THE

NORTH CHINA MISSION

OF

THE AMERICAN BOARD

ANNUAL REPORT

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THE SHANTUNG DISTRICT

Pangkiachuang-founded 1880
Lintsingchow-founded 1886

Compiled from the reports of various missionaries for the year

May 1, 1913 to April 30 1914
Two happy old souls. One a blind beggar led to church every Sunday by her daughter.

A little out-station chapel with Christians.

Children gathering fuel.
INTRODUCTION.
In the midst of the uncertainties which have characterized this past year, so far as the general condition of China has been concerned, the Pangkiachuang field has maintained a normal condition. Brigandage which has been rife in many parts of China has not been a part of our lot. With the exception of the southern part of our field good crops have been the rule. Therefore the work of the year has as its background a peaceful situation with nothing external to hinder.

The Personnel of our station has been augmented by the arrival of Miss Mabel Huggins who came last fall. Her year has been spent in language study. Mr. and Mrs. C. A. Stanley with family have been located for the year in Tientsin for language study. Miss Grace Wyckoff has had charge of the Girls' Boarding School with its fifty or more girls. Miss Gertrude Wyckoff has spent the year in Woman's work with its strenuous touring and other duties. Dr. F. F. Tucker has had charge of all Medical Work and in addition has been busy about many duties connected with our removal to Techou. Dr. Emma Tucker has had her time filled with home duties. Miss Myra L. Sawyer, our trained nurse in addition to language study has given much time to hospital matters. Mr. A. B. DeHaan has had general oversight of Evangelistic work and Educational work for men in addition to language study. Mrs. De Haan with home duties, teaching English in the boys' Boarding School and language study, has kept her time filled.

The completion of the purchase of forty acres of land near Techou city to be used for our new mission compound is the outstanding event of the year. Work of removal began this spring. The surrounding compound wall and the new hospital are in the process of construction. The friendly reception which we are receiving is a cause for real rejoicing. The Removal will be pushed from now on and it is hoped that by 1916 our new plant will be in full working order. The dismantling of the old plant at Pangchuang has begun by tearing down the hospital buildings.

EVANGELISM. A year ago found us recovering from the effects of the trouble with our Chinese preachers incident to the matter of raising salaries. It is a cause for real satisfaction to report that at this writing the spirit prevalent in this field has never been better. The troubles are recognized by both missionary and Chinese alike as having proved to be a real blessing to our church. However the writer feels that a splendid chance for a long advance ahead was lost by taking the workers back and beginning again on the old methods of work. The Independent church movement which began out of this movement is still continued in the county of Pingyuan. This work is supporting two men by means of contributions and by drawing on a fund of long standing which was in years past contributed for evangelistic work by the Chinese.
A new impetus was given to the work by the receipt of a Special gift of $605.50 for new evangelistic work this year. This has resulted in opening four new preaching centers at Wucheng, Sanzyuan, Linghsien, and Cheng-chiak'ou. In addition a Tungchou graduate has been engaged to take four month's training at the Y. M. C. A. in Tientsin after which he will travel about thru our Hsien' cities, getting in touch with and working for the students and reading class of men. Furthermore the balance of this money has been used to send to over 150 selected men in our principle cities a weekly Christian newspaper called the Christian Intelligencer, hoping by this method to reach not less than one thousand reading men thru the mails weekly with the Christian message. Later it is expected to follow up this work by sending these men a selected list of ten books, one at a time, at regular intervals. It is also hoped that these 150 men can be persuaded to give us a list of ten friends each so that we shall have a mailing list of nearly 1500 educated men in the future.

Throughout the year we have received into church membership a total of 60 members by baptism, 63 on probation and 10 infants by baptism. The total number of baptized Christians in our field will number 925.

The problem which faces us most keenly is the one of getting the native church to recognize its responsibility in the matter of self-support. With the exception of the region in which the Independent church works and the out-station of Chiu Ch'eng which contributes $75 Mexican a year to the support of the pastor, there is no self-support throughout our field above the matter of local incidental expenses. How to bring this about is a difficult problem to solve. Without some radical change in our policy of mission work it will not come about for another generation.

One cause for disappointment is that of our seven students graduating at Tungchou college, all of whom are volunteers for the ministry under the new Volunteer movement inaugurated by the Y. M. C. A. not one has made any advances to take up evangelistic work. They have all expressed a willingness to go into every sort of work except the direct preaching work.

EDUCATIONAL WORK.

This department of work has centered in the Porter Boarding Academy. 60 boys have been enrolled in the Academy and Grammar grades. In addition to this central boarding school there have been 15 day schools owning allegiance to us here with a total of 239 pupils. Many and perhaps a majority of these pupils are non-christian.

The faculty of the Boarding school at Panzhuang has been increased by the half-time of a Chinese Classic teacher who gives his time to the correction of Chinese essays. A conference last February which was attended by all the teachers of the primary schools was helpful in arousing new interest and in unifying our work. A splendid spirit of fellowship has characterized the working of the faculty of the Boarding School. All the practical responsibility has been carried by the Chinese.

The receipts of the Boarding school have been largely increased during the past year. Within the past four years receipts have risen from $200 gold to $700 or more per year. This latter amount will be increased very largely as soon as the older students graduate. The Academy is in a fair way to becoming self-supporting within the next few years.
A few cases of severe discipline have been met with. One boy was suspended indefinitely. Two others were also temporarily suspended for dishonesty in accounts. One of the latter has returned.

The health of the boys has on the whole been better than usual. Much interest has been taken in out of door exercises along the lines of hand-ball, football, tennis and gymnastics. Mr. Hou Hsueh Ch’eng who joined the faculty last fall, taking the place left vacant by Mr. Wang Yuan Fu, has done much to further the interests of athletics.

The religious life of the school has been wholesome. A large number joined the church last Christmas on confession of faith while many more joined on probation. Good interest exists in the local Y M. C. A.

The launching of the Grinnell-China Educational Movement which in the future will finance the work here and at Lintsing is a cause for gratification. It is profoundly hoped that an educational work director for this work, to be located at Techou, will soon be sent out by this movement. In connection with this movement it is encouraging to report that an additional special gift of $5,000 from an anonymous giver has come for enlarging the Porter Academy at Techou when it is relocated at that place. Furthermore the movement is hoped to be strengthened by sending Mr. Hou Hsueh Ch’eng from here to study at Grinnell for two years. He will sail in June for America.

At present twenty of our Pangchuang students are studying in Tungchou. Seven of these will graduate in June. One student is studying in the Union Theological Seminary. One man is studying medicine. A step in advance has been taken by station action in regard to aid granted to students from mission funds. Whereas heretofore all aid has been given in free grants in the form of scholarships, hereafter all such aid will be in the form of loans. It is hoped that this will result in greater self-respect on the part of the students and in a finer type of manhood. These loans will be without interest and payable at certain times after graduation.

This closes the report for another year. While externally there is nothing of a startling nature to report one can but feel that by means of such forces which have been set to work through the agency of this station there has been a working of the Spirit in the great mass which surrounds us. Time will show the results.

A. B. DeHaan.
REPORT OF PANGKIA CHUANG EVANGELISTIC WORK FOR WOMEN. 1913-1914.

Only a small band of Chinese Christian women represent the evangelistic work of the Pangchuang station, but thru their help the village work, touring and station class instruction, is carried on thru most of the year. At the head of this band stand three young women, one, Miss Chang, a bright attractive young woman of twenty-seven, leader of a series of revival meetings for women held four years ago. We had hoped to keep her for the work, but some "old woman go-between" meddled with her future and betrothed her. The second is Mrs. Kao, known by her maiden name as Miss Ch'en. The third is Mrs. Chang, who lives in the yard and may be considered a continuous reception committee for women coming and going. These women conduct classes, lead meetings and give lectures to women on various subjects. They are looked up to by the entire church.

The two former, with Miss Wyckoff supplement the work of our second grade Bible women. Of this latter class there are eight. They do village work, making monthly or semi-monthly visits, preaching and teaching in some fifty villages.

After the removal from Pangchuang to Techou we plan to do very little work for women in the main compound. Therefore we shall ask for equipment for building up the city work in the present city property, in the South Suburb. We may well make a large venture here for great opportunities await us in an untouched field for enlightening hundreds of women on the "doctrine" and on current subjects of the day. For this new work, we make an appeal for an attractive lecture hall and reception room. Moreover a building for a primary school and kindergarten and training class rooms, as well as accommodation for workers will be necessary. Here we hope to set going new forces in old places of formerly stubborn ignorance.

The village work and touring of the Pangchuang field extends to about one hundred twenty villages, in six or seven counties, the most distant to the south being a little over thirty miles. When we think of the new work awaiting us in the future, is one evangelistic woman, with even a larger force of Chinese helpers than above mentioned, sufficient for oversight of and activity in such a field? We think not.

In the summer of 1913 at the close of a special class for the Bible women an invitation was given in nineteen villages to non-christian women to attend a day of lectures in the Pangchuang chapel. About two hundred women and children came from fifteen villages and Dr. Arthur H. Smith addressed them. The friendly response two or three times a year shown in such gatherings is gratifying, though other results are less so.

In the summer, a three weeks normal class was held for the teachers of the primary schools. Aside from this class and that for Bible women ten station classes have been conducted in as many places, with an attendance of 180 pupils. The hymn chosen for this year "I've found a friend, oh, such a friend" formed the basis for the year's instruction.
The main thought in the work this past year has been that of Jesus as a personal friend for each woman. During passion week about fifty women came to Pangchuang for a week's class. Here was brought home to them what one friend had suffered and conquered for them, each one. A wonderful heart searching and reconsecration was evident as the Spirit quietly did His work among them. Many of these women came to Easter morning conscious anew of Christ's life, death and resurrection but above all of Jesus as their friend.

The Sunday School work for children in our compound and in the village has been done by a teacher and girls from our school. Children of our Christians attend regularly but the village children are very irregular. A short text of scripture is given to each child and treasured as if it were a diamond. May these texts bear fruit! The greatest joy of this work is to see how the teachers love their little heathen sisters. This loving attention may arouse in "little sister" a desire to be like "big sister". We hope it may be so.

The year's report of the Girls' Boarding School begins with the graduating exercises which took place the last of June 1913. Five girls graduated. They were dressed in the usual long, light blue garments and their manners were easy, simple and graceful. The school entered the church to music and the teachers with the graduating class followed. An anthem, "Guide me, O Thou great Jehovah", was sung by the school, after which the essays were read. The presentation of the diplomas closed the exercises.

Just a short time before the close of school Mrs. Goodrich made us a visit and a temperance society in connection with the Y. W. C. A. was formed. The girls and women of the yard took great interest in it. The fall term opened with 54 girls. Faithful earnest work and quiet growth in Christian character make teachers and pupils alike feel that all such effort is not in vain.

A number of girls did not return this spring for various reasons. One girl more than a year ago wrote a letter to a boy in the Academy. They were of the same place and she says she only wrote asking him to take a kindly interest in her brother. He wrote a reply and it was reported that there was something decidedly friendly and personal in it. Later an enemy of this boy wrote a letter to her signing the other boy's name. Fearing that an examination of the matter would be unpleasant for her, "Happy Joy" was advised to remain at home. Another girl who apparently had no other fault than liking to dress prettily did not return because some boys had written her name on the walls of an inn and thus subjected her to criticism. These incidents show how like our boys and girls these Chinese are and how difficult it is to know how to guide them during this period of change in China. Two other girls wanted to try the government schools. We heard later that they very much regretted the experiment. Five girls have returned home since the starting of a new term because of signs of tuberculosis. We have not far to look for the cause of such trouble. Six girls in a room! Poor ventilation and other conditions which cannot help but be more or less unhygienic are some of the main causes. These things should not be! Does anyone wonder that we look forward to a speedy removal to Techou where we can move around over our eight acres? Miss Huggins grows radiant over the prospect of vegetable and flower gardens. Bright sunny rooms occupied by two girls together with fine opportunities for exercise will we trust give us conditions which will be less favorable for the "White Plague."
In this report the work of the primary schools in the out-stations should be mentioned. Five such schools have been held. The teachers are graduates from this school and as in the past two or three years, so this year they have done excellent work. The classes which come to Pangchuang from these day-sCHOOLS are most satisfactory. The little church takes pride in its girls' school. One of these schools is receiving a small grant from the district official. In our own district the official is not interested in the education of girls but there are some men who are waking up who want a school and we hope to report one next year. A young woman from our school taught in a government school in Kaot'ang. She wanted to teach the girls the songs for unbinding their feet. She did not dare to leave the word for "Lord" in it and the expression or that "What has custom to do with the Christian" was changed to "The enlightened one." There is no great evidence of thirst for learning on the part of the people in the country villages and the education of girls is as neglected as ever. Miss Huggins writes to a friend "At present how many girls in this great country district of ours do you suppose are in school? Between two and three millions to draw from, how many girls in school? One hundred!" Let that speak for itself! "Oh, how we long that more may have these privileges and can have their lives lifted from the conditions unhappiness and hopelessness which are the lot of the uneducated, unchristianized women of this land."

The requests made to the W. B. M. I. for the removal of our work to Techou for woman's work including land and walls amount of $12,500. $6,000 of this is for the school and dormitories. The Medical work moves first and that means the doctors go which leaves us without medical aid. This is no small responsibility for the one in charge. For this reason it is desirable that the rest of the work should follow as soon as may be so we feel we must emphasize our urgent need at this time. We are not unmindful of the needs of others. Let us all go forward in the inspiration of the thought "Jehovah Jireh."

Misses Gertrude and Grace Wyckoff.
The vanishing men's ward, Pangkiachwang.
The Old.

Isolation Ward, Tehchow.
The New.
A MOVING REPORT. 1913-1914.

We have come to the parting of the ways. We are crossing the Rubicon between Pangkiachuang and Techou. An eleemosynary work that has blessed the Pangkiachuang region for over a third of a century is being moved north fourteen miles to the city of Techou. Started here by Dr. Porter in the early eighties and continued by others, this country village contained the only available hospital for several millions. Opposition to the foreigner has low melted away. Neither Boxer ferocity, revolution, nor military revolt have interfered with our medical work, till now carried on in quarters painfully inadequate, and with equipment most meagre. But the gospel has been preached and tens of thousands have learned at least a little of the Prince of Peace.

A dozen years ago we began planning and praying for the new hospitals, sorely needed, but many events conspired to postpone. On a memorable February noon-day Miss Bodman, here for a few days during her world tour of Missionary fields, representing our Northampton, Mass., churches, turned the “first sod” of the main hospital building, and thus initiated forces which will mean much for all time to come for many bodies and souls.

But building a hospital in a locality where such an institution is unknown and in a country where there is not even suitable name for such is not easy. During the years of delay the Pangkiachuang buildings were calling for crutches of a kind we did not have, and so several were allowed to tumble.

On our premises in Techou, South Suburb, (for more than ten years an out-station) was established, some eighteen months ago, a branch hospital, tho the buildings there were ancient mud structures. Now this branch has become larger than the parent hospital. At the time of writing there are about seventy in-patients there and twenty at Pangkiachuang. We are accomplishing the unusual and the unexpected, for, thanks to efficient and satisfactory native assistants, the work in the hospital in this transition year goes as much as of yore if under considerable difficulty. Though the one hospital is being demolished and in Techou unsuitable and temporary quarters are being used, a considerable medical plant is being operated in addition to the construction work.

Heretofore there has been the Williams hospital at Pangkiachuang named after Dr. S. Wells Williams. Hereafter Techou will also have the Porter hospital for women (perpetuating the foundation labors of Dr. H. D. Porter) and a nurses’ training school for both men and women. This department will be in charge of Miss Sawyer, and its existence will make possible much work that otherwise would be out of the question. It will also introduce the profession of nursing to Shantung, being the first training school in this ancient province of more than 25,000,000 souls.

We have figured closely the approximate expense incurred yearly in the training of a nurse and find it to be about $36.00. We have faith that there are those who, in memory of what skilled hands have done for them in hours
of pain, will wish to help us in making possible such ministration for the suffering of this land. China has already a nurses' association, with an approved curriculum, which augurs well for the mutual cooperation of her native nurses. Nursing will be one of the many doors of opportunity which we trust will open in the near future for men and women to earn a living. Withal, however, we try to make it clear to all who come to consult about studying nursing, that we want our men and women to regard their profession not alone as a means of livelihood but above all else as a sacred calling, one with unlimited opportunity to be of service to their fellow men.

Thru the consecrated money of a business man we plan further extension. A chain of branch dispensaries will be started in the fall, so that each of several out-stations will be visited by a native physician and nurse for several days a month. To the base hospital will be reported only those cases which need hospital attention, thus at once making it unnecessary for some to travel to the only hospital of the region, with its over two million people, and also rendering it possible for the patients seen locally to the followed up, and spiritual impressions furthered.

In opening several new out-stations, it appears that in two of the cities it was almost impossible to secure even temporary quarters for the preachers. But in Linghsien a Mr. Tu, whose father had come to us some years earlier, too late and in vain, remembered our efforts and made provision. This experience was repeated at Cheng Chia K'ou where a former patient showed our teachers a like favor.

A heart pang comes to us as we see these mud and some brick buildings torn down for salvage, and yet the cure is but half a day's journey to the north, for there rise the statably administration buildings for the two hospitals. Five ward pavilions of the hospital are yet to be built but money is in hand for two of these, and we feel confident the necessary funds will come in the next few months, enabling us to complete accommodations for one hundred patients.

We need beds, their accessories, tables, chairs, utensils, and the many other details of equipment essential to even the most simply furnished institution. We have never yet made a direct appeal for funds, but the splendid privilege of aiding in this equipment compels us to call attention to this opportunity. Once started we are confident the Techo community will aid in maintenance. Sums from five cents to twenty dollars (for a bed), or to nine hundred dollars for a memorial pavilion, indicate that the opportunity is within the range of all. The stock is all “preferred,” and dividends certain.

Dr. Arthur A. H. Smith, author and missionary statesman, says, "The financial statement shows how comparatively small a sum is needed to complete a great work. It is hoped and confidently anticipated that there will be found a sufficient number of friends of the Board and of the New China, who will be moved to aid in this effort to complete an important undertaking. It is necessary to have an equipment worthy of the time in which we live and of the growing opportunities of missionary work in China."

Lack of space forbids extended reference to the army of dispensary and hospital patients. There lies on a mud brick bed in Techo a refined Chinese woman. The building has been condemned and in wet weather is vacated as
unsafe, but Mrs. Wu cares little. Her husband, a military officer, in charge of 1,500 men, got desperate in his entreaties and threats to make her break off opium smoking. He said, "How can I keep my face," position, or head if one in my own home uses opium, when it is my business to absolutely suppress it!" He gave her one more trial, hung his automatic revolver over her bed, and said he would shoot her if she again used opium. The wife, alarmed tho she was, but also weakened in will power thru the ravages of the drug, used it secretly and was discovered. Colonel Wu is a man of his word. The first shot went wild, while the wounds caused by the other two are dangerous, yet Mrs. Wu may survive the resulting peritonitis. Awful as such incidents are, they bring us into favorable touch with classes in Tchou hither to largely strangers to us. The official is most friendly and says he will further our work in any way he can. This is quite different from the days when the American Consul was sadly mistreated in this very place.

Blind T'ang, "The Man with Ten Eyes", has been well supported in his work along evangelistic lines among the patients and our constant endeavor is to avoid an eclipse of the spiritual phase in the material development of the work. Among both men and women however we are in need of patient, plodding workers, content to teach elementary Christian truth over and over again. Some of the seed falls on stony ground but some bears fruit and that which bears fruit will bear yet more fruit. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." We have the best in God Himself. Is it too much to ask for more of the material things as well?

1913
STATISTICAL REPORT.

In-patients: Men 527; Women 271. Total: 798.
Surgical operations; Major, 296; Minor 304.
Dispensary treatments; Men 10,132; Women 5,342; Total 15,474.

F F. Tucker, M.D.
Emma B. Tucker, M.D.
Myra L. Sawyer, T.N.
REPORT OF GENERAL WORK, LINTSING STATION, NORTH CHINA MISSION.

May 1st., 1913, to May 1st, 1914.

While Dr. Susan B. Tallmon has been spending her furlough year in America Dr. and Mrs. Love have been with us in charge of the Medical work of the station. The joy of welcoming Mr. and Mrs. Ellis on their return from furlough early in September was tinged with sadness for little Preston did not return with them. Just as they were about to sail he was taken sick with acute tonsilitis, and after a few days in the hospital the loving Father took him home.

September 29th, Dorothy Eastman came to live with us and just one month later Oscar Houghton Love, Jr. was born. With the arrival early in October of the long-sought second lady, Miss Long, for the woman's work, our number of adults has been raised from four to eight.

We are glad, too, to report that our Chinese force of workers has been augmented. Mr. Ting Wan Ch'eng, for two years loaned to Paotingfu, has returned with fuller knowledge of methods of work, and with even greater earnestness than before, to the work for which he is so well fitted.

This year for the first time we have had as our very own (not borrowed from another station) one who is a graduate of both the college and seminary, Mr. Chao M'ng Tei. He came to us from the Peking Theological College the first of the year and has taken a large place in the work of the central station. His wife who has had some Academy training has helped with the teaching in the Girl's School. Other workers have remained as last year.

In the Lintsing Boarding School this term there are sixty-eight boys, in ages ranging from ten to twenty. Four Chinese teachers give their full time to the school, and Mrs. Ellis gives an hour a day to the class in English. Aside from the Bible courses of the school curriculum the boys have regular daily chapel services in charge of one of the teachers, who acts as religious director. Many of the boys are from well-to-do non-Christian homes, and this is our opportunity to win them for Christ.

The number of out-station day schools is the same as last year, only four. These schools receive only a pittance each year as a grant in aid. We can not afford to employ high-grade teachers, and in two places the teachers are not even professsed Christians. Had we money to pay teachers of our own choosing, who could also act as preachers, these village day-schools could be made a strong power for good.

With the coming of Chao Hsien Sheng to the city chapel work renewed interest has been shown there. Working with him is a graduate of the Peking School for the Blind, Mr. Huang, who is especially eager to take advantage of every opportunity for preaching at the fairs and markets, as well as daily at the
A Bible woman bringing her report.

School girls homeward bound.

"Ready for gymnastics."
A country outstation chapel—overflow service for children.

Two day-school children getting grass for fuel.

A sect of country women at fourth moon fair, listening to Miss Wyckoff.
chapels. He sings well, plays the organ, and with these two drawing cards as well as his large books which he reads with his fingertips, he never fails to gather an interested crowd. Students from the Government schools are becoming interested and the way seems gradually opening for an expansion of this work for the educated classes along Y.M.C.A. lines, a hope we have long cherished. The chapel is opened on Sunday afternoons and usually the highest class in school marches thither with banners flying to help with the singing and preaching. Or perhaps some of them led by one of the teachers go to near-by villages to preach.

Our Sunday School his shown a marked improvement in attendance, due chiefly however to the larger enrollment in the schools.

A step toward fuller cooperation of Chinese and foreigner has been taken in the appointment by the Church Council of a financial committee, composed of three Chinese and the two foreign pastors. To this committee is entrusted the making out of the budget for the year, and the supervision of the expenditure of the appropriations received.

It has been Mr. Ellis's privilege to spend a couple of months in the country field since returning from furlough and he has been impressed with the need for following up our work better than we have done in the past. Lintsing has church members in half a hundred villages and it is not easy for most of them to get to places of worship.

During this year trouble occurred at the newest of our chapels which left many disheartened. At other places dissensions have almost rent the church asunder but now better conditions seem to prevail. Near one village one of the four schools for boys is flourishing, taught by a probationer. Four teachers have spent three months time in the country field conducting classes for inquirers and probationers. They report them well attended and a good spirit manifest. At another village earnest inquirers are hoping for a place of worship. The little chapel at Wang Chia Yueh Ho is the center of vital Christian life and the volunteer service of the one in charge is an example to others. It is encouraging to note a new movement in spiritual things at the oldest of our outstations, one that was a Methodist out-station before Boxer times. Special meetings were held here in connection with a woman's station class led by Mrs. A.H. Smith.

Among the signs of encouragement is the organization of "A forward movement" society among the Chinese christians. The last meeting was attended by about three hundred of whom at least a third were church members. Contributions amounting to nearly $30.00 Mexican were pledged and some promised a month's time for voluntary preaching. The small church which entertained this meeting furnished millet and fuel for the guests.

