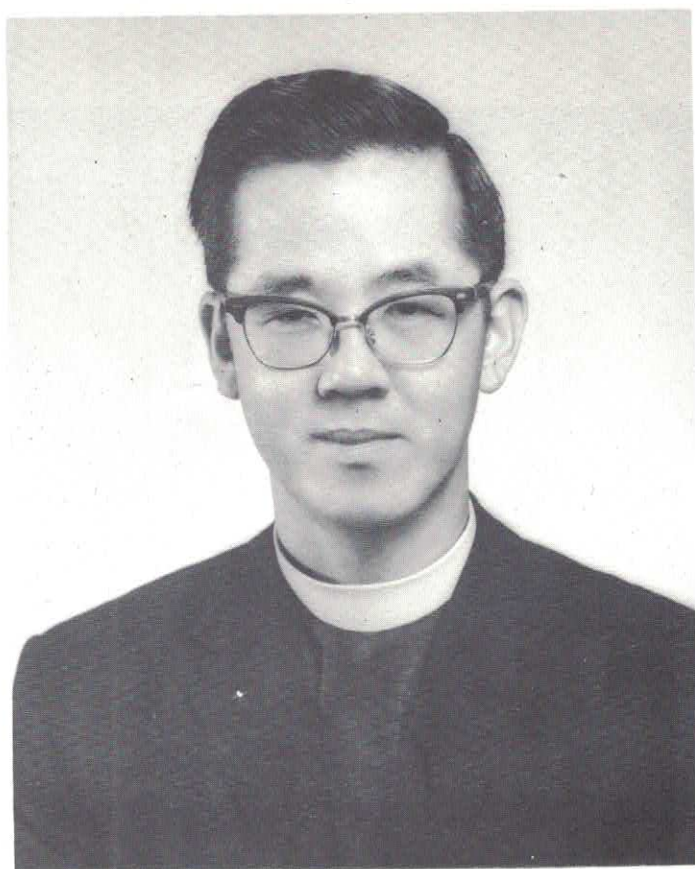
保羅臨終這樣說：「我離世的時候到了，那美好的仗，我已經打過了，當跑的路，我已經跑盡了，所信的道，我已經守住了，從此以後，有公義的冠冕爲我存留，就是按着公義，審判的主到了那要賜給我的，不但賜給我，也賜給凡愛慕他顯現的人。」（提摩太後書第四章）楊牧師臨終我們愧未在一側，舉行哀悼會時，如泣如訴的音樂聲裏，我們卻依稀聽到他說同樣的話！



師牧廉威杜

Rev. William Doo

任期 Sept. 1958—Dec. 1963



師牧信以謝

師牧任主任現堂本

Rev. Eson Tse L. Th., B. D.

任期 Dec. 16 1964 — present (現在)



馬鴻述牧師

Rev. Isaac Mah B. A., M. Ed.

現任本堂顧問牧師



女宣教師

Miss Ebith A. Beck

各時期之女宣教同工

Miss Emms Cragin — Oct. 1922

Miss Edith Beck Oct. 1922 — Oct. 1935

Miss Linda Tsang Jan. 1 1966 — Aug. 30 1967
曾惠英小姐

Mrs Tam Chiu Ngai Hung Oct. 16 1968 — June 30 1970
譚趙毅鴻女士

一九六八年執長老玉照



余施仁



梁聯芳
一九六九年任滿



伍紹芳



梅超恒



陳元
一九六八年任滿



黃超棠



黃顯利



趙英啟
一九七〇年任滿



顧百濤夫人

老長之立按年歷



華陳



堅鴻葉



然天練



振世鄧



友南張



人夫芳紹伍



老長瑤錫劉



人夫虔志何

歷年按立執事



梁趙蓮金女士



余彬偉先生



黃一興先生



葉齊泮夫人遺像



黃顯利夫人



梁劉超羣女士



練天然夫人



劉盛長先生

一九六八年受職執事



伍煥南夫人



馬維基



劉通羣



謝銓



趙崇文



葉鴻謀

歷年被選之模範母親



1956



1955



陳 光 夫人

伍煥陽 夫人

馮珍 女士

伍紹芳 夫人

陳 元 夫人

鍾 生 夫人



1962
伍紹芳 夫人



1961



1960

親母範模之選被年歷



1965



1964



1963

何致虔夫人



1967



1966

1968



歷年被選之模範母親



陳就寬
夫人

吳級芳
夫人

黃顯利
夫人

容文
夫人

趙英啟
夫人

雷美如
女士

鄭日新
女士

顧百壽
夫人

毛湘
夫人

李衛文
夫人



壽 壽 壽 壽 壽 壽 壽

壽 壽 壽 壽 壽 壽 壽 壽

壽 壽 壽 壽 壽 壽 壽 壽 壽

壽 壽 壽 壽 壽 壽 壽 壽 壽

壽 壽 壽 壽 壽 壽 壽 壽 壽

壽 壽 壽 壽 壽 壽 壽 壽 壽

壽 壽 壽 壽 壽 壽 壽 壽 壽

壽 壽 壽 壽 壽 壽 壽 壽 壽

壽 壽 壽 壽 壽 壽 壽 壽 壽

壽 壽 壽 壽 壽 壽 壽 壽 壽

壽 壽 壽 壽 壽 壽 壽 壽 壽

壽 壽 壽 壽 壽 壽 壽 壽 壽

壽 壽 壽 壽 壽 壽 壽 壽 壽



感恩崇拜請柬

謹訂於主曆一千九百六十八年六月廿三日
(禮拜日)下午二時在本會舉行慶祝本堂
開基壹百週年
成立五十八週年
感恩崇拜恭請美國聯合長老
會紐約區總幹事
莊信博士講道屆時敬候
光臨同頌
上主鴻恩

紐約中華基督教長老會敬約
堂址：紐約市顯利街六十一號

*The Session and Members
of
First Chinese Presbyterian Church, New York City
The United Presbyterian Church in the U. S. A.
request the honour of your presence
at the
Thanksgiving Service
of the
One Hundredth Anniversary of Founding
and
Fifty - eighth Anniversary of Organizing
of their church
on Sunday, June the twenty third
Nineteen hundred and sixty - eight
at two o'clock in the afternoon
61 Henry Street, (at Market St.)
New York, N. Y. 10002
The Rev. Dr. Robert P. Johnson D. D.
(General Presbyter of Presbytery of New York City)
Has kindly consented to preach at the service*

*Refreshments will be served
after the service*

*R. S. V. P.
964-5488*

感恩餐會請柬

謹訂於主曆一千九百六十八年六月
廿三日（禮拜日）為慶祝本堂壹百週年
紀念是日下午七時假座華埠台灣酒家
舉行感恩餐會恭請
光臨同頌
上主鴻恩

紐約中華基督教長老會敬約

*The Session and Members
of the
First Chinese Presbyterian Church, New York City
request the honour of your presence
at their
Centennial Dinner
to be held at the
Joy Wan Restaurant
194 Canal Street
New York, N. Y.
on Sunday, June 23rd 1968
at Seven o'clock in the evening*

*R. S. V. P.
Tel. 964-5488*

*61 Henry Street
New York, N. Y. 10002*

紐約中華基督教長老會
開基一百週年暨成立五十八週年
☆ 感恩崇拜 ☆

SUNDAY, JUNE 23 1968 at 2 P. M.

THANKSGIVING SERVICE

The Centennial Anniversary of Founding

and

The Fifty-Eighth Anniversary of Organizing

The First Chinese Presbyterian Church of the City of New York

61 Henry Street, New York, N.Y. 10002

Pastor: Rev. Eson Tse

Tel: 964-5488

崇拜程序

主禮：黃超棠長老

琴音序曲

司徒文濤夫人

唱 詩 [齊來謝主歌]

衆立

宣 召 詩篇第117篇

祈 禱

馬鴻述牧師

主 禱 文

啓 應 文 詩篇第121篇1—2

顧百濤夫人

歌 頌 [耶穌奇妙的救恩]

詩班

讀 經 馬太福音：—20

伍煥南夫人

獨 唱 [夢裏的天堂]

黃心田先生

講 道

莊 信牧師

講題：老當益壯

傳譯：謝以信牧師

唱 詩 [我愛教會歌]

衆立

致 詞

衆坐

1 趙維霖牧師

2 黃 作牧師

報 告

黃超棠長老

奉 獻

衆坐

獻 禮 文

衆立

祝 福

謝以信牧師

阿 們 頌

詩班

唱 詩 [永恆之君前導歌]

衆立

THE ORDER OF WORSHIP

Presiding: Mr. Joseph Wong

THE ORGAN PRELUDE..... Mrs. Helen Szeto

* THE PROCESSIONAL HYMN

“Now Thank We All Our God

THE CALL TO WORSHIP—Psalm 117:1-2

THE PRAYER..... Rev. Isaac Mah

THE LORD’S PRAYER

THE RESPONSIVE READING—Psalm 121:1-8 Mrs. P. Day Koo

THE ANTHEM..... The Choir

“Wonderful Grace of Jesus”

THE SCRIPTURE LESSON—Matthew 7:1-20.. Mrs. Stanley Wu

THE TENOR SOLO..... Mr. Donato Huang

“A Dream of Paradise”

THE SERMON.....Rev. Robert Johnson

Rev. Eson Tse, Interp.

Topic: “One Hundred Years Young”

* THE HYMN

“I Love Thy Kingdom Lord”

THE GREETINGS

1. Rev. Harold Jow

2. Rev. Wong Chok

THE WORD OF THANKS

Mr. Joseph Wong

THE OFFERING

* THE OFFERTORY RESPONSES

* THE BENEDICTION..... Rev. Eson Tse

* THE AMEN’S CHORUS The Choir Sings Only

* THE RECESSIONAL HYMN

“Lead On, O King Eternal”

* Congregation are asked to stand.

齊來謝主歌

- (一) 今當齊來謝主，以心，以手，以聲音，
主既完成奇事，世人歡頌主聖名；
我從初生時起，蒙福主佑到今，
昔受無窮之愛，今猶慰藉溫存。
- (二) 但願恩慈之主，時常伴我到終身，
常將快樂平安，鼓勵安慰我中心；
導我脫離疑惑，拯我避免憂驚，
無論今生來世，使我蒙主宏恩。
- (三) 我將感謝頌揚，敬獻父子與聖靈，
三位本同一體，在天執掌大權衡；
獨一永生上主，天人叩拜同心，阿們

昔在，今在，永在 千秋萬古永恆。

我愛教會歌

- (一) 我愛我主教會，主靈與人同居，
救贖之主親流寶血，建設清潔基礎。
- (二) 愛祂我常流淚，念祂我常祈求，
為祂事工我更努力，直到力盡方休。
- (三) 十分隆重典禮，十分莊嚴盟誓，
十分寶貴甜蜜團契，世世相承莫替。
- (四) 努力服務社會，宣佈上主禧年，
光華歷史偉大將來，在地如同在天。阿們

永恆之君前導歌

- (一) 永恆之君求前導，出發時期已到；
此後旌旗所指處，我家便是戰壕；
訓練之期已過了，主恩造就英豪，
今朝永恆的君王，請聽戰歌聲高。
- (二) 永恆之君求前導，直到血戰完成，
聖善心懷好低唱，甘美和平阿們；
不藉刀劍的交鋒，不藉戰鼓催聲；
是藉仁慈的善行，天國才能降臨。
- (三) 永恆之君求前導，從者毫無憂驚，
喜樂隨着聖容來，好比破曉黎明；
輝煌十架正當頭，在它光中前進，
華冠懸待凱旋人，懇求大能引領。

NOW THANK WE ALL OUR GOD

1. Now thank we all our God, With heart and hands and voices,
Who wondrous things hath done, In whom His world rejoices;
Who from our mothers' arms, Hath blessed us on our way
With countless gifts of love. And still is ours today.
2. O may this bounteous God, Through all our life be near us,
With ever joyful heart, And blessed peace to cheer us;
And keep us in His grace, And guide us when perplexed,
And free us from all ill, In this world and the next.
3. All praise and thanks to God, The Father now be given,
The Son, and Him who reigns, With Them in highest heaven,
The one eternal God, Whom earth and heaven adore;
For thus it was, is now, And shall be evermore. A-MEN

I LOVE THY KINGDOM, LORD

1. I love Thy Kingdom, Lord, The house of Thine abode.
The Church our blest Redeemer saved, With His own
precious blood.
2. I love Thy Church, O God: Her walls before Thee stand,
Dear as the apple of Thine eye, And graven on Thy hand,
3. For her my tears shall fall, For her my prayers ascend;
To her my cares and toils be given, Till toils and cares shall end.
4. Beyond my highest joy, I prize her heavenly ways,
Her sweet communion, solemn vows, Her hymns of love and
praise.

LEAD ON, O KING ETERNAL

1. Lead on, O King Eternal, The day of march has come;
Henceforth in fields of conquest, Thy tents shall be our home:
Through days of preparation, Thy grace has made us strong,
And now, O King Eternal. We lift our battle song.
2. Lead on, O King Eternal, Till sin's fierce war shall cease,
And Holiness shall whisper, The sweet A-man of peace;
For not with sword's loud clashing, Nor roll of stirring drums
But deeds of love and mercy, Thy heavenly Kingdom comes.
3. Lead on, O King Eternal: We follow, not with fears;
For gladness breaks like morning, Where'er Thy face appears;
Thy cross is lifted o'er us; We journey in its light;
The crown awaits the conquest; Lead on, O God of might.
A-MEN

PARTICIPATING IN THE SERVICE

The Reverend Dr. Robert P. Johnson, B.A.; D.D.; M.R.E.;D.D.
General Presbyter of Presbytery of New York City

Mr. Joseph Wong
Ruling Elder of the Church, Choirmaster

The Reverend Professor Isaac Mah, B.A.; M.Ed.
Advisory Minister of the Church,
Author of Many Chinese Religion Books

Mrs. P. Day Koo
Ruling Elder of the Church, Chairman of the Women's Guild

Mrs. Stanley Wu. B.A.
Deaconess of the Church

Mr. Donato Huang, B.Mu.
The Church Choir Conductor

The Reverend Eson Tse, L.Th.; B.D.
The Minister of the Church

The Reverend Harold Jow, B.A.; B.D.
Chairman of the 5th Triennial Meeting of the National
Conference of Christian work among the Chinese in America.
Minister of the United Church of Christ in Hawaii, Honolulu.

The Reverend Chok Wong, L.Th.
Minister of the Chinese Methodist Church, Hong Kong
Vice-Chairman of Hong Kong Chinese Churches Union.

Centennial Dinner



紐約中華基督教長老會 慶祝開基百週年紀念感恩聯歡餐會

THE FIRST CHINESE PRESBYTERIAN CHURCH
OF NEW YORK CITY

61 Henry Street,

New York, N. Y. 10002

Telephone: 964-5488



Sunday, June 23, 1968
Seven P.M.

紐約市華埠台灣酒家

Toy Wan Restaurant (Chinatown)

194 Canal Street

New York, N. Y.