The political rank of Tung Ch'ang Fu, a large city of the field, is excelled only by the capital of the province. Its government school corresponds to its rank. It is also an important commercial center, but the work of the church has suffered from the lack of a preacher in constant charge. The friends of the National Holiness Mission who have been living at Nankwantao are now opening a residence mission station here. The entry of these earnest workers will in a degree lessen our responsibility and we heartily welcome them to a share in the Master's work.
Aside from the first great need for your interest and your prayers we urge as our most pressing need one spelled with four letters, C A S H. Our force of workers are still with us though working at a considerably lower salary than prevails in any of the other stations of the Shantung and Chihli districts. When told that we have not money with which to advance their salaries they can understand that, but it is hard for them to understand why other stations should be so much more fortunate, for not only do others pay larger salaries, but often have hundreds of dollars in "specials" with which to inaugurate new work. We need more money each year that salaries may be slightly increased without making it necessary to dismiss workers.

The Boys' School with its increased attendance must needs have more furnishings, as well as an extra S.S. teacher. To provide these extra furnishings money was in sight so we borrowed from the regular funds of the school hoping that before the year is over some kind friends may be found who will care to help in this concrete way. The whole cost has been about fifty dollars gold. That the extra teacher might be provided the makeshift was resorted to of asking one teacher to divide his time between the school and other work, neither of which consequently can be given the best attention. $100 a year would provide for the full time of this needed fourth teacher.

The four struggling day schools need larger grants in aid or better yet teachers whom we select and employ. Many other places would rejoice to add day schools if only given permission. Seventy-five or one hundred dollars a year would hire a high grade teacher for one of these little schools, which would be shining lights in the little communities where so few can read or write.

There are little groups of Christians in half a hundred villages and towns who ought to have more frequent opportunities of hearing the gospel, engaging in Bible study under trained leadership, and being established in the faith. With a few tens or hundreds of dollars to pay traveling expenses a man or two could be set apart for this work.

Next autumn we hope to erect the Hospital Administration Building and Operating Pavilion. The Woman's Board of the Pacific is providing the money, the building will probably be made a double one to accommodate both men and women, but no money is in sight for wards for the men. Fifty dollars would build a room. To superintend this hospital work for both men and women we have a foreign lady physician and a Chinese man physician. Permission is given by the A.B.C.F.M. for us to add a foreign male physician to the staff, provided his salary and the support of the men's medical work can be supplied outside the regular appropriations of the Board. This would take several thousands of dollars a year. Who will give it? What young medically trained man is there ready for this large opportunity? With no other hospital nearer than fifty miles, and ministering to a population of nearly three millions?
The appeal is not for money so that we can give the Chinese everything, and impoverish them by the giving, but rather for money to do in somewhat more adequate fashion the work you sent us to do—that of creating and training a self-supporting and self-propagating church. This is a work of years, and while still in the infant stage this growing church needs our money and our prayers. Around us everywhere are open doors. Shall we for the lack of a few dollars be compelled to wait outside until the door closes and the opportunity is gone?

Will you not help to answer this question as our Lord would have it answered?

Sincerely yours, for the station,

V P. Eastman.
REPORT OF THE WOMAN'S WORK—LINTSING,
SHANTUNG, CHINA. 1914.

The coming of Miss Long, whom the girls already claim as their very own, marks this a year joyful in answered prayer. Miss Ting has again been head teacher of the Chinese staff. She has been assisted each term by a fine young woman from Pangchuang and by Mr. Chang, the gentle spirited old teacher of Chinese Classics. The thirty school girls come from fifteen cities and villages. Most of them tell of other girls who want to come and read. There were places this spring for nine new beginners and very attractive and happy they are. When the hoped-for new building is realized more of their friends' dreams may come true. Two of our girls have this year heard their Master's call to their Heavenly Home. Our hearts are grateful for the power of even a school girl's sweet witness for Christ, and for the refuge those striking families have found in Him.

The Sunday School has been a feeder for the Lintsing Day-School. The children from two of the church homes have come long distances and have brought small neighbors with them. In three country places groups of little girls are reading, taught by Bible women or those who have studied at former Station classes.

No one of our number has been able to give personal direction to country work for women but the Bible women have kept patiently on, each in her own little field. One of them was called to be matron of the Boarding school, leaving a wondering circle of women in near-by villages asking why no one came to visit them. Most gratefully we welcomed Mrs. A. H. Smith this spring to help in this work and to reinforce us during the important Fourth Moon Fair, when country women come as pilgrims in great numbers to worship and buy at Lintsing.

When doing country touring Mrs. Smith took with her Bible women and a Chinese teacher. She organized study classes for women and girls and held services for all church members and those of the community. God's Spirit blessed the work done in His Name. In the face of very hard and bitter obstacles it was possible to see lives sweetened, sins confessed, old grudges forgiven, and new souls won for His Kingdom. One timid girl promised to help the church women keep a weekly prayer meeting and to teach those who knew less than she. One heathen neighbor brot water, when an angry church member refused, and took her work with her so she could attend the meetings. At the end of the week she gladly gave her kitchen-god to Mrs. Smith as something of no more use to her home.

From Sung-an Ts'un Mrs. Arthur Smith writes, "A church like a baby needs to be well born and seldom thrives if its first members are unworthy. Good foundations seem to have been laid here. The church was at peace and
hungry. Six women united with the church on probation and one came into membership promising to keep the morning watch. She started a woman's prayer meeting to help to teach the rest and was praying hard that she might have a Christian husband. At another place after a serious clash with the Romanists when our Christians had tried to bear abuse meekly, one old heathen woman said, 'What a nice peaceable patient church' referring to the Christian church.'

Edith C. Talmon.

There is one satisfaction about doing work for city women, there are regular meetings to which they may be invited and where they may be watched and helped. Sunday services have been well attended by church-members and always a goodly sprinkling of outside women. Attention has centered in teaching the women hymns and a few characters at the Sunday School hour. Miss Talmon has had the little folks by themselves, and the school girls have been in Miss Ting's care. Women's afternoon prayer meetings have been in charge of Mrs. Eastman and Mrs. Ellis. The women have appointed their own leaders. They have studied Murray's "Abide in Christ."

The city Bible woman holds three evening meetings a week in her home. Recently a request has come for a second cottage prayer meeting in Mrs. en's home, the borrowed corner of a temple yard. Most of this latter group of women are among those making tatting lace. This industrial work, started this year, certainly affords a closer contact with the women and has proved that it can aid the religious work.

One station class was held at Chinese New Year's time for local women; and another for Bible women, in preparation for their touring with Mrs. Smith. We so long for the time when we may have our Girl's School in its own buildings and thus free those planned for women's work. Then the day school will be in better quarters and we will have room to call the women in from the outstations for classes when we cannot go to them.

Many city calls have been made on church-members and on outside women met at church, also on hospital patients and on parents of school-pupils. Among the neighbor women often seen this year, are Mrs. Jen, whose face is bright with new-found joy and eagerness, and Mrs. Li, who smiles when we see her! The one woman has seemed to grow during these months like a flower that has plenty of sun and rain. The other woman is no farther on than she was five years ago when we moved to this new compound. Mrs. Jen's prayers are earnest and helpful; Mrs. Li's are rusty. They say "Mrs. Li's kitchen-god is still up pasted carefully behind the door." Just so our work has its encouraging and discouraging features, but since it is for Him who knows no failure, we may not lose faith.

Minnie C. Ellis.
When Dr. Tallmon left for her furlough at the beginning of the year, Dr. Ma, a graduate of North China Union Medical College, was left in charge of her work. He belongs to Pang Chuang and was very kindly lent by Dr. Tucker for two years, so that he was with Dr. Tallmon for a year, before she went on furlough. He is a good man and has done very satisfactory work.

In the fall Dr. and Mrs. Love were sent to Lintsing to help out. Dorothy Eastman was born September 29; the next day Dr. Love came down with dysentery and was on the sick list for a month and a half. On October 28 Dr. Tucker came over with the intention of moving the Loves to Pang chuang, but the next day Oscar Houghton Love Jr. arrived, and there were three in bed needing care, so Dr. Tucker stayed a week, and Miss Sawyer came for two weeks.

The hospital has been running about as usual. There have been a number of calls made on the gentry of the city, among whom the medical work is held in high esteem. The soldiers presented the hospital with the fine large tablet in appreciation of the services rendered them. The city official said that he and the gentry were going to do likewise. When it was explained to him that a hospital was needed and money would be more acceptable, he said that when ready to build he would start a subscription and see that it went to the gentry of the city and it should yield $500-1,000, Mexican.

Hospital Report for year ending April 31, 1914.

<table>
<thead>
<tr>
<th></th>
<th>Women</th>
<th>Men</th>
<th>Total</th>
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<tr>
<td>Minor operations</td>
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<tr>
<td>Dispensary treatments</td>
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<td>2125</td>
<td>3255</td>
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A large number of cases have come which should have been operated upon but the present facilities are such that they could not be undertaken and so had to be sent away to meet their fate as best they could. There is an immense field and opportunity for a very large work if the building and equipment can only be increased.

O. H. Love.

*If count had been kept of all the cases usually considered as minor operations the number would be about 250.
THE FENCHOW STATION

OF THE

American Board

ANNUAL REPORT
1914
In Shansi-7 Counties (in whole or in part)
In Shensi-11 Counties

Central Station-FENCHOWFU-37. 19 N. Lat. 111. 40 E. Long.—Prefectural Capital, city of 50,000 noted for its literary atmosphere, seventy miles S. W. from the Provincial Capital, T'aiyuanfu and fifty-three miles W. S. W. from T'aiiku.

Out-Stations
Loa Ch'eng Chen—5 miles N.N.E.
Liu Lin Chen—80 miles W
Shang Ta—12 miles E.S.E.
P'ei Hui Chen—18 miles E.N.E.
San Ch'uan—7 miles S.W.
Kuan T'sun—7 miles S.S.E.
Ch'ing Tui Chen—8 miles E.N.E.
Ch'eng Tzi Tsun—16 miles N.E.
Si Ma Chen—9 miles S.S.E.
Hsiang Tzi Yuan—8 miles N.
Tung Chia Chuang—8 miles S.E.
Chi T'sun—17 miles N.E.
Ch'i K'ou Chen—92 miles N.N.W.
Haia Ch'u—27 miles N.E.
Ta Ch'eng Yuan—90 miles W.
Nuan Ch'uan—85 miles W.S.W.
Ning Hsiang Hsien—52 miles S.W
Shih Lou Hsien—105 miles S.S.W.

Preaching Places—33
Mr. Pye
On the General
Evangelistic Work
The Call to Service in Fenchow

The Church has no Bell, hence the Gong
REPORT OF EVANGELISTIC WORK OF THE FENCHOW STATION 1914.

China and Reform

Tho its course brought with it no little foreboding at times, the Second year of the Republic of China has come to a close, marked by some real advance; however undisciplined, and the resultant feeling is a buoyant belief that 'the best is yet to be' in this great country. A few years ago China as a whole was a solid unit against reform and against the foreigner. Now Chinese society is deeply cleft. The eyes of the blind have been opened enough at least to see 'men as trees walking.' There are stirrings in the hearts of many an inner yearning for something, they themselves know not exactly what. Perhaps some would say it is a desire to return to the old conditions, they would gladly sip the old wine from the old bottles in the old way if they might. The dullest see, however, that China must change or perish. But the task is gigantic. The former governor of Shantung expressed what is probably the feeling of many of the more enlightened, "we all know that reforms are necessary and would like to carry them out, but we don't know how." An able official finds it difficult to carry out his plans because of the corrupt and inefficient body of men thru whom he must work. While China is seeking to abolish the harpy host of expectant officials who still crowd the provincial and other yamens and purge the mandarinate of the old regime, graft and nepotism still hold their baneful sway very much as formerly. With such conditions the people will not long be content. The ferment in the minds of men which led to the great political revolution of the past few years has not yet spent itself, but spreading now to the common people is gradually gathering force for a great new, moral upheaval.

In our own field there are distinctly evident the beginnings of this movement. The past year has seen a body of nearly two hundred leading men of the district band themselves together in a regular weekly service for the study of the Bible. It has seen the highest official of the district address a crowded house in the new church; it has seen the beginning of public charity in the founding of an institution for the care of the Poor; it has seen a woman sue her husband in the magistrate's Yamen on the ground that he did not provide for the home because of opium, and obtain justice; it has seen a body of the leading men of the district approach the Church with the proposition that it take over the management of the higher educational work in the Government Middle School; it has seen Government recognition awarded to the church schools of the field; and it has seen the largest ingathering of new converts of any year in the history of the Church.

The renovating force of the Christian Church in the district as we see it working from day to day is one of incalculable momentum. Formerly it was a
feeble, exotic and Chinese who joined it were often despised as weakly giving
to the service of the foreigner. But a change has taken place as
the Church has increasingly worn the aspect of a Chinese institution, led and
offered by Chinese, and by Chinese who in many conspicuous instances,
immeasurably excel their fellow-countrymen of the old faith and scholarship,
both in learning and in character. Strong men are coming to see, too, that
Christianity is not something to be feared; that a Christian and a patriot are
not irreconcilable in one person; and that a new meaning, a new content must
be put into most, if not all, the institutions of Chinese life. Gradually they are
coming to see that Christianity, transcending national ideals and interests, is to
be realized not by destroying but by enlarging them.

THE OUTSTANDING FEATURES OF THE YEAR’S WORK.

One of the significant events of the year may be mentioned: the collapse of
the attempt to make Confucianism the state religion of China. The agitation
was strong but the opposition severe. Criticisms were passed upon Confucius
by the younger and more educated non-Christian men more severe than
anything Christians have said. Not that Confucius is held in disrepute by the
people at large, for he is not. But to say that the Confucian system is prized
as a real help and consolation would be misleading. On the other hand to say
that Confucianism has been mainly traditional and formal in the past would
scarcely be correct. But among the educated classes its ethical element is
much more esteemed than the religious. Confucianism has given to China her
moral standard, a negative moral restraint, but it has centered in ancestral
worship, and “ancestral worship is filial piety gone mad.” It has entailed upon
the Chinese an enormous expenditure. It has congested the population about
the ancestral homes, has led to early marriage and polygamy, has destroyed
individual liberty, has put ancestors in the place of God, and bound China to
the dead past. These things are openly acknowledged. The seeds of decay
are in her past, and the one hope of China is the vitalizing principle of modern
civilization—that is, in the religion that gave birth to that civilization. Christian-
ity is slowly but steadily taking the place of Confucianism as the family religion
of the Chinese, and this is the end we desire. Not that Christianity should ever
be a state religion. That is to be avoided at any cost. But it needs to become
naturalized, Sinocized, so that the people will feel at home in it, for only by
becoming native has Christianity ever meant anything to any people.

Flood, and famine conditions resulting, in certain sections of the field
have again to be recorded, and until the next harvest season a great many
people will have a hard struggle to keep soul and body together. A
long-suffering and patient people as the Chinese are they have at length
been aroused by the severity of this last flood to take some measures to prevent
its further recurrence, whether effective or not remains for the summer to
show. There is a sententious truth in the Chinese saying: “If medicine does
not stir a commotion in the patient, it will not cure his disease.” The
application lies on the surface. Some of our people suffered severely and have
been reduced to comparative poverty. One is not surprised, therefore, that
the income of the church for the past year has not been so high as usual.
No event of the year passed touched more deeply those of DR. ATWOOD'S the church membership who knew him than the tidings of the DEATH death of Dr. Atwood. The pioneer of the station, the results of these later years are in no small measure due to the broad foundations laid, and the statesmanlike plans outlined. His almost superhuman labors, his faith in the Chinese and their answering trust, his gentle kindly spirit, have all helped to make his memory a precious heritage. A human life filled with the power and presence of God is one of God's choices: gifts to His Church and to the world. Any who looked into those clear blue eyes, thru which they seemed to look down into the innermost parts of the man, or felt the influence of his patient, unselfish spirit, received an impression of Christian manhood, new to China and which they could not soon forget.

The Group of Teachers and the Magistrate offering the Middle School to Dr. Strong

The year has been marked, too, for the church and commun-

DR. STRONG'S VISIT E. Strong. Not often have visitors been able to enter so fully and with so complete sympathy into the life of the people. This was true not only of the Christians but likewise of the townspeople of whom a number of the gentry and business men made a friendly call. Accompanied by the County magistrate, Dr. Strong was able to visit the Government Schools, and also to attend a feast given in his honor by one of the bankers of the city.

In the direct evangelistic work the most noteworthy event was the special meetings for the deepening of the Christian life of the church by Mr. Hsieh, a Chinese evangelist of An Hwei Province. He was able to visit three of the larger outstation churches besides two series of services in the central church, the one preceding, the other following the outstation campaign. Mr. Hsieh's method was a quiet, simple presentation of the truth, applied to the lives of his
hearers with the telling effectiveness of a man who knows the hearts and
motives of his fellow-countrymen. Perhaps a lesson as significant as any
derived from these meetings is the fact that with the growth of a general
Gospel knowledge which has been steadily rising in the field, the time has
come when even among unbelievers the conscience may be appealed to with
definite results. It is probable that in this respect, the experience of the
future will be very different from that of the past, which has been that non-
Christians come to Christ in the first place, not from any sense of need of Him,
or of dissatisfaction with their old faith. It is usually not until brought into
contact with Christianity that the Chinese feel dissatisfied with their own faith.
A man has come to the church in the first instance for various reasons. It is a
great help to us in finding the method of approach and dealing with unbelievers
if we can recognize this profound truth that among non-Christians it "is not
usually a profound sense of sin that brings a man to Christ, but rather that
coming to Christ creates within him, for the first time, the deeper con-
sciousness of sin."

The Shensi Gift.

No account of the outstanding features of
the year would be complete without recognition
of the gift of Mr. Bates for the development
of our western field. We are entering the field
there at the same time that the Standard Oil
Company is, tho the first points occupied will
probably be north of where they are operating.
The question has not yet been placed before
the church, but it is hoped this may be made
a source of genuine blessing to the entire
church, firing it with renewed evangelistic zeal
Perhaps this is as important a result to be
obtained as the actual reaching of the people
of that field.

The Church in Fenchowfu.

In the central station some of the main activities only can be
mentioned. In the Church itself the regular lines of work
have been maintained. The new church building is already
taxed to its capacity to accommodate the demands made
upon it. Mr. Hsieh's meetings brought new spirit to many. Seven preaching
places are served from the central church, some of them developing into vigorous
centers. Special mention should be made of the work of the Sunday School.
This has been under the care of Miss Chaney and Miss McConnaughey who
have given untiring service on its behalf. The school is organized as a Sunday
Bible School under the system outlined by the Young Teacher Movement, and
is thoroughly graded with Primary, Intermediate, and Senior Departments.
The weekly attendance ranges between three and four hundred and is divided
into some thirty classes each with its teacher. A weekly training class for teachers is held. The lack of classrooms is a hindrance to the best work. The Sunday School as thus conducted accomplishes two important ends. It reaches effectively a large number of people who would not be reached thru the other services of the church and for that reason this arm of the service should be largely extended throughout the city and suburbs. The second end achieved is the training of workers. As one studies the religious situation in the Chinese Church, he cannot escape the conviction that greater emphasis must be placed upon the training of youth and children in actual Bible-teaching service, if we are ever to reach practical efficiency in the use of lay agents, and the Sunday School is pointing the way to this end.

The literary work of the year is perhaps noteworthy. This 120,000 PAGES has amounted to over 120,000 pages printed on the mimeograph and includes, 1. a monthly pamphlet giving the results of the month's work in Bible Study for the Bible Study Circle among the Gentry. 2. A similar booklet bi-monthly on educational subjects for the teachers and schools of the field. 3. A pamphlet for the preachers and other workers in the church. Some of these men are working in places of peculiar hardship, isolation and loneliness, and we try in this way to carry to them aid in their spiritual and intellectual life and growth. 4. An interesting work has been done in scattering popular songs thru the city. Street songs in China are vile in the extreme. One worker conceived the idea of suiting words to these same tunes and scattering them throughout the city. The words were not always those of Gospel songs, but clean and helpful in their nature, either written by himself or adapted from other sources, in some instances they have been taken up well, in others no result seems to have come. 5. Many helpful articles in papers or magazines on Christian, social, or health subjects have been copied and scattered thru the country field as tracts.

We believe this line of work is one of increasing importance. The actual intellectual grapple with entrenched evils and long regnant systems of thought will take place thru the printed page pre-eminently. Sermons and lectures do not afford time for that deep, long-sustained logic and criticism by which error can be adequately exposed and truth expounded. The printed page, too, goes where the human voice cannot hope to reach. To take up our Christian propaganda in earnest and give it to the whole nation, requires us to make use of the press far beyond anything we have yet planned or striven for.

The work for the literati has been carried steadily forward thru the year, meeting weekly for study. The first course taken up was one in Christian Evidences, followed by a short course in Christian Ethics, when the class decided it wanted to go direct to the Bible, and since September they have been making a detailed study of the Gospel of Mark. The results of the month's study are brought together and printed in pamphlet form and sent to all members of the Circle which now includes men from far distances, from whom most appreciative letters are received. The Chinese papers have in many in-
stances given large notice to the work of the Circle, and the mails bring an increasing number of letters from interested persons. Here is an important opportunity to touch deeply the trend of Chinese life and thought. These men are leaders of the people, and what the Chinese are feeling after to-day is a content to life—something concrete enough to make it worth living. For twenty centuries they have fed on the Confucian system, which forbids all change, formalizes life, produces pedantry and breeds conceit. Confucianism is distinctly positivist, and therefore the Chinese have no clear conception of a personal God, or even of a personality of man himself. But now they are demanding interest in life. A new sense of nationality is springing up, and the progressives are casting about for means to raise their nation to the level of efficiency attained by western nations. In this there is moral danger. They are in peril of setting up national prosperity as the supreme content of life, forgetful, or ignorant, that what gives real interest to life as well as color is religion—not a system of ethics merely, like Confucianism, but a vital relation between man and a Divine Person. The danger is that while they do not altogether reject Christianity, they should afford it only a commercial value, tend to adopt it simply as a factor in political life and commercial progress. Judged by the men in our midst, however friendly they may be, Christianity is not yet in official and educated circles, regarded as a vital power which makes for the individual's spiritual development. The furthest they have gotten is that the Gospel is "Tao Li", a body of doctrine, of objective doctrine, rather than an inner transformation. Christ is the Truth, but not yet the Way and the Life. The fact that these men are willing to give time and study to the truth is encouraging, however, and some of them have taken steps towards church membership, showing a marked change of life.

The Outstations

Visits have been made to most of the important churches, but until it is possible to have one man giving his entire time to this work the larger portion of the centers must of necessity in any one year remain unvisited. With the larger use of Chinese supervision, however, this is not so serious as once it would have been. The largest relative gains for the year have been made by the churches at Kwan Ts'yun and Hsiang Tzi Yuan the number of scholars and degree men who have united with the church at the former place being especially noteworthy. Shang Ta has suffered greatly thru the severe illness of its leader Mr. Feng, who is now improving.

Ch'i Kou, the important river port at one of the main crossings of the Yellow River, has again for the fourth time in three years been compelled to find new quarters. No stability can be given to a work housed in rented property and compelled to change so constantly. The town is enjoying unwonted prosperity and the value of property is steadily rising. Places available for the work of the church are soon wanted for other purposes at a price beyond what we can afford to give. The work at Nwan Ch'wan has been difficult but progress has been made.
Liu Che Lin, the versatile and indefatigable worker at Loa Ch'eng Chen, eager to perceive and to seize every least opportunity and every slenderest chance to make ready the Way of the Lord, has made the church the one popular center of the town. A group of leading citizens recently hung a large banner in recognition of the service rendered by the church.

Chi Ts'un, too, has made solid progress throughout the year. One always knows that in this church, tho the number may not be large, there will always be at every pastoral visit some one ready to be received into church fellowship. The warmhearted leaders at Wu Tu and Ta Ch'eng Yuan are rallying their towns and bringing in a goodly number of inquirers. Probably the largest audience which gathers at the preaching place is the one at T'ien T'un Chen, which frequently passes the hundred mark.

The splendid progress of the preceding year at Tung Chia Chwang has continued. The problem of reaching the family, always in China a difficult one, has here made itself felt in the opposition offered members in several families, when the former desired to enter the Christian life. In this respect in China the whole structure of society is a hindrance to the Progress of Christianity. The family is the unit and not the individual. To think and act as an independent individual is contrary to the current of Chinese social life. It destroys the family harmony and breaks its adhesion.

Busy Mr. Wang at P'ei Hwei Chen with his weekly circuit of six preaching points beside the central church, has still given some time to wider work, being a member of the Educational Board of the station. Because of the ravages of flood, destroying nearly all the crops neither P'ei Hwei nor Shang Ta have been able to carry forward their church building plans projected last year. The San Ch'wan field is a stony district but the workers are winning friends as the doubling of the school attendance would indicate. Mr. Lu should have a good man to assist him at that important point, a man of friendly spirit and marked spiritual power. Indeed the supreme need of all our work is for more spiritual power—a spiritual power which communicates to leaders and laymen that certain contagious enthusiasm for Christ, which makes a definite and impressive, tho often unconscious, appeal to the soul of the unbeliever. The Chinese have a pregnant saying, "The Way does not propagate men, but men propagate the Way." The Hsia Ch'u Church is making a strong impress upon that large town, and with enlarged quarters we shall look for better things the coming year than have been possible heretofore.