程 *Program* 序

Master of Ceremony: Mr. T. K. Lau,

司儀：劉通羣執事

INVOCATION Rev. Isaac Mah
感恩祈禱 馬鴻述牧師

WORDS OF WELCOME Mr. T. K. Lau
歡迎詞 劉通羣執事

INTRODUCTION OF GUESTS Rev. Eson Tse
介紹嘉賓 謝以信牧師

ADDRESS Rev. Dr. C. C. Hung
演講 洪禎祥牧師

THE HYMN—"The Church's One Foundation"
唱詩「教會根基歌」

GREETINGS
賀詞

1. Mr. Kuo Ting Yu, 俞國斌領事
2. Mr. George Young, 楊裕芬主席
3. Rev. Dr. Floyd Honey, 韓利博士
4. Bishop Dr. Y. Y. Tsu, 朱友漁主教

WORD OF THANKS
謝詞

1. Mr. Yue-Hung Moy, In Chinese
梅友恒長老 中文
2. Mr. Seening Yee, In English
余施仁長老 英文

GRACE AND BENEDICTION Rev. Eson Tse
祝禱 謝以信牧師

教會根基歌

- 1 教會唯一的根基，是主耶穌基督；
聖水聖言所造成，是主的新創作；
主從上天來求她，為主聖潔新婦；
捨身流血求得她，建立萬年基礎。
- 2 雖從萬邦選出來，信徒却成一體，
教會救恩的憑證，一主一信一洗；
同尊唯一的聖名，同餐唯一天糧，
同懷唯一的希望，同蒙恩愛久長。
- 3 她雖在地却聯合，真神三位一體，
已享安息聖衆的，神祕甜蜜團契；
懇求救主使我們，能像快樂聖衆，
同樣溫柔又謙虛，永在主前供奉。
阿們。

THE CHURCH'S ONE FOUNDATION

1. The Church's one Foundation, Is Jesus Christ her Lord;
She is His new creation, By water and the word;
From heaven He came and sought her, To be His holy Bride;
With His own blood He bought her, And for her life He died.
2. Elect from every nation, Yet one o'er all the earth,
Her charter of salvation, One Lord, one faith, one birth;
One holy Name she blesses, Partakes one holy food,
And to one hope she presses, With every grace endued.
3. Yet she on earth hath union, With God the Three in One,
And mystic sweet communion, With those whose rest is won:
O happy ones and holy! Lord, give us grace that we,
Like them, the meek and lowly, On high may dwell with thee.

A-MEN

PARTICIPATING AT THE DINNER

- Mr. T. K. Lau, B.Sc., M.Eng.—Deacon and Chairman of D. & E.
Committee of the Church
- Rev. Isaac Mah, B.A. M.Ed.—Advisory Minister of the Church
- Rev. Dr. C. C. Hung, D.D.—Minister of
Chinese Community Church, Washington, D. C.
- Mr. Kuo-Ting Yu—General Consulate of the Republic of China, N.Y.C.
- Mr. George Young—President of Chinese Consolidated Benevolent
Association, N. Y. C.
- Rev. Dr. T. E. Floyd Honey, B. A.; S.T.M.; D.D. Secretary in
New York for Mission and Service of World Council of Churches
- Bishop Rev. Dr. Y. Y. Tso, Ph.D.
Former Bishop of Anglican Church in China.
- Mr. Yue-Hung Moy Ruling Elder and Treasurer of the Church
- Mr. Seening Yee, B.Sc.; M. Eng. Ruling Elder and Clerk of the Session
- Rev. Eson Tse, L.Th.; B.D.—The Minister of the Church

We are honoured to have the following Chinese Ministers from other States
to be here with us:—

- Rev. Dr. James Chuck
First Chinese Baptist Church, San Francisco, California.
- Rev. Lo Yuet Fu, Honolulu, Hawaii.
- Rev. Walter Hsi Chinese Episcopal Church, Berkeley, California.
- Rev. Harold Jow, United Church of Christ, Hawaii.
- Rev. James Ko
Chinese Presbyterian Church, Windsor, Ontario, Canada.
- Rev. Charles Kwock, Honolulu, Hawaii.
- Rev. Ching Ming Lee
Chinese Congregational Church, Berkeley, California.
- Rev. Dr. Edward Lee Chinese Methodist Church, Berkeley, California.
- Rev. Joseph Ma
Chinese Congregational Church, San Diego, California.
- Rev. Dr. T. T. Taam,
Chinese Methodist Church, San Francisco, California.
- Rev. Wong Chok, Chinese Methodist Church, Hong Kong.
- Miss Katheryn Wu, United Church of Canada, Saak., Canada.
- Rev. Paul Wu
Chinese Congregational Church, San Francisco, California.

電

賀

電賀西林長市約紐

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION
TELEGRAM

SYMBOLS

DL = Day Letter

NL = Night Letter

LT = International Letter Telegram

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

NF740 (49)(15)SYA392

SY FIA085 PD FI NEW YORK NY 21 339P EDT

REVEREND ESON TSE PASTOR

FIRST CHINESE PREBYSTERIAN CENTINNIAL DINNER DLR 7:00PM SUN

JUNE 23

TOY WAN RESTAURANT 194 CANAL STREET NEW YORK NY

I DEEPLY REGRET THAT I CAN NOT BE WITH YOU PERSONALLY FOR THE
CELEBRATION OF YOUR CENTENNIAL THIS EVENING YOUR CONGREGATION
CAN TAKE GREAT PRIDE IN ITS CHURCHS ONE HUNDRED YEARS OF VITAL
SERVICE TO THE COMMUNITY PLEASE EXPRESS TO THE MEMBERS OF YOUR
CONGREGATION MY WARMEST WISHES FOR THEIR FUTURE AND THAT OF
THE CHURCH

JOHN V LINDSAY MAYOR

SF1201(R2-65)

函 賀



The United Church of Canada

THE UNITED CHURCH HOUSE
85 ST. CLAIR AVENUE EAST, TORONTO 7, ONT.
TELEPHONE WA. 5-5931

THE GENERAL COUNCIL

REV. ERNEST E. LONG, B.A., B.D., D.D., LL.D.
SECRETARY

REV. ROBERT W. HENDERSON, B.A., D.D.
ASSOCIATE SECRETARY

June 20th,

1968

The Session of The First Chinese Presbyterian Church,
61 Henry Street,
New York, N.Y. 10002.

Dear Friends of The First Chinese Presbyterian Church:

I appreciate very much indeed receiving your gracious invitation to attend the Thanksgiving Service marking the One Hundredth Anniversary of the Founding and the Fifty-eighth Anniversary of the Organizing of your congregation.

I note that this service is to be held on Sunday, June the twenty-third of this year.

I wish that it were possible for me to be present but at that time I shall be in Roumania attending the meeting of the Executive of the World Alliance of Presbyterian Churches. This will be a very important meeting and will have a considerable bearing upon the future of our several Churches.

On behalf of The United Church of Canada I extend the warmest greetings to you, together with our congratulations and our prayers for the future concerning the work and life of your congregation.

Faithfully yours,

SECRETARY

EEL:EB

電 賀

電賀會教督基華中港香

CLASS OF SERVICE
This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION
W. P. MARSHALL
CHAIRMAN OF THE BOARD
TELEGRAM
R. W. McFALL
PRESIDENT

SYMBOLS
DL = Day Letter
NL = Night Letter
LT = International Letter Telegram

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination.

61 HENRY ST.
TEL 577-3820

GTA031 (08)CDV053
DA1910 RML1894 HKR362 39/37 PD INTL LT CD KOWLOONHONGKONG VIARCA
JUNE 19 1145
LT FIRST CHINESE PRESBYTERIAN CHURCH
61 HENRY ST NYK
HONGKONG COUNCIL CCC SEND HEARTIEST CONGRATULATIONS ON CENTENARY
OF FOUNDING OF YOUR CHURCH GOD'S BLESSINGS FOR SUCCESSAS YOU
GO FORWARD INTO ANOTHER CENTURY
PETER WONG GENERAL SECRETARY

CFM 61.

SF1201(R2-65)

電賀會道循省羅

CLASS OF SERVICE
This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION
TELEGRAM

SYMBOLS
DL = Day Letter
NL = Night Letter
LT = International Letter Telegram

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination.

NG265 (52)20)LA174
L LLT057 CGN NL PDF LOS ANGELES CALIF JUN 15
FIRST CHINESE PRESBYTERIAN CHURCH
61 HENRY ST NYK
THE MEMBERS OF CHINESE UNITED METHODIST CHURCH OF LOS ANGELES
EXTEND HAPPY CONGRATULTIONS UPON YOUR 100TH ANNIVERSARY AND
BEST WISHES FOR GREATER SUCCESS IN DEVELOPING CHRISTIAN PERSONALITY
AND BUILDING A CHRISTIAN SOCIETY
DR WUN BEW WONG.

SF1201(R2-65)

賀函

The United Theological College
Montreal

Principal:
The Rev. George Johnston,
Ph.D., D.D.

3473 University St.
Montreal 2, Quebec
Tel: 849-2042

June 25, 1968.

The Rev. Eson Tse, L.Th.,
The First Chinese Presbyterian Church,
New York, U.S.A.

Dear Eson:

Thank you very much for the invitation to attend the 100th Anniversary of the founding of your Church. I am sorry I was not able to come. I was out of Montreal all last week and had to preach to a Hungarian congregation last Sunday morning. I hope you and your people have had a wonderful time.

With cordial regards,

Yours sincerely,

George Johnston
Principal.

GJ/k

長人靈命
老少同宗
會眾一心
百年讚頌
週而復始
年報捷功
紀我前賢
念主恩重

加拿大多城中華基督教長老會
敬全人祝

祝詞

維

主曆一九六八年六月廿三日為我紐約
中華基督教長老會開基百週年紀念
之期今人等恭逢斯盛威感主恩無涯
雀躍不已愧無以賀謹綴蕪詞而祝之曰

紐城開基

約言嚮眾

長人靈命

老少同宗

紐約華人長老會慶祝一百週年紀念感恩聯歡餐會

洪禎祥牧師講詞摘要

一九六八年六月二十三日

主席先生，各位嘉賓，各位同道教牧，各位會衆：

本人承蒙

貴會盛意，邀請參加一百週年紀念大會隆重慶典，深感榮幸。

約在十日以前，謝牧師前來邀請我在這餐會講道，我說參加餐會者皆為聚餐而來，並非為听道，所以可無須講道，但謝牧師堅持其意，故惟有從命而已。

我們今日慶祝紐約市華人長老會一百週年紀念，有人會說教會情形正走下坡，不能存留太久，但是相反的，在過去二十年中，教會工作更有極大的發展。

根據統計，教友數字在這二十年中，增加了百分之六十三點四。因其（着眼點）對象是在靈性方面，教會能滿足人的心靈需要，所以教會永遠不會消滅。就物質需要而論，我們雖生活於極其豐富的國家，但是人還是切需靈性的餵養，基督教是能夠解決人類生死問題的唯一宗教，有基督教對罪的赦免，也有祂對人類的同情和大愛。

教會之所以能存留久遠的原因，就是由於主基督是教會的中心，祂改變的大能，能使人的內心變化而更新，人如果否認教會對社會所發出的基督教

感力與影響，就等於否認人生之靈性與道德的引導。華人長老會就發揮了這種力量，作為受它領導，訓練與影響之人的有力支柱，數以千計之人士從紐約教會，把福音信息帶給別人。該教會的工作成就，實無法量度統計。

例如教會之創辦人許芹牧師，許牧師有一位女公子是朱會督夫人，我不知道朱夫人對朱會督之影響，也不知朱會督在工作中對別人的影響多深，其工作的價值與貢獻，實無人能夠衡量。

人能夠數出一隻蘋果有多少種子，但是卻不能估計一粒種子將來能結出多少蘋果，我們可以用這種真理來論到華人長老會——你能計算從教會中產生出多少教友，但是你卻不能衡量該會教友所做的偉大事業（基督教事工）。

這教會之所以能存留長久，也由於領導人的忠心奉獻，如果沒有這樣的領袖，教會則不能牧養羊羣，教會之所以存在，或者說能經得起長期的試煉，也由於她是主基督在地上的身體，我們需要教會，教會也需要我們。我們蒙教會領到神面前，蒙神領到主基督裡，主基督把我們領入生命之道。

華人長老會在歷史上有值得誇耀的成就，願神今後繼續帶領該會，因主基督之名，有更大的收穫。

紐約市聯合日報七月四日消息

（本市訊）在本市創辦最早，與僑界關係發生最深之華人基督教長老會，業於六月廿二日下午二時在顯利街六十一號該堂慶祝開基百週年大會，是日天氣晴朗，蒞臨人士踴躍非常。計來自香港、夏威夷、美洲各地及本市中西牧師卅多人，社會賢達，僑界先進，善男信女前往參加崇拜者，數近六百，車水馬龍，座無虛席。

崇拜秩序，由黃超棠長老主禮，該堂顧問牧師馬鴻述教授領禱，主任謝以信牧師致歡迎詞，長老會紐約區會總幹事詹森博士演講，題為「老當益壯」，由謝以信牧師傳譯粵語，黃作、趙維霖兩位牧師致祝賀詞，該堂詩班訓導主任，歌韻高喉專家黃心田先生獨唱「夢裏的天堂」，詩班合唱「耶穌奇妙的救恩」。

各界致送花籃賀儀及祝電者，數不勝計，整個崇拜程序儀式，莊嚴肅穆，引人入聖，崇拜典禮畢後，全體共赴副堂茶會以人數衆多故，雖啓用土庫，仍不足敷容納。

晚上七時在台灣酒家舉行公宴，筵開二十五席，宴會由劉通羣執事主持，並請洪禎祥牧師、朱友漁主教、俞國斌領事及中華主席楊裕芬演講，語多追念該教會前賢，及對該教會以往服務僑胞精神，闡述讚揚，隨而謝以信牧師介紹楊師母及來自各地牧師嘉賓等與衆相見，殿由梅友恒、余施仁兩位長老分用中英語答謝，宴會直至十時而散。

綜觀是日該教會安排崇拜、茶會、公宴三項節目程序，極盡隆重、輕鬆、融和氣氛，爲近年華人教會一大盛況也。

老長榮超黃：席主



禱領師牧述鴻馬



文經應啓讀領人夫濤百顧老長



譯傳師牧信以謝，道講師牧信莊



頌歌班詩



黃作牧師代表香港華人基督教聯合會致賀詞



慶祝百週年紀念崇拜情形



全體詩班

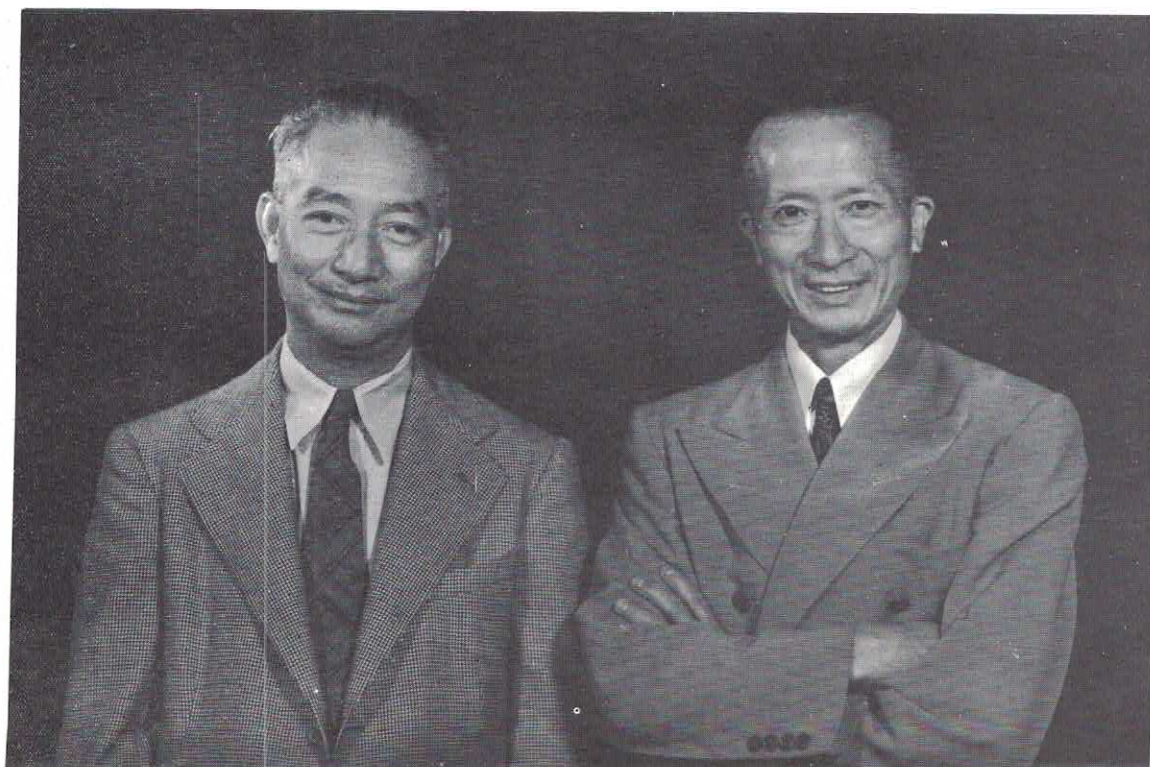


黃心田先生獨唱





影留後拜崇街一十三



影攝 士博初少梁與師牧楊





動活契團組小



會恩感庭家老長利顯黃

1958



師牧壯啓楊，荅佰張，師牧雲翼胡



演表誕祝年九五九一



編後小語 謝以信牧師

歷時兩年多，我們這本百週年紀念特刊，總算能與各讀者見面，耽延的原因，是編印兩方距離太遠，一在紐約，一在香港，難以聯繫，復加以編方無專人負責，印方已採用最快速之電子攝影排字機排版但因刪改往返需時，至形成一延，再延，三延之局面。

幸而本刊編印的目的，是為紀錄教會已往史實，內容上，絕對無時間上之限制，故雖耽延，讀者看來亦不會有「明日黃花」之感。

由於編印雙方距離太遠，故對稿異常困難，因此刊內或有許多錯誤，及日期顛倒等情，謹請各讀者原諒和指正。

我們要特別向香港中華基督教會梁發紀念堂主任陳純嘏牧師致謝，因他在港代表本會審查及支付一切中英譯稿和印刷費用。

最後，我們更應感謝上帝，願一切榮耀皆歸於上帝，阿們。



開基一百週年紀念

開基一百週年紀念

THE WORDS OF THE PASTOR

Rev. Eson Tse

One afternoon in May or June last year (1967), I unintentionally turned over the pages of a book which I obtained from the Presbytery of New York City when I first arrived in the city. The book is called "The Presbyterian Church In New York City" written by Theodore Fiske Savage, and was published by Presbytery of New York in 1949. Page 134 of the book was concerning our church history. It reads: "The missionary work carried out to the Chinese in New York was first begun by Rev. Lycurgus Railsback in 1868.....the First Chinese Presbyterian Church was formally established on 18th December 1910, and Rev. Huie Kin was in Charge. (With regard to the whole page please turn to the article of "The First Chinese Presbyterian Church")

After reading, an idea of celebrating the long history of our church came into my mind. But I also felt that the church was still struggling in the campaign of building a new church, any big ceremony should not be held as it might waste money and energy. On the other hand I thought deeper, I realized that no matter the church was flourishing or declining, financially well-off or poor, history was fact, we could not deny this. Therefore at the church session meeting I proposed to celebrate the 100th Anniversary of the founding of the church and its 58th Anniversary of organizing. The proposal was unanimously approved. At first, it was decided that the celebration would be held in October. But later as we knew that the "5th Assembly of National Conference on Christian Work Among The Chinese in North America" would soon be held in New York City, we decided to change the time of our celebration earlier in order to invite all delegates of the assembly to partake.

After reading our church history we knew that although the church had 100-year history, due to the frequent move of sites and high mobility of her members, the record of the church were no longer left. Without our elder, Mr. Wah Chin giving his 27-year well kept collection of "the 30th Anniversary of the church Record", this 100th Anniversary Record would not be made possible.

The sole purpose of making this edition, is to collect as many as we can find all historical material and photographs concerning our church from all sources. And we would try our best to estimate the period when these pictures and writings were made. Then we could link them up according to their order. And after they were printed, they could be well preserved. (Among these the oldest pictures and historical material many are generously given by the daughters of the late Rev. Huie Kin of our church. Here I would like to express my sincere thanks of them,)

Meanwhile, I wish to make use of this special record edition to refresh our members' mind about the huge effort made by our fore-runners in the development of our church. I also wish our members would be inspired by their deeds and work ~~handler~~ ^{leader} than before, with close co-operation to spread that ideas of God. This is what I am sincerely hoping for.

Summary of REMARKS by C. C. Hung at the
Banquet in celebration of the 100th anniversary of
THE CHINESE PRESBYTERIAN CHURCH
in New York City

June 23, 1968

Mr. Toastmaster, distinguished guests, fellow clergy, ladies and gentlemen:

It is a privilege and honor to be asked to have a part on your Centennial program. I deeply appreciate having the opportunity of being with you on this important and happy occasion.

About 10 days ago Reverend Tse called and asked me to speak at this banquet. I told him that people come to a banquet for food and not to listen to speeches, but he insisted that I accept his invitation.

Today, we are celebrating the 100th anniversary of the founding of this First Chinese Presbyterian Church in New York City. Some people may say that the church is declining and that it cannot exist much longer. On the contrary, the church has grown immensely during the past 20 years.

According to statistics, church membership has increased 63.4 per cent in this 20-year period. Because its objectives are spiritual, the church satisfies a need of the soul. Therefore, the church will never die. And although we live in a country of plenty, as far as material needs are concerned, man still hungers for spiritual nourishment. Christianity is the only religion that can answer the problems of life and death, that has the forgiveness of Christ, that offers compassion and love for man.

The church has survived this long because Christ is at the center and his transforming power can change the inner man. To be denied the Christian influence of the church in our society would be to deny our people of the moral and spiritual guides for life.

The Chinese Presbyterian Church has been a pillar of strength for those who have come under its leadership, training and influence. Thousands of individuals have gone from this city to carry its Christian message to other people. We have no way of measuring or accounting for the good that this church has done.

For example, the founder of the church was the Reverend Hui-kin and one of his daughters is Mrs. Y. Y. Chu. How much her influence has affected Bishop Chu, I do not know, and I do not know how much Bishop Chu has influenced other people where he has served. No one is able to measure the extent of the worthiness of his service.

I know that you can count how many seeds in an apple, but you cannot count how many apples will develop from one seed. And this is a truth that applies to The Chinese Presbyterian Church, — you can count the number of members that have gone out from this church, but you cannot measure the Christian good done by these members.

The church has lived this long because its leadership is dedicated and consecrated. Without this kind of leadership the church could not shepherd its flock. The church has lived, or survived this long, because she is the body of Christ on earth. We need the church and the church needs us. Through the church we are led to God. Through God we are led to Christ. Through Christ we find a WAY OF LIFE.

The Chinese Presbyterian Church has proud records of accomplishment over its history. May God continue to lead this church into greater accomplishments in the Name of Christ, for years unending.

The First Chinese Presbyterian Church

The following record is taken from the book of "The Presbyterian Church In New York City" by Theodore Fiske Savage. Published by The Presbytery of New York 1949.

Christian work for the Chinese in New York City was begun as early as 1868 by Rev. Lycurgus Railsback of the Five Points House of Industry. Rev. Arthur Folsom and Miss S. E. Goodrich continued the work, and meetings were held in the Fourth Avenue Church and at 523 Pearl Street. In 1879 the Presbyterian Board of Foreign Missions assumed direction of the enterprise, and the work was moved to 119 White Street.

Various branch Sunday Schools were opened, among them being those of the 14th Street Church, the Spring Street Church and the Seventh Church. In 1885 the Rev. Huie Kin arrived in New York to be a missionary among the Chinese. He took charge of the work, which was then moved to 15 University Place. Several times in the next years it was moved to different locations, 34 Clinton Place, 14 University Place, 53 Fifth Avenue, 26 West 9th Street.

In 1909 a group of interested individuals with the cooperation of the

Presbytery secured the building at 225 East 31st Street, which had been a former club house and was admirably adapted for the general work of the Chinese mission. It was possible to arrange dormitory accommodations for many of the young Chinese arriving from their native land.

On December 18, 1910. Presbytery organized the First Chinese Presbyterian Church. Mr. Huie continued his leadership, rounding out forty years of pastorate before he became pastor emeritus in 1925. Rev. K. C. Yeung has been the pastor since 1928. After Mr. Huie's death, the church voted that its name should be the Huie Kin Memorial Church.

This church has had a very great influence, not only in this country, but in China, as so many of the students and others coming to New York were influenced by this work and have gone back to take positions of leadership in which this Christian spirit has found expression. One of these students, who for some time lived in the mission building was Sun Yat Sen, the founder of modern China, and tradition states that while he was in his room he and his friends wrote the draft of what has become the Constitution of China.



Labor Day Picnic, 1950

Inspired Thoughts on The 30th Anniversary of The Chinese Presbyterian Church in New York

It was in the autumn of 1911, one year after the establishment of this church that I first arrived in New York, this being my first trip to the United States. My first destination was our church located at East 31st Street. I visited Rev. & Mrs. Huie Kin who treated me as one of their family members. Every Sunday we worked together. That winter I left and returned to my home country via Europe and India. In 1913 I again went to the United States where I stayed for three years. Most of this time, under the leadership of Rev. Huie, I worked together, as an elder, with all brothers and sisters of different nationalities — limitless joy in the midst of sufferings.

On my third visit to the United States in 1923, I traveled through South & North America and the West Indies but still with New York as the center of correspondence and the church as my home. I regarded every Sunday as the greatest opportunity to serve God and men. Many summers and winters have passed since then and whenever I think of the past and my previous relations with the church, I have never forgotten them in my prayers.

Rev. Huie returned to China after I did but he passed away before me. Fortunately, his post was filled. From the letters of Rev. Yeung, Kai Chong and Deacon Chan Chun Yee, I was happy to learn that the celebration for the 30th Anniversary was being prepared and they request me to write an article in commemoration of it.

Most of our countrymen came to the United States for gold and money — only a small percentage for education. Rev. Huie's purpose at the beginning was also to make a living, but later from being a Sunday School student, he turned to studying theology. After graduation and with the assistance of his wife for many

years, he set up this church. They preached and opened Sunday School classes for teaching biblical knowledge to the Oversea Chinese and also taught them English to enable them to better communicate with the Americans. The work varied from giving advice to the uninformed care to the unemployed, to satisfying any need in sickness, death, charity and education. Especially, they did much for the Oversea Chinese students who were mostly poor. Quarters were arranged for them so that they could economize on food and residential facilities and also to keep them from the evils of a drifting life. Eventually, they were able to complete their studies and return to China. Many turned out to be notable personages in politics, education, engineering and other fields. As for those who returned with much wealth, many embraced the Christian faith and the altruistic spirit of Christ. We can take the results of the past work of our church as a model for our future development.

It is now three years since my country has been at war. For the ultimate victory we must endure much sufferings and the church likewise. Foreign and Chinese pastors, female and male Christians, in close cooperation with various social organizations, are tirelessly and heartily helping and healing the dead and wounded and comforting the refugees.

Since the European War has started, the United States will soon be involved. God, the Father, must have a plan in teaching mankind to reform the world. Today is the day when Christ commands us to be alert and prepared. Though the East is far apart from the West, they are closely interrelated. May God's grace be with your church from this 30th Anniversary year until forever. AMEN.

A devoted senior Christian of South China
CHUNG WING KWONG

A BRIEF HISTORY OF THE FIRST 30 YEARS OF THE FIRST CHINESE PRESBYTERIAN CHURCH OF NEW YORK

The following materials are based on the autobiography of Rev. Huie Kin, the records of our mission and of our committee, the printing matters of our church, the brief history of the First Chinese Presbyterian Church in New York by Mr. Chung Kan Ting and the oral narratives by early members. These are recorded chronologically. Since I am not an historian, these should not be regarded as the history of our church, but should only be treated as some material about our church, or just some sort of an annal. However, as I was told to entitle thusly, I am not in a position to alter but to keep it as it is.

The writer

Our church had been formally incorporated for 30 years, but the formative period was longer than that of any other oversea Chinese organization in New York. Therefore, before giving a concise historical account of the 30 years of our church, a report on the formative period is given.

FORMATIVE PERIOD OF OUR CHURCH IN BRIEF

Before our church was formally incorporated it already had 42 years of history (1868-1910), which could be divided into a period without a Chinese Pastor and a period with a Chinese Pastor.

A — Period Without A Chinese Pastor

1868 — Because of the difference in language and habit, the oversea Chinese felt much inconvenience as they were strangers to the place, having few friends and relatives around. They were at times despised and made fun of by some whites. Their lives hence were very isolated and simple, so many turned pessimistic and

became miscreants. Observing this, Rev. Luycurgus Railsback of New York was very much in sympathy with them. With the Christian belief of equality of men and non-differentiation of nationality, he made up his mind to help and work for them.

So in 1868 he set up a Chinese Mission at 155 Worth Street to teach them English and at the same time the Gospel of Christ. The Chinese were still ignorant of this kind of work and viewed it with suspicion. That was why only 3-4 persons joined it, while the rest seemed to adopt the policy of "wait and see". After less than 2 years, these 3-4 participants became the interpreters among their group. Thus the interest of learning English was slightly stimulated but the majority still held their former policy and the number of students did not increase. Even so, Rev. Railsback was not discouraged and his work never slackened.

In February of 1870 when Rev. Railsback had to be transferred, Rev. Arthur Folsom had just arrived in New York from Canton, China, on leave. The former made use of this opportunity by asking the latter to take his place, but was disappointed to hear Rev. Folsom had only a few months vacation. He, however, consented to substitute temporarily for the short duration and at the same time to look around for a more suitable person to replace him. Fortunately, when the time came for him to return to China, Miss S. H. Goodrich voluntarily took over the vacancy. At the time, the number of students had increased to ten.

1872 — Miss Goodrich was having great difficulty in securing enough funds through donations and subscriptions from the public in maintaining all the expenditures of the mission. Perceiving this, Rev. Howard Crosby of the Fourth Avenue Presbyterian Church requested his church to support all the expenses in order to lessen the burden on Miss Goodrich.

1875 — In May the mission moved to 523 Pearl Street, and at the end of 1877, again moved to 119 White Street, at the same time changing its name to 'New York Chinese Mission'. At that time, the Fourth Avenue Presbyterian Church could no longer continue to subsidize the mission and the work was then carried on, supported by private donations from members of different churches, until the spring of 1879 when the Presbyterian Board of Foreign Missions took over and assumed direct management of the mission.

From then onwards, the work was more successful, till May 1880, when a branch of the Sunday School class was set up at the Fourteenth Street Presbyterian Church. In November, another branch was opened at the Spring Street Presbyterian Church. Unfortunately, in the midst of all these prosperities, Miss S. H. Goodrich died in 1883 and the Central Sunday School had to be closed, since no one was in charge, although the other branches were able to go on.

B — Period With A Chinese Pastor

1885 — With several years of experience, the Board of Foreign Missions realized that an American in his management of Chinese church affairs encounters great difficulties. Though there was already some mutual understanding, there was still a breach between the Chinese and the Americans, due to the differences in language and habits, which greatly reduced the effectiveness of the work. Therefore, it was decided that a qualified Chinese should take up this post. Eventually, it was learned that Mr. Huie Kin was a fervent Christian who had studied several years in the Western Theological College and had much experience and training in this field. Upon request Mr. Huie readily assented. He assumed his office in July, coming directly from the Western University in Pennsylvania.