Liu Lin Chen is still crippled by its cramped quarters, the church being merely a dark cave dug out of the side of a bluff. A larger amount of time was given to this church and the field connected with it the past year to any other. The possibilities of the field are tremendous, but little effective work can be done until we have a place in which to work other than a hole in the ground. The impression one brings back with him from the touch of the field as a whole is that there is a distinct advance in the feelings of the population towards Christianity. Scores of new acquaintance s are formed on every trip, many of them men in prominent position, and all alike cordial and warm-hearted in their appreciation. Of many it may be said they are 'not far from the
Kingdom.' In sentiment the cleavage between the world is not nearly so wide as formerly. Negatively there is not only the absence of real hostility, but positively there is a much more kindly feeling towards the Church, and a greater respect for Christians and the Christian standard of living. One is especially impressed with this difference in feeling when entering some of the newer preaching places as Nina Hsian Hsien and Shih Lou Hsien.

APPEALS FROM THE SOUTH

As one example of several places now open to us and asking for help we may take the case of Si Ma Ts’un, a large market town of great wealth and importance to the south. And in reading the story of this place it should be kept in mind that this is not an isolated instance, but one which can be reduplicated in almost every respect in a number of places. Si Ma Ts’un is a town noted for the wealth and scholarly attainments of its people, two things which ensure a strong church when once the knowledge of the Gospel has been given them. Outside of a walled city, Si Ma Ts’un has the best schools in this part of the country. It chances the head of these schools is a man whose acquaintance was made during the days of the Revolution. As far back as 1911 requests have been coming for a preacher for the place but we were unable to send one. In 1912 when the church here in the city was dedicated Si Ma Ts’un heard what was being done, and sent one of their number, a Chu Jen, to bring the greetings of the town. Altho the program was already crowded a place was given him at his earnest request and he read a paper expressing the hearty congratulations of the town and its interest in what Christianity was doing in the county, closing with the hope again that they, too, might some day have an opportunity to know what our teachings are. Several times since then the requests have been repeated, and last fall tho we could promise no more Dr. Watson promised to conduct an opium refuge there for a few months to meet the needs of that class. In February a delegation came to Fenchowfu to present a written request, signed by several of the head men of the town, asking that we do not this time refuse to send them a preacher and promising to do what they could to help in establishing a work which would enable them also to learn about Christianity. Later a visit was paid to the place, the first time any of us had been there. The word soon spread and the people poured in each with the same request that they might be given a chance to understand the meaning of what they heard was going on in other places, and each with an added reason why we should begin at once. One old man passed seventy years of age said he had been waiting fourteen years for the church to come that he might learn what Christianity really is. It came out that thru reading he had in 1900 become convinced of the truth of Christianity but had never had an opportunity to know what its teachings are. Unless one has been thru the experience it would be difficult for him to realize how hard it is to say no to such a band of men and their request, especially when to meet just such needs as this is what he came to China for, and what the church is seeking to do. Oftentimes men have labored for years before the welcome of even one citizen of a town could be won, but here are numbers of eager seekers. It is not an opening which we seek against opposition, indeed
it is not we who are seeking them but they who are seeking us. Nor is this an isolated example. Hsien Loa Ts'un, the town before whose gates the Feng-chowfu missionaries were killed in 1900, has repeatedly asked for aid the past year in the same way as Si Ma Ts'un. It is likewise an important market town, and we should have a strong work here as a memorial to the martyrs, and as an object lesson to the Chinese of the forgiving spirit of Christianity. But while the meeting of these calls requires but a hundred or a hundred and fifty dollars a year we cannot promise it, unless other friends may be found who will do for these centers what Mr. and Mrs. Harwood and Mr. Bates are doing in other places like them.

STATION CLASS WORK

Seven churches have studied a month each during the year. Classes in the central station have been impracticable because of the lack of room for accommodating them. Under the heavy pressure of work in the central station, too, it has been impossible for Mr. Jen to give any time to this work. We hope greater emphasis may be laid upon this side of our effort next year, for the great need of the church everywhere is a deep, general, spiritual quickening, which shall lead every Christian with greater love and zeal to live the Gospel, and witness for Christ.

From Buddha to Christ.

A rather interesting incident developed in the class work at Tung Chia Chwang this year. Across the street from the meeting-place of the class was a temple, and in the temple a priest, a young man. His home was originally far to the south near the Ling Shih Pass. He is of good family, and in comfortable circumstances. He is one of those rare examples of a man who in his native state has grown dissatisfied with his moral attainments. An unrest of conscience from the ever-present consciousness of shortcoming in the presence of an unknown and unseen standard which he instinctively knew to exist, and a longing for holiness, led him at length to take the oath of renunciation of the Buddhist monk, whereby casting away all earthly wealth, and leaving father and mother, never to see them again (a requirement of the oath), he turned to the Ling Shih Mountains and disappeared from public view to tend his wounded heart, and weary and heavy-laden to seek for mental peace and rest.

Failing to find this in the mountain solitudes he wandered from temple to temple, until he finally reached Tung Chia Chwang. One day he noticed a large group of men across the street. The next day they were there again.
He wondered who they were and what they were doing. He was told they belonged to the Jesus Church and "were studying the doctrine." Ready to jump at the remotest chance of a hope that he might attain the peace from the sorrows of his heart, which he had thus far sought in vain, he that morning quietly and unobtrusively made his way into the room where the class was at work. Something in the message of the leader that morning at once brought balm to his weary, wounded spirit, and from that moment, and thru the month the class studied, the most determined earnest member was this man of the shaven head and queer Buddhist garb. He had found what he was looking for and to it he gave himself, his all.

Finding he had embraced Christianity the Buddhist Brotherhood at once cast him out. His family, of course, would not receive him. So some of the Christians joined together and agreed to help him to "get over the days" as the Chinese expression is, until things could be adjusted. He went to the Loa Ch'eng Church, where early and late he pored over his Bible getting an ever deepening heart satisfaction from his new faith. He is still there faithfully at work.

The Emphasis in 1915.

As one thus hastily glances over the work of the year and the field as a whole, certain things stand out as needing special emphasis in the coming year. One of these is greater definiteness, an ordering of all our effort with a view to the far future, that there may be no wasted energy. The time has come for a full and patient consideration of the task of evangelism which is a problem as well as a duty. The proposed adoption of a District Evangelistic Policy ought to be a great help towards definiteness.

This should mean better organization of our country work, leading to new departures in self-support, if flood and famine can be obviated. In the older fields we need to do more intensive work, the making of a stronger impact upon the centers. It is true the ideal of self-support has not yet been attained in our other missions in churches which have twenty and thirty years of continuous history, while our oldest church in the outstation field had had but six years of growth, but we cannot too early begin taking steps towards this end. The thing of supreme importance is the deepening of the spiritual life of the church, upon which alone self-support and self-sustenance rests.

If the production of a larger spiritual fruitfulness in the Christian life is to be achieved, there is need first of all to lead the church to see the importance of giving better training to her women, and providing better facilities for doing the same. No problem of all the many now weighing heavily on the conscience of the Christian Church is more pressing and more intricate than are those connected with the education of her women. Every advance in Foreign Mission work only shows more clearly the need and importance of woman's work. We cannot hope to see that fine-grained type of spiritual life which we so covet for our people until the women of the church can be raised to new levels of moral and intellectual life.
In close connection with this is the importance of more definite work in the training of children of the church. With nearly a thousand children enrolled in the schools of the station, and with a still larger additional number in some measure connected with the church, a field is presented for Christian teaching and training, the results of which work it will be hard indeed to foresee. A special Chinese Secretary for Children's Work is a hope in the immediate future.

In connection with the effort to increase the efficiency of the outstation Churches more attention must be given to the Sunday School work. Here-tofore much of our country Sunday Bible School work has been marked by the twin defects, lack of purposeful organization, and of a designed curriculum. Here, too, it is proposed that another year should see a trained Sunday School specialist as travelling supervisor of the Sunday Schools of the field.

All this, too, points to a larger use of laymen in the church than ever before. This must be encouraged wherever there are latent in the community, gifts that can be used in the service of the Church. The quiet work of the world in all ages and in every land has been done by the masses of common men, and if China, certainly if our own field, is ever to be evangelized, it must be thru this same means. It is necessary that we foreigners should have not only sympathy and faith to work with imperfect instruments, but sufficient knowledge of men to enable us to select the right agents and assign them to the work for which they are fitted.

Honor to Whom Honor is Due.

In closing the year's report we must give honor to whom honor is due, our fellow-laborers in the Chinese Church. At home their names may mean but little, but out here they stand for men and women who have borne the burden and heat of the day, earnest, zealous, efficient, faithful, and successful in the highest sense of the word. They are the ones and not us foreigners who must bear the brunt of the battle thru the year in the midst of depressing heathenism, and with little outside succor or inspiration. Pastors at home may have many books to read, the encouragement, sympathy, and comfort of intercourse with rich minds and richer hearts, and derive much of inspiration from other sources. All this is wanting for this body of men to whom most of all credit must be given for whatever is accomplished in our station's life and activity. Representing as they do our ablest preachers and teachers and the humblest country evangelist and colporteur; laboring in places varying from the busy central station with its unending demands, to the lonely frontier outpost where they stand alone against a seething mass of heathenism; and ranging in age from the youth barely out of his teens to grey-haired veterans, remnants of the first line of converts, they deserve our heartiest confidence, sympathy, and praise. For them and their spiritual uplift we should plan better things in the years to come, to bring them to an even broader vision, and to an ever deepening devotion and consecration to the cause of bringing this district, in all phases of its life and activity under the rule of that Kingdom whose insignia are Righteousness and Truth and Love.
Mr. Pye's House
Miss McConnaughey

on

Women and the Gospel
The Magistrate's Wife who came to Lecture to the Women
(central figure 1st row)

Family Life at the School for Married Women
REPORT OF THE FENCHOWFU WORK
FOR WOMEN 1914.

Distance all value enhances,
When a man's busy, why leisure;
Strikes him as wonderful pleasure;
Faith, and at leisure once is he?
Straightway he wants to be busy."

In spite of the heat I think we have never had a better tempered lot of women together than gathered for those first three weeks of August.

And when at length old Sol had lowered his head behind the city wall, benches and tables were brought out in the court-HOUSE PARTY yard for the last class of the day and evening prayers. Many a stroller on the wall rested his bird cage on the parapet and looked down on that unusual scene—a score of women reading and singing songs. Fans waved and mosquitoes buzzed, but unperturbed the singing went on.

We were most fortunate in having Mr. Wang, the head teacher in the Grammar school to help in this class, and his hour in the early morning was most growth provoking. Good solid work went on from nine until eleven-thirty, then all gathered in the dining room—the coolest room in the house at that time—for a half hours sing before dinner. And how they do sing and how they love it! The baby organ is a great addition to our working force, for it goes on the even tenor of its way in spite of old Mrs. Wang's counter and Jen Ta Sao's "aimless wanderings over the gamut". A class in the Acts included most of the women who could use their Bibles intelligently and I can still hear the big bass voice of the well fed Lu Wu Sao as she stood outside the door calling the people together for this class, much in the same manner as a conductor performs his duty in letting passengers know that their train is in.

After the station class closed, plans for the new school for women took a more definite form. A prospectus was gotten out, so that when the Fall touring was done they might be distributed among the people.

Country Cart Trips.

It is impossible in a few words to sum up the visits to those four outstations and six sub-outstations. That they were valuable to the ones who went I know, and that they were the earnest of good things for the women we met, I hope. The very fact that one comes back from such trips with renewed courage and a stronger conviction of the worthwhileness of the work is in itself convincing. The hours, and at most days, of visiting need to be followed up with good consecutive weeks and months and that is just what we hope our Women's school is going to furnish us in the future,—women who can go and take up their abode in the outstations and do for the women there what is already being so splendidly done for the men.
At Kuan Ts'un the helper had a whole campaign mapped out for us ready to be put into operation as soon as we were off our carts. Numerous homes were visited; many for the first time by a foreign woman; candle lighting time came and went but still we went on and on with the house to house visitation, enthusiasm rising on the part of all as we went. It is worth everything to have such an interest taken in the women's side of the work, as everywhere the men who have come into a little realization of the meaning of the Christian life, have shown. Before we left it was definitely decided to hold a women's station class there and the time was set for November. There is rather exceptional material in the woman line in Kuan T'sun, and the two weeks station class held by Mrs. Lu has resulted in one remarkably bright woman for our Spring class here in the city, as well as two women of ordinary ability also three girls for the girls school, all of whom are above the average in ability. At the opening of the winter class there, someone asked if I would bring the "baby organ" when I came for the examination at the close of the class, which I did. It was the first experiment of taking it to an outstation, and in the evening with one tiny Rockefeller lamp for both the organist and the congregation one hymn after another was sung much to our mutual delight. And the day following in spite of a heavy snow the instrument was taken on the back of a man to the place of meeting some distance away that all might enjoy it at the regular Sunday service. While a good man whose warm-heartedness has increased in direct proportion to the decrease in his business this last year, hired a cart and made numerous trips with women who otherwise would not have ventured out to the service in such a snowstorm.

A station class has been held at Shang Ta this year with the same good old standbys but few new women. Mr. Feng's absence was keenly felt. Every prayer offered there besought the Lord that the shepherd of their flock might soon be restored to them. Shang Ta is one of the smaller centers made important only by this man who has been so used for good among his fellow villagers. There, perhaps more than in any other place, one feels a spirit of Christian hominess. The whole village turns out, not because of curiosity concerning the foreigner, but to give a hearty welcome and have a helpful prayer meeting in which the farmer just returning from his field, the school teacher, the helper in the opium refuge and others take part, while not a few women can intelligently follow the Bible reading assigned. Here also one finds the delightful mingling of the old with young in the sharing of the best things. There is dear old toothless Mrs. Ch'en with the big round spectacles on her nose,— the grandmother of a nice brood of grandchildren,— among the best readers in the class, while three little twelve year old girls have caught something which I hope will land them in the girls' school here some future day.

At the close of this class the Bible woman went to north Shang Ta for a class with the women who were not able to come into the main station for the class. And as I write this I suppose a class is closing at Tung Chia Chuang altho no foreigner has been able to go out for either the opening or closing.

That about which all else has centered in the women's work here in the city this year has been the new school for married women. Either history or
myth has said that the Huns came down the side of the Alps upon their in-
verted shields. It must have been rather a strange sight to see an army arriving 
in that manner but they got there and that was the main thing. To a New 
Yorker the means of locomotion used in this region would seem almost as 
strange. The ordinary Chinese cart in itself is a seven days wonder, and one 
experiences anything from seasickness to paralysis when in one. But it is the 
most stylish way of travelling here in the interior and in it the city women 
came with their bedding and other possessions. From the south came a woman 
and three children riding in a large open cart, such are used to haul coal and 
other merchandise, the same being drawn by their own old steady ox. From 
a village up in the foothills came a woman on donkey back with her bedding 
underneath her and her other belongings packed around her, while dear little 
Mrs. Hu and her little baby, came from our Liu Lin Chen field over the moun-
tains three days away.

But at last they were in and we said with Stevenson, "We beseech thee Lord 
to behold us with favor, folk of many families—gathered in the peace of this 
room." In the case of almost every one the coming had been with no little 
sacrifice on the part of someone, and it was our part to see that it had not been 
in vain. Our first idea was to make it simply a Bible training school for raising 
up women to help in the outstations, but it has turned out to be a full fledged 
school with Reading and Writing and Arithmetic not taught to the tune which 
the old popular song versed it but to the tune often of fussing babies. For 
altogether there have been in this school twenty children under eight years of 
age not a few of whom were under Kindergarten age.

Imagine, if you can, what it would mean to have the ability to read taken 
out of your life, or rather put in for the first time after you were well along in 
years. Take a cross section of an ordinary day and see how much of the 
ordinary pleasure of its hours comes from that which we take so as a matter of 
course. And learn to read they have, so that many a "stupid thorn" has blos-
somed into a Chinese beauty rose!

This year because the work was new and not within our ken of vision at the beginning of 
the year, we have had to sponge for teachers wherever we could. Miss Chaney has been 
good enough to let us have an hour each of Mrs. Wang's and Mrs. He's time from their work in 
the girls' school. Mr. Yang of the boys school was glad enough trade off his English classes 
there for a class in Old Testament Bible Stories in the Womens' school, while my personal 
teacher has taken that which has required the most time and patience, the reading and writing. 
With not more than three in any one place in reading it has meant that there has been a good 
deal of interest on his part in this new venture, for the work has been done thoroughly and 
well as the examinations have shown. The first 
semester's examinations in reading were con-
ducted by a former teach of classics in the boys' 
school, and both his markings and comments 
were most encouraging.

"She was the despair of all Observers"
It has been really a goodly sight to see nearly a score of women on the recitation room k’ang, working away each at her own lesson unperturbed by the recitations of the others as she awaits her time of reading and explaining. The examination showed up only one of absolutely no ability. The little sixteen-year old secondary wife of a banker here in the city has found what is much more to her liking than sitting on a k’ang at home with nothing to take up her time, and the seventeen year old wife of our gatekeeper, formerly so wild that she was the distress of all observers, has become one of the most stable and dependable as well as one of the most promising women in the school. Invariably when a story was finished in the Wednesday night story reading hour she would inquire the price of the book and produce the cash from some source to buy it. It was a joy to us all when she was recommended for baptism at the Easter meetings.

We have had all our buildings could comfortably hold this year, and already applications are coming in for next year, with prospects that practically every one in school this year will be back for the Fall opening. In fact when it seemed best to close early this year on account of the rather heavy work of the teachers who had to bear the burden of the teaching eight women begged to be allowed to stay on and learn what they could by being around, and in fact these women have formed the nucleus of the station class which was opened the week after school closed. There are always women who can come for a few weeks of Bible study who can not get away for the months of consecutive work and a number of such had been deprived of any such chance this year because there was no place for them when the school was in session.

From this station class came nine babies for baptism at the recent children’s day exercises. Twenty other babies gathered with the aid of the fathers and mothers on that day. A unique sight for China and a good one to see, albeit Lu Er Tzu was as opposed to receiving the rite as was “Sonney” and made the welkin ring with his cries when the water was applied. The old song “By Cool Siloam’s Shady Rill” lost none of its sweetness as sung by the Kindergarten children that day, and the primary boys did themselves and their teacher credit in singing a song with the four parts.

One feature of the work which has proved of interest to all lectures and the women on the compound this year has been the series of literature lectures which have been given every week for the last ten weeks. The course was opened by the right competent little wife of our magistrate here, to which such an astonishing number of women came that we were unable to hold the meeting in a private house as planned, but instead held it in the church. No one since that time has drawn such a crowd altho there has been an average attendance of about sixty, the lecture
given by the Kindergarten teacher with demonstration by eight of the Kindergarten kiddies brought over eighty together, which was just about as many as the three available rooms at the ladies house would hold using floor space and all. Mr. Leete's phonograph has furnished no end of enjoyment to them as the different groups gathered.

Hand and hand with the lectures has been the monthly pamphlet for women which, thanks to Mr. Pye and his mimeograph and some of the Chinese teachers has been gotten out for the enlightenment of the neglected portion here.

Mrs. Clark's Visit

And last but not least among the events of importance during the past year has been the visit of Mrs. and Miss Clark of Chicago. In spite of a severe cold Mrs. Clark entered into all planned for her here with enthusiasm. There was a dinner in the girls' school at which they received all their nourishment by means of chopsticks, and managed them beautifully, and that same night the boys entertained them with a most graphic representation of the life of Jacob from the mess of pottage on, after which came songs and speeches and refreshments.

We were especially glad that Mrs. Clark could be here at this time and see the woman's school and hear about our plans for the future work. As I have said above, the present quarters are already outgrown, and if the most effective work is to be done and if the school is to grow at all we must have new quarters. The present site has little room to enlarge and since the new industrial work which has been started by Mrs. Watson this year must have permanent quarters it has been suggested that the present plant be used for that and that we build new, south of the girl's school. Mrs. Watson has already secured $500 gold (the original cost of the present plant) to turn in on the new building and it now remains to raise the $3,000 which we want, to make an adequate building, for the women's work. In this we want to plan for one large room which can be used for lectures and teas, with the hope that in time many of the city women can be reached in that way. Then there must be a nursery for the kiddies under Kindergarten age so that the mother of four may come to the school and be profited thereby; teachers rooms, recitation rooms, dormitory rooms, a kitchen and dining room complete the plan which is in the form of a hollow square.

Perhaps the day will come when a school for women will have no place because all the girls will have had their chance but just now that golden age is still so far in the future that it seems safe to make an investment for such a building.

Little by little the leaven is spreading, and gradually the abundant life is going to take the place of the scanty existence which has been the lot of the Chinese woman.
REPORT OF THE INDUSTRIAL WORK
FOR WOMEN. 1914.

As the Industrial work for women is a new venture this year, it may not be out of place to tell you some of the reasons for opening this added line of service. The more one knows the Chinese, the more powerfully evident becomes the fact that life for the women is little more than a deadening struggle to live,—or as they put it, "to pass over the days." They manage to live by strictest management, for no possible food is ever wasted.

The heavy load of poverty seems to fall most disastrously upon the women because of their bound feet and their accompanying bound minds. The Shansi women are known as the most terribly bound in all China. You have heard that "China has abolished foot binding" but most of the women of this vast Province have never heard of that edict and should they hear it, would laugh it to scorn. The idea of giving up their pretty dainty little feet,—the pride of their lives,—is the last one that would come into their heads. It seems to us the poorer they are the tighter they want their feet. The economic results of this condition are evident,—the women are untrained, disabled, and reduced to the minimum of efficiency. So hard is it for them to walk that only the work that can be accomplished in a sitting position can be accomplished by them. The other day we saw several women out working in the fields. It was not a picture of "The Gleaners" that came to our view. There they were, poor, without sufficient clothing, food, or fuel, but they prided themselves in the fact that they had feet according to the fashions of the "good old times" and they did not think it a hardship that they were compelled to creep along on their knees as they gathered up the stubs of cornstalks in the newly plowed field for fuel. At New Years time the whole Chinese family comes out in a fine array of new clothes that are supposed to last till the next year. Most of the women do the family cooking tho in many cases the father of the household "Makes the food." But there is such a dearth of interests for the Chinese women that they lose heart and grow more and more stupid till about the only recreations left to them are gossip and opium smoking.

There are very few women in the interior of China who can make their own living and remain respectable members of society. Most women rather than be subjected to the trials of widowhood and earning their own living will marry into any home that offers itself no matter if they do thus become the slave of a hot-tempered and virulent mother-in-law. The large number of suicides among the women can be accounted for when one knows the tragic conditions under which the women of China have to live.

While the object of this industrial school is to give women a chance to earn a living and support their children, the primary motive as in all mission work, is to bring this needy class of women into such vital touch with the high ideals of Christ that they may be able to live clean wholesome lives. The work fits right in to all the activities of the station. The women bring their children
with them, place them in school and support them there with the returns from their work done in the industrial department. One woman is coming next year to help in the family support while her husband studies in the Theological Training School.

You will be interested to know how the idea of the Industrial school has grown. A widow of one of the church members was left last year sadly dependent and there seemed no other way than that she should become an object of charity. The church tried to find a way to help her and the idea of an Industrial school was evolved. At first she was brought in to a court where she could do the coarse sewing for the hospital and girls' school. The need of an industrial school became more and more apparent as time went on and plans for one began to take shape. In the meantime the news had spread that such a school had been organized at the mission or the "Teaching Club" as the church is called, and eight women asked to come to it. They were given work to do in their homes at first for there were no quarters for them at the station. At New Year's time an old Chinese court was fixed up and the women all came in where their work could be supervised and where they could receive proper instruction from teachers.

The first to arrive was plump Mrs. Wei with her happy five, three ready for school and two babies to help her sew. She came in a cart from a village about a day journey toward the mountains. She is the one who can always be depended upon to do things just right. Painstakingly and eagerly she makes her needle ply, happy in the thought that now her children can be in school. They are an attractive group as they are learning a little of what is possible even for Chinese village children to enjoy. But Mrs. Wei's family includes more than her five children. She was not satisfied not to share with other needy women so she looked up a friend in her village who is a widow and has shared her kong-bed with her, while she learns to do some work that she can soon do at home for a fairly good wage. One woman of culture and refinement came in to break off the opium habit and at the same time to learn some of this "foreign teaching." She and her husband had together used up the family wealth on opium and had become bankrupt. Now they are trying to cast about for a chance to begin over again. It is sad to see people of wealth and culture reduced to need because of the tenacious hold of the opium habit. Mrs. Lu is typical of just what we want the industrial work to do. She is the wife of one of our helpers who died last year and left her no means of support. He had been working for the church on a small salary and had not been able to provide for the future. She would be destitute without this chance to help herself, but now she can make her living and send her little girl to school and her baby to kindergarten. She and her husband had high hopes for their promising two, and she is beautifully carrying out their plans for the education of both of them.

Aside from the industrial work, every day the women have a period for study and recitation with a teacher. It is most inspiring to see the joy with which they pore over a book and realize that they are not too stupid to learn to read after all. You would be interested in seeing the growth of their minds and souls as they develop like little children and grow into a new life. We hope that women from among these widows will be capable and free to take the
Bible Woman's training course and to take up work in our very needy out­stations. As yet so little has been done for the women that their need is one of our most startling propositions, and one most hard to meet.

The First Congregational Church of Elyria Ohio, has just sent us a most generous gift of $500 for housing this work. We are finding that the work is meeting so urgent a need here that we are zealous in employing every possibly means to meet the opportunity now ours. The work this year has been supported on private funds and as soon as possible we plan to make it a self-supporting institution. However now while the work is largely in the experimental stage we have to depend on outside aid. When it is found what best meets the need of the women and at the same time has a good sale at home, the school will be in a position to take its work along on a self-supporting basis. The initial expense of providing and equiping suitable buildings will be about $1000, $500 of which is at hand. It is here just as in America, the needs of the different classes of people have to be met in many different ways, and we have large hopes that this industrial work will be the blessing to the women here that it has already proved elsewhere.

ANNA W. KAUFFMAN

for MRS. CLARA F. WATSON
Mr. Pye
on
Education in
Shansi
King Solomon in the Christmas Play

Basket Ball in Fenchow
REPORT OF EDUCATIONAL WORK OF THE FENCHOW STATION 1914.

Those who would think correctly and with result upon the problems which China presents, must revise their ideas of the past. A decade ago books were being written on "The Breakup of China";—to-day on "The Reconstruction and the Awakening of China." China is rapidly entering upon a new period of Constitutional government. Thirty years ago there was not a country in Asia which had a constitution; to-day every great independent power is either constitutional, or has been promised constitutional government by imperial decree. With an unwieldy population, ten-fold greater than Japan, with a people less unified, less dominated by strong central authority, more conservative, and hindered by a corrupt government, China's awakening is slower, but it is inevitable, and already begun on a vast scale.

In no other single field is this struggle to new life more in evidence than in that of education. China has always valued education highly. Her former educational plan, in operation before Abraham migrated from Ur of the Chaldees, and organized into a workable system by Li Shih Mi, the second Emperor of the T'ang Dynasty, persisted until the last decade. A notable beginning has now been made in establishing the new system. Altho the people have a thirst for knowledge, and altho experts have drawn upon paper what is in certain respects a magnificent plan for an educational system, her inefficient government in which graft and nepotism are still conspicuous, all too frequently blocks the way. In these respects China is confronted to-day by a crisis, a crisis which is incidental to her transition, to be sure, but augmented by her immense population, complicated by her national characteristics, and aggravated by its diverse factors and far-reaching issues.

Christian Schools.

The educational department of missionary work in China was the last to assume importance and has been the slowest to develop. Since the recent awakening, however, it has become distinctly evident that this has now grown to be not only an essential, but the most important of all missionary agencies. The whole origin and cause of recent events as well as the whole history of China goes to prove that the key to the position in China is the student classes. It is thru these men that any solution of the problems raised by the contact of East and West (between which they are the buffer class) must be sought and found. Educational work is an absolute necessity for anything which intends to be represented in the China of the future.

Weaknesses of Government Education in China.

In order to understand what should be the future ideals, policy and methods of this arm of the Church's service, it would seem imperative that the forces of the church should keep in the closest possible touch with the Educational situation in China, and that those responsible for this department
of our work should make for themselves an intimate, detailed study of the system now in force and keep steadily informed of the new changes which are taking place in that system from day to day. We should work in closest harmony with it, but at the same time we need to see deep enough to know its weaknesses and defects, as it is these which, while following the general outline, we need to offset in our work. It may be well to note some of these which especially strike a western observer as he goes from school to school. Of these we would note, 1. The inability to complete. A good beginning is made in many things but they never finish them. 2. The ironclad uniformity of all schools under government surveillance. 3. The poor pedagogical qualities of the majority of the textbooks, and the constant change of the same. For instance the Readers have been changed three times in twelve months by order of the national Board of Education. This means great expense to the students as the old ones can not be used again. 4. There seems to be a belief that efficient results are to be obtained from having an expensive plant rather than from a competent teacher. 5. Knowledge is sought for, mental effectiveness underestimated. 6. The predominence of lectures over recitations. In the vast majority of cases, altho the teacher has revised his curriculum, he has not revised his methods of teaching. With very few exceptions, if you take away from him his textbook, the teacher is helpless. 7. Lack of discipline, especially in the moral discipline of the school. 8. There is little co-operation between the members of the staff of a school. 9. The Principals of schools are not the intellectual center of the school, nor the inspiring and stimulating force among the students they should be. They have apparently much work to do outside the school. are frequently absent, and sometimes do not teach at all. 10. The chief defect is, the very small supply of really good teachers, and the large number of unqualified teachers employed. Nepotism and graft frequently give a wholly incompetent man a good position while a better man has to take a lower place. 11. The teachers migrate continually. 12. A large number of teachers do not continue their mental development after they begin to teach, and there is no effort to hold them to steady mental growth. 13. Education should be directed to equipping the youth of the country for their part in a self-governing and representative community, but on the contrary the old principles of an ethical feudalism are still taught. 14. The entire system of education is under the central government. The result is that the corruption to be found there, and the commercialism rampant in society are undermining the foundation of education. Less than one-fourth the number of boys are in school in this field that were studying four years ago. In many villages there are no schools at all. Teachers are dishonest and corrupt often, so the cost of running the school is exhorbitant. 15. The last point we note is the failure of moral teaching. "More than all else it is the whirlpool created by the inrush of Western ideas and the breakup of old standards that is wrecking so many Japanese and Chinese youth. The transfer of the seat of moral authority from Confucius to the individual conscience has been so sudden that many a man has been killed morally by the shock."
Government Textbooks in Ethics.

China following in the footsteps of Japan is trying to meet this crisis by the use of moral textbooks in all schools, somewhat after the German model.

A perusal of the different textbooks now used in our own and in the government schools, shows they have all been modeled pretty much on the following syllabus:

1. Things to be borne in mind as pupils: Regulations of the school, relations to the authorities of the school, duties of the pupil, etc.

2. Things to be borne in mind with respect to hygiene: necessity of exercise; temperance in eating and drinking; cleanliness of body, clothing, dwelling, etc.

3. Things to be borne in mind relative to study: tenacity of good purpose; industry in study; perseverance under difficulties, etc.

4. Things to be borne in mind in relation to friends: truth and righteousness; kindness and affection; mutual help, etc.

5. Things to be borne in mind in relation to one's own bearing and action: Value of time; order, courtesy, etc.

6. Things to be borne in mind in relation to home: filial piety; affection between brothers and sisters, etc.

7. Things to be borne in mind in relation to the State: Respect for the government and officials; observance of laws; sacrifice for the public good, etc.

8. Things to be borne in mind in relation to society: Respect for superiors; public virtues; responsibilities due to social position and profession, etc.

9. Things to be borne in mind in relation to cultivation of virtues: Exposition of principal virtues and mode of their cultivation; danger of temptations; holding steadfastly to moral conduct, etc.

It will be seen the above falls into nine departments corresponding to nine months of study. Each year throughout the course the same thing, essentials of morals, is taught, the course growing more systematic as it progresses to the third and fourth years.

While all this is good as far as it goes, it fails of the desired end, for no systematic ethical instruction by textbook will ever afford a permanent and complete basis for moral teaching, unless it is supplemented by religious life in the home and vitalized by religious conviction in the teacher. But most teachers either are or were Confucianists, and as Prof. Inouye said recently: "Take away Heaven (T'ien) from Confucianism and it has no vital power."

To-day in moral education in China there is no 'T'ien' and therefore no dynamic.

We cannot dwell longer upon the Chinese Educational System, nor give further space to the underlying principles upon which that system is based. But I believe we should give careful study to these matters as the back-ground upon which we are to formulate our conception as to what is to be the character and mission of the Christian school of the future in China. We ought to give
earnest heed to this problem at once. The more one studies the tendencies of the educational movement in China the more profoundly convinced does he become of the urgency in the warning voiced in the recent utterance of the Secretary of the West China Educational Union, "If when the time comes, and it is coming soon, that China attempts to enforce compulsory education, our schools are found inefficient and cannot receive government recognition, then the system of Christian schools that we have been laboring for years to build up, and one of the most potent means for the development in this land of Christian character, will collapse in a day." It might be interesting to note here in passing that two Catholic schools have this spring been closed by the magistrate here because of inefficiency, at least because of refusing to comply with regulations.


First, negatively, it must in no sense attempt to rival the government schools that is, work in opposition with them. Christian educators should be friendly allies of government education, and Christian schools helpers to government schools. The example of our schools should stimulate to better work. We should work in closest harmony with the Government schools, and wherever feasible unite with them. We should recognize the fact that we must conform to the Government regulations in order that Christian schools may obtain a good status, and Government Recognition should be sought whenever possible to obtain it. The work we do cannot be superficial, a mere adjunct to evangelization, a means to attract those who would not otherwise be attracted and brought under the influence of the Gospel. It is thoroughness or extinction.

The Government system is necessarily uniform, inflexible, and hampered by red tape, and it is therefore desirable to have some educational work with greater variety, flexibility, and freedom in courses of study and methods of instruction and discipline. It might be worth while to note in passing the belief of some of the more enlightened officials in our field. Mr. Meng, the magistrate of Yung Ning Chow in the western section in a recent conversation on this subject said, "Education in China must fail unless there be private schools that can give their pupils character training, such as the government schools do not and can not give."

This suggests the third factor which enters into the mission of the Christian school in China for the future. namely the formation of character, to develop virtuous, serviceable lives. To repeat the opportunity and obligation of Christian education in China is to demonstrate, under the severest tests of comparison with the best of all other classes, that in ideal and realization, in content and spirit, in method and administration, the Christian school judged by its product of dependable, efficient manhood is superior to all others not only in exceptional cases, but also in the high average attained by its students. One first class Christian school of whatever grade easily the first of its kind will do more than we realize to demonstrate the superiority of Christian education, to strengthen the church, and to bless the nation.

The importance of the present hour in Christian Education in China, and the need for the bringing all our work up to the point of efficiency above indicated can scarcely be overestimated. As long ago as 1911 the Committee on
Christian Education for the Edinburgh Conference declared, "This task of Christian Education is invested with more serious consequence when we realize the danger that superstition may be rapidly replaced by an aggressive spirit of scepticism and materialism. The Christian Church is confronted to-day with the greatest opportunity and the most serious problems which have ever arisen simultaneously in the history of Christian civilization." Again, "The fact is, to-day the leadership of Christian thought in the making of modern China is a possibility; but each year sees the opposing forces increase and pro-Christian influence by comparison grow faint." These utterances were made before the changes which ushered in new era in China and are many-fold more pertinent now than then. Dr. Pierson defines a crisis as 'the hour when the chance of glorious success and the risk of awful failure confront each other.' The chance of glorious success is ours if we can meet in a masterly manner the present opportunity. China's great need is not the material equipment and organized forms of a new civilization, but the vital self-interpreting energy of a new and spiritual regeneration which lies back of and is the cause of all these. Dimly, leading citizens here and there are coming to realize this, and to whom else shall they go but to the Christian Church 'Thou hast the words of eternal life. This is the challenge which confronts us, the challenge which opportunity always makes to ability.

Looking now more closely at the year under review the general trend and direction of which the above will indicate, there are three outstanding events, significant for the possibilities which they open for the future.

The first event is the formation for the station of the Educational Board created by the Mission at the last Annual Meeting for the care of the elementary education. No step taken in the way of advance has meant more for future efficiency than when the delegates of the churches of the field met last January and selected their members to this Educational Board. It is composed of five Chinese and two foreigners and has taken over the entire care of the schools of the station. They have given themselves with enthusiasm to the task of reconstruction. Many tasks are outlined for the future. Some of those already completed, or to which the Board has committed itself in the future are 1. A careful survey of the entire educational field of the station, the work being done and to be done. 2. An examination of all requests for schools, rejecting undesirable ones, granting permission to open, to those where the conditions are favorable, and handling all questions connected with the opening and financing of the same. 3. To familiarize themselves with the best educational methods for higher and for elementary education. 4. The better co-ordination and correlation of the schools. 5. The standardization of the work done so that the status of a school of a given grade shall be known at once. 6. A closer supervision and inspection of schools. A man giving his entire time to this work is planned for the coming year. 7. Not a little has been accomplished in helping teachers to better methods of teaching and school management. 8. The bi-monthly issue of a pamphlet for all schools and teachers, giving the latest helps in the educational work and any new orders of the Government bearing upon schools of these grades, suggestive and helpful methods of teaching and management, and general conduct of the school, and finally the rulings
and decisions, or other action of the Board itself. The zeal and efficiency with which the Chinese members of the Board have taken hold of the problems is most gratifying and gives great hopefulness for the future.

The second significant event of the year is the giving of Government Recognition to our schools, the final arrangements for which are just being completed. The time has never before seemed ripe to seek for this, but during the past year the situation has rapidly changed and as it chanced, the suggestion has come now not from the church in the first place, but from the authorities themselves. This raises our schools to the same level as the Government schools, so that students from Christian schools can compete on an equal footing with those of Government schools in all fields of activity and for all places of preferment whatever.

The third event of moment the past year is the suggestion that the Church take over the management of the Government Middle School, see illustration p. 31 in Fenchowfu. Last summer, owing to the graft, and incompetency of the teachers the authorities were compelled to use, on the one hand, and the lack of funds on the other the school broke up at the close of the spring term. The suggestion then came for us to take over the school and conduct it in an honest way. The church has won some warm-hearted friends among the gentry and leading men of the district, and it was this which paved the way for this opportunity. We could only refuse, of course, for the undertaking seemed altogether beyond the power of a Mission Station to undertake. So hopeless did it seem that anything could come of it that not until fall was anything mentioned of the matter to the Home Board, and then only in a casual way. But again it proved our faith was too small. Interest was aroused, and word for fuller information came. On Christmas Day and the day following, a meeting was had with the leading men of the town, and the result sent home. The situation had altered somewhat from what it had been six months before, owing to the fact that after our refusal two of the counties concerned withdrew. When the plan is once launched, however, they may be won back. The existing plant of the school and half the running expenses of the school work were to come from the field. We could not last winter, of course give any encouragement as to what might be expected, but recent word indicates that forward steps may now be taken for the realization of the plan. In this way the higher education of the students of the eight counties constituting this district falls into the hands of the Christian Church. Nor is this merely a matter of education alone, but of evangelization as well, for it opens up to and effectively reaches with the Gospel the men who are to be the real leaders in all departments of the life of not merely the district covered by our own work, but of counties which lie far beyond our immediate care, in which these men may become centers of light. For years we have been working steadily to bring about this situation where the Church should command the absolute respect and confidence of every class of people in our field and not be confined to the ministry in behalf of the needs of one or two elements of Chinese society. Indeed this whole movement is but a deserved recognition of the kind of work our Board is doing in Mission lands.
In The Schools.

A few words regarding some of the individual schools. The Grammar Department of the Atwater School has continued under the efficient leadership of Mr. Wang Chi Shan. Mr. Leete has had charge of the athletics and an interscholastic meet is arranged for at the close of the year. A class of twenty-seven men are preparing for graduation in June. The Primary Department at T'ai Ho Ch'iao has an enrollment of eighty-seven, the highest in its history. Three men of the Bible School have given an hour a day each in turn to the Pao En Si, the West, and East Suburb schools, in practical work that has brought much inspiration to the schools. Shang Ta is still in its old quarters, it being impossible last year to accept the offer of the temple made by the town, since the funds required for repairs we could not obtain. P'ei Hwei cannot do satisfactory work until its quarters can be enlarged. At Hsia Ch'ung, San Ch'wan and Chi Ts'yun have doubled their enrollment this year. The work of the other twenty odd schools need not be detailed here. The course of an ordinary school is very largely one of regular routine, and corresponds in most respects to a similar school in America.

Some of the unsolved problems which hold over for the year to come may be noted. They are those which perhaps confront all educationalists in China who are seeking to build up efficient work on a self-supporting basis, but complicated by the transition changes of the period, and aggravated in this field by the flood conditions of the past three years and the poverty resulting therefrom.

First of these is the subject of textbooks. No greater problems face educators in China than those connected with textbooks for students. Quite aside from all questions of the unfitness of the many from a pedagogical point of view, and the constant change in the books authorized by the authorities, there is that of cost to the student. Reduced to the lowest prices modern textbooks are still beyond the reach of most students.

In the second place the people at large have not yet come to understand the meaning of the new education. It has not yet been popularized. There is little in the arrogant, money-loving nature of many of its disciples to commend itself to the people as a whole, and yet no movement can succeed in China which does not reckon with the multitude.

Again there is the problem, or problems, resulting from the early specialization of studies, a specialization beginning so early that the choice of a profession is practically forced upon the graduate of a Middle School immature and uncultured as he of necessity is. This tendency very materially affects even the lower schools and is in some way to be offset.
Summer School of Normal Methods.

For greater efficiency in the teachers of these schools the Educational Board has arranged for a summer School of Normal Methods this year, with courses in School Management, Child Nature, Teaching Methods, as well as Normal Classes in the several subjects of the school curriculum. Mr. Shih, the County Magistrate, a man with four years training in Waseda University, in Tokyo, has offered to give one course. At the invitation of this man the teaching force of our field was this spring entertained as his guests in the same Yamen where only fourteen years before was plotted the murder of the Fenchowfu missionaries and the extinction of the church in this field.

THE BIBLE SCHOOL.

The evangelization of China depends upon a large body of men and women pre-eminently qualified in heart; well equipped in education, both ordinary and Biblical; capable of a ready and sure adaptation of means to an end. The foreign missionaries are not sufficient for the evangelization of China, even supposing they should attempt it alone. Probably no one harbors such a suggestion. Our work is to do what evangelization we can, but to spend a large part of our time and energy in preparing the Chinese Church for self-propagation. The student of Missions cannot but be strongly impressed with the intimate relation that subsists between the prosperity and vigor of the Church and the provision which is made for training leaders. Where efficient work of this kind has been lacking, the local church has correspondingly failed to grow in intelligence and Christian fruitfulness. A weak and unaggressive church is both a cause and result of an inefficient ministry.

For the past two years we have been feeling this most keenly in our work. The harvest was great but the laborers few. Looking into the future the need for trained workers is going to be an ever increasing problem. There is a line of division between the educated and uneducated so that it is difficult to find a place where an uneducated evangelist can be placed with safety for any length of time. Even in the country districts he must be the educational peer of the school teachers and town authorities, to convince them that religion is not superstition and to gain from them a respectful hearing. So last fall with Mr. Han Ch'ang Lin and Lu Hwa Feng as teachers, a beginning was made and the first class received. The number was limited to ten men, and the places were all taken within a few days after the announcement was made. The three years course besides the regular theological subjects offers courses in the common branches of learning for the benefit of those who have not had the opportunities of attending a modern school. Practical work also has a place in the regular course.

It has been most gratifying to see the growing desire on the part of the men to get into some helpful service on Sundays. Most of them of their own accord have sought out places where they can go for weekly services. Some of them have found splendid openings, and willing ears to hear and hearts to believe. This is the spirit we long to see in our workers, a spirit which will send them out to find ways of service, Philip's hunting down Gaza ways, searching for waiting souls.
What is the future of this school? It has been suggested that it be developed as a memorial to Dr. Atwood, the founder of the station and for years the mainstay of its work. Besides the need for Biblical training, there is great need for a school for the training of hospital nurses and assistants, a different sort of training from that of the Medical School in Peking. These two lines of work may be combined in the same school, and since Dr. Atwood combined in himself and his service both the medical and the evangelistic work of the station, it would seem most fitting if this school might be thus built up as a memorial to him. An endowment must be created, for the school cannot depend for its running expenses upon yearly gifts. There is here a great field for the liberality of far-seeing friends of missions who might be in a position to endow scholarships for the aid of worthy students, and professorships and tutorships by which the teaching staff could be maintained independently of the ordinary income of the Mission. The church at home has owed much to such foundations for the advancement of its work, and the young church in the Mission field, consisting mainly of poor people, and struggling with the initial problems of self-support, can hardly be expected as yet to provide adequately for a department of work that is necessarily costly, and of whose importance its members cannot as yet be fully aware.
Miss Chaney
on
Girls' Schools

A Bed Room

Assembly Room
The Kindergarten

Dressed Up

Its Bride and Groom

"Here's A Ball for Baby"
REPORT OF THE LYDIA LORD DAVIS SCHOOL
FOR GIRLS 1914.

Far up in the mountains to the northward "Received Virtue" worked during the vacation days out in the potato patch which was to produce the money for her board and school books, helping her mother in the home to make their coarse food, and ripping up the old winter clothes and quilts, and washing them in the village stream, all preparatory to leaving the aged father and mother during the winter days when she should be back in school.

Can you see those glances of pride and joy that pass between the two old folks as they watch their only daughter draw forth her old school books and read or recite long passages in the long summer twilight? Not only these two old folks marvel at the child who has nearly reached woman's estate, but the neighbors of the little mountain top village all share in the joy of her presence during the vacation days, and the little folks gather around to hear her tell of the wonderful school in the city.

At last the day arrives when the few coarse garments, the round comb, the small looking-glass and the bits of bright cord—her hair ribbon—are tied up in a big kerchief, that serves as our school girl's suit-case. No father or mother in a Western land ever sacrificed more willingly to give their daughter a chance. When she had all unconsciously said farewell to her mountains, to the two roomed house, to the shabbily clad little mother and the neighbors gathered at her door she with her bundle and her father with her roll of bedding started down the mountain pass. The little mother watched the two figures out of sight, and then turned back to ponder over the difference between her own girlhood with its agonies of footbinding and this wonderful life of her daughter. She could only feast over the word pictures "Received Virtue" drew for her during the vacation for she had never seen the city or had anyone point out to her the beauty of the mountains in which she lived. She knew that only with careful measuring of the flour could she and her husband pass over the winter days and not suffer from hunger. But even into this shadowed life crept a ray of hope now, for wasn't there the prospect that this child who had once seemed only a burden would one day become a teacher, and be almost as good to them as a son in their old age? The father and daughter exchanged burdens as they walked down the path, but the exchange of words was few, for they were both pondering in their hearts the hopes of age and youth.

At last they entered the city gate, and followed the north wall to the city compound. Footsore and weary they entered and "Received Virtue" went straight to the foreign teachers' home to pay her respects and then ran light hearted to join the other girls who had already returned to school.

This is the story of the coming of only one of our girls. Some came in cowcarts, some on donkey back, and some as our Shangta girls—packed like sardines in a Peking cart, glad to be back and eager to tell of their home days, some timid, yet soon finding their place in the new girls school.
500 Miles to Peking.

The opening days were not easy ones on account of the heavy rains which had made so many of the roads impassable. The first of August found us back from our valley retreat busy getting the needed repairs done, and in fitting up a room for the Kindergarten. And the latter part of the month found us traveling over almost impassable roads, in an effort to escort two of our Fenchow and one of our Tai Ku girls to Peking to go on with the advanced work. Also to bring in the little Kindergarten assistant from Peking. If we needed convincing that it was an unwise educational policy that makes it necessary for our girls who are to have a High School education, to take a trip more than equal in expense—as the wage scale goes—to a trip from Ohio to California we certainly are convinced of the folly of it now. For what it costs to send a girl to Peking we could establish the first two years of the High School work here in our own school, and give ten girls the same chance. On the very face of it, the present investment is not bringing back returns for the capital investment.

Our enrollment this year in the school proper has numbered over fifty. We have taken in all that we had equipment for, and more besides, just because we could not turn girls away in our present crisis. When one realizes that in our boys schools alone we have enrolled over 800 boys, and in all departments of our girls' work we have only about one hundred and twenty, we know that unless we make some stupendous sacrifice for our girls, we can't in the future have the Christian homes that are the rock foundations for the Christian Church. But this is only a fraction of the opportunity and need, for all of those interested in our work know something of the Government offer in connection with the middle school for boys. It is no visionary fact to state that just such a chance will face us in the girls school. Are we taking the steps which will make it possible for us to enter into such an opportunity?