After his arrival in New York on July

3rd, aside from consulting with the Board of Foreign Mission members, he devoted his time to studying the conditions and problems of the Chinese communities, both in New York and neighboring towns. He then chose 15 University Place to set up a Sunday School class, which commenced on October 11th. There were 12 students with a staff of 8 teachers including seven American colleagues and Mr. Huie himself.

At this time mission work among our people was very difficult, for not only did they not understand the teachings of Christ, but, under the influence of the anti-Chinese movement, even some of our American colleagues were skeptical of them. For example, Mr. George H. Dean once said to Mr. Huie, "You know that I am now a good friend of the Chinese. But during the period when you first came, I, personally, found it unbearable to see any Chinese attending the church of my diocese. For once I meet anyone in Chinese costume and wearing long hair, the falsified ugly image of a Chinese described by the anti-Chinese appears immediately before my eyes. Had it not been for the acceptance of the pastor-in-charge, I would have turned them out. Luckily, I turned envy into observation, from observation to close contact, and from contact I discovered that most of what I had heard before were untrue. Even some facts which may have been true, had been exaggerated. Therefore, I changed my views and felt the goodness of the Chinese and so decided to work for them to atone for my mistakes".

1886 — Mr. Huie, Mr. Yee Kai Man, Chairman of the Chinese Guild (Pao Liang Wei — Society for the Protection of the Good) and Mr. Jee Man Sing, Director of the Chinese Mission of the Central Congregational Church, joined together in attempting to clean up the gambling in New York's Chinatown. Gambling houses flourished on Mott Street, tempting numerous poor working men to gamble away their hard earned wages, forgetting their parents, wife and children, who might

be staying at home. Because of his active participation, Mr. Huie received many anonymous threatening letters and actually was attacked three times. Fortunately, he escaped any injury but succeeded to get the gambling houses closed for more than a year.

1888 — The mission moved to 34 Clinton Place. Shortly afterwards the big blizzard of March 12 struck the city. Overnight the snowdrift was as high as the second story, it was said.

1887 — On April 4 Mr. Huie took Miss Louise Van Arnam as his bride. Since the mission was not large enough to house the new family, it moved to 14 University Place. From then on, Mr. Huie had the help of his good wife, and his work became more successful and the number of students increased greatly.

1893 — The number of Chinese boys markedly increased so the mission established an English Day School to teach them English because at that time, Chinese seldom send their sons to the Government Public Schools. When this news reached Sunning (Toy San), China, many wrote letter to apply for admission for their sons.

1895 — On June 30 Mr. Huie Kin was ordained a pastor in the Presbyterian Church of New York.

1896 — There was a marked increase of applicants from Chinese countrymen in Sunning and other towns of China for admission to our English Day School. The Board of Foreign Mission therefore authorized Rev. Huie to return to China on January 10 and bring back 30 Chinese youths to study in the United States. On July 14 of the same year, Rev. Huie returned to New York with the 30 youths.

1897 — Our church moved again to 53 Fifth Avenue.

1903 — Another move to 26 West Ninth Street was necessary because the landlord wanted the house back.

The father of the Chinese Republic, Dr. Sun Yat Sen, was at this time seeking refuge in New York from the Ching Government and stayed at our mission. At the same time, the head of the 'Pao Huang Wei' (Society for the Protection of the Emperor), Kang Yu Wei, was also in New York spreading his policies here. Soon after, many anonymous threatening letters were received demanding the expulsion of Dr. Sun. Rev. Huie just smiled and ignored them.

By this time more Chinese families were arriving in New York, resulting in a great increase of children. But most of the parents were reluctant to send their children to American kindergartens, so Mrs. Huie set up one in the Chinatown District to provide easy access to education for them. Soon after opening, the Education Department sent a teacher to assist in the teaching. The results were remarkably good. Later, this kindergarten was turned over to the 'Morning Star Mission' nearby to facilitate management.

1907 — The lease for the building expired at the end of the year and our mission was several hundred dollars in debt. Therefore, it was necessary to find a new building and money to pay the debt. A committee was formed to raise funds for a new mission but without success. Then a group of ladies headed by Miss Charlotte C. Hall volunteered to help in the search.

1908 — On January 15, 1908 they found the building at 223-225 East 31st Street. Miss Hall then asked Rev. and Mrs. Huie and Dr. J. Ross Stevenson, Pastor of the Fifth Avenue Presbyterian Church to go together to look over the new premises. After viewing the whole building, everyone was filled with joy, so that when they reached the top floor,

Dr. Stevenson led the group in prayer and thanksgiving and asked God for His help, for at that time, not a penny was at hand. It was decided that the fund raising campaign was to take place at the Fifth Avenue Church. Dr. Wiltomerle Smith, Pastor of the Central Presbyterian Church was Chairman and Dr. Wu Ting-fang, the Speaker at the meeting. Within thirty days, ten thousand dollars was raised through the combined efforts of our friends in San Francisco, Denver, Butte, Duluth, Pittsburgh, St. Louis, Kansas City, Cleveland, Holyoke and Jersey City.

We moved into the new premises on May 17 after alterations and decorations were completed. The total cost amounted to thirty-six thousand and five hundred dollars. For thirty years we had moved to different places seven times. In the Old Testament, the number seven was the number of completeness and at last it seemed to signify that our moving had ended and from now on we could praise God forever here. Since moving into the new address, the number of students and followers increased tremendously and mission work prospered.

From the time of the establishment of the Chinese Mission by Rev. Railsback up to the time we moved into the present site, the three persons in charge of the works were Rev. Railsback, Rev. Folsom and Miss Goodrich and now Rev. Huie. The church premises had changed eight times: 155 Worth Street, 52 Pearl Street, 116 White Street, 15 University Place, 34 Clinton Place, 14 University Place, 26 West 9th Street and the present site at 223-225 E. 31st Street.

Now there is one other who can truly be called the father of our mission. He is the Rev. Dr. George Alexander, Pastor of the First Presbyterian Church, a man of remarkable personality and great wisdom. From the time Rev. Huie took over the pastorship of the mission work in New

York until his death, Dr. Alexander never for a moment forgot our mission. He planned, guided, help financed and prayed for our mission. Rev. Huie always remarked that no matter how difficult were the questions and problems he brings to him for advice, he never went away without being helped and inspired. He was not only the father of our mission, but also the cornerstone of the Presbyterian Church, a well-known scholar in the American education field. The New York University owes much to his contribution in the planning and operation when he was Chairman of the School Board of Trustees.

THE CHURCH AFTER INCORPORATION

1910 — It may seem surprising that no incidences of admission of new members into the church by baptism was mentioned in the foregoing chapter. This was due to the regulations of the church which states that only an incorporated church has the right to perform baptism. Therefore, those who wished to be baptized were sent to incorporated churches to be baptized. As the number of converts increased considerably, the Central Board of the Presbyterian Church in New York authorized Rev. Huie to organize the First Chinese Presbyterian Church. On December 18, 1910 the mission was duly incorporated with Rev. Huie installed as the Pastor and Moderator, Mr. Wong Hin Chiu and Chan Hung as elders, Mr. Hui King Chow and Chan Bok Chong as deacons. Mr. Frederick A. Booth and Dr. Charles E. Darlington were appointed advisors to the elders and Mr. George R. Mastern and Mr. William de la Montagnie advisors to the deacons. This was the first time in the history of New York that a church for the Chinese was incorporated.

There are two stages in the thirty year history of our church after its incorporation — firstly, when it was entirely supported by the Central Board and then gradually attaining the second stage of independence.

A – The Stage of Entire Support from Central Board.

Due to the anti-Chinese feelings in the West Coast, the Chinese population in New York increased considerably, although the number of increases of membership in our church was not many. From the beginning it was difficult to finance our church ourselves as the little we were able to collect was far from our actual needs. Therefore, the Central Board appointed a Committee with a treasurer to be responsible for the finance.

1910 – On February 15 the formal incorporation of our church was announced with a total of thirty-three members. Rev. Huie Kin became the Pastor and Moderator of the Session, Mr. Wong Hin Chiu, elder and secretary and the other elders and deacons and their advisors as stated above. On that day Rev. Alexander, Moderator of the Presbytery installed Rev. Huie as the pastor and the two elders and deacons. The ceremony was very solemn.

In July of the same year Dr. Sun Yat-sen was in New York working on his plans for the revolution to overthrow the Manchu Regime, and he spent the evening with Rev. Huie, talking through the night.

1911 – On January 12, in a Board Meeting, Advisor Mr. F.A. Booth reported that the \$26,500 debt had been paid. (In purchasing the church building only \$10,000 was received through donations and the cost was \$35,000 plus \$1,500 for repairs). In this fund raising movement, our countryman, Mr. Tam Shek Kam, was the most active supporter.

In September Deacon Chan Bok Chong resigned and was succeeded by Mr. Lui Lee. Secretary Mr. Wong Hin Chiu was on leave and Elder Chan Hung was appointed to substitute for him.

1912 – In March Elder Wong Hin

Chiu resigned as he was returning to China in a short time. It was approved. A short time before this, his father, Mr. Wong Sui King, had arrived in New York and joined the church. He was appointed to become an elder and to take his son's place. At the same time Mr. Chung Wei was appointed to be a deacon. During this year six persons were transferred and two baptized.

1913 – Elder Chan Hung substituted as Secretary for the first half year and Mr. de la Montagnie the second half. During this year five transferred and two baptized.

1914 – This year four transferred and eight baptized.

1915 – On June 12, 1915, Mr. Chung Wing Kwong was appointed to be an elder in our church (he was an elder in the church in Canton). On the 13, Mr. Wu Bing Cheuk was installed a deacon to fill deacon Chung Wei's chair. (Deacon Chung resigned and returned to China) and Elder Wong Sui King substituted as temporary secretary.

On December 18 Elder Chan Hung resigned to return to China. The resignation was accepted and Mr. Wu Ping Cheuk was installed as elder. At the same time Mr. Chung Shing and Mr. Chan Chung Yu was installed as deacons. Elder Chung Wing Kwong substituted as temporary secretary. During the year three persons transferred and six were baptized.

1916 – Elder Chung Wing Kwong returned to China and Elder Wu Bing Cheuk substituted as temporary secretary. Six persons were baptized this year.

1917 – On September 25 Mr. Chang Bok-ling was installed an elder. This year five transferred to our church and three baptized.

1918 – On January 17 Elder Cheung was appointed as the permanent secretary and Elder Wu Bing Cheuk as the treasurer

(specially dealing with philanthropic funds). Elder Chang Po-ling was appointed to organize a Bible Study class for the Overseas Chinese. This year three transferred and three baptized.

1919 — Rev. Huie Kin took leave to attend to some private matters in China. He and his wife left New York towards the end of August. Secretary Chang Po-ling also left New York and Elder Wong Sui King substituted and Mr. de la Montagnie was principal of the Sunday School in Rev. Huie's stead. This year three transferred and five baptized.

1920 — In the spring Rev. and Mrs. Huie returned from China and took over his ministry again. In the winter Rev. Shum Chun Chao was appointed to be the Associate Pastor (five months later he left New York, so he resigned). During this year three persons transferred and six were baptized.

1921-1924 — Twenty-four were transferred to our church and twenty were baptized. In the spring of 1924 Rev. Shum returned for another three months.

1925 — On September 20 at the session meeting, it was recommended to the Central Board that since Reverend Huie had been serving well his ministry for forty years and his health was wearing down, he be granted retirement status with pension payment, but still to retain his chairmanship in the church. The recommendation was duly approved and Mr. Chung Kan Ting was appointed to be Secretary-in-charge to take over all church matters. This year seven were baptized.

1926 — From the germination period up to the present, our church's history numbered 47 years and plans should begin to adopt an independent role. The reasons for the delay are as follows:

Since establishment, the church had only one hundred and sixty-six members.

Very few overseas Chinese bring their family with them to America so when they had saved enough money, they would return in glory to the homeland. Because of business, some would leave the city for other cities or some eventually died. Hence within the fifteen years, the number of church members never amounted to ninety within a year. Also among the members, there were no millionaires and even well-to-do members were few. Aside from students, most worked long hours and could find little free time for church work. Students who are willing to serve usually have to leave just when their work was on the right track and thus leave a vacancy which was not easily filled. As a result, much of the church affairs were irregularly attended to. Fortunately, within these few years, many overseas Chinese gradually prospered, following the growing prosperity of the country. Besides, the number of young Christians coming to study increased considerably. Thus, with the assistance of Mr. Chung Kan Ting and under the leadership of Rev. Huie, the spirit of independence was nourished and spread throughout the church. The process of this campaign follows.

A. — THE FORMATION OF THE CHINESE COMMITTEE

1926 — Upon request from the congregation for the formation of a Committee to attend to church affairs and agreed upon by the Session, Messrs. Chan Chung Yu, Chik Siu Tso and Fung Po Sai were appointed to draft the regulations for this committee.

Conforming to regulations, Mr. Chan Chung Yu was elected the Chairman; Miss Tai Wai King, Vice Chairman; Mr. Hui Chun Chuk, Treasurer; Mr. Fung Po Sai, Secretary; and Messrs. Chung Wing Kwong, Rev. Huie, Chung Ching, Tsung Yeng Chi, Lee Sun, Wong Sui King, Thom Shek Kam, Leung Pak Hung and Chik Sui Tse as members of the committee. The church work was divided into four phases: Religion,

social service, education and social activities, to be apportioned among them. It was also decided to raise our own finances. In the summer Rev. Chou Pak Kum was engaged to be the Director of Christian Education. In November "The Light of the Overseas" a monthly news report was published (a news report was originated in 1924 called "Voice of the Gospel", which was issued irregularly).

1927 — A Chinese School was established this year. Rev. Chow resigned to return to China and the news report was discontinued. On November 25 there was a combined meeting of the Chinese and American Board Meeting. Mr. Chan Chung Yu, Chairman of the Chinese Committee, reported the appointment of Mr. Chik Sui Tse as the voluntary worker. It also was agreed that finances would be handled jointly with the local committee as the head and the Chinese Committee assisting. In December Mr. Chung Kan Ting resigned so the work of the church were shared among the church members. During this year five transferred and one baptized.

1928 — In January the Chinese Committee decided to again approach Rev. Kai Chong Yeung for his willingness to become the pastor of our church. In 1926 and 1927 two attempts were made but both times he rejected. Rev. Yeung was then connected with the Presbyterian Church in Toronto, Canada. After correspondences and a visit to our church in May, during which the nature of the work, etc. were discussed, he accepted the engagement for two years. He took office on September 9 with Rev. Huie officiating the ceremony. Dr. Theodore F. Savage addressed the new pastor and Mr. Wm de la Montagnie and Mr. Wong Shui King addressed the church members. The ceremony was indeed solemn. From January to August Mr. Wu Kwei Ka was the temporary secretary and Mr. Lum Chi Kwong the Chinese teacher.

On October 21, in a combined meeting

of the American and Chinese Committee members, Mr. de la Montagnie was elected the American treasurer who would attend to the American contributions and be responsible for all the utility bills and Mr. Chung Shing, the Chinese treasurer who would attend to the Chinese contributions and be responsible for all other expenses. This year three transferred to our church and one baptized.

1929 — The following activities were held this year: A get-together social party for the church members in January; the Chinese Youth Recreation Center was formed; a launch excursion in June and when six members graduated from college, a special party was given in their honor. This year one transferred and three baptized.

1930 — A yearly pledge offering was initiated this year. In March a launch excursion was scheduled for June for all church members. In April Miss King Hung Wong was engaged as secretary to assist in the increasing church activities.

In May Rev. Yeung consented to remain as pastor so he brought his family (wife, two sons and two daughters) from China to New York, leaving his oldest daughter behind to study in China.

A party was given in July in honor of three university, 14 high school and elementary graduates. Miss Wong resigned in October. The Chinese Committee helped pay the deficiency in the American Committee due to insufficient contributions. This year seven were baptized.

1931 — On March 29 Mr. Chung Shing was ordained elder and Mr. Chan Wu deacon. Our Sunday School principal, Mr. de la Montagnie, passed away on October 3 and a memorial service was held for him on October 11. Miss Emma Cragin took over as principal of the Sunday School.

In September when the September

18th incident swept over China, the money received through the fund raising campaign started at our church was sent to China in three parts.

Again we subsidized the deficiency in the American Committee. Seven persons transferred and six baptized this year.

1932 — Miss Cragin was appointed principal of the Sunday School.

To promote improved relationship between new and old members of the church and stressing upon spiritual education, a fellowship group was organized. During January and February contributions for China continued to be sent. Two persons transferred and three baptized this year.

1933 — In January Deacon Chan Wu returned to China and in the latter part of August Rev. and Mrs. Huie Kin also returned to China. This year three persons transferred and five baptized.

1934 — Mr. Liu Hin Lai passed away on January 9, and Rev. Huie Kin passed away in Peking on the 18th. A memorial service was held for Rev. Huie on March 4, and the name of the church was renamed "Huie Kin Memorial Church" in recognition of his dedicated services. It was a great loss to all.

On March 18 Mr. Chan Shek Wah was ordained an elder. Messrs. Chiu Ying Kai, Chan Yuen and Huie Chak Kun were ordained deacons. In June a party was given for the two university and 12 high school and elementary graduates. On December 9 Mr. Chiu On Lup and Chen Chung Chuk were ordained deacons as Mr. Hui Chak Kun and Mr. Chiu Ying Kai resigned to return to China. This year three transferred and five baptized.

1935 — Again the American Committee had to be further subsidized by the Chinese Committee. Deacon Chan Wu

passed away in China. On November 24 it was recommended and passed that hereafter at least one female be elected to the Board. Four persons transferred, three confirmed and five baptized.

B. — CHURCH EXPENSES ENTIRELY SUPPORTED by the CHINESE BOARD

1936 — A combined American and Chinese Board Meeting was held on February 26 in which the American Committee stated they could no longer subsidize us financially. However, any contributions received would be handed over to the Chinese Committee. It was agreed upon and the Chinese Committee took over on March 1.

Elder Chung Shing and Deacon Chan Chung Chuk returned to China. Five persons transferred and two baptized this year.

1937 — On March 28 Mr. Chiu On Lup was ordained elder and Ho Wing Sang, Siu Tat Sum and Chou Yu Tung ordained deacons. After the breaking out of the July 7th incident, our church started raising subscriptions for this national crisis. It was decided to send monthly subscriptions back to the Chinese Government. Also we joined with the United Chinese Christian Association in organizing the Relief for Refugees in the Motherland Organization to solicit funds. During this national crisis it was decided to postpone the movement to move our church to a new site. One person transferred, one confirmed and two baptized this year.

1938 — As usual a party was given for the four university, four senior high and two junior high graduates. A special treatment by the Waterwork Department was given the church when they took away the water meter and charged us only \$34.50 per year. On October 2 communion was observed in the Presbyterian churches throughout the world. On that

day six persons were baptized in our church. This year three transferred, one confirmed and six baptized.

C. — BEGINNING OF SELF-SUPPORT OF PASTOR'S SALARY

1939 — From March, 1936 the expenses of our church had been the responsibility of the Chinese Committee and the salary for the pastor the responsibility of the American Committee. Then in October, 1939, it was shared between them - another step towards independence.

On February the New York 31st Street Chinese Presbyterian Church Women's Guild was organized and officers elected. February 15 was National Boy Scouts Day and all Chinese Boy Scouts were invited to a gathering at our church for the first celebration. On the same day our former elder Wong Hin Chiu passed away in Hong Kong. A memorial service was held for him on March 19th. It was recommended and passed by the Board that a celebration for the 30th Anniversary of the church would take place. It was decided to first repair the church building, to remodel and replace the furniture and pews of the church and also to found the Hin Chiu Memorial Library.

A farewell party was given on June 8 for a group of American Presbyterian missionaries who were leaving for China. A letter was sent to the local churches on July 1 asking them to pray for our country.

Our entire congregation attended the 本市全僑精神總動員宣誓禮 The Chinese Christian Youth Fellowship was set up on October 15. Reconstruction of the pulpit was completed. Three persons transferred and five baptized this year.

1940 — The date for the 30th Anniversary celebration was set for December 1

and work started on the removal of the old pews and replaced by new ones of white oak. Mr. Chan Siu Yuen installed as elder. During this year a member graduated from medical school, 5 from Senior High and two from Junior High. The small fans were replaced with larger ones and the two doors were remodeled. Funds were sent to China to purchase books for the Hin Chiu Library. All works were completed on October 18. The celebration of the 30th Anniversary of the incorporation of the church took place. (The detailed description of the work done and purchased for the church are given as they were done as part of the anniversary celebration)

This year (up to October 2) there were seven transfers and five baptisms.



At the beginning of Sino Japanese War Rev. Yeung and Elder Lin participating at parade

HUIE KIN—REMINISCENCES

Condensed by Helen Ho, Ruling Elder

I was born in the fourth year of Emperor Hsien Feng or A.D. 1854, third in a family of five children, in the year of the tiger, in the remote village of Wing Ning in the District of Sunning, Kwangtung, China and given the name of Kin-kwong. Later, for convenience, I dropped the last syllable, hence "Huie Kin".

Ours was a typical Chinese village of farmers, toiling, sweating year in and year out, as our parents did, and to get nowhere; to be sick and burn or shiver with chills without a doctor's care; always to wear rough homespun; going without shoes; without books or time to read them (I had three years of schooling) — that was the common tale of rural life, as I knew it.

Once a cousin came back from a far country with his tales of strange cities, of people with red hair and and blue eyes, and of solid gold nuggets in the mountains. This was Australia. Another cousin returned from "Chinshan", the "Gold Mountain" with tales of men becoming tremendously rich overnight by finding gold in river beds. To this day, San Francisco is known as the "Old Gold Mountain". I was caught in this fever for emigration and to my surprise, my father raised no objection when I mustered enough courage to approach him. He borrowed thirty dollars for my steerage fare.

Toge Together with three cousins from our village, I set sail from Hong Kong on a big sailing vessel with three heavy masts and beautiful white sails. We were two full months or more on our way. I was fourteen years old. In those days there were no immigration laws or tedious examinations as a very friendly feeling existed between the two countries. We were met by people from our district's benevolent society, the Six Companies, and the next day our relatives from Oak-

land took us to the little Chinese settlement there and kept us until we found work.

My first job was in a family as general help, earning \$1.50 a week with board, and the second was with a farmer. After two years I went to work for the Gardiners of Oakland, where I stayed eight years. It was here that my American Christian education began. Old grandfather Gardiner was an elder in the Presbyterian Church and his wife was an active church worker who taught me to read and write. I was encouraged to go to Sunday School and to attend an evening class. In fact a few years later I attended three schools at different churches on Sabbath days.

Sometimes later Reverend James Eells, D.D. came from the East to become pastor of the First Presbyterian Church of Oakland. He was to exercise a profound and lasting influence on my life by leading me to Christ. He loved the Chinese and wanted them to know the Christ he loved and served. He made special efforts to befriend them. I was baptized by Dr. Eells and formally received into the church in July of 1874 and was made assistant superintendent of the Chinese Sunday School.

It was in my twenty-sixth year, that, through the invitation of Dr. Eells, who became professor at Lane Theological Seminary, Cincinnati, Ohio, I set off with Chin Gim for the seminary on Walnut Hill to study for the Christian Ministry. We were partly supplied with funds through Dr. Eells' brother, but during summer vacations, we earned some money for ourselves.

After the summer of 1882, we went to Geneva Collage, Beaver Falls, Pennsylvania, for more English. It was here that

we changed into American dress. Two years later Chin Gim and I spent another year at the Western University of Pennsylvania in Alleghany, Pennsylvania. While there we received a call from the Presbyterian Board of Foreign Missions; Chin Gim to go to Chicago and I to New York, to start mission work among our countrymen.

On July 3, 1885 I arrived in New York City and went to the office of the Presbyterian Board of Foreign and Domestic Missions and the nature of the work was explained to me. At the University Place Presbyterian Church I met the pastor, Reverend George Alexander, D.D., who was to be friend and pastor of my family; to whom I went for advice on all sorts of questions and problems and received help and inspiration. Among the Chinese he is lovingly remembered as the "Grandfather of the Chinese Mission".

The Chinese Mission in New York was begun in 1868 by the Reverend Lycurgus Railsback at 155 Worth Street, in a mission for sailors known as the "Five Points House at Industry". After several changes of personnel, it was transferred to the Fourth Avenue Presbyterian Church in 1872 and moved to 523 Pearl Street in 1875. From 1877 until spring of 1879, it was known as the "New York Chinese Mission" and maintained as a undenominational institute through donations. In the spring of 1879, it came under the direct charge of the Presbyterian Board of Foreign Missions.

The work prospered and several branch Sunday Schools were opened at different Presbyterian churches. This occurred about two years prior to my arrival in New York.

In order to acquaint myself with the conditions and problems of the Chinese communities, I visited nearly all the Chinese stores and laundries in New York, Brooklyn, Jersey City and Newark. We

rented a vacant parlor at 15 University Place and on Sunday, October 11, 1885, held our first Sunday School session, with twelve scholars and seven American friends, the humble beginnings of what was, twenty-five years later, to be the First Chinese Presbyterian Church of New York.

Mission work among our people then was not easy for there was the local prejudice against them to be overcome and their natural diffidence to come forward and be instructed. In March 12, 1888, our Chinese Mission moved to a larger hall at 34 Clinton Place.

It was in 1886 that I met Miss Louise Van Arman, who was a student at the Bethany Institute of New York, a place for the preparation of missionaries, during a Chinese feast we had on Chinese New Year and we were married by Dr. Alexander on April 4, 1889, the ceremony being witnessed by a small group of intimate friends. After the church service, a reception for the Chinese community was held at our mission.

We moved to 14 University Place — the parlor floor for the mission and the two upper floors for the family. I had the vision of our home becoming an integral and essential part of the mission, where my countrymen could come at any time and feel at home and where out-of-town visitors could be entertained. In this, Mrs. Huie heartily supported me, although it meant added work for her. Our home became the gathering center of the mission, and Mrs. Huie its moving spirit. And they do come, continually calling, especially on Monday, when sometimes fifteen to twenty come.

I was ordained on June 30, 1895 by Dr. Alexander in his University Place Church. I was reported as "the first Chinaman ever to be ordained to the Christian ministry in New York."

In 1893 we started a Boys Day School

and when news of this travelled to China, a number of applications for admission came from the old country. The Board of Foreign Missions was interested and commissioned me to visit China and arrange to bring some thirty boys to America to study. This I did, leaving January 1896 and returning May 1896.

Mrs. Huie had rented a large house with spacious grounds at Metuchen, New Jersey. One of the boys, now Vice Consul at New Orleans, Mr. Joe Lee, wrote concerning Metuchen days:

"As far as I can remember, we landed in San Francisco on June 16, thirty of us, all with queues hanging down the back and in flowing Chinese gowns. Reverend Huie Kin had us taken to the Presbyterian Mission. We slept in the pews of the Church and a few days later boarded the train for New York. Mrs. Huie had a beautiful cottage with a large fruit garden and we boys stayed there during the summer. When Sunday came around, Mrs. Huie used to chase after us to make us wash our faces, comb our hair and dress up for church, some in Chinese style, others in American. We formed a procession with her leading and I was tickled to death when, after church, streams of girls and boys came to watch us leave as though we were from the antique shops of China".

After summer, we brought the boys to New York to stay at the Mission. From 1897 to 1902 the Mission occupied what was known as the "Lenox Mansion", at 537 Fifth Avenue, opposite the First Presbyterian Church, that had previously housed the Presbyterian Board of Foreign and Domestic Missions. This beautiful building, with its spacious rooms, lent itself readily to our various activities and several important public functions were held there. In December, 1897, we held a big bazaar to raise funds for three schools in China. We called it "The Chinese Fair" and turned the whole place into a miniature Chinese city. Another public

function was a reception given by the Chinese Christians to the delegates of the Missionary Ecumenical Conference. Thirty-nine Chinese Sunday Schools joined in the reception and 150 missionaries from all parts of the world were present.

Once more we had to move as the building was sold to a new owner. Just at that time, the Chinese Consulate moved into a downtown office and so we took possession of the vacated building, a four-story house at 26 West Street. To help meet the rent and at the same time an urgent need, the third and fourth floors were turned into a dormitory for young men. When Chinese students began to come to New York to study, the Mission became their natural rendezvous.

Our first kindergarten in Chinatown was started by Mrs. Huie in 1903, and when well established, the school was turned over to the Morning Star Mission. The lease on the building at 26 West Ninth Street was about to expire, the Mission was several hundreds of dollars in debt, and it looked as though the only course left open was to disband.

Realizing the crisis, those who had for years worked hard together for a Mission Home for the Chinese decided upon a fundamental solution of the problem, namely, to secure the necessary funds for a permanent building of its own.

For three months the Building Committee sought and failed. Then a group of ladies, headed by Miss Charlotte C. Hall, volunteered to assist in the search. One morning, as the story goes, "the one appointed to help knelt at her mother's knee — then started out sure of Divine Guidance", went to the office of a real estate agent and put in an application for a large good building suitable for a live institutional church in a central location, equipment and all. "Miss Hall, you will never find that; you will have to build", said the agent. Replied Miss Hall, "No,

that house is waiting for us, we must find it — there is a wealth of prayer back of this". He promised to do his best and she left confident and expectant.

The very next morning (January 15, 1908) Mr. Patterson, the agent, called for us to meet him at 223 East 31 Street. We learned from the neighbors that the building was once the Eastside Republican Club and was closed when support from a wealthy patron was withdrawn. On entering, we found a building almost built to specifications to meet our needs.

Although not a cent was in hand, we set out determined to raise the necessary funds and within thirty days ten thousand dollars had come in and with the pledged help of the Presbytery, the building was taken over and opened for use on May 17. After twenty years of wandering from place to place, the Chinese Mission finally settled in its own home.

The Mission having grown in strength and stability, numerically and financially, was duly incorporated on December 18, 1910 as the First Chinese Presbyterian Church of New York City. I was installed as the Pastor, Messrs. Hin Wong and Ralph Chant as Elders and Messrs. Huie Chow and Chin Chong as Deacons. Mr. Frederick A. Booth and Dr. Charles E. Darlington were elected advisers to the Elders and Messrs. George R. Mastern and William de la Montagnie advisers to the Deacons.

From the very beginning a great deal of my time was taken up with helping individuals in trouble, such as illness, lawsuits, misunderstanding with their American landlords, financial difficulties, home problems, etc. Every year I brought a good number of sick Chinese to the hospitals. These patients were mostly afraid of hospitals and American doctors, but they trusted me, so I had to personally take them into and out of the hospitals. I became such a familiar figure to the gatekeepers that the patients were known as

"Huie's patients".