Lydia Lord Davis School for Girls.

Our teachers have proved that they were not mere wage earners. They have gladly taken on besides their own regular schedules, several classes in the school for women. Yet it is a policy which we have no right to continue for Mrs. Wang has again shown tubercular tendencies, due without doubt to the overtaxing of her physical strength. Mr. T'ien has given, as always, that untiring effort and interest to his work that leaves its lasting imprint upon all who are associated with him. He is, I believe, in the best sense of the term "a Christian gentleman," and the reputation which our school now holds is in a large measure due to him. Mrs. He, with her splendid executive ability, has had the responsibility of the school dormitories.

The health of the school has been a matter of great thankfulness. We are convinced that we must have our girls live under the most healthful conditions, for it is a poor investment that trains girls for ten years and then produces consumptives who can in no way make returns for the years of labor either to their homes or the school.

We have to record this year with grateful thanks the scholarships from Mrs. Davis' "Ping An Hui" society, and also from friends in Sioux Falls, South Dakota. We hope that these scholarships will be permanent investments. By
this we mean that every girl now receiving help understands that she is using trust money and that she is expected to either return the money or give its equivalent in service for the school.

We have had this year the best work so far in the work as a whole. There has been growth in every line, and that is the test of any work that it is meeting its place in the life of the community.

Last year we voted the request that the W.B. N. I. send out an associate to take over this work in order that Miss Chaney might be free for the Kindergarten work. So far it seems that the Board has been unable to meet this request and today we are unfortunately facing a situation that makes it imperative that some one come out at once, for Miss Chaney has been called home because of her mother's health, and now the burden of all this work has all been suddenly placed on Miss McConnaughey's shoulders. There is no work that I think calls for any greater gifts, and no work which so amply repays one's every effort, as this work among these girls and women. If its fruits were only the establishing of one Christian home the sacrifice would be worth while; but its reward will be multifold. And the chance is now—Who is ready? Our rainbow procession has stood for God's promise to us thru' many discouraging times. It is still the bow of promise by which our Church life shall be welded into the very heart and center of the home by the production of women who realize that they have a task to perform in making China a land of Christian homes.

"Expansion"

Those who know the Educational policy adopted by our Mission last year will remember that it is our purpose to establish primary schools in all of our outstations, for the girls as well as the boys. So far we have been able to open only one of these which is held in the old temple at Chao T'sun. This second year's work has been in charge of one of our own girls who went to school in T'ai Ku. She has done excellent work so that it is a joy to enter the little school room there, and this last semester it has furnished its first pupil to the city school. Unless we have these schools near at hand so that the parents can see that their girls are not as stupid as donkeys, there is little chance that we can get the parents to sacrifice in order that they may come into the city to school, and again we face the weakest point in our Mission work, the fact that the work for the women and girls has not kept pace with the work for men and boys. We have been asked to open these same little schools in six or seven of our outstations but have not had the funds. However we hope that another year will find us meeting part of this pressing need.
The New Kindergarten.

The Kindergarten was opened for the first time this last Fall in Fencho(fu, and has already convinced everyone of its place in the educational system. Through the interest and generosity of the Oberlin Kindergarten Training School girls, funds were raised for the native trained teacher's salary. Added to this a gift of ten dollars has helped very materially in the equipment. Two of the rooms in the main school building were thrown together and though not adapted to the needs of a Kindergarten, they have been the center from which an influence of inestimable value has gone out, not only affecting the lives of the children but reaching into the homes. The little native teacher Miss Keng has taken up her work in a way which shows that she has found her place in life. In one of the early lessons in S. S. last fall, there were pictures representing Christ, the keen childish eyes looked at them with interest and then said to her "your face is more beautiful than God's." There was no irreverence in the remark, only the child had found a living, loving face, and because that life showed forth Christ's love, the reality to him surpassed a printed picture. This one illustration goes far in my mind to show the power that can be set in operation where we have trained our girls to do such work.

How I wish that I could give you the picture that is in my mind when I think of the little circle. At first the unkempt little faces appeared hesitatingly at the door, to see what the school in which little children were said to play, was like. Soon the fear gave way to an interest which fascinated and held them, and before the morning session was over they had forgotten all fear and felt that they were in a place that welcomed them and was made for them as no other place had ever been.

"Lieh-tze and His Bride"

Little Lieh Tze—the son of Dr. Watson's cook—is one of the greatest joys. Late in the summer his mother died leaving him with a wee baby brother. His uncle had no sons and was glad to adopt the little babe and care for Lieh Tzu until the father could find another wife. But since the Aunt was Mrs. Watson's nurse they were glad to place him in Kindergarten the first day of school. A little round chubby mite whose fingers would scarcely obey his will, this was a new world—and for pure joy he sang with all the breath his small body could muster.

Soon we learned that his father was to marry again and that Lieh Tzu was to be engaged at the same time. A very fortunate move to the Chinese mind. The new mother had a daughter just his age and they need add only a little to the betrothal price to settle the destiny of her little daughter together with the mothers. So one morning not long after, Lieh Tzu came up to me, and asked if I knew that he was to marry the next day. And then he wanted to know if he could bring her to Kindergarten. I told him "yes indeed" and I wish you might have seen the shy little bride as he led her into school a few days later. It was beautiful to see how eager he was to teach her all the motions and plays. He never failed to choose her until she was as efficient as he in all the games. So thus early we hope that a real Chinese romance has begun in the Kindergarten.
At Christmas time they learned to sing "Once a Little Baby Lay Cradled in the Fragrant Hay," and to repeat that portion from the Gospel of Luke that tells of the Shepherds watching long ago on the Judean hills. And as part of the Christmas entertainment gave some of the songs and folk dances which they had learned during the year. Their part of the programme quite took the gentry of the city out of their seats, for it was a revelation to them to find out that little children could be taught such things.

The new outlook and interest that this year's work has opened up to these children is enough to have paid for all that has been invested.
Dr. Watson

on

Medicine in Shansi

A Patient for "The 10x12 Operating Room"
The Chapel

The Ambulance

The Private Room
REPORT OF THE FENCHOW MEDICAL WORK
FOR 1913-1914.

Chang Ai T'ing is one of the most interesting men who has come to the
front during the past year. He used to be the government school teacher at
Kuan T'sun when he became interested enough in Christianity to give up his
position with the government school to teach in our mission school at one-third
his former salary. The mission school prospered under his teaching, so much
so that this year when he handed it over to another government school
teacher friend of his, the mission school became so popular
as to be the only school in the town and the town authorities
have since given over to the school a temple to meet the
expanding needs of the school. In the meantime Mr. Chang
came into Fenchow to study in the Bible and Theological Training School. In
order to do this and to support his family and keep his family in school he has
had to receive some help from foreigners.

During the first term he did not do very well in his studies being at about
the foot of his class in his theological studies which by the way include
arithmetic and geography. He became discouraged and wanted to stop and go
back to his teaching. From another source we learned later that another
reason why he wanted to stop his schooling was that he did not like to be
dependent on charity.

It seemed strange that such a man should be backward in his studies,
because he had a strong, intelligent, energetic way with him in all that he did.
He happened to come to the dispensary about this time with a slight external
complaint about his eyes, and the idea came that his lack of ability in study
might be traced to his eyes and he was examined for glasses. The examination
showed that he had an extreme degree of long-sightedness. With some
difficulty Mr. Pye had persuaded him not to give up his studies and now with
his glasses he is proving one of the very best students. Furthermore about
this time one of the boys' schools in the East Suburb applied to be taken over
by the church but the church did not have the available teachers to help them
out with. However we were finally able to take over this East Suburb school
by using the two teachers whom the East Suburb people supported and adding
two teachers from our Bible and Theological Training School who go down
daily to teach classes in Bible, athletics and arithmetic as well as lead the daily
prayers. By giving Mr. Chang the chance to do some of this teaching he
gained the feeling of being independant again and he has entered upon this
work with great enthusiasm.

Mr. Chang is "a good mixer" as we say and one of his ways of carrying on
his campaign of friendliness is by bringing sick people to the hospital and
dispensary.

During the spring Dr. Chang has been going Sundays to T'ien T'un Chen,
an important neighboring town to Kwan T'sun. The church has recently taken
over a school in that town and he goes there Sundays to preach and to visit his friends, and the following week there will inevitably be seen a number of sick coming to the dispensary with Mr. Chang to introduce them. His aim is to get 2 church members in T’ien T’un this spring and it is a good illustration of how the medical work can be made to help him in such a campaign.

This instance is mentioned in detail because it is one of a large variety of examples of how the evangelistic work, the educational work and the medical work are inter-related. Ours is an interlocking system.

Without exception the men who in the evangelistic field are doing the most productive work could be known by simply noticing at dispensary and hospital the Chinese preachers, teachers and church members who take the time to help the sick come here for what help might be given.

Diagnosis by the Pulse

The question which a missionary physician in China often asks himself is what can we learn from the Chinese practice of medicine of help in understanding the Chinese people? The one thing in the human body which has received notice above all else is the pulse. Whole volumes have been written on this alone but down to the present time the extent of the knowledge of the pulse by the great mass of the people is interesting.

The extent of the pulse at the wrist, and the pulse at any other place has no value, is equal to the breadth of the three fingers used in feeling it. Each finger constitutes a separate division and each division is again subdivided into an inner and an outer.

Pulse at the left wrist.

First finger Outside belongs to the heart.
Inside belongs to the small intestines.
Second finger Outside belongs to the liver.
Inside belongs to the gall bladder.
Third finger Outside belongs to the kidney.
Inside belongs to the bladder.

Pulse at the right wrist.

First finger Outside belongs to the lungs.
Inside belongs to the great intestine.
Second finger Outside belongs to the spleen.
Inside belongs to the stomach.
Third finger Outside belongs to the Gate of Life.
Inside belongs to the membranes of the viscera.

The physician is supposed to be able to tell everything by the pulse. No matter how minor the complaint or how external the disease, contempt to the foreign doctor who does not pay about 90% of his attention to the feeling of the pulse! What must have been the horror of many of our patients when perchance we felt the left pulse when they had pain in the stomach or the right pulse when they thought their liver was out of order but in China however, it is the spleen which is more often to blame than the liver!
This last spring the wife of one of the teachers had quinsy. The tonsil had to be lanced and quickly filling up again had to be reopened, the patient going three days scarcely able to swallow, the recovery then being almost immediate. A former magistrate and a very well educated man of middle age happened to be here at the mission at the time. He, like all well educated men in Chinese learning was supposed to know how to treat disease. The case had aroused a good deal of interest as some thought it might be diphtheria. Before this case had been lanced this magistrate had been telling the people how he had had the same disease this winter and after going 21 days without being able to eat was finally cured by a Chinese doctor who at last was successful by thrusting a needle in his sternum. Doubtless the variety of means which had been used previous to this thrust of the needle had been many but there seemed to be no doubt in this man’s mind but that it had been the needle which did the deed in his case. However a case of quinsy left to itself would generally be over the urgent symptoms within 16 days.

The idea of grouping a certain disease into several groups, one group getting one treatment, another group another treatment, etc., and finally a control group which got no medicine at all seems entirely unthought of in the mind of the usual Chinese doctor. That disease might get well in spite of the treatment given is another possibility which seems never to be taken into consideration. Instead a certain line of the treatment may be popular for the reason that when in spite of the treatment given a certain disease has apparently been cured in perhaps 10% of the cases the report of success in these cases has been multiplied one hundred fold while the failure in the 90% of the cases is not spread abroad at all. Another instance of this same fact was seen in the case of a man who had been educated in a mission college and theological seminary. He had been married a second time, his first wife and two children all having died. The second marriage had not been blessed with children, which meant so much in China. This past month however this woman gave birth to twins while living here in the dormitory of the School for Married Women. That they were able to have children at all they credit to the foreign medical treatment which the wife had received and they asked the foreign doctor to take charge of the labor, rather an unusual thing unless the foreign doctor happens to be a woman. The twins were born without any serious complication except that the boy baby needed to be resuscitated and artificial respiration was kept up for about half an hour, the baby being well covered and protected all that time. In other respects the boy baby seemed stronger and was the larger of the two. All went well for about a week when the doctor was called out to see the boy child who refused to eat and whose feet were swollen, cold and red. The Chinese women told me at the time that they very much feared that disease. To be honest the foreign doctor has never seen a case like it before. In fact in America it is rare, but more common in Europe. They were told to tie the swaddling clothes less tightly about the baby and do everything to keep it warm. The disease is called sclerema and is due to the lowering of the body temperature, Holt reporting a case in which the axillary temperature went as low as 71 degrees. This causes the fat in the body to solidify. The Chinese women however had no respect for Holt, who said that the only hope was in supplying artificial heat, and so the hot water
bottles, cotton, etc., were discarded, and the husband who had had a good western education in our mission schools sent out for a woman who needled each of the baby boy's legs over 100 times. They said that a black poisonous fluid came out when they did it. This resulted in the baby boy becoming worse. A day later the baby girl showed signs of the same disease and in another day the baby boy died. They however used artificial heat for the little girl according to our directions and she is now doing finely after ten days and has promise of being a fine child.

Whether this Chinese woman doctor had ever used this method successfully in this disease we not know. Some experiments in China have proved successful but their failure in comparison with discoveries which have come from a scientific attitude is well illustrated in relation to small pox. Inoculation against small pox was first practised in China and introduced into Europe via Turkey. However inoculation against small pox is more dangerous than vaccination and much less easily manipulated. In case the patients go successfully through inoculation, and most of them do, the protection is more sure and lasting. However to-day in Peking they say that one out of every third woman has a pock-marked face.

In contrast to the above it is interesting to compare the discovery of vaccination by Jenner in the last of the eighteenth century. A young girl made the remark in Jenner’s hearing, while he was still a student, that she could not take the small pox because she had had the cow pox. Jenner later repeated this remark to the well known physician Dr. John Hunter who gave in reply the famous advice: “Do not think, but try; be patient, be accurate.” The result: western civilization practically free to-day from the ravages of small pox.

To instill into the life of the Chinese church in all departments of its work the passion and the love for truth and accuracy, and the patient laboratory search for it should in the face of the above examples of both government and church educated men be one of the outstanding aims of mission work. Its first application should be in the application of Christianity to conduct and effective living from which it should spread to all branches of our mission work. To make the aim of our schools not the knowledge of facts but the ability to analyze, use and apply them—in this is the great opportunity of the church to be the leader of all branches of civic, educational and social life. This is something that text-books cannot teach and to instill into the lives of every teacher and preacher of the mission here this leaven of the Kingdom of God is the greatest task which faces our mission to-day. The emphasis of the government seems to be text-books; the mission emphasis should be men—men not only with the knowledge of facts but with the spirit and love of truth.

To-day in China the business man knows more of the knowledge of how to keep his cloth from injury from insects than he does about how to keep his body from disease. The farmer knows more about the science of preserving his crops from agricultural pest, than he does about preserving human life. The annual loss in the United States because of the incapacity to work of tuberculosis victims runs away up into the millions and what must be the loss in China from much more preventable diseases than tuberculosis.
One winter night the call came to go to an obstetrical case who was having some difficulty. The night was dark and part of the way was a rocky mountainous road impassable for carts and it was decided to walk the nine miles. Ordinarily we cannot answer all these calls but this was the wife of one of our faithful servants. She had had in all 15 or 16 children and the only one living was a girl of 12 or 13 and they were anxious that this child might be a son to care for them in their old age. One of the hospital assistants took the lantern and led the way. We had gone some seven miles when we heard ahead some calls and two men soon could be seen running towards us. They brought the news that the baby—a boy—had been born and all was well. We gave the men some medicine for the mother to take and they started back with their clubs over their shoulders. We on the other hand were glad to turn back with the wind at our back. As we went along I tried to find out from the hospital assistant, who happened to be a native of this good sized mountain village, how it was that this mother had lost so many children. I asked how old they were when they died and of what they had died. He could not give very accurate replies but said they had died at various ages and that dysentery had been the cause of more deaths probably than anything else remarking that it was not unusual some years to have six or eight babies die of dysentery in one day in that one mountain village. Large families are not the rule in this part of China as is readily seen from this, and further it is unusual for one woman to give birth to such a large number of children, one reason being that the risks of childbirth are so great that it can't be gone through with so many times successfully. Of course there are no statistics nor any way of making accurate estimates of child-bed mortality but the following statistics from London will give some idea. In London in 1660 one woman in thirty six died in childbed. In 1760 one in eighty one. In 1860 one in one hundred and thirteen and now one in about one hundred and sixty. In some parts of China now it is estimated that one out of every six women who die die in childbed. Could western science ask for a much more productive field of labor and yet western science at the present time has not a single lady doctor in the entire province of Shansi. Further, although Shansi is one of the important provinces of the eighteen provinces proper, it only has one seventieth of the missionary physicians.

Dr. Atwood opened medical work in Fenchow in 1891. This past fall for the first time in some dilapidated Chinese buildings we have been able to receive in-patients in numbers worthy of mention. After twenty three years we can now during the warm weather take in some sixty in-patients, some of them even sleeping on boards on the floor. Recently when the magistrate from the county two days west of here came to the hospital here with a bullet in his hip, where were we to put him? He was a finely dressed man who had been educated in Japan and had been to finely equipped hospitals both in Japan and in other places in China. It was important too that we treat a man of his understanding and influence well but the best we could do for him was to turn out one of the hospital assistants. There was no other available room and besides, this room at least had some glass in the windows. This Mr. Meng is still with us although about well and soon to leave us. He has brought many distinguished visitors to the mission compound and a few days ago the man who
used to be at the head of the educational work of this county when it was much more prosperous than it is now came to see his old friend of Japan school days. Mr. Meng made this remark to him in the presence of several other visitors:

"It does not matter much whether I shall always be lame after this injury or not for I have determined to give all the rest of my life to the work for Christianity and I have had these days of quiet to study, think and learn." He further went on to say many other things why his friends ought to do the same. Yesterday again, the wife of a former magistrate of Fenchow, Mrs. Wei, and a sister of Mr. Ch'ing who was the most influential man in bringing the government school opening to our church, came with an acute abscess of the breast. Where were we to put her? It took us half a day to move people around in the buildings of the School for Married Women to make ready a room to receive her. The banker who brought her with her husband said to him in our presence:

"It is because I had the misfortune three years ago that I now have the good fortune of knowing what Christianity is. Do not worry about your sickness for that will soon be well and you will have the same reasons that I have for being glad for this opportunity of knowing what Christianity really is."

The past half year stands out as the time when records were first kept of dispensary patients and an attempt has been made to know more in detail as to just what the medical work is doing:

**An Analysis of 1000 Dispensary Patients seen Consecutively**

**During the Winter and Spring of 1913-14 at the American Board Mission Fenchow, Shansi, China**

An anatomical classification has been used in the first eleven heads, the remaining heads being an etiological classification. The head "Poisons" is a very loose one since it includes people who came to the dispensary from the Opium Refuge having complications in breaking off the habit.

I. **Alimentary System:**

1. Intestines ............... 23
2. Liver & Bile Passages .... 2
3. Mouth, Tongue & Teeth ... 28
4. Oesophagus .............. 9
5. Pharynx & Tonsils ...... 12
6. Rectum .................. 25
7. Stomach ................. 47

II. **Cardio-Vascular System**

1. Blood ..................... 8
2. Heart & Vessels ......... 27
3. Lymphatics .............. 20
III. **Skin & Connective Tissue** ... 225
IV. **Ductless Glands** ........ 2
V. **Muscular System** ........ 25
VI. **Nervous System**
2. Nerves .......................... 21  2. Eye .......................... 117
VII. Osseous System
1. Bones .......................... 35  1. XII. Infections of Hands or Feet .......................... 21
2. Joints .......................... 9  2. XIII. Congenital Malformations .......................... 2
VIII Reproductive System .......................... 52  3. XIV. Deformaties .......................... 3
IX. Respiratory System
2. Larynx .......................... 6  2. XVI. Injuries .......................... 60
3. Lungs & Pleura ......................... 10  3. XVII. Neoplasms .......................... 27
4. Nasal Cavity ......................... 21  4. XVIII. Poisons .......................... 34
5. XV. Animal Parasites .......................... 27
X. Sense Organs

Of the above cases 8.1% came for tuberculosis, and probably a good many
more who came for other complaints would have shown tuberculosis had more
careful examinations or tests been made. With four Chinese assistants working
in a 12 X 10 room it is easily seen that the examination of heart and lungs with
a stethoscope is very unsatisfactory, to say nothing of other means of examina­
tion and treatment.

Venereal diseases formed 6% of the 1000 cases and 20 of the 117 eye
cases were cataract, or 2% of the total number of cases.

Analysis of the Localities From Which Dispensary Patients
Come to Fenchow, Shansi

From The City of Fenchow .......................... 47 %
127 Villages of the county ......................... 35 %
4 other Counties of this Plain .......................... 11 %
The Yellow River District & Shensi ......................... 3 %
Widely Scattered .......................... 4 %

From Nov. 1st to April 30th, 137 people have taken the first step in church
membership at the central church at Fenchow. Of these 63 or 46% entered
the church from the hospital  Mr. Jen, The Chinese pastor, did not have the
statistics of the out-station churches so that it is impossible to give the results
among patients from out-station districts.
The problem still before the Fenchow Medical work is first the land to build on and then the funds to build with. The medical work has now been limping along for 23 years and China has enough limping institutions of her own without adding another. The idea the Chinese get of the life and vitality of Christianity is from the life and vitality used in propagating it. The Chinese are attracted and like to attach themselves to something which can go ahead. It is not the medical work alone which is concerned. The campaign which is on, is one which needs every arm of the service, that every day here a little and there a little the advance may be made. The task before us is one which calls for every force available and there is no detail too small nor plan too large but must be applied and brought into use for the making of the new day in China.
NEW INVESTMENTS IN FENCHOW

WE NEED

$4000 for Hospital Land.
$1500 for land and aid in building church in Liu Lin Chen.
$1000 for purchase and equipment of chapel in the East Suburb.
$4000 for land for Woman's hospital and evangelistic work plant.
$1200 for additional plant for Geomtry and City work.
$1000 for purchase and equipment of chapel in the South Suburb.
$500 for chapel at Si Ma Ts' un, a strategic center.
$1500 for Parish House and Sunday School Rooms in connection with the new Church.

$2000 for plant for the Bible and Medical Training School.
$1000 for plant for Woman’s Work and Girl’s Schools in some of the important outstations of the field.

$7000 for Woman’s Hospital.
$3000 for Building and equipment for the School for Married Women.
$2500 for plant for girls Primary School, Kindergarten, and Kindergarten Training School.

$200 for Capital and equipment for the Industrial School for Women.
$1000 for W.B.M.I. Bungalow at Yu Tao Ho.
$300 for chapel at Ch'i K'ou Chen.
$500 for Chapel at Loa Ch'eng Chen.
$600 for school at San Ch'wan Chen.

$1000 for plant at Yu Tao Ho for Summer Normal and Bible Schools.
$1200 for two summer cottages at Yu Tao Ho.
$500 for chapel in North Suburb in Fenchow.
$500 for chapel in West Suburb of Fenchow.
$200 for aid to Kwan Ts’un Church in build in building its new church.

$10,000 for Men’s Hospital Plant.

Good Luck Birds on the City Wall
THE CHRISTIAN MOVEMENT IN GREATVALE

An Abridged Report of the Work

of the

Taikuhsien Station

1913-1914

SHANSI DISTRICT

North China Mission

of the

American Board
PREFATORY NOTE

This report is compiled from the five reports presented by members of the Taikuhsien Station at the annual meeting of the Shansi District, held at Fenchow, May 14-19, 1914. Except as hereinafter noted, the language is that of the compilers.

THE TAIKUHSIEN STATION

Founded, 1882
Field

Population (Estimated), 270,000

Central Station—Taiku City-(Greatvale) 37.25 N. Lat. 112.33 E. Long. A city of 20,000, forty miles south of the Provincial Capital, T'ai-yuanfu; one of the banking centres of China.

Outstations—Tungyang (Eastern Sun)—13 miles N. E.
Tunfang (Shop Mound)—5 miles north
Hsikut' sun (Westvale)—15 miles N. N. W.
Changt'ou (Old Top)—18 miles N. N. W.
Ch'ingyuan (Pure Spring)—20 miles N. W
Nanch'ingtui (South Green Mound)—15 miles W. N. W.