It is true some of the younger people went through the Mission to positions of high standing in business and in political life, but they are a very small minority. The majority were composed of humble workingmen and tradesmen — strangers in a strange land, unknown beyond the narrow circle of their own nationality, whose existence in the community was without significance. But I was glad that my lot was cast among them and that in living among them and working for them, I seemed to get a clearer insight into the mind and spirit of that Great Galilean, who lived so close to his people, that their joys became his joys and their sorrows, his sorrows. Without trumpeting and heralding, the work of our Mission Church was carried on from year to year, hidden away in a humble corner of the gigantic metropolis, ministering to a neglected but self-respecting nationality group of five thousand souls.

In the spring of 1925 my health compelled me to retire from active service as head of the Mission Church. Although I have continued to serve my people personally and in 1928, when none else was available, I again took charge of the Church until my successor, Mr. Yang came, the year 1925 marked the close of my official connection with the Church.

POSTSCRIPT

My work in America is finished and I am preparing to return to my native land. In spite of her present sorrows and difficulties, both internal and external, my faith in China's future remains unshaken.

Of my family I have just cause to be as proud as the proverbial rooster. Now they all have families of their own, our three sons having established themselves in their professions in America and the six daughters having gone to China to

live, where their husbands are engaged in educational, religious and medical works.

Sixty years ago, I left my native village. I came to America for gold, but I have found riches that never rust and a fortune that cannot be stolen. It is in appreciation of this fact and in grateful acknowledgment of what Christian America has meant to me and my people, that I have yielded to the friendly persuasion to record these REMINISCENCES.

Published 1932

REV. KAI CHONG YEUNG AND THE

CHINESE PRESBYTERIAN CHURCH IN NEW YORK

I first met Rev. Kai Chong Yeung on September 15, 1933, in the old church at 31st St. Our friendship lasted to the end of his life, some 25 years later, when he passed away at home on April 15, 1958. Except for two interruptions in that long span of time, when I enlisted for four years in the Army during World War II and when I served the Chinese government for a year in Washington, D.C., I usually met the Reverend at least once a week, and on occasions several times a day.

I have been asked by the Editing Committee of this special bulletin to prepare a biography of Rev. Yeung. Much time has passed since the days of our friendship, and I find it difficult to recapture the spirit of those days. Accordingly, I ask my fellow church members and fellow overseas Chinese to bear with me.

The affairs of men are an inconstant thing, and change is everywhere in the lives of individuals and the histories of states. Familiar faces soon fade away, but none of us who knew him will easily forget the good deeds of Rev. Yeung. He was kind to everyone, devoted in teaching his followers, and dedicated in his charge of the Chinese Presbyterian Church in New York. For all his contributions to the welfare of the overseas Chinese, he will always hold a fond place in our memories.

Rev. Yeung was born in Sin Tung Village, Sun Huai County, Kwangtung Province. At the age of 15, he entered the Pui Ying Secondary School in Canton with the help of his brother, the Rev. Kai Hong Yeung. There his perceptive mind and good memory placed him at the top of the class. He won high praise from his teachers for his academic work in such subjects as literature, physics, chemistry, mathematics, and public speaking. During his second year in school, he gained renown in assuming the positions of tea-

cher, chairman of the Youth Association, representative of the Student Union, and editor of the school magazine.

He was an emotional and patriotic youth. Incensed by the corruption and inefficiency of the Manchu government, he joined the Tung Meng Hui of Dr. Sun Yat-sen, and temporarily left school to take up arms. He participated in the Chinese Revolution of 1911, and even commanded a revolutionary force.

Following the successful revolution, he left the Army and returned to the School. On completing his secondary education, he chose to join the service of God. To spread His teachings, to reform the minds of the people, and to raise the moral standard were, in his belief, the means to strengthen China.

Upon finishing his studies in a theological seminary, he was summoned to be the Presbyterian-in-charge of churches in such locations as Canada and Shanghai. In September, 1928, our church requested him to be its Presbyterian-in-charge. We acted on the basis of his scholastic ability, his good conduct, and his enthusiasm in public service. Rev. Yeung accepted our call.

Our church was then situated at 225 E. 31st St., far from Chinatown. Communication between church offices and church members was greatly complicated by distance. Not surprisingly, attendance was low, finances were lacking, and much help was furnished from outside sources. As the new Presbyterian-in-charge, Rev. Yeung thoroughly examined the state of the church to devise reforms. It was far from easy to implement these reforms. The then small number of overseas Chinese in New York, the low income of most Chinese laborers, and the low level of education and complicated structure cha-

racterizing various overseas Chinese organizations were only some of the obstacles to his hopes and plans. Rev. Yeung would not be disheartened. In fact, he became more determined than before. He swiftly attacked the fundamental problems of the church.

Sunday sermons were threatening to alienate the congregation in an apparently irrelevant diet of dry thoughts. It was for Rev. Yeung to perceive this. His response was to relate traditional Chinese culture to his teachings to more effectively illustrate the power of God in the lives of his congregation. He began printing notes in Chinese, and gave lectures on Lao-tze, Chuang-tze, The Book of Dialogues, Mencius, Tso-chuan, The Selected Ancient Essays, Daily-used Language, Mandarin, and Cantonese. His lectures were delivered clearly, systematically, and with spirit. And the ranks of eager listeners soon increased.

Many resources were recruited to his aid. He edited a book called "Introduction to English" and he translated lectures on the Bible for the Sunday School every week. He invited American and Chinese teachers, who gave freely of their time. The Reverend enlisted his entire family as well: Mrs. Yeung taught primary Chinese class and played piano while his children taught different classes according to their command of English.

He hastened to enrich the social life of the church. To improve the effectiveness of church members in public speaking (and hence to improve their effectiveness in witnessing God's power), he created the Circle of Encouragement. To nurture dialogue and a program of church service he organized the Board of Trustees, Elders, and Deacons. A few years later, the Christian Women's Association was established. This group sponsored a popular annual bazaar whose proceeds went to charity and to the construction fund for a new church building. Christmas and

Easter were special days in the church calendar. Rev. Yeung produced and directed plays to commemorate the events. With bright eyes and quick footsteps, and with an enormous reserve of energy, he would personally demonstrate the various expressions and movements he wanted from his actors. He possessed this vivacity to the end of his life. Though only five feet five inches in height and never exceeding 130 pounds in weight, he stood tall in the eyes of his followers.

Word of the new life of the church brought men and women from distant places to us. Zealous church workers, devout worshippers, and people anxious to learn were among the thousands of overseas Chinese who at some time were his students. His patient and skillful teaching was an inspiration to all who listened.

But for all his efforts, Rev. Yeung knew the inevitable limitations of the church imposed by its physical removal from the heart of the Chinese community. He longed for a new church building to be constructed close to Chinatown. Unless the church could move downtown, it might never realize its potential in service to the Chinese community. He therefore encouraged the church members to make greater efforts towards raising the needed funds.

Concern for the greater community was actively and continually expressed by Rev. Yeung. More than once he sought to forge bonds between different associations of the overseas Chinese. He cooperated with other Chinese Christian organizations in New York to establish a joint church body, which convened on the last Sunday evening of each month. Rev. Yeung was elected chairman of this joint body throughout his stay there. The meetings were conducted in the spirit of a family gathering, and the attendance was large.

In addition, Rev. Yeung suggested the creation of the Chinese Christian Cemetery, a common plot at Kensico Cemetery, Valhalla, New York, for the use of the Chinese churches. A committee of the pastors of member churches was formed to oversee the use of the grounds, and Rev. Yeung was elected its chairman. He served in this capacity until his death.

Hard times were to befall our church with the coming of World War II. The attendance in church and Sunday School fell sharply as many members joined the armed forces or moved elsewhere in service to the nation. The church income was likewise diminished, and Rev. Yeung's already meager salary was reduced. It was obviously a time of great hardship for his family. There were not even sufficient funds for a janitor in the church budget. Rev. Yeung performed the cleaning and maintenance himself.

With the war nearly over, Rev. Yeung initiated a fund raising campaign for the realization of long cherished dream, a new Chinese church in the heart of Chinatown. He employed a worker to help organize the campaign, while he himself went forth to generate enthusiasm among the Chinese and American members and friends of the church. The Chinese Benevolent Association and the Chinese School became interested in the project, and considered the use of the central location in Chinatown. of the School as a possible site for the new church.

Unfortunately, Rev. Yeung did not live to bless the new church. His dream is taking visible form only today, at Madison St. near Chinatown, for he was unable to secure the site for our use. He was able to approach his goal in 1951 by bringing the church from 31st St. to Henry St., on the northeast edge of Chinatown. but he knew a church in Chinatown was at least momentarily beyond our reach.

He was anxious to see the site secured for the purpose of promoting the welfare

of the overseas Chinese community. Though his endeavors for a new church were blocked, he agreed to exert his influence to make possible the construction of a new Chinese Community Center there. He discussed the problems with the Chinese Consul, Mr. Lo Sum Yu, and numerous overseas Chinese leaders to channel development, to draft a constitution, and to make contact with outside agencies. His paving the way figured importantly in the outcome, for the Chinese Community Center stands today in the heart of Chinatown.

By the 1950's, Rev. Yeung had restored to our church the vitality the war years had taken away, and an active congregation took part in worship and service at Henry St. He looked forward to retirement and to writing. However, the church was unable to find a suitable successor to him so that, despite his advanced age, he served our church until his death. The life of Rev. Yeung recalls to mind the words of Paul before his death:

I have fought a good fight. I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

II Timothy 4:7-8

Rev. Yeung was a friend to youth. He patiently and frequently encouraged them to become useful citizens. Besides giving them advice, he directed them to training in job skills. For students he went so far as to find them jobs and to help them raise money to meet college expenses.

It was his intention to help the overseas Chinese stand on their own feet as soon as they possibly could, to make of themselves as much as they could in the Land of Opportunity. To this end he was always ready to assist, whether immigration problems, medical needs requiring hospitali-

zation, or conflict between individuals or organizations within the community called for his help. His promises were always kept, even at the cost of an occasional meal or a night's sleep. He was quick to the defense of the weak, the innocent, and the naive.

Knowledge is power, as Rev. Yeung sincerely believed. He constantly stressed its value in lectures and by examples, as the means by which men could become true believers and respectful citizens. His own love of knowledge was great. Besides his readings in Christian theology, he went deeply into the literature of such fields as Buddhism, Taoism, Islam, and Marxism. His personal library exceeded 4,000 volumes, many found in hours of fond perusal in the second hand bookstores of the city.

Rev. Yeung observed the difficulty of being a good Christian in this age of rapid change. He believed knowledge played a vital role in the pursuit of this goal. There were three points to follow, not the least of which was education. Strict adherence to the will and teaching of Christ was essential, he said. Courage in the face of worldly powers and temptations was likewise important. And, to give convincing witness to God, erudition and a sincere interest in discovering the truth were indispensable.

I can still recall an unforgettable moment in the life of Rev. Yeung when he so effectively put his teaching into practice. At the outbreak of the Sino-Japanese War, the Chinese Community Center held an "All Overseas Chinese Assembly" to which representatives of overseas Chinese organizations and a representative from the Chinese government were invited to speak.

The main themes of the speeches that day were of saving the fatherland, unifying our forces, donating available money, and supporting the Chinese Government by word and by military service. Rev. Yeung was the last speaker, and he wished not

to repeat what had already been thoroughly elaborated. Being a gifted writer and orator, he grasped on the legendary tale "Wu-chung Fighting the Tiger" as the opening for a lively speech. Like other men, Wu-chung knew himself to be no match for the tiger. The animal was savage, belligerent, and powerful. Wu-chung was civilized, peace-loving, and under such circumstances, rather weak. Nevertheless he refused to give the tiger his due without a good fight. To kill or be eaten was his thought, and he proceeded to fight—and win.

With an excitement that surely equalled Wu-chung's, Rev. Yeung drove his point home. The audience immediately saw the analogy: the Japanese tiger need not and must not defeat the sleepy China. The close of the speech was greeted with tumultuous applause.

Aside from his poignant wit and an alert, winning personality, the Reverend had penetrating insight that looked past surface appearances and superficialities. In the early 1940's, many Chinese thought the Communist regime would rule China far better than the Nationalists had. Rev. Yeung could not share their optimism. He was convinced that Communism would further coerce and even enslave China's millions. His prediction has been painfully correct.

I feel Rev. Yeung exemplified how much a man could become when nurtured by both traditional Chinese culture and Christian teaching. He was a faithful attendant to the needs of his fellow men and to the commands of God in devoting some thirty years of his life to our church. I have seldom met a man who so faithfully carried out his promises, gave of himself for others, and did so much to prepare the overseas Chinese for life in America under God, as he did. I will always cherish the teachings and examples of Rev. Kai Chong Yeung.



慶祝楊啓壯牧師服務本會十二週年午餐會



胡翼雲牧師，張佰苓校長，楊啓壯牧師

In Memory of Rev. Kai Chong Yeung

(Editorial, The United Journal, April 17, 1958)

The Rev. Kai Chong Yeung, who served the Lord some 30 years as the pastor of the First Chinese Presbyterian Church of New York City, returned to the Lord the fifteenth of this month. After having dedicated over 40 years to Christianity's cause, he is finally at rest. Rev. Yeung endured hardship throughout his life to spread the gospel, striving to do all he could for the Lord. It is our belief that we, his friends and fellow men, owe him our sincerest gratitude. For the good works he leaves behind, we gladly rejoice.

Yet this is also a time of inexpressible sadness for us. We have lost a most faithful servant of God. The Chinese community in America will surely miss this kind and righteous leader.

On this sinful earth, few men elect to shoulder the responsibility of spreading the gospel. We have not witnessed in this age mankind's liberation from an obsession for wealth and power. Society still noisily exalts its wealthiest and most powerful individuals. However, the servant of God cannot enrich his followers with either wealth or power. He cannot believe anything less than spiritual fulfillment in Christ, knowledge of the gospel, love, and selflessness could truly satisfy man's search for happiness. He is a teacher, guiding his students to God.

Christ sets a high standard which few are willing to follow. The worldly rewards of wealth and power, though empty, are highly conspicuous, and they embolden those who would repudiate the servant of God. Yet, mankind has come to grieve for its obsession. The wages of sin is death, spiritual and eternal.

Rev. Yeung held fast to Christian principles throughout his entire ministry. The sometimes hostile world which confronted him in his years of service could

not break his spirit. This strength of character was evident from his days as a youth. As a young man, he was sufficiently outraged by the corruption of the Manchu government to join the revolution and to take a command in the people's army. His courage sustained him in fighting the just cause. He spoke fearlessly against the excesses of the powerful and the lawless.

Although Rev. Yeung was not one of the official leaders of Chinatown, he provided a most forceful leadership for the Chinese community. He patiently and firmly guided the people to a more meaningful life, helping the sick and needy, lending a helping hand, and giving a word of comfort. He took the Biblical words to heart: it is better to give than to receive. His active service to the Chinese community, given so freely over these many years, has now come to be expected from a clergyman. Consequently with his passing, we Chinese will feel his loss. Such men as he are irreplaceable.

Regrettably, we were not with Rev. Yeung during his final hours. But the sad, quiet music of his funeral service voiced our feelings most eloquently, recalling what Paul said to us so long ago:

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

II Timothy 4:7-8

The New York Times of New York City

April 18th 1958

DR. KAI YEUNG, 67, A MINISTER HERE

Pastor of the First Chinese Presbyterian Church Dies ---

Ordained as Methodist

The Rev. Dr. Kai Chong Yeung, pastor of the First Chinese Presbyterian Church, Market and Henry Streets, died Tuesday of a heart attack in the church house. His age was 67.