The outstation of Tungyang lies in the district of Yut'zu, in this report called "Elm Inn."
DIRECTORY OF THE STATION

(Postal address: "Taikuhsien, Shansi, China, via Siberia")

Year of Arrival (Numbers in parentheses refer to picture below) Chinese Surname
1912-Connelly, Miss Susan Helen, Hospital Nurse (11) 耿
1904-Corbin, Rev. Paul Leaton, Outstation Evangelistic Work (6) 康
1904-Corbin, Mrs. Miriam L., Evangelistic Work for Women (2) 田
1910-Fairfield, Rev. Wynn Cowan, City Evangelistic Work (1) 田
1907-Fairfield, Mrs. Daisie Gehman, Industrial and Evangelistic Work for Women (10)
1904-Heebner, Miss Flora Krauss, Women's Evangelistic Work (8) 賀
1903-Hemingway, Willoughby A., M.D., Medical Work (7)
1903-Hemingway, Mrs. Mary Williams, Evangelistic Work for Hospital Women (9)
1913-Kauffman, Miss Anna W., Women's Educational Work (13) 滿
1866-Williams, Rev. Mark, D.D., Retired (14)
1912-Wolfe, Prof. Jesse B., Educational Work (5)
1912-Wolfe, Mrs. Clara Husted, Educational Work (4)
(Persons not under appointment)
1913-Husted, Dr. Hubert G., Dentist and Optician (3) 胡
1913-Husted, Mrs. Alberta J. (12)

The Taikuhsien Station

1 Li Ch'eng 2 3 4 5 6 7
8 9 10 11 13 14 Mr. H. H. K'ung
Annice Corbin, Adelaide Hemingway, Clara Corbin, Isabel Hemingway
THE CHRISTIAN MOVEMENT IN GREATVALE

With the year 1913 there were completed thirty years of missionary occupation of Taiku (Greatvale). This report might very fittingly, in addition to the customary accounts of the year's work in the station, give a review of these three decades. However, no longer ago than 1910 the Annual Report of the Shansi Mission gave a summary of the history of the station and district from the time of its occupation in 1882-3. The progress made in the year 1913-14, and to be reviewed in the following pages, is but typical of the advance made along all lines in the years since 1910. No additional historical statement is, therefore, felt to be necessary. The members of the Greatvale station feel that this last year has been the best year in all the life of the station.

The story of the year gathers about certain events of outstanding importance. The first of these was the coming of the funds to build the Judson Smith Memorial Hospital. We quote from Dr. Hemingway's report. "A year ago we reported that our most pressing need was money to complete the construction of the Judson Smith Memorial Hospital. About half the amount needed had been received during the four previous years. By July first, 1913, this amount was all spent, and building had to stop, to wait for more funds. At the noon meetings of our hospital staff we prayed together daily that the money might soon be provided and building resumed. Other friends were praying at the same time for this very thing. Meanwhile we did what we could at repairing some of the old, tumbledown rooms, and arranged to pass a subscription list among our Chinese acquaintances. This scheme had not been tried in this locality before, and it seemed unlikely that we could get very much at first. But the need of a new hospital was so imperative that we had confidence that the money would surely come somehow and soon.

"On September 1st. came the joyful word that friends at home had promised the amount needed. The gifts were in large and small sums, expressing the loving interest of many friends, especially among those of our home church. My sister, Miss Grace Hemingway, was chiefly instrumental in gathering this by a real 'Whirlwind Campaign' of consecrated enthusiasm.

"On the same day the masons and carpenters were recalled, and soon 100 men were at work building on the foundations laid in the spring. The arrival of these gifts in such direct answer to prayer greatly strengthened our own faith, and that of the Chinese Christians. The next church prayer-meeting was given over to praise and thanksgiving for our answered petitions."
"Up to the time of this report $10,267.90 have been subscribed, the greater part of which has been received. This is in addition to the $1,000.00 sent out four years ago to build the Oak Park Wing, which was the beginning of the new hospital. From the building funds we have purchased land for the site of the hospital, in eleven small lots from eleven different owners, and six more must be bought as opportunity offers to complete the area needed. There are five wings for patients, besides the operating wing and the main building. This last includes a chapel and waiting room for outpatients, an office, drugstore, and laboratory. All parts of the plant are connected by a covered corridor at the center of which is a steam heating plant. This was installed under the direction of Mr. J. B. Wolfe, and will insure an economical and even heat in all parts of the hospital. All this has had to be done by day labor, which takes an unlimited amount of forethought, supervision, and reckoning of accounts. Little time is left for care of patients, or correspondence, but we shall feel it time well spent when our new plant is complete."

The second important event we would chronicle is the religious awakening that has come to the Oberlin-Shansi Memorial Academy. Mr. Wolfe's report of it is as follows: "A body of students and teachers felt very much the need of a spiritual revival. One was arranged and took place April 19th. to 26th. Mr. Tseng Kuo-chih, a splendid leader and successful evangelist, pastor of the Methodist Church, Tientsin, led a wonderful series of meetings. Fifty-eight boys acknowledged conversion, some of whom had taken previous steps in church membership and had become cold and indifferent. Seven of the number were new students from government schools, who before coming here had known little about Christianity. Twenty-eight pledged their lives for the Christian ministry. The last day of the meetings twenty-eight took the first step into church membership in the chapel at the south suburb. One of the best things about the meetings was the great amount of prayer that was offered on the part of students for each other. During the last days prayer meetings were going on almost continuously, day and night, in the students' rooms, and they are still being kept up. Many boys have had a very real spiritual transformation. The 'Bible Success Band,' which requires that each member shall commit one verse of Scripture daily, having thirty members before the meetings, has been greatly increased since. Many boys observe the Morning Watch. Four or five groups of boys, about eight boys in each group, have been regularly going out Sunday afternoons to the surrounding villages to preach. The number has been increased since the meetings, and it is quite inspiring to hear the leaders report these preaching tours at the Sunday evening Y. M. C. A. meetings."

In another report it appears that another result of Pastor Tseang's labors, and the work of the Holy Spirit through him, has been the organization of a Student Volunteer Band of more than thirty members, these young men pledging their lives to definite Christian service for their fellow-countrymen.
Miss Connelly and a Group of Women Hospital Patients and Bible Women

The Operating Theatre, Judson Smith Memorial Hospital
We would next mention the visits of certain deputations to the station. In February we received help and inspiration from the all-too-short visit of Dr. William E. Strong, Editorial Secretary of the American Board. A longer visit was made by a second deputation, of which Miss Heebner writes, “The visit to Greatvale of the President of the Woman’s Board of Missions of the Interior, Mrs. Clark, with her husband and daughter, was one so full of love and satisfaction that the glow of it is still present. They were here visiting their work, and were so beautifully interested in all that interests us. Our station in particular has cause for remembering them very heartily, for did not Mrs. Clark break ground for the long looked for Ladies’ House before leaving on the morning of April thirteenth! Our deepest gratitude goes out to them for their making this possible, and the doubly making of it possible by the ladies in the Rooms, whose cablegram reached us a little later, likewise authorizing us to build.”

In view of the pressing opportunities on every side it always gives cause for rejoicing when a qualified worker joins the station staff. One of the most important events of the year under review was the arrival of Miss Anna W. Kauffman, Oberlin ’11, in October. Miss Heebner reports this event as follows: “We were glad last autumn when Miss Kauffman reached Greatvale. We are more glad every day as we think of her in charge of the girls’ school later on. A born educator, she will take the plastic material in our school and transform it into the beautiful examples of womanhood that China and Shansi need.”

We are here led naturally to introduce another important happening of the year, namely, the opening of the commodious main building of the Girls’ Boarding School plant, the Precious Dew Memorial School. We quote again from Miss Heebner’s report.

“After nearly a year’s trial of our new quarters we are greatly pleased with the arrangements of buildings. The large recitation and assembly hall is so substantial, and fairly courts the trampling of the eager little feet running through it all the day. The girls are proud of their new home, and enjoy the large yard. . . . We thought for a time that we had built large enough for years to come. There is dormitory space enough for fifty girls, and school and class room enough for over one hundred. At present there are 39 girl boarders.” Further on in her report Miss Heebner adds, “The progress of the school is at present almost embarrassing. In the not distant future we shall have to add the full quota of dormitories. ‘We ought to be glad when the child of one’s dreams outgrows its clothes,’ wrote a co-laborer during the past year, when she found herself in financial embarrassment in her work.”

From the viewpoint of the evangelistic workers quite the most important event of the past year was the organization of the Chinese Missionary Society.
As to this Mr. Fairfield writes, "The past year has been marked by a reorganization of the church in this field. Heretofore, those who have been baptized have been received into the fellowship of all the members in the field as constituting one church. But as the number has multiplied, particularly in the outstations, it has become evident that there has been a distinct loss of strength because of the absence of a sense of local responsibility and local initiative, inherent in this system. There had been also in the course of the year a certain amount of misunderstanding as to the administration of mission funds, and while the accounts had been made public as a preliminary step, there was a feeling that the time had come for an advance in the sharing of responsibility. Accordingly, at the annual meeting of the church last Christmas, it was voted to organize a missionary society which should take care of the general supervision of the evangelistic work of the station, so replacing as an administrative body the general church organization, and under the rules of this missionary society to organize the various groups of Christians into little churches. On the financial side, this organization has the benefit of giving the Chinese a full share in the administration of the missionary funds, whether from local or from foreign sources, while it is expected that the churches so organized will gradually attain self-support, automatically releasing the foreign contributions for other fields. Already a stronger sense of independence is manifest, as well as decided gains from having the Chinese advice as to the use of funds."

On the same subject Mr. Corbin's report adds, "The outstanding event of the year in our evangelistic work was the organization, at the Christmas conference, of the Missionary Society, which has assumed all of the outstation evangelistic work. Under the terms of the constitution of this society five of the
six country churches have effected an organization, and the sixth church will doubtless organize as soon as the required number of members has been reached. It is too early to predict just what results will be attained in the country churches through this step, but already a new interest on the part of local members is apparent, as well as a simplification of the problems connected with the missionary's work.

In this connection an event growing out of the formation of the Missionary Society should be mentioned. The record of it is found in Mr. Corbin's report, as follows: "Following the organization of the four churches in the Pure Spring district a meeting was held, on March 15th., at the Westvale church, at which a district business committee was organized and went immediately to work. The vigor and enthusiasm with which this committee took up its tasks were most encouraging. It is hoped that all the church problems of the district may come before this body, and that the opportunity for frequent mutual counsel and fellowship may give a great impetus to the work in the entire district. We would not be misunderstood in saying, further, that the fact that there is but one foreigner on the committee is a cause for congratulation, leading us to hope for more independent reaction on the part of the Chinese members.

Two reports refer very hopefully to the organization in Greatvale of the Shansi branch of the Chinese American Alliance, and this should doubtless be classed as one of the important events of the year in the station. Mr. Fairfield says, "Another line of approach (to the men of Greatvale city) has been through the organization of the Shansi Branch of the Chinese American Association last Fourth of July through the inspiration of Mr. K'ung and with the help of Mr. Martin of our Mission in Peking, the national treasurer. Through this organization, already reported upon more fully in the Missionary Herald,
our relations with the upper classes of the people in the city have been almost entirely changed, and we have come to terms of acquaintance with them that seemed impossible a year ago. The constitution provides for the mutual investigation of the governments and religions of the two countries, but even more important is its effect in placing those of us from abroad in a position where we are looked upon primarily as citizens of a friendly country, rather than as propagators of an alien religion. Nothing is lost and much is gained in the added friendliness which accrues because we are Americans. Let American Christians see to it that the relations of the two countries are always on a basis that promotes such cordial feelings."

Dr. Hemingway's report makes further mention of the Association, as follows: "Last summer Mr. H. H. K'ung organized a local branch of the Chinese Association. This is a kind of international club, with social and educational advantages which attract into its membership many of Greatvale's leading citizens. Through this society we have widened our acquaintance among the well-to-do and substantial people of the city. They have sent members of their families for medical treatment, and in many ways have shown that they consider this hospital a great benefit to the community."

Though hardly to be spoken of as an "event" it is of great importance that this last year, for the first time in many years, it has been possible for two men in the station to give their whole time to the evangelistic department and to divide the work between them. In this division of labor Mr. Fairfield has been responsible for the work in Greatvale city, while Mr. Corbin has had charge of the outstation field of the station. Speaking of this, the latter writes, "For the first time since 1900 it has been possible during this last winter for one missionary to give his undivided attention to the problem of this country work. Careful study of the condition of each of the six churches has been possible." Elsewhere in his report Mr. Corbin tells us that in the period of six months covered by his report he has spent eighteen Sabbaths in these outstation churches. He goes on to say, "Beyond this regular visiting of the six churches but one tour has been undertaken. In the first week in April I made a journey of investigation through the southern half of the Elm Inn district. This was for the purpose of looking into the territory now unoccupied, with a view to making intelligent recommendations as to its occupation."

As a natural sequence of this division of the evangelistic work of the station both Mr. Fairfield and Mr. Corbin have been able to begin careful analyses and investigations of their respective fields. Mr. Fairfield is engaged in the preparation of a map of Greatvale city, while Mr. Corbin has two men at work conducting a sort of census and making a map of the Pure Spring district. The reports of both these workers, however, give us some insight into their fields,
Motor Progress in Greatvale
Off for a Picnic in the Hills: The Missionaries' Relaxation

Just in from Fenchow

Picturesque Rock and Shrine Near Greatvale
even before the completion of the investigations now under way. Mr. Fairfield
writes as follows, under the heading, "The City Problem in China:" "What
is the problem of the city? Let us lay aside for a moment American precon­ceptions of things, and think ourselves into the actual situation here in this
business city of Greatvale. In America people are in the habit of building
the house in the center, and arranging the yard around it. Here in China
the yard is in the center, surrounded by the house. In America our houses
look out upon the world. The Chinese house looks in upon itself. In America
people have their homes and go from them to the factories and stores to
work, returning at night to their homes again. In China the business men
live in their stores or factories, and return to their homes, miles away, only
a few times a year, returning to their shops again. The time of a clerk in
a Chinese shop, either store or factory, is absolutely at the disposal of the
manager, and most of the managers know by experience that it is better
for their young men not to be on the street at night. Besides, there are the
accounts for the day to be reckoned up, the stock to be put in order, the
evening meal to be eaten, the late customer to be attended to, and an early
beginning of the next day to be reckoned with. The next day begins at day­
light, for the Chinese business man wants to be ready for his customer at
whatever hour he comes, and so the round goes on. Occasionally, when there
is a theatre in one of the temples of the city, the clerks are divided up into
three groups, and each is allowed to attend one of the three performances each
day. And if there is a fair they are likewise allowed to go out. But for most
of the time, except as they may be sent out on errands, the clerks are penned
up in the shops, and find their life there, subject to the managers for permission
to go out......... ...... This is the problem of the shop, and the shop is the
problem of our city here, for out of sixteen thousand people within the walls
twelve thousand are in shops, and in the suburbs, which bring the population
total up to over twenty thousand, the proportion, while not quite as high, is
well up toward one-half. This means that if we are to evangelize the city of
Greatvale we shall have to get the clerks when they come out, find means of
getting them out, and ultimately get into the shops with our good news."

Mr. Corbin's survey of his field goes no further than to describe its extent,
as follows: "The outstation field of the Greatvale station includes the two
districts, Greatvale and Pure Spring, and the southern half of the Elm Inn
district. The Greatvale and Pure Spring districts are not quite contiguous, as
between the northwest corner of the former and the southeast corner of the
latter there is a narrow strip of territory belong to two other districts. The
districts of Greatvale and Elm Inn are conterminous for a distance of 25 to 30
miles, Elm Inn lying north of Greatvale.

"In the Greatvale district there are ten townships, with a total of 362
villages. Fully one-half of these lie within the mountains. There are five
townships in Pure Spring, with 93 villages and hamlets, 20 of which are within
the mountains. In the portion of the Elm Inn district allotted to us there are
186 villages and hamlets, more than 140 of them in the south and east town­ships. The northern half of the Elm Inn district is regarded as the territory of
the English Baptist Mission. We have in our entire field a total of 641 villages
and hamlets. In the whole field 100 fairs for the sale of merchandise of all sorts, covering a period of from one day to one month each, are held annually. There is no other Protestant work being carried on anywhere in this entire field.”

The work of the Greatvale district is naturally heaviest at the central station. There it centers in three “compounds,” or walled enclosures. The department of education for boys has its headquarters in the “Flower Garden,” a beautiful park half a mile east of Greatvale city. The evangelistic work for the city centers in the “Gospel Court,” on the south main street of the city, the site of the station’s activities prior to 1900. A quarter of a mile south of the city, at the conjunction of three villages, is a large compound where are located the hospital, the girls’ school, the residence compound, and the church. A small army of pupils, patients, servants, helpers, and teachers populates this tract. Experience has taught that it is not wise for missionaries to reside within the city walls, for Greatvale, as Southey said of Exeter, “is ancient and stinks.” But in the wide, open spaces of the South Compound and the Flower Garden, residence is probably as healthful as at any point in Eastern Asia. We may now cull from the reports some further details as to the work the missionaries are doing at these three centers.

Mr. Wolfe writes enthusiastically of his work in the Flower Garden, as follows: “The Academy has perhaps a wider and better reputation than any other school in the Province; better than other Christian schools in that it has more money invested and is trying to do a higher grade of work than others are doing; and better than Government schools because those that have not already closed their doors for lack of funds are running on a low scale. Boys are being drawn from all parts of the Province, and from the Provinces to the east and south of us. By removing the first two years of the Grammar Department to a court outside of the Flower Garden, we are able to accommodate a present attendance of 125, as over against 98 at this time last year, and we have had a total enrolment for the year of 143. This term we have had to place over twenty boys on a waiting list, because of lack of equipment. Some of these boys have completed the first or second year in Government schools of the same rank as the Academy. One boy, who had graduated from a Government high school, wanted to enter our junior year and graduate with the class next year. Most of the boys who come from Government schools have had very poor training and have to enter back classes. We have had to refuse some entirely because of lack of preparation.

“Three of our alumni are in the North China Union College, and three are in the North China Union Medical College at Peking. One of the latter number took the entrance examinations and was admitted direct from the Academy, although the Medical College requires (the equivalent of) a college preparation. We have former students doing good work in the University and the Law School at Taiyuanfu, in the Army and Navy Medical College in Tientsin, and in other leading schools of North China. Our graduates are doing admirable service in teaching in our outstation schools. Eleven boys receive diplomas from the Academy in June.
A Corner of the Flower Garden: The Hall of Philosophy in the Background

Looking down into the Flower Garden's "Scholastic Shades"
The Residence Compound Gate. Greatvale South Suburb

School Girls at Drill. City and White Pagoda in the Distance
The Academy has successfully organized a Student Help Department, whereby 35 students are earning part or all of their expenses. All boys aided by the Greatvale station, or receiving scholarships from the school, are required to work for half of what they receive. Other poor boys, as far as the school is able, are given work enough to cover half, and in some cases all, their expenses. Many more than the 35 employed desire work. They act as tutors, manager of the duplicating machine, accountants, gate-keeper, table waiters (both in the student kitchen and the foreign residence), office boy, stable boy, water carriers, janitors, barber, general roustabouts, and gardeners. This has great significance when one realizes that in the mind of the Chinese the age-long idea of a scholar is of a man with long finger nails, soft hands, and effeminate in all his ways. This is a product of evolving China impossible as yet in many schools. We ought to have a special gift of $200 to buy some knitting machines, which could be used to a profit, so that all poor boys that want to help themselves can do so.

From Mr. Wolfe's observations with regard to the teaching staff of the Academy we learn that "The faculty has not had the esteemed services of Mr. H. H. K'ung during the past year, as he has been acting as General Secretary for the Chinese Student Y. M. C. A. in Tokyo, Japan." Dr. and Mrs. Husted have lent valuable aid and inspiration, especially to the many boys who want to learn English." Speaking of the needs of his department, Mr. Wolfe writes, "We need the Oberlin alumni to get back of the Association with large gifts for equipment and for a sufficient budget. We need $8,000 for a Recitation Building to accommodate three hundred students. If we had the building we could fill it with students as soon as completed, and it would add greatly to the already good reputation of the school in the minds of the Chinese. We need $1,000 for teachers' buildings, so that teachers can bring their families and become an integral part of the institution. We need $300 for much needed repairs in the Flower Garden. One pavilion fell down several years ago, and another building is almost ready to fall because of the sinking of a wall. The woodwork of the entire Garden needs a new coat of paint. We would like $150 to buy a set of band instruments. The school has already made a reputation for its singing. An Association Band would be a good advertising agency here in the heart of China, both for the school and for the Mission, especially to the gentry and official class."

The complement of the educational work for boys in the "Flower Garden" is that being done for girls in the "Precious Dew" Memorial School in the South Compound. Miss Heebner's report includes the following interesting items: "Forty-one different girls have been enrolled during the year, and 15 to 18 more in the day school. Quite a number of the boarders are new girls. Seven are here from the rich families of Ch'ewang (a village in the southern part of the Elm Inn district), and the prospects are that more will come from there in another year. These are splendid girls, and make us long for more..."
children from well-to-do homes, if they are all like these. This year the begin-
ners were taken out of the main school and put into the day school. ‘Silver,’
one of our last year’s graduates, made splendidly good as teacher of this little
school. The number in daily attendance from the villages around showed a
marked increase over last year, and all due to ‘Silver’s’ ‘way’ with them. Even
two little Catholics came into our Protestant fold. Our sister Mission of the
Church of the Brethren wanted some one badly as teacher in a school with
them, so we reluctantly let ‘Silver’ go at New Year’s, and we have been
rewarded by the good reports about her. When she left, another of our former
girls took her place, but she has been ill more than half
the term, and consequently our day school has been turned
into something like a teachers’ training class. Our two senior
girls are in charge of it and are getting valuable training.

‘Obedience’ is having her first year of teaching. She
was a thorough student in the Academy and is proving a
thorough teacher in the class-room. Naturally possessing
a superfluous amount of reticence, the year’s discipline
and constant association with the girls has been rather hard,
but very good, for her. She will make an effective worker.
‘Chrysanthemum’ was the second teacher until home duties
prevented, then her sister ‘Aster’ took her place. The
Government school for girls in the city has been trying to
secure a teacher from us, and it is arranged that ‘Chrysan-
themum’ is to go later on. We shall be glad to see her go,
for she will not be a reproof to the church and school
that sends her there.

“Our girls are a healthy, fascinating
bunch. There has been little ill health
among them. The school steward had
a serious fall in the winter, and the
matron is at present laid up with a
broken leg,—in both cases grateful
that it was no worse.”

“There has been a Reception Com-
mittee in the Christian Endeavor Societ.
this year, and it has been a joy to stand
aside and see the satisfaction these
girls have taken in showing their new
buildings to the many women who come.
At Christmas, the girls decided of their
own initiative to send the value of their
‘Turkey’ to the orphaned children in Bulgaria. We should like to think this
act the barometer of their spiritual lives.

“We realized as never before this year that in order to hold our own in
line with the advantages,—or lack of them,—that the Government schools offer,
we must be keen to meet the real needs of our patrons. Our curriculum must
be more inclusive than theirs. Our teaching must be more efficient.
Government schools give much to their girls: we must give more, a Christian education so substantial that the non-Christian institutions around us shall not be able to overshadow it.”

Busy hands have not only been occupied with school work, but with other things as well, as the following quotations will show: “Two new features of our work this past year are the weekly prayermeetings in the city, and the beginnings of industrial work for women. The former are held in the home of one of the Christians in a residence section of the city, with an average attendance of from 20 to 30. The meeting really partakes of the nature of a street-chapel exercise, an information bureau. A Bible woman for just city work is needed for visiting in connection with these meetings, calling on the women as they come and go. Mrs. Fairfield is laying the foundations of a dayschool in connection with these weekly meetings. A number are learning characters, and a healthy interest prevails. Four more places in the city are waiting to have similar meetings just as soon as there is a competent Bible woman to help take charge of the work.

“An embryonic form of industrial work has been started with marked success. At least five women have made a good beginning. They have made plain tatting, and tatting, that isn’t plain, as well as ‘tiger’ and ‘butterfly’ shoes. Mrs. Fairfield’s idea is not so much to have them in a school here as to have them do the work in their homes at their leisure. No end of teaching can be given them as they are gathered here to learn, and then in their homes, later, as they show their neighbors what their hands can do, we hope the heart message will be transmitted likewise.

“The Children’s Sunday School held in the South Court every Sunday afternoon has gone on through the year with unabated interest. The average attendance has been over forty.