For the last six years, the congregation has been meeting in the city's third oldest church edifice, the Sea and Land Presbyterian Church, sharing the quarters with an English-speaking congregation. The Chinese congregation holds services at different hours.

Dr. Yeung became pastor of the church in 1928. The building was formerly at 225 East Thirty-first Street. He succeeded the Rev. Dr. Huie Kin, founder of the church.

Born in China, Dr. Yeung attended the Presbyterian Theological Seminary in Canton. He was ordained a Methodist minister in Victoria, B.C., in 1921, and joined the Toronto Presbytery in 1928, before coming to New York.

Survivors include his widow; two sons, Lincoln and Bacon; three daughters, Mrs. C. S. Kwan of Miami Beach, Fla., Mrs. S. Z. Kyan of New York, and a sister.

THE PRESBYTERIAN MISSION AMONG THE CHINESE IN NEW YORK

Work carried on at 26 West 9th Street.
Rev. Huie Kin, Superintendent.

The fiscal year of our work among the Chinese in this city closed October 31, 1907.

It has been, as in other years, full of most interesting work and helpfulness for the men whom we reach.

Our Superintendent, Rev. Mr. Huie, reports an enrollment in the Sunday School of 136, and an average attendance of 49.

The Y. M. C. A. work and other agencies have been carried on without cessation throughout the year, and the contributions have amounted to \$638.36.

There are about 8,000 Chinamen in our city. The situation is of deep interest, but of considerable complexity.

Twenty years ago, it was sufficient to teach the Chinese their A. B. C. as a means of communicating the Gospel to them.

China, and the conditions in China, have changed, and so have the Chinese in New York.

There is a student body here from all the provinces in China, and a progressive and aspiring Chinese population among us.

Among the conversions this year are two especially interesting.

One is that of an unusually bright young fellow, who came to this country about four years ago. His cousins who were Christian members of our Mission and fishermen of men, brought this little

Chinese boy to Sabbath School; but the evil one also was alert, and other cousins who did not have the love of God in their hearts, but abided in the heart of Chinatown, led him down there to their secret society, and, seeing his brightness, did their best to honor him and catch him and keep him in the sin of that center. Our Christian members were not slothful in the business of serving the Lord, and by their earnest efforts he was won back to the Mission, and to Christ. Saved by Grace—from what? Can you tell? But we know; saved for his soul's eternal salvation; saved for the betterment of our own city, and saved that he may carry the saving power of Christ back to China.

Another is the coming to Christ of one of our Government students. He was converted through his room-mate (Chinese Christian). He expects to open church and school for his own people when he returns to his province, Honan, China.

FINANCIAL STATEMENT OF

Presbytery's Committee in Charge of
Chinese Work in New York City

November 1st, 1906, to October 31st, 1907.

PAYMENTS.

Superintendent's salary (13 months)	\$1,300.00
Rent of No. 26 West 9th Street	1,399.92
Fuel and lighting	184.78
Labor, repairs and supplies	114.44

Deficiency from
last year 563.59

\$2,999.14

\$3,562.73

RECEIPTS.

Board of Foreign Mission, on % of rent, \$1,099.98	
University Place Church	340.00
Brick Church	200.00
Chinese Mission Sunday School	100.00
West End Pres- byterian Church	35.81
St. Nicholas Avenue Sunday School	35.00
Church of the Puritans Sunday School	30.00
Harlem Church Sunday School	30.00
North Presbyterian Church	25.38
Church of the Covenant Sunday School	25.00
New York Pres- byterian Church	25.00
Madison Avenue Presbyterian Bible School	25.00
Bedford Park Church	25.00
First Presbyterian Church Sunday School	20.00
Sundry gifts	160.00
Rent of rooms for Kindergarten	70.00
	<u>\$2,246.17</u>

Deficiency on
October 31st,
1907. 1,316.56

\$3,562.73

PRESBYTERIAN CHINESE MISSIONS

BEHOLD! These shall come from far, and these from the Land of Sinim! Isaiah 49:12

China, the Crowning glory in the procession of Nations coming to adore the Glorious One!

In our day we behold, in more marvellous reality, what the amazed Isaiah saw in prophetic vision, twenty eight centuries ago, — The coming of the Ancient Land of Tsin into the sisterhood of Christian Nations!

A civilization that flourished while all ancient empires rose and fell, and flourishes still, must have remarkable qualities. Rev. Dr. John Hall, friend of the Chinese, in our City, believed that China, illumined by the Gospel of Jesus Christ would become foremost among Christian Nations, — that the Christian Church of China would become one of the most aggressive missionary forces in the world.

When the God of Nations opened the Golden Gate to these Children of the East, He opened a gate of golden opportunity to save the heathen at our door. He gives greater opportunity still — because He sends them back again that through them, we may send the Light of Life to the darkened millions.

The Chinese possess inherent qualities that will lead them to evangelize their own people; the consensus of opinion agrees with Li Hung Chang "Unquestionably, if you can give to the blind leaders of our people, light and learning enjoyed in the West; they in turn will lead our people out of darkness."

The Christians of San Francisco welcomed the Chinese for they read the sign of their coming in the light of Divine Love. The Presbyterian Board of Foreign Missions of New York, commissioned Rev. William Speer, to this new field — the Chinese in

San Francisco; it was begun in November 1852. Through this Mission thousands of Chinese, directly and indirectly, in this country and in Kwang Tung Province to which they have returned, have been brought to a saving faith in Jesus Christ. "Alas! my son!" wept a Chinese mother over her boy who was leaving for America, "You are going from a land of many gods to a place where they say there is none." Alas — and well may we weep in fellowship with His suffering — over the hundreds of thousands of Chinese who might have been saved, — gone back Christ-less into the cruel darkness of heathenism — because no Christian in America told them of their Saviour.

Later, when the Chinese were robbed, threatened, massacred in the West, they fled eastward. When these of a pagan race arrived in New York as sailors, merchants, laundrymen, the Presbyterians were again in the vanguard to lead them to Christ.

The Mission was begun December 9th 1868 by Rev. and Mrs. Railsback at 155 Worth St. It was continued by Miss S. U. Goodrich of blessed memory. She interested her pastor Rev. Dr. Howard Crosby, through whom the Fourth Avenue Presbyterian Church assumed its support in 1872. The Mission was then at 119 White Street: In May 1889 The Board of Foreign Missions reports to the General Assembly:—"The Board consented to take charge of this good work provisionally, in the hope of seeing it placed upon a broader basis, and securing for it a wider degree of interest and sympathy among the churches."

Rev. Huie Kin came to America in 1869, "A child of Rev. Dr. James Eells' prayers" — baptized by him in San Francisco, Cal. 1874. He served as Interpreter and Superintendent in Chinese Missions. In 1881 the conviction came that he must consecrate his life to save his countrymen. At the same time the

conviction came to Dr. Eells, then Professor in Lane Seminary, that Huie Kin should be prepared for the ministry, — their letters crossed. Mr. Huie studied at Lane Seminary. Though generous aid was proffered, he supported himself by lecturing. In 1885 Mr. Huie came to work for the Chinese in New York. The Board rented rooms for the Mission near University Place Church — under whose spiritual care it has continued — and engaged Rev. Huie Kin as Superintendent. Mr. Huie was ordained a minister June 30, 1895. His kind heart, genial manner, remarkable perseverance — and above all his living out the injunction of the beloved Dr. Eells "Huie, be a man of prayer" has made and is making his work successful in winning many souls and building them up in Christian character.

The Presbytery of New York assumed charge November 1898. The Mission occupied the fine old Lenox Mansion, 53 Fifth Avenue until moved to 26 West 9th Street. As the lease would expire in May 1908 and financial difficulties were great, the Committees considered disbanding the Mission, retaining Mr. Huie as Missionary. To those who had prayed for years that the Chinese might have a Home in New York, discouragements became inspiration to renewed prayer and effort. Dr. Austin proposed that the Chinese Sunday Schools of the Presbytery combine, insuring support and increased usefulness. This was enthusiastically carried. Mr. F. A. Booth was made Treasurer of the Building Fund. Mrs. Huie had already been collecting for this fund. To find a building was necessary at once. After indefatigable and unavailing search, one appointed to help, knelt at her mother's knee — then started out, sure of Divine guidance — at the office of Horace Ely & Co. request was made for a large good building East side, central location, desirable neighborhood, with Auditorium for Chapel, rooms for Library, Reading, Bible Class and Y. M. C. A. meetings, Gymnasium, Dormitory, baths, offices, etc.

Mr. Patterson smiled: "You will never find that, you will have to build." "No, that house is waiting for us, and we must find it, — there is a wealth of prayer back of this." In compliance with his promise "I will do my best to find it." he called over the 'phone the next morning, January 15th 1908, to meet him at 223 East 31st Street. There was the building, with every requirement. The Lord who led to this place, led His servants to contribute to its purchase, and He will surely open hearts to pay the remaining indebtedness, and lift the mortgage.

The Trustees of Presbytery acted promptly and generously in securing the building. Mr. Booth received the keys April 26th, and by his efforts, on May 17th the first session of the afternoon school was held in the new building. (see page 5.)

Seven services are held each Lord's Day, beginning with the Chinese Prayer Meeting. The work is limited only by the number of Teachers. There are usually 125 in the afternoon and 70 in the Evening School. The Chinese are eager to learn, persevering, patient, appreciative, and their rapid progress is a delight. The fact that almost all return to China fires our zeal, to thus effectively spread there, the Gospel of the living God.

The Chinese Mission is always open. The Reading Rooms, Library of Chinese and English books and games, (page 4) the Gymnasium, and fine, new Bowling Alley in the basement are sources of profit and pleasure. Monday Evening School, and classes on week-days are taught. Mr. and Mrs. Huie and Mrs. J. G. Schiffert visit the laundries, the sick are ministered to and brought, when necessary, to the Presbyterian Hospital's kind and skillful care. At the R. R. Stations, Chinese Bibles and booklets are given to parties returning to China.

The Chinese Y. M. C. A. Dormitories

occupy the third floor; twenty-five Students were guests last Summer, and Chinese travellers find here a Christian welcome while sojourning in our City. The Chinese Y. M. C. A. (page 9) is active in drawing Chinese to our Mission, they train Christians for evangelistic service; by their contributions they supply the Sunday School with books, cards, etc. They furnish and prepare the Sunday evening supper, where from sixty to one hundred are weekly entertained.

The Chinese Missionary Society studies world-wide Missions. In their native land they support two Christian Day Schools for boys, (page 14) the native Christians have one for girls. The Mission supports Gospel Halls and Schools and a Missionary Teacher at San Ning, China.

The evening School gave \$1,000 for a Scholarship in Perpetuity in the Canton Christian College, a memorial to their glorified Pastor Rev. Dr. John Hall. They also support a Day School for Girls in Ha Loo, where in the new Market Place, will arise the Rev. Dr. John Hall Memorial Church, as soon as money is given to carry out enlarged plans; also they have given means for Sunday School and Meeting rooms, in tribute of love to Mr. William Campbell, for nearly twenty five years their faithful Superintendent; and in memory of Edwards Hall M. D. their beloved physician.

On page 12 and 13 are some of the Royal Chu Family, who are members of the Fifth Avenue Church, into whose Communion Forty two have been received. The two children, are of our late member Mr. Chu Ken Hong.

About twelve years ago Rev. Huie Kin visited his native land. He preached to eager crowds. Many were baptized. He was commissioned by the Board of Foreign Missions to bring thirty Chinese boys as students. They arrived in New York in July, 1896. They entered the Mission's

Day School. The influence of the training and mutual love and happiness in the Christian home of Rev. and Mrs. Huie has sent them out noble, manly Christian young men, to fill places of usefulness here and in China.

It would be interesting to repeat the story of each boy Rev. and Mrs. Huie tell, as they lovingly look on the child faces in the group.

There is Joe Lee — after three years in our home — Dr. J. L. Beyea received him into his home, as a son, and put him through New York University, where he was graduated January 1908; he was called by the Chinese government to be Professor of English in the College at Canton, China. (see page 8) He is a contributor to the Magazine published by the Society of Returned Students. His letters have the true ring of a manly Christian; full of love for Dr. Beyea and "The Dear Old Mission."



Professor Joe Tong Lee, one of the group on page 7, graduate of New York University, now Professor of English in the Canton College of Foreign Languages, China.



Group of the thirty Chinese boys brought over by Rev. Huie Kin, July, 1896.



First Session of Presbyterian Mission Chinese Sunday School held in the New Building 223 - 225 East 31st Street, May 17th, 1908. Rev. and Mrs. Huie Kin in charge



Mr. Chu Sam Toy



Mr. Chu Faie Loong



Mr. Chu Shir



Mr. Chu Kew Yok and his young cousins
Miss Chu Beau Come and Hong Yoey

This booklet is specially edited to mark the thirtieth anniversary of the Huie Kin Memorial Church. Because of limited space and because it has been written chiefly for the Chinese people, we have not included a complete English translation. We hope, through this work, to acquaint the Chinese people with our church history.

THE HISTORY OF THE HUIE KIN MEMORIAL CHURCH

By Rev. Theodore F. Savage, D. D.

Christian work for the Chinese in New York City was begun by Rev. Lycurgus Railsback at Five Points House, 155 Worth Street, when he was Chaplain there in 1868. It consisted of a class for the teaching of English which met in the evening. Later on, Reverend Arthur Folsom, a former missionary in Canton, took charge of the work, and then Miss S. U. Goodrich. In 1872 she persuaded the Fourth Avenue Presbyterian Church, then at 22nd Street, of which Dr. Howard Crosby was pastor, to assume the responsibility of supporting the work. The mission was moved to 523 Pearl Street in 1875. For a number of years it had no affiliation with any particular church, and was supported by private donations, but in 1879 the Presbyterian Board of Foreign Missions took charge of the work and the mission was moved to 119 White Street.

Soon Branch Sunday Schools were opened, one at the Fourteenth Street Church, corner of Second Avenue; one at the Spring Street Church; and one at the Seventh Church, corner of Broome and Ridge Streets. Some of the other Protestants denominations opened Sunday schools.

On July, 1885, Rev. Huie Kin arrived in New York, having been called by the Board of Foreign Missions to be a Missionary among the Chinese. A room was rented at 15 University Place, and Huie Kin opened the Chinese Mission with twelve scholars and seven teachers. Several times

the work moved to different locations, — 30 Clinton Place, 14 University Place, 53 Fifth Avenue and 26 West 9th Street.

In 1908 it was possible to purchase the present building at 225 East 31st Street, and this building which was formerly a club house with its large auditorium and other faculties was eminently suited for the purposes of a church trying to help people in many ways. A group of friends of the Chinese work raised about \$11,000. The Presbytery of New York made a generous contribution and assumed the responsibility for the mortgage on the property. The supervision of the work was transferred from the Board of Foreign Missions to the Presbytery of New York. The dedication of this church took place on April 19, 1909.

On December 18, 1910 the First Chinese Presbyterian Church of New York was regularly organized as part of the Presbytery, and Rev. Huie Kin was installed as the first pastor. The remarkable development and the wide influence of this church in all years since are known to all who love the Chinese people.

The Rev. Huie Kin was pastor of the church for many years, after which he was made Pastor Emeritus and continued his love for the work until his death. He was ably supported by his remarkable wife, who is still with us, and by his very able sons and daughters.