“In Nov. and Dec. of 1913 we held a six weeks’ station class here in the South Suburb. Twenty-two women were in attendance. The Fenchow station kindly loaned us Mrs. Lu for the first two weeks, then Mrs. Jong finished the class. A number of ‘first time’ women were in. One was the wife of a new church member in the city. She became really interested and joined the church as an inquirer at the Christmas meeting, as did not a few other women and girls, with a number baptized. Better class work than usual was done in those weeks, due principally to the fact that there were more to share in the teaching. Again we realized the need of systematic teaching for our women, for a longer time than two or three weeks annually.
"As we look at the work... we are impressed with the need of more spirit-filled women, who for the love of their Lord and the sake of their sisters out of Christ will go about among suffering womanhood in the hospital wards; who will enter the homes in the city wide open to such as they; who will be free to go into the villages to see the women gone home from the hospital and opium refuges; and who above everything will daily live Christ before their neighbors and friends."

None of the work centered at Greatvale is of greater interest to the Chinese than that which Dr. Hemingway, Miss Connelly, and their staff are doing in the Judson Smith Memorial Hospital. This interest is beginning to manifest itself in substantial ways, as Dr. Hemingway reports under the heading, "Local Contributions." "It seemed as if the time were ripe to enlist the further co-operation of these (wealthy) people, especially as more funds were needed for equipment. A small group of six men was first invited to a luncheon at our home. They took up the idea heartily, and prepared an appeal for the hospital, attaching their names. Each put his name down for amounts varying from $7 to $200, and later on called together another group of about twenty for a second luncheon at our house. All of these took subscription lists and the committee's appeal, to circulate among their friends. For presenting the matter to aristocratic families, a special subscription list de luxe has been prepared, a folder of white silk, bound with yellow satin, and wrapped gorgeously in crimson flowered satin. Each section of the folder has red paper strips for signatures; large strips for large amounts, and small strips for small amounts. This is according to the Chinese custom for gathering subscriptions for building temples. When a friend, with bows and flourishes, presents one with such a grand subscription list it is supposed to be so impressive that no one can refuse the opportunity. By this method the returns are not all to be gathered in a short time. Some of the lists have been sent to absent Greatvale-ites engaged in business in Canton, Peking, and Manchuria. The sums already received amount to $890.90 in local currency, besides 21 taels (ounces of silver bullion), with a total value in United States money of $512. From the interest developing among certain men we hope soon to be warranted in selecting a group of citizens who will form a Board of Directors of the Hospital.

"Mr. K'ung was able to secure for us the gift of a piece of land. It was a small orchard in the center of the block in which the hospital is being built, and we needed it. It had been given many years ago to the Temple of Faithful
Widows, and, though only about a dollar a year rent could be got from it, the temple trustees might easily have put a high price on it. Mr. K'ung, however, persuaded the trustees to make it a free gift to the hospital, in recognition of its services to the community.

"The largest (money) gift was from a wealthy young man, Mr. Ch'iao (meaning High). His eight year old son, Strong, while jumping from a roof broke his leg on a millstone concealed in a pile of straw. The father and son were in our hospital more than a month while the bone was healing. Mr. High was interested when I told him how useful an X-ray apparatus would be in cases like his son's. He afterwards sent $500 for the purchase of such an outfit. When the machine reached our railway station, 25 miles from Greatvale, we sent twenty men to bring it. It took them a day and a half to carry the large glass case on their shoulders over the rough roads."

Dr. Hemingway is deeply appreciative of the added strength given to his hospital staff by the appointment of a trained nurse, Miss Susan Helen Connelly. Of her he writes, "Miss Connelly has spent most of her time in language study, but the hospital has had the benefit of her skill in nursing several critical cases. With her help we have undertaken new work, such as abdominal operations. She has had a daily session with the hospital staff, teaching them English, and learning from them Chinese medical terms. It will be a great gain for our patients when Miss Connelly can begin systematic training of men and women nurses." And along the same line Miss Heebner's report reads: "The opportunities for soul-satisfying work in the hospital are interesting everyone. Miss Connelly, apart from the numerous 'emergency cases, has had a good year for study. She is already going about picking out the girls and women she thinks will make good nurses. Before another report is written her training classes will, in all probability, be started."

Dr. Hemingway has the following to say of another foreign helper: "Dr. and Mrs. H. G. Husted, of Oberlin, Ohio, are here visiting their daughter, Mrs. J. B. Wolfe. Besides his dental practice, which has attracted missionary visitors from all over the Province, he has taken over the optical work of the hospital. We are grateful for Dr. Husted's generous help in this as well as in many other lines."

The station physician is the chronicler of certain changes in the personnel of the station. They bring both joy and sorrow. "Our Greatvale church and community has suffered a great loss in the death of Mrs. H. H. K'ung. The
disease which had been recurring for ten years took its final hold upon her enfeebled body, and she passed away on August 3rd., 1913, after two months of suffering.

"On March 8th., 1914, Stephen 'Riggs Hemingway was born into the mission circle of Greatvale. A short time before this a son, Willoughby Maurice, was born in the hospital to our friends Mr. and Mrs. R. K. Gonder, of the China Inland Mission."

A mission hospital differs from an institution in the home land in that its purpose is distinctively evangelistic. Of this phase of his work Dr. Hemingway writes, "Mr. Ch'eng, the evangelist, continues his daily Bible teaching to groups and individuals, beside the general direction of the religious work of the hospital. Dr. Mark Williams and Mr. Fairfield have contributed much instruction and inspiration by conducting morning worship on Monday and Wednesday mornings each week. We members of the medical staff take turns on the other days of the week. Messrs. Shih and Sung and Deacon Liu Fa-ch'eng have given much time to gospel teaching and personal talks with the patients. A larger number than before have expressed their conviction of the truth of the Message, and twenty have taken the first step toward membership in the church. These included merchants, farmers (one of them seventy-five years old), bankers, cooks, capitalists, laborers, a doctor, and a Buddhist priest. One of our nurses has been baptized. The central purpose of our work is to give the Bread of Life to every one of the patients and those who accompany them. We ask the prayers of our friends toward the accomplishment of this aim."

The inter-relation of all lines of the station work is suggested in the paragraph just quoted. In another statement Dr. Hemingway shows how he has helped in the evangelistic and educational campaigns. He reports: "Twice during the year I have made a round of visits among the outstations. The two assistants in turn have kept up the plan of monthly tours for medical and evangelistic work. Talks on hygiene and sanitation have been given in the series of Sunday evening lectures at the city chapel; also to the Academy students and the Chinese-American Association."

One department of work in the Greatvale station remains to be mentioned. It is the evangelistic work in the city. Owing to the peculiar social conditions, as described in Mr. Fairfield's report, special methods must be employed in this work. "One method has been by the use of large posters, pasted on the walls and advertising spaces, where they take their turn with advertisements of cigarettes, Williams' Pink Pills for Pale People, and Singer Sewing Machines. A recent most generous provision of Dr. Frank Keller of the China Inland Mission has made it possible greatly to increase the number of these posters, and in particular to systematize the use of them, so that now we are able to..."
Funeral of Mrs. H. H. Kung, October, 1913.

A "Bosky Dell" in the Flower Garden: Mr. H. H. K'ung Standing on the Stone Bridge
The Gospel Tent of the Greatvale Autumn Fair

The Senior Hospital Bible Woman Setting out to Visit Former Patients
paste up forty of one kind in the city each month, to the end that wherever a man goes, his eyes will strike the one same short sentence. Four hundred a month would be none too many, but forty is a distinct advance over what we have been able to do before, and we are very grateful. A recent grant from the Christian Literature Society has enabled us to mingle a liberal supply of their posters with the others.

"We have also been making efforts, not very well organized as yet, toward covering the fairs and theatres with preachers and booksellers, so that when the clerks attend they will once more have a chance to learn something more about Christianity. The most notable effort was last November, when for three weeks a preaching tent was maintained at the big tenth moon fair, with an average daily attendance of between three and four hundred, who stayed an average about ten minutes. No conversions have this year been directly traced to this preaching, but we believe in it as a part of the process of distributing information about the good news which in the end will have its results. Another occasion that has been utilized for several years is the blossoming of a large shrub peony in a temple near the foreign residences in the south suburb, when hundreds of people come out to see the beautiful sight. Irregular preaching has been carried on in the street chapel ever since it was reopened after 1900, and this year Sunday night lectures have been added, of the general nature of Christian Association addresses at home. But so far this branch of the work has not been highly successful, and we are planning to place Mr. Sung Fu, one of the organizers of the Peking Evangelistic Society, in charge of the street chapel preaching and the fair preaching for the coming year, with large hopes that new life may be developed, and returns commensurate with those in other parts of the country be made.

"It is easy to see, however, that with the large majority of the population in shops, with little time to spend on the streets, we shall not make much headway by waiting in the chapel for any large number to drop in. This year has been marked by the possibility of closer attention to the work on the part of the foreigner in charge, and also by more definite attention to the problem of attracting people to hear the gospel. Mr. Liu Fa-ch'eng, in charge of the work within the city, has developed a new field this year in the establishment of a successful class in English, which has had an enrolment of over fifty and an average attendance of about half that number. This class has been about
equally divided between clerks and pupils from the lower city schools where English is not taught. While no one of this class so far has expressed his desire to lead a Christian life, a number of the members have attended the Sunday-evening addresses, and one of them has decided to enter the Memorial Academy, while others have learned distinctly more about the gospel than they had to start with. It is planned to organize a Bible class in English for the advanced members of this class. Advertising the lectures has also brought increased attendance. With the help of Mr. Sung Fu, attractive announcements of the subjects and lecturers have been made and posted in important places around the city.

"But the most conspicuously successful effort to get the people out took place a week ago, when for three nights running we had audiences of fifteen hundred or over in the court-yard of the White Pagoda temple to see our moving pictures, and the stationary pictures of the life of Christ, interspersed with slides giving in a nutshell the truth of the following picture. To be sure, the slides were not nearly as interesting as the 'movies,' and were not so effective for that reason, but we are living in hope that some friend will soon provide us with moving pictures of the life of Christ, when the distinctively Christian part of the program can be on a fair footing with the Panama Canal and salmon fishing. The first night the preacher was not able to make himself heard, so the second night we improvised a megaphone and started using the written slides, with marked improvement. Credit for this new departure is due to Mr. Liu, who suggested the use of the temple, and made arrangements for its use with the Buddhist priest in charge. On two nights of the three we made a theatre in the city wait for its audience until our show was through.

"Chinese volunteers have commenced to distribute tracts in the shops in the city once a month. These men are not paid for it, and so have a much better 'face' than hired help. Most of them take advantage of the questions that are asked to 'talk a little doctrine,' and so a unique opportunity is given. The basis of the distribution is the illustrated tracts of the Distribution Fund, which have a picture printed attractively in colors, with the appropriate portion of Scripture, an explanation, and some other material. In most cases these are gladly received, and in some cases they are pasted on the wall, where those who come in have a chance to see them and ask questions. This month we distributed with these a sheet on 'Why we found mission hospitals,' and in following months there will be at least two tracts distributed each month, probably combining tracts on hygiene, public health, morality, and kindred subjects, with those strictly evangelistic in their tone. These tracts, where they are not thrown into the fire at once, leave something behind to recall the visit and are passed from hand to hand, for two-thirds of the people in the shops can read."
Wheat Harvest in Shansi

A Happy Threshing Floor
When the Mail Gets in

An Inhuman Punishment: A Quadruple Cangue
Mr. Fairfield combines the functions of evangelist and pastor, and in the latter capacity has this to say of the Greatvale church, which is under his care: "The church has increased steadily in its membership, both of those who have been baptized, and of those who are preparing for baptism. Eighteen have been baptized and one has joined by letter, twenty-seven have been received on probation, and one hundred ten have signified their desire to join the church. We owe much to the schools and the hospital for those who have locally come into connection with the church. The Sunday-school has been largely depended upon for Christian nurture, but one special class, meeting daily for two weeks, has been held for Bible study. A large share of the pastoral care for those coming into the church has been placed upon the new deacons, who are entering upon their new duties with a gratifying sense of consecration and responsibility." 

Speaking of the reorganization of the local church, Mr. Fairfield says, "A new constitution, better adapted to the new conditions, has been adopted, and officers have been elected and installed. As the church has not yet been able to call a pastor, they have asked me to serve as acting pastor for the time being, but it is intended to leave just as much of the responsibility for directing and carrying on the work as may prove to be possible to the officers elected by the church. As soon as the roll of members is completed, a budget for the balance of the year will be adopted, and the finances placed on a more certain basis than they are at the present time. The church entertained the delegates from the other churches at the Easter meetings, and with proper assistance should be making steady progress. Two managers of shops and a chief accountant were baptized at the last communion, and we hope it will not be long before the missionary may become simply the assistant of the church in carrying out its own plans for evangelizing the city."

Mr. Corbin's relation to the outstation churches and the entire country field of the station is similar to that which Mr. Fairfield sustains to the local church and the city field. Under his pastoral care Mr. Corbin has six outstations, as follows: Pure Spring City, South Green Mound, Westvale and Old Top in the Pure Spring district; Shop Mound in the Greatvale district; and Eastern Sun in the Elm Inn district. He mentions in his report fifteen other points in this country field, nearly all of them thriving market towns, where outstations should be opened. From Mr. Corbin's report we glean the following notes as to the churches under his care. "In February a class was held in Shop Mound, with a total enrolment of 27 men and boys, from 12 different villages in 4 districts. Elder Yang assisted in the teaching by taking one class. In March a residence of two weeks in the Pure Spring church gave an op-
portunity for some systematic instruction to the church members and inquirers there, and also to the boys in the primary school, though no class was formally organized.

“On March 15th, a deacon for each of the four Pure Spring churches was consecrated in a meeting at the Westvale church. On April 19th, Mr. Ch'ang Yun-ch'ing was consecrated as the deacon of the Shop Mound church, though his home is four miles distant. One of the chief tasks for the future will be to develop a feeling of responsibility for their local churches in the minds of these five deacons.

“The greatest growth of the year has been in our northeast field. At Shop Mound Elder Yang has drawn about him a group of earnest inquirers from some of the most influential families of the neighborhood. Many of these men have been patients in the opium refuge. Sixty men were enrolled in that refuge in the first three months of this year. The Sabbath congregation at Shop Mound has increased fourfold in the last three years. At Eastern Sun Mr. Wang Haishen has done a remarkable work through the agency of his opium refuge and dispensary. Here as at Shop Mound the sympathy and interest of the leading men of the community are noteworthy.” Miss Heebner’s report contributes the following notes regarding this center: “In the outstation of Eastern Sun an opium refuge for women was opened in the winter. It is a splendid opening in this large market-town. On April 26th, Mrs. Jong, the Bible woman at present in charge, brought two women as inquirers into the church there, early ‘first-fruits’ of this youngest daughter of the Greatvale outstation work. . . . .

Mrs. Jong has constant opportunity to visit in the homes in the town. One of the leading families has offered to equip one of the rooms in the front of the court as a dayschool for girls if we will open one there. Not a few lassies are waiting to enter such a school, as there is none like it nearer than Greatvale, 12 miles away. Going through the town one day, and stopping in an inn at noon, a man whom we had not met before followed us to the inn and asked us when we were going to open the school, already taking for granted it was to be.”

The compilers are in despair at their inability to mention all the “open doors” reported by the workers of the Greatvale station. Nor can we even catalogue the “needs” set forth, in most cases with convincing succinctness, by these who are in fullest touch with the whole situation in the station. We have not even space to chronicle such events of importance as, for example, the formation of the station’s Educational Committee. There is not the least bit of room for statistics, though some of those submitted are most fascinating. We can only, in closing, voice the prayers and aspirations of this band of busy workers. We do this through a mosaic, made up of the closing sentences of the five reports.

“The Master who has commissioned us is desirous that this part of the globe be filled with the teachings of His gospel.” “The central purpose of our work is to give the Bread of Life.” “For certainly, machinery is simply an agent through which the Christian purpose acts, and it is only as we have the Power which is Love working through us and it that we can hope to see success. It is vital, therefore, that we have a body of believers thoroughly linked up by prayer with the work, and watching over it with us through the years to come.”
“May they be true to their high purpose and follow the Good Shepherd who is in Shansi as in Galilee ‘moved with compassion’ as He looks upon the ‘multitudes, distressed and scattered as sheep not having a shepherd.’ “We no longer pray for open doors, but for the wisdom and strength to take advantage of the opportunities for service on every hand.

“And finally, dear friends, we and the work need your prayers!”

I will lift up mine eyes unto the Mountains:
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth.
THE
ANNUAL REPORT
of the
CHIHLI DISTRICT
of the
NORTH CHINA MISSION
of the
AMERICAN BOARD
1913-1914
TIENTSIN STATION, founded 1860
PEKING STATION, founded 1864
TUNGCHOU STATION, founded 1867
PAOTINGFU STATION, founded 1873

Compiled from reports by
Miss Davis    Mrs. Sheffield
Mr. Chandler  Mr. Frame
Miss Reed     Dr. Ingram
Miss Payne    Miss Phelps
Mr. Stelle    Mr. Galt
Mr. Martin    Mr. Hubbard
TIENTSIN STATION

Mr. and Mrs. C. E. Ewing, (absent on furlough); Miss Edith Davis, language study and general woman's work; Mr. and Mrs. R. E. Chondler, language study and general work; Mr. and Mrs. C. A. Stanley, (temporarily located), language study.

Mr. Ewing went home on his overdue furlough in May, joining his family in America. Since then a heavy blow has fallen, in the serious illness of the two daughters, necessitating his resignation from the Board. We can only pray that God may grant restoration, and open the way for both Mr. and Mrs. Ewing to return to their chosen work.

Mr. and Mrs. Stanley came here in the autumn for a year of language study. We cannot well measure the help they have brought to this station of three missionaries in the eyeteeth stage. With beautifications indoors and out, with a little regular and much occasional work, with advice often and often, with sympathy and neighborliness always,—so they have given, freely.

Regarding the "regular" members it is only necessary to say that we have made mistakes but have not deserted our posts. "Language study" of a general or classical nature has been at a minimum, but Mother Necessity teaches much, even of Chinese. Naturally the arrival of the first American Baby of Hsiku was an event of importance, and made a new link with the Common Folk.

Mrs. Evans of Pei Yang University has given valued help, as before, in country and city work, and Mrs. Aust and Mrs. Harvey of the University have given many hours of voluntary service in teaching English in the Girls' School. We are very grateful to these friends.

The "Children's Missionary" does not appear in the above roster, but she shines bright on our horizon. Miss Carolyn T. Sewall has already made herself at home here, and after a first year of study in the Language School in Peking, will come to us next fall to be working with Miss Davis.

Our Chinese working force remains in number the same as last year. Two of the preachers resigned, one of them, Mr. Chang Yung Hua, still giving much voluntary service, but too good a man to be out of the ministry. We welcome the cousins Shih to full time work: with their study in College and Seminary, and their long experience, they are now our best trained men. Another fine-grained young preacher has been fighting consumption all the year. Thanks to Dr. Ingram's care, a booth in Tungchou, and his own grit and faith, he has been won even from death's door, and will shortly be returning to his post in Wuch'ing City. There has been fine cooperation from all these workers, and from many laymen, in investigation, in financial management, and in teaching.
the Bible. An interesting innovation was a series of lectures on airships and other physical wonders, given by a Tungchou student at home on vacation, with apparatus borrowed from the college laboratories; these followed by straight Gospel talks. The calendar year 1913 closed without debt. In the budget for 1914, the extra money accruing to us from the erstwhile Kalgan funds, brought encouragement. It enabled us to invite both the Shihs to work which before had not been a certainty, also to raise the salaries of all the workers to the new "Mission schedule," a slight advance in most cases. The scale is very low still, but these men know that the problem is for us all to face unitedly.

WHAT Little Huodjuangdz, far from city and railroad, stars again in THE SHIHS our story of beginnings. The Girls' School increased from DID FOR 11, last Spring, to 24; the young teacher has given herself HUODJUANGDZ to making education for girls popular in her native place.

With tears of disappointment she learned the Board could not build immediately a school room, but before long a room in the village temple court was loaned and put in use. Only the first six girls came from Christian families. Three of the oldest girls will enter the central school at Haiku next fall. There also was opened a little Boys' School, locally supported. These schools and the evolving church are the fruit of long years of prayer and endeavor on the part of the original Christian family, the Shihs.

ONE SCHOOL The North Villages show one new Christian school, for girls, managed by a Christian layman in his own home. The Boys' Boarding School, started last year, is full, despite troubles with teachers. People are getting used to the idea of paying tuition fees. The older Girls' School has remained small, but its teacher is a lovable, womanly mother who has sent a choice group of girls on to the Stanley Memorial School.

WOLF AT STANLEY SCHOOL DOOR. That School has passed through straits again. Attendance has been cut to the least possible, and new pupils denied entrance. Only 21 are enrolled, whereas our buildings, well constructed and equipped, will accommodate 40 boarders. The teaching force need be no larger for more than that number. The pupils are from poor homes and self-support can hardly be realized immediately. The girls pay 33† of their cost of living. Shall we continue to shorten the school year from 9 1/2 months to 8, and refuse the advantages of the school to promising new pupils? The Girls' Day School has greatly prospered, though a tuition fee of $1.00 has been charged. The tiny room is so crowded now that the door can be opened only half way!

WANTED! The Boys' School in Haiku goes well under the continued headship of Mr. P'eng Chin Chang. It is now crammed to capacity with 37 boarding and 11 day pupils. We need more dormitories and classrooms. Tuition at 50 cents a month is charged; many boys are helped, but 63† of the food expense is met by food fees. Despite limited equipment, the boys do well in athletics. There is a sound morale and a wholesome spirit in the school. Most of the older boys have already become Christians, and some are useful Bible teachers.
Starting for a Country Trip: Tientsin

A Chilling Episode on the Country Trip

A Fishing. Pei-Ho. Hsiku
The results of evangelistic work for women are not easily tabulated, for the effort and the fruit often are widely separated. The new life manifest in Huodjuangdz has already been noted. In the fall a Bible woman was sent there, whom the girls' school teacher was glad to introduce, not only there, but in the neighboring villages. The two Bible women in Hsiku have given faithful, steady work. The regular attendance of women at the church services has increased. In the village, where every home is open, there are scores of women who can read the little books, and who do pray. A systematic canvass of all the families from which children have come into the schools and a definite effort to win them has been made. Perhaps the Christians have been a little too content to work in the homes, however, and so these new believers have not known the value of fellowship in the church, but there must soon be a gathering in. The weeks before Easter were busy for the volunteer workers, who daily went to their appointed courts to preach. One woman said, when the places were mentioned, "Why, I want to preach in my own court and invite in all my neighbors!" Her life carried with it no reproach for the name of Christ, and her love won two of her nearest neighbors that very week. Over 200 women and children listened daily to these volunteer workers, and 18 women began reading the following week.

Miss Davis has had the opportunity to meet the Government Normal School girls in two Bible classes. It has been most gratifying to see these splendid young women reaching out for new truths, and still more to see them making them their own. Very special mention we would make of one student, last year a pupil in the Stanley Memorial School, who, with only a minimum of help from Miss Davis, has organized and maintained a class of 32 non-Christian pupils younger than herself, and who has the purpose that each of these girls shall be won to the Christian life. It is such volunteer service we long to see developing among all our students.

Looking at the visible results of the year's work, we have no right to be satisfied. Gifts in money to the Church were less than in 1912, though gifts to schools were much more. But a gain of 25 church members is not enough; we cannot rest with gaining eight or nine per cent a year, in this time in China. There are causes to be mentioned: perhaps one is the non-ubiquity of the one missionary; also the necessary absence of one preacher; the curse of an income from Boxer indemnity lands, which makes lazy Christians in the "North Country"; and the lack of a permanent street chapel in Tientsin. The Chinese have contributed generously toward this project, but we have not yet secured a strategic site. We must dig down to a deeper cause, a spiritual one. There have been heart-searching experiences recently, and we, all of us alike, need cleaner living and thinking and speaking, a whole loyalty. There are spots in the Church which need treatment and healing; spots which need the knife. God help us in this kind of work! When all that hinders is thus enumerated, we have yet no cause for discouragement. The opportunities open before us are more than ever, the friendliness toward Christianity more marked. In our Hsiku Sunday School,
more men, women and children are studying the Bible, and somewhat more systematically, than before; attention is given to the little children; employees from the Match Factory cross over for study on Sunday afternoons; at the University, Mr. Stanley and Mrs. Evans have taught their classes, in English, through the year, while to a far greater extent in other schools, Tientsin students are eagerly studying the Bible. Miss Davis' work with the Girls' Normal students is reported elsewhere. Sixty students from Government schools have joined Christian churches this year. The field is rich for Mr. Sherwood Eddy, who will come again in September. In the country field, one village stands out brightly in the growth of this year—Huodjuangdz. Mr. Chandler went there in April to conduct the first Communion service, in a small squalid house. For a score of years there have been three Christians, recently four more, but still only three in residence. On that day he baptized eight, and registered 16 more as probationers. Land has been loaned by a Christian, and with a little help from Board funds they are building their first chapel—cost $28!