The Rev. Dr. George Alexander, the pastor of the University Place Church, and later of the First Church has been known as the Father of this Chinese work. He was a warm friend of Mr. and Mrs. Huie, and their adviser and helper in all these years.

The work particularly in the Sunday School, has had the enthusiastic backing of a great many friends from our American churches. Mention cannot be made of all of them, but, Mr. William de la Montagnie

must not be forgotten. For twenty-six years, he was Superintendent of the Sunday School and the Treasurer of the work. After his sudden death, he was succeeded by Miss Emma. F. Cragin and with her are associated many who have been helping the work for many years. Recently there has been developed the Chinese Committee that has been taking the responsibility for the work and for the raising of the necessary money, although the Mission Board still makes a contribution. More and more of the members of the Church are teaching in the school and helping in every Department of work.

Rev. Huie Kin was succeeded for a few years by Mr. John Find, and after him came the present pastor, Rev. K. C. Yeung, who for twelve years has been the devoted pastor of the church.

OUR MISSION

By Mary Chan

The Huie Kin Memorial Church is celebrating its thirtieth anniversary, but its history started sixty-two years ago. According to the "Comparative Figures of the Presbytery of New York", the three smallest congregations have seventy-nine, ninety-seven, and one hundred and twenty-six members respectively, while the largest congregation consists of two thousand nine hundred and forty-six members. This is the church having the seventy-nine members, but (from the same source) it ranks ninth in its church support. This is how we stand today. We thank God that in spite of small numbers we have been able to survive and keep going for that length of time.

The progress of the church was not made, however, without a great deal of effort and hard work. In 1868, Reverend Lycurgus Railsback first organized a small group, which was to form the nucleus of church. In 1879, the Presbyterian Board of Foreign Mission rendered their aid, One of the first friends of the church was the

Rev. Dr. George Alexander, pastor of the Presbyterian Church. Reverend Huie Kin became the first pastor of this church in 1885. For the success of this period of the church's history, we owe our thanks not only to these forementioned people, but also to the various churches under the New York Presbytery and to the Sunday School superintendents and teachers. Without their invaluable aid in leading, teaching, and contributing, we could not have reached this far.

The church became independent gradually. For this, we are especially grateful to Dr. Theodore Savage, who has been a tireless worker, going to and from the various churches getting financial backers for us. These churches are: First Presby. Church, Brick Presby. Church, Fifth Ave. Presbyterian Church, and Madison Ave. Church. By March, 1936, we were able to pay for all our expenses except the minister's salary. Since October, 1939, the church has been able to pay a small part of the minister's salary; the remainder is paid by the Board of National Missions and the Riverdale Church.

There are many reasons why the church took thirty-two years to become established. The main difficulty, however lies in the situation of the church — at such an inconvenient distance from the Chinese community. Those who are engaged in restaurants must work on Sundays. The laundry workers have such long hours, that Sunday is the only day left for shopping, visiting, and recreation, all of which are done within Chinatown. A great majority of the Chinese merchants have their shops in Chinatown and these are opened all week. Any Chinese students who come to the church are only temporary assets, for, as soon as their studies are completed, they must return to China. The other reason is the influence of Confucianism and Buddhism on the Chinese. The fact that these two sets of doctrines are so similar to Christian principles is a barrier to bringing more Chinese to Christ.

Besides this, the effects of the anti-Christian movements which were predominant before the Sino-Japanese war have increased the difficulty.

There have been plans to move the church down to the Chinese community, but due to the depression, the war in China, and now to the anticipated victory and peace, these plans have never been completed. The advantages would have been many: obviously, the church would have a larger congregation and the accompanying greater support: it would stand as a working example of Christianity right in the midst of the Chinese; and it would serve as the center of the community, having religious, intellectual, and social aspects. This last point is the most important of all. No matter how we may criticize the Chinese workingmen in using what little spare time they may have in useless and evil pastimes, as gambling and opium-smoking, still, we cannot be too severe in our opinion of them. They are not to be blamed that they do not understand sufficient English to participate in American activities or that there are no beneficial pastimes such as could be supplied by a Chinese church conveniently located. If, for no other reason, this last point alone would show our great and immediate need for having this church in Chinatown. We appeal to you, our friends, to help us out in this most worthy cause.

As present, we have tried to make the most of our condition by improving the physical appearance of the church and by doing as much work as possible outside of, as well as, within the church. The activities within the church are carried on by these groups: the Sunday School classes in which English is taught, having about sixty or seventy members; the Mandarin class, twenty members; the daily Chinese school, thirty members; the Sunday Chinese class, from fifty to sixty members; the Women's Guild; and the Chinese Christian Youth Movement. The ages range from sixteen to thirty-five years in the Sunday

School, the Mandarin class, and the Sunday Chinese class. For the Sunday service the congregation averages about one hundred and twenty people.

One of the more important phases of its outside work is the introducing of the people to the different hospitals, thus enabling them to get the necessary medical attention. One year the church thus helped one hundred and three persons. The average, however, is approximately sixty or seventy persons a year.

Before the war, the church members went back to China every two or three years for a visit. Although this was a temporary loss to the church here, it was a gain to the Church in China. As soon as there is peace, many of the Chinese will again return to their native land. The influence of Christian Chinese upon their immediate families and friends in China on their return is great, and after this war they will have even greater influence. During this war, the Christians by both their humanitarian and spiritual aid to the people in China have not only broken down their resistance to Christianity, but have, on the other hand, made them willing to accept Christianity. This makes it urgent for the church to want to reach as many of the Chinese here as possible before they leave. Again we stress our need for changing the location of this church to Chinatown, so that, it can reach directly the people here and, indirectly, many people in China.

THE CHINESE CHRISTIAN YOUTH MOVEMENT

Several previous attempts to organize the youth in this church had failed due to the dispersion of the leaders. On September 17, 1939, the young people pooled their abilities and organized the Chinese Christian Youth Movement.

In the preamble to its constitution can be found two of its aims: one, a religious one, "to reach Chinese young

people for Christ", and the other, a social one, "to create Christian fellowship among them." The third one, the education aspect, was adopted later.

The C.C.Y.M. accomplished these aims by holding different types of meetings. There were the regular Young People's services; parties, outings, ping-pong tournaments, and social hours opened to all; and group-discussions on topics of vital interest to young people usually with the guidance of an older and well-informed person.

When the group dispersed in April, 1940, it claimed to have reached over thirty-five young people, twenty-one of whom are actual members.

As yet, the C.C.Y.M. has not reorganized due to the dispersion of its former leaders, but it hopes to be able to find new leaders within a very short time.

WOMEN'S GUILD

The Women's Guild of the Huie Kin Memorial Church was first formed and headed by Miss Cragin in the latter part of 1938. By January 21, 1939, it was fully organized. These women, all of whom are church members, hold their meetings once a month.

Although there are but a few members, the Guild has accomplished a great deal in lending aid to different types of church activities, and in making clothes and raising money enough to pay for several of the new church pews, as well as raising money for Chinese refugees.

THE SUNDAY SCHOOL

The Sunday School is a very important part of the Chinese Church. The idea of a Sunday School in most people's minds is a group of children with a scattering of adults. Our Sunday School is exactly the opposite. We have Children of Primary

age, and Junior and Intermediate classes for boys and girls who have the same Bible lessons which are taught in other Sunday Schools. Most of our scholars, however, are young men, and boys in their teens who come to us to learn English soon after their arrival in the United States. Those without any knowledge of English are taught by Chinese young men. Those with a little English have American teachers. For all but a few beginners' classes the text is a few verses from one of the Gospels or the Book of Acts, with the new words translated into English. The opening exercises include a prayer in Chinese, and an explanation of the Bible passage by our pastor, Rev. K. C. Yeung. Thus they hear the Gospel message every Sunday in their own tongue. The teachers try by word and example to give them the same message in English.

Most of the additions to our church membership come from the Sunday School. The scholars who are church members make every effort to bring the newcomers to Christ. Those who become Christians write home to China of the new life which they have found in Christ; and we have many instances of whole families in China who have become Christians through the letters and prayers of one member of the family here.

We have faithful teachers who have given many years of their lives to this work, but our urgent need is for new recruits to take the place of those who have died in the service. Every Sunday new scholars come to us. If they find a teacher they come again and again, and finally become a part of our church life, and active workers for Christ. If they find no teacher after one or two Sundays, they do not make another attempt, and our opportunity of reaching them is lost forever.

The Thirtieth Anniversary Fund Committee of The Huie Kin Memorial Church grew out of The Huie Kin Memorial Church

Committee. The first meeting was held at Port Arthur Restuarant at 7 P.M. on June 30th, 1939. On that evening the officers who were elected were as follows:

Dr. John T. Find, Chairman and Editor of The Anniversary Publication.

Mr. Tsung-Yao Chen, Vice-Chairman

Mr. Yoke Chan Gee, Secretary

Mr. N. S. New, Assistant Secretary

Mr. Milton Lee, Treasurer

Mr. Chin Yuen, Assistant Treasurer

Because of his inability to attend the meetings Dr. John T. Find has tendered his resignation which was unanimously accepted. Mr. Tsung-Yao Chen, the Vice-Chairman, has automatically taken Dr. Find's place as chairman, and the Reverend K. C. Yeung was elected editor of The Thirtieth Anniversary Publication.

After The Thirtieth Anniversary Fund Committee was organized, a meeting was held about every month to discuss both the old and new business.

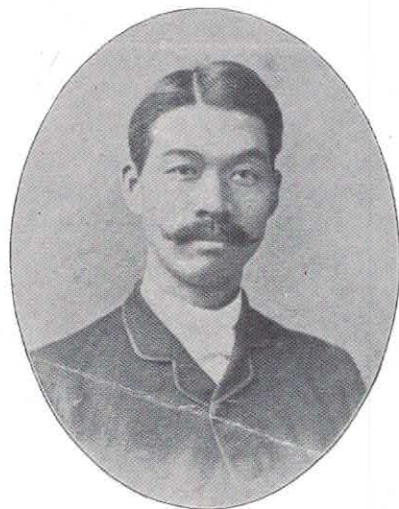
The purpose of The Thirtieth Anniversary Fund Committee was to celebrate the Thirtieth Anniversary of the founding of the Huie Kin Memorial Church, which has done for the past thirty years so much of spiritual good works among the Chinese in New York City. In honor of the celebration it has also been decided that the Committee's responsibility was to raise funds for the alterations of the Church and the installation of new pews, clergy triseat, communion table, pulpit, chancel front, lecturn, choir seats, etc.

We wish to express our deepest appreciation and gratitude to all the American and Chinese friends of our Church and the members of our Church who have so generously and promptly responded to our call for contributions which have helped us to have achieved our aim. We all felt very much indebted to them, indeed.

Having fulfilled its duty the Committee has decided to conclude its work, and the celebration of The Thirtieth Anniversary of the founding of The Huie Kin Memorial Church will take place on October 27, 1940.

October 9, 1940.

YOKE CHAN GEE
Secretary



師牧芹許
Rev. Huie Kin

WESTMINSTER FELLOWSHIP 青年團契(英文組)

-IN DEDICATION-

RELIGION has played an important part in the development of the community, our church, our fellowship but most important of all in the development of the individual. Youth fellowship have provided vision and inspiration to countless persons. In the thousands of community churches youth fellowship has created a moral climate and a faith in GOD which has stimulated meaning into life. Many young people have dedicated themselves to lives of service.

THE Westminster Fellowship Of The First Chinese Presbyterian Church Of New York City has created such a vision amongst countless persons when thus fashioned and structured in 1955, A.D. by the Reverend K.C. Young, Mr and Mrs Richess and developed throughout the years by people such as John Noble, the Reverend and Mrs Soong, the Reverend Ralph B. Thompson, etc. .

MANY continually travel the paths of the unknown, always searching, always learning and always trying to understand what revolves around this complex this complex world of ours. Seeking the unseekable, learning the unlearnable and understanding the unmeaningable. But where do we go from here?

WORSHIP, fellowship, service and dedication are the basic ingredients of the Westminster Fellowship. The following expresses the feeling and admiration of the dedicated:

'it gave me stewardship, fellowship, loyalty and enthusiasm as a member . '

MRS NORMA L. CHAO

'it is within this Christian fellowship and also thru serving others that they are in turn nurtured Spiritually, socially and emotionally . . . '

MRS VIRGINIA WU

'who could forget our all night Xmas Caroling to help promote Christian spirit to our church members. Or when we tried to bring some happiness to the patients of Beekman-Downtown Hospital!! The undertaking of the support of a foster child in Asia was an unmatched precedent...'

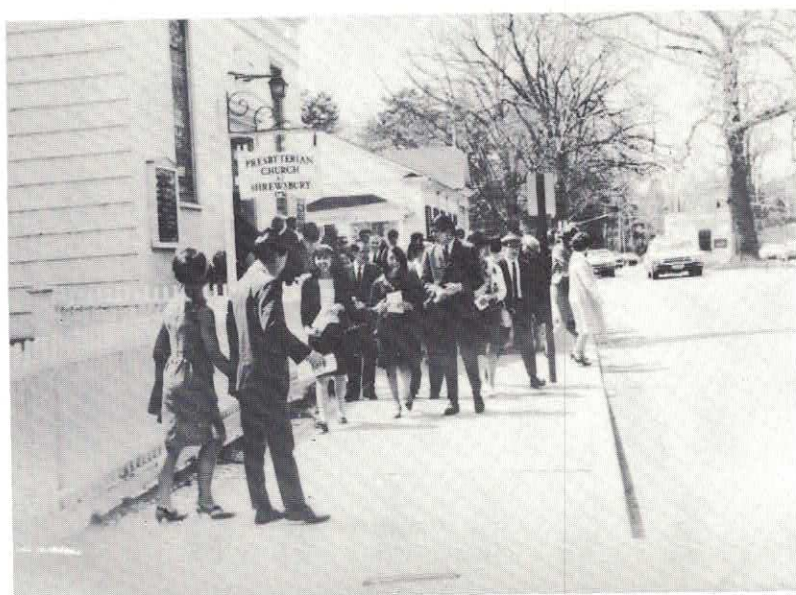
MISS SHIRLEY YEE



THE REVEREND RALPH THOMPSON
& THE REVEREND ESON TSE - 1965



WESTMINSTER FELLOWSHIP— 1965



VISIT TO PRESBYTERIAN CHURCH AT
SHREWSBURY, NEW JERSEY

堂議事會

一九六八年度

籌備委員

慶祝開基百週年
成立五十八週年

主席：謝以信牧師
書記：余施仁長老
司庫：梅友恒長老
長老：黃顯利長老
梁聯芳長老

主席：劉通羣執事
書記：林務堅先生
委員：梁聯芳長老
余施仁長老
伍紹芳長老

顧問牧師：馬鴻述牧師
顧百壽夫人
黃超棠長老
伍紹芳長老
趙英啟長老
陳元長老

趙英啟長老
劉錫瑤長老
葉鴻堅長老
何致虔夫人
李羣安夫人
王祖泉先生
謝以信牧師

目錄

牧師的話	1	杜威廉牧師玉照	62
講壇	2	謝以信牧師玉照	63
本堂歷史	3	馬鴻述牧師玉照	64
其一	3	女宣教師玉照	65
其二	4	長老相片二張	67
其三	17	執事相片二張	69
本堂歷史拾零		模範母親相片	71
其一	22	三張	
其二	23	慶祝開基一百週年	74
其三	29	請帖至相片	
其四	31	歷史圖片	
其五	34		
其六	41		
許芹牧師生平	51		
楊啓壯牧師生平	56		

紐約中華基督教長老會

開基一百週年
成立五十八年
特刊