Looking ahead, we may do perhaps as much as we have faith THE FUTURE to undertake. There may be greater efficiency and larger fellowship in Tientsin work through Union movements. We hope to join with the Methodists in their plan of building up a Union Hospital for Women and Children, with branch dispensaries, and country itinerating. Dr. Miller of the Methodist Mission has already volunteered to come to Hsiku regularly next autumn and start dispensary work, which will be the beginning of what we have longed for, these many years. Perhaps also we can work with the Methodists, and other Missions if they can enter in to establish a Christian Middle School in Tientsin, or even a system of schools under Union management. May these and other plans be forwarded, not for show, but for genuine effectiveness and serviceableness.

Tientsin’s Particular Needs

1. One whole MAN, i.e. a Family, to share in the general work, city and country.
2. One WOMAN, a trained nurse, for the new Woman's Hospital.
3. One Ladies' HOUSE.
4. One Girls’ Day SCHOOL BUILDING.
5. New DORMITORIES for the Boys' School at Hsiku.
THE

ANNUAL REPORT

OF

THE PEKING STATION

May 1, 1913 to April 30, 1914

The North China Mission

of

The American Board
A Corner of the "Lamp Market" Compound
PEKING STATION

Rev. and Mrs. W. B. Stelle, general work; Dr. and Mrs. C. W. Young, medical; Rev. and Mrs. Harry S. Martin, educational; Mrs. Mary P. Ament, Miss Bertha P. Reed, woman's work; Misses Luella Miner, Jessie E. Payne, Lucy I. Mead, Woman's College; Miss Mary E. Vanderslice, Kindergarten; Miss Louise E. Miske, Miss Carolyn Sewall, language study; Miss Muriel Harmon, (not under appointment) music; Rev. and Mrs. Geo. D. Wilder, Mrs. F. D. Wilder, (at Theological Seminary); Dr. and Mrs. Chauncey Goodrich, (Bible Translation Committee).

For another year North China has presented the conditions for the steady triumph of the Gospel. Though brigandage has been frequent, the power of community action for protection and improvement has developed steadily. And while in the capital and vicinity the aspersion, “foreign devil” still lingers upon the lips of some children, the makers of public opinion aggressively honor religious leaders. Not simply sufferers, the sick, the poor, the persecuted, but normal society as represented by teachers, officials and business men, respect and welcome religious instruction. Paid colporters are no longer necessary. The sale of scriptures is greater than ever before, and the books sell themselves. There is no widespread religious fervor, but there is general thoughtfulness and growing appreciation of spiritual truth.

At a county seat sixty-five miles by rail from Peking, we have a prosperous church. The preacher, a seminary graduate with family rank, hearing a noise one night opened the gate to investigate. He was attacked though the dagger merely scratched his hand. Report was made to the county governor, and it was found that the offender was a soldier. A Westerner might not have pressed the case, but the preacher felt the importance of public opinion and decided that “face” was due the church. It was said that the soldier was arresting gamblers in an adjoining yard, and attacked the preacher by mistake, but camp was closed for the night and the soldier was not acting under orders. The Governor called twice at the chapel with pomp and favor. The Captain called, and offered to comply with any demand. The preacher absolutely refused to presume to suggest punishment. Neighbors spoke of customary torture. The Captain assumed responsibility for the soldier and apologized to the preacher saying that he would like to make an explanation to the church members. An appointment was made for Sunday morning. After the service the Captain came, with military display, and apologized, the preacher formally thanking the Captain, and asking the congregation to rise and stand at attention as an expression of their gratitude. Two weeks later the Governor and Captain attended our annual meeting held in that city, and the Governor made an address. Before we assembled the Captain eagerly inquired for an old friend who was one of our preachers, and they met with mutual delight. It was then that we heard that ten years ago, in our smallest outstation, the preacher nursed a score of men fighting the opium habit. They were voluntary prisoners on our premises,
and in the mental gloom that enwrapped them through the long days and nights they found comfort in singing together the Christian hymns. One of those men, though accustomed to take two ounces of opium a day, conquered, never again fell, and that man was the Captain. Of splendid physique and deep moral purpose, in the day of his country's sore need he is a faithful leader. The Governor, an official of unusual character and efficiency, who with strong hand maintains law and order in his county, also arranged for the formation of a reform club. Mr. Thwing of the International Reform Bureau came from Peking, and was the city's guest of honor. That conservative and classic city unbent to keep holiday. The whole city thrilled with friendliness, and the sense of new patriotism was contagious. A small beginning was also made for a Young Men's Christian Association.

Native contributions have raised the Pastor's salary and provided an assistant Pastor. Sixty-five government students, starting through Mr. Eddy's meetings in Bible classes at the Y. M. C. A., chose our church for affiliation. Social gatherings have made us better acquainted. A reorganization of the Sunday School, with one class in English, aims to hold these students and attract others. Twice we have seen forty baptized including twenty students, and twenty probationers make their solemn promises. We are glad to note the activity among the women of the church. The Christian Endeavor Society is a great help. Their monthly temperance meetings have programs prepared by Mrs. Goodrich, and there is much evidence that this steady education has done them great good. New members are coming in, and the workers long for more time to call in their homes, and to win still others to join our number. The work done on Sundays extends to other centers, as the North Chapel, the Chi Hua Men, and a class taught by Miss Payne at the home of a church member near the east wall. Many of that neighborhood attend this class, and their interest and knowledge are growing in a very encouraging way. At the North Chapel there have been sorrow and change during the year, in the death of Mrs. Ts'un, the Bible woman, who had been serving faithfully, and in the removal of Mrs. Jen and her family. Yet the number of women who come keeps up well, and the school is holding to its usual number.

The Church here has swarmed. Their hundred members have called their own pastor and made commendable beginning toward self-support. The enthusiasm which for three years has walked four miles to attend Sunday and other services is given increased energy to home development. At the reception for the new pastor outside the door stood the fire brigade in full uniform, and on the platform sat the chief official of the suburb. The church members in manifest pride seemed to say "We may not have as costly a hive as the mother church, but just wait and see the weight of the honey." We have there one of our most active Bible women, and in spite of her seventy-five years, she goes about constantly through her parish, calling in many homes, following up newcomers and bringing them in, and keeping faithful watch over all. Just now the church has fresh accession of hope, and there is promise of great gain from the new pastor's work and that of his wife. The fairs
in the spring of 1913 were again absorbing and full of hope. The crowds in
the chapel were larger than in previous years, and the women listened more
quietly. In the temple fewer seemed to be burning incense than before, yet it
was still pitiful to watch those who were going through the many forms of
worship. One young woman who seemed most in need of sympathy was mak­
ing a kowtow at every step through the large courts, in performance of a vow.
She became so weary that servants had to assist her to rise each time, but
still went slowly on. All that one saw in the temple, the priests begging with
their baskets in hand, the beggars sitting about, the numerous peddlers, brought
a feeling of the utter hollowness of this religion, and a deeper longing to trans­
port all there to the Christian church across the way.

The region west and north-west of Peking has been for years
BEGINNINGS allotted to our Mission. Before and directly after Boxer days
that region was conspicuously anti-foreign. Some of our sum­
mer houses were an opening wedge. A preaching chapel was started in a vil­
lage. The first Christians proved worthy, but almost all moved to Peking. The
union work of the five denominations secured scores of inquirers at an annual
fair at a neighboring village where our efforts have centered, resulting in a
church of nine members, baptised this year. Four are young men of good ed­
ucation. Four evenings a week they hold religious meetings, and on three,
lectures. In these lectures the preacher has been ably assisted by the young
men. These young Christians have also made tours at their own expense to
neighboring cities,—(which on the map long have been our dismay,) and give
glowing reports. For our annual meeting these young men wanted their church
to be well represented. By added stent they could contribute a little but need
more. In their simplicity they appealed to neighbor tradesmen. The shop­
keepers actually contributed, and two of the young men attended with the
preacher. A little over two miles from this church is a city which adjoins the
U.S. Indemnity Academy. There the earnest Christian professors, Americans
propose to foster through us a church to which their students will give Chris­
tian service.

An inquirer walked six miles to the nearest church. He kept coming and
brought others. He was baptised and soon secured his first convert. Every
Sunday six or seven men walked that twelve miles. Their village is a suburb
of a big city on the railway. Our preacher and teacher proposed to go to them
on alternate Sundays. From dire poverty they contributed $25.00 and started
a boys’ school in one of their homes. But they wanted continuous religious in­
struction, and so the school teacher at Fang Shan volunteered to change places
with their teacher. That was real sacrifice, for the living conditions in the
suburb were painful. Our teacher and his wife began their work of love. The
women thirsted for the gospel and it transformed their lives. They memorised
scripture and hymns, learned to read and to read with avidity. Twelve adults
were baptised. Every evening over twenty meet for prayer. The room which
was school, church and dwelling was a mere shed, in whose roof a bursting
beam was visible. The room was loaned, as was the furniture, consisting of a
tottering table and benches with broken legs. But that little band of Christians
had a vision. They bought a patch of ground, bargained for it for $2.50, and then
planted a hundred trees. Their deep purpose is to establish a church in the big city. In reality it is God’s purpose.

Twenty eight years ago a tailor to the Court was converted. He strove to help his village, six miles from Peking, but in 1900 nine inquirers were killed, though he and his family escaped. This faithfal deacon still persists in endeavors for his village. He contributed a preaching hall at the neighboring market town, and the church there bids fair to prosper.

Another deacon is zealous in holding gospel meetings in his own home, and with fine results. A third deacon who lagged behind for a long while is now redeeming the days. He has contributed a valuable street chapel in a thronging center, furnished it attractively, and there daily superintends the preaching of the gospel, exulting in its success. He proposes to use a goodly part of his means to establish an even more attractive preaching hall in Peking’s first public market.

The 1913 fair near the Manchu Encampments was again a time of crowded tents and constant speaking. The families in these places are in great anxiety on account of the small allowances from the government, and life has become hard for them. Many women were too despondent to come out at all, but still the tents were well filled with others who listened carefully. We should be glad if there were enough workers among us to make it possible for more time to be given to the crowds in these encampments, which at last are open to our work. A tent for the children was also kept open here, and the crowd in it was unvarying.

In one town a large circle of families have changed from entire indifference to anxiety for help in opening a girls’ school. In the more distant towns the Bible woman has held station classes and visited faithfully. In Chi Ying, a place quite unknown to us a few years ago, there is a newly started work that is most encouraging. The group of women in the church is very eager to study, and one, especially bright, has in a few months read the four Gospels and a number of small books, and is now to try her hand at teaching some little girls. Her mother has long been proverbial in the town for her devotion to gambling, but the constant influence of those about her has at last overcome her opposition, and the complete change in her character has made a great impression. She now works at her books with as great zeal as she formerly used in gambling, and no one who goes in can escape without being asked the name of some strange character.

Some work in the city this spring, and attendance at the Chinese annual meeting at Cho Chou, was a great stimulus to some of the Bible women. In their more distant, quiet places, they do not find the eager call and vast opportunity presented just now by the city, but still there is need there for steady faithful work. There is also very great need for another foreigner who shall
able to give more time to the supervision of this work. The increasing work in the city has been so imperative in its demands, that it has held the present force closely occupied, and has given too little time for outside work.

For years none has convened, because we insisted on self-support. This year it was proposed to meet at the capital, and twenty-two men paid their own expenses and studied the full month. Four Chinese pastors and four foreign pastors lectured, besides which they enjoyed our popular educational lectures each week, one moving picture show at the Y.M.C.A., and a visit to the Temple of Heaven. The courses were thorough and some closed with examinations. No single impression was more helpful to them than the Sunday service in our beautiful church. The men gained a real idea of vital truth, and went back to their stations to live it out. Already there are manifest results of their achievements.

One of the most conspicuous features in our annual meeting was that the reports from the various stations were given by young Christians. The preachers put the new workers forward. In this spirit of promise and advance may our thousand and more Christians intently hear and obey the Master's winning invitation, "Follow me."

At the present time new customs and new ideals are arising among the women of China, especially in the cities, and there is great need that we hold before them the highest ideals of the womanhood of to-day. We are glad for the connection with the new type of woman that comes to us through the work of the Ming Lun T'ang. More than twenty young women have studied there during the year, and have been gaining in many ways, in addition to their advance in knowledge. We have learned through this work much about the sorrows of women of the wealthy class, and especially have come to see the terrible shadow cast by the custom of bringing many wives into the home. This custom has increased much in recent years and its effects have become very noticeable, as shown in the unhappiness of life in many homes, in the impossibility of right training for children, and in the great lowering of the view of women. The stories of some of the young secondary wives who have come to us are often most pathetic. We have met some, now only nineteen or twenty, who were put in this position by their mothers, when mere children, and who have had no opportunity to plan life for themselves. Now, awakening to the knowledge of the insecurity of their position, they wish to study, perhaps to help themselves if need arise, perhaps to gain peace of mind. We rejoice that the peace of Christ seems to be coming to some of them, and we are glad too for their persistence and courage. Other pupils, from happier homes, have still other difficulties to meet, and we are glad for the opportunity to help with them. We find that there are endless sorrows in Chinese homes of wealth. The young Chinese teacher in the Ming Lun T'ang does much to influence these pupils by her friendship and her many talks with them. Several Bible Classes have been kept up by Mrs. Ament and Miss Reed, in which the pupils and a number of other ladies have been studying. When it is possible, informal lectures and entertainments are held in these rooms, and outside friends of the
pupils are invited, with the purpose of reaching as wide a circle as possible. In these different departments of school, lectures, and Bible classes, we hope for still greater development.

LECTURES FOR MEN.

Every year our lecture course is more successful. The Speaker of the House of Representatives, the Chairman of the President’s Advisory Council, the Editor of the leading colloquial daily (once a political offender and banished to the frontier for eight years but now lionized),—these have been our stars. Others less famous have attracted good audiences and imparted enlightenment.

LECTURES FOR WOMEN.

The Lectures have been kept up in the different centers, and audiences have varied in number. At one special lecture at the Ch’i Hua Men there were a hundred women in attendance, and sixty came to one at the central compound. The Bible women are very faithful in keeping up their regularly recurring engagements on the days of the fairs. A new lecture place was opened to us this spring, at the home of a church member who had moved into a new neighborhood, and through them we have come into connection with a whole new circle of interesting people. The system of an exchange of lectures between different missions in the city has been kept up through the year, and stories come from all of indifferent ones who have been, by this means, won to interest in the Gospel truth.

NEW SEED IN OLD GRANARIES

Last fall Mrs. Ament was searching for information on the employment of women in Peking, in answer to inquiries from America. She heard then of the great number of women employed by the government to work on soldiers’ clothes, in the buildings formerly used as imperial granaries. Through a church member whose daughter worked there, she and the Bible women gained an entrance, and went to visit the place one day. They stood looking at the women sitting on their mats and sewing, six hundred in each of the three great rooms, and longed for an opportunity to help them. Their desire was answered when one of the men in charge asked, “Would not these people come sometimes and lecture to the women? It would be good for them to learn something.” So they spoke for a time that day, and thus began the work which has since been kept up by small companies of women who have gone twice a week to these rooms, and have spent two hours or more preaching to the women at their work. They sit down on the floor among them, and speak to groups, going from one group to another. The interest has been constant and increasing, and the hearts of all who go rejoice as they hear the calls from all sides “Come and speak to us; we want to hear.” There are many words of appreciation and inquiries for further explanation, and the workers are hopeful of great results. Some Christians have been found here, and many Mohammedans.

The women who work here earn very little; perhaps five cents a day—(American money)—could be given as an average. They come from many parts of the eastern sections of the city, and most of them are intelligent, and above the poorest class. Many are Manchus who have seen better days. One finds among them all kinds of soil, but there seems to be more than the usual
proportion of what is good in the hearts of these patient toilers, and we pray that all who speak to them may know how to tell the story of the Father's love, and may win many to Christ.

Three cheers for the YÜ YING School—

SCHOOL SPIRIT

TO THE FRONT

And then a tiger—. The English may have been a little broken, but there was nothing broken in the spirit with which the yell was given. The occasion was the distribution of prizes after a five-point athletic contest held a few days before. The boys had arranged for the contest themselves and carried it out with such a fine spirit of sportsmanship and loyalty that we were all happy. And now the prizes had just been distributed,—the winners had come one by one to the front of the room amid a storm of applause, each had made a deep bow and stepped back to his seat. The prizes—no, they were not bronze medals nor silver cups, but a note-book and pencil, or a cake of soap, a pair of dust glasses or a puzzle,—such things as the boys, with money they had contributed themselves, could pick up at the Market for three to ten cents.

This occasion is typical of the spirit of our central school this year. The unity of interest and the enthusiasm for all kinds of school activities have been such as to create an atmosphere in which it is easy to do one's best. The teachers have worked together harmoniously and have been faithful to their duties. The work of one or two has been exceptionally good and the students have responded in real effort. We have been fortunate in having as English teachers, Miss Guffin and Miss Harmon, while Mrs. Young has given valuable instruction in music. Our difficulties have been encouraging ones, that of trying to find room for the boys who have applied for admission. Last year our upper school of Grammar and Academy grades with its sixty-five boys had doubled the number of the year before; this year we have again practically doubled our numbers and have enrolled one hundred and twenty-five students. Of these twenty have been Koreans who have made a special study of Chinese and English.

Last August saw the beginning of an institution from which we look for large results in better teaching, that is, a male teachers' institute. Before the beginning of the autumn term, the teachers of our schools met in Peking for a few days' conference on teaching. From the talks of Mr. Chao, Miss Payne and Pastor Li, and through informal discussions, the teachers gained not only new ideas in methods of teaching but also a deeper enthusiasm for their work. The beginnings were very small but they are large with promise.

Some may ask what relation our schools have to the church. Are we simply giving the boys a modern education, or does their training also tend to lead them into the Christian life? In other words, are our schools evangelizing agencies? To answer this we may take the experience of our central school this year. During the eight months twenty-three boys have joined the church.
Ten of these came from non-Christian homes. One lad of seventeen said that he had never heard the name of Jesus nor did he know there was such an organization as the church till he came to Peking. Yet he comes from a region that we consider fairly well worked. The Y.M.C.A. leaders in the school were greatly exercised last autumn because only four-fifths of the students were in Bible study classes. They went about to improve the situation. A number of the boys have had regular classes in outside Sunday Schools. When we consider the Christian atmosphere of our schools, the training in Christian leadership that comes to some of our young men and the fact that those who become Christians here are the ones who continue, we must say that our schools are among our very best evangelizing agencies.

The pressing need in our educational work is too patent to require much emphasis, that is, a larger plant for our central school. We have reached the point where we simply cannot stretch our limit any further. We have done what we could in athletics this year but anyone will realize that they must have been of a very concentrated variety when we say that our hundred boys have had a space 100 by 60 feet for their exercise. We need room to grow. In view of the present demand for Christian education and the fact that our student Christians are those who become the backbone of the church we hold that it is deplorable to be compelled to turn away so many who seek admittance.

Our accommodations have made it necessary to limit the number of students at any one time to one hundred. By filling the nooks and corners and even the isolation ward, we have managed to find lodgings for sixty-five boys, leaving thirty-five as day pupils.

The three classes of food offered, $5.00, $4.00, and $3.25 a month has helped to solve the problem of complaints about food. The total amount paid for board this year has been $1250. Add to this $.60 paid for tuition by the boarders and $290 by the day pupils and we have an income for the year of $1700, about $350 gold, a much larger sum in the Orient than the figures convey to a mind used to occidental values. It must be remembered that the Korean students have helped to swell this total, but without them the amount is large enough to show that the day of the "rice Christian" in China is surely passing.

We have not been able to give our elementary schools for boys the supervision they needed. However, to make up in part for lack of personal visitation we have succeeded in obtaining careful monthly reports from all the out station school's. The reports give the rank, attendance and grades of the pupils and serve as a link between the lower and higher schools. These are graded according to the standard set by the union committee. At present we have eleven out-station schools with an average attendance of 22. These with the 60 boys in our central elementary school bring the number of lower grade pupils up to 300.
GIRLS' SCHOOLS. There are five primary schools for girls in connection with our station, having in all an enrollment of about one hundred.

The Emily Ament Memorial School has passed through tribulations because of necessary changes in teachers and management, but an excellent Christian woman now mothers the girls in the boarding department and looks after the general upkeep of the establishment. Forty pupils keep the young teacher busy, even with the assistance of the matron's sister, who comes in to help part of the day.

Perhaps the greatest event at the Ch'i Hua Men school this year was the wedding of the teacher, who was courted and married in quite foreign style. This may be open to criticism, but it is becoming more and more popular among our educated young men and women. All of her pupils followed the bridal carriage to the church in the city where the ceremony was performed, and from which she went out to her own little home and not to her mother-in-law.

Their Christmas celebration was scarcely second to this in interest, for the crowds packed the buildings and the yard to hear the children's song and the telling of the old, old story so new to them. The dolls and other little gifts from the home churches made radiant faces, and more vivid the thought of the Greatest Gift that is for all men.

The Boarding school in the historical old city of Cho Chou has fifteen pupils, and is making a growing impression on that conservative place. Some of the children come from the city and some from near by villages. Prejudices of centuries are being overcome, and one deacon especially rejoices that his little girl's mother has yielded, and the child is learning to read.

BRIDGMAN ACADEMY FOR GIRLS. Have you ever watched the rough board under the carpenter's hand slowly change until it becomes a smooth shining article of value; or have you seen the ground wheat taken from the stone and winnowed of all its chaff until it becomes the pure white flour? Just so you may watch the girls who enter this portal from many missions and from many provinces develop into young women of character and ability. They are girls full of life and zeal for both work and play. The slowly moving, proper school girl of yore is being infused with an enthusiasm for outdoor games which gives her a new physical vigor and grace. On the same basket-ball field where three years ago every student who played did so because it was compulsory, this year when the first snow fell pupils hastened out after school was dismissed to clear the ground that they might have their usual game.

Their zeal for work is shown in their high grade of scholarship, and rarely is it necessary to reprove a girl for neglecting her studies. Their activity in Christian work is also a cause for rejoicing. In connection with the Y.W.C.A. there are several groups for voluntary Bible study, meeting each week, and every Sunday over thirty go out to teach in six different centers, touching the lives of between four and five hundred children and women. At the Old Ladies' Home the deaf, half-blind inmates look forward to these afternoon visits as children to some sweet-meat. In the chapels they are tactful and patient with the ignorant noisy street children, teaching them songs and verses
until they are transformed into very fair Sunday-School models, though you might not recognize them as such. Yet when we realize that each one of these four or five hundred is carrying the influence of this love and teaching into his poor untutored home, we marvel at the great work God has given us to do. Many little incidents show us how the verses are remembered and the picture cards treasured. Some older person will say, "I am too stupid to learn myself," but unconsciously she prompts the child if he stumbles while she is proudly showing off his accomplishments. Thus the Seed of Life is being sown in many places. May strength and wisdom be given to reap the harvest!

During Passion Week special meetings were held in the school, and there was a quiet quickening of the spiritual life of all of the students. Several confessed Christ for the first time, and among those who were already His followers many formed new purposes to live for Him.

To lay the foundations of character and education was the purpose for which this school was opened, and its phenomenal growth the past year shows that so far we have have builded well. The number enrolled has more than doubled since last June. These new pupils have come from outside families of the wealthier class,—some officials and some merchants. Many of them are Southerners who know the efficiency of the Mission schools in their own provinces, and are seeking the best for their children. So large was the attendance that the rooms in the Kindergarten previously used for the Pei Yuan School would no longer accommodate the pupils, and it became necessary to swarm. So out they went,—the three highest classes,—to seek a shelter, leaving behind about one hundred and twenty in the three primary grades. They lighted in a couple of rooms in one wing of the college building from which they flow over into the hall for recitations. In the autumn another class must enter and outdoors is the only further outlet visible. Tuitions next year should pay the running expenses of the school if we can find a home. Is there no one to come to our help?

No place on the compound probably attracts visitors as much as the kindergarten, with its sixty happy little people playing their games and singing their songs. It is also one of the best places for elementary lessons in democracy, for children of high officials and wealthy families, and of coolies and small shopkeepers, stand side by side on the circle. The serving-women who bring the children are numerous, and an annex school for them would be ideal. The two branch kindergartens, one at the North Church and one at the Chi Hua Men, are taking their part in building up the churches in those places.
THE

ANNUAL REPORT

OF THE

TUNGCHOW STATION

May 1, 1913 to April 30, 1914

The North China Mission

of the

American Board
College Boys, Lecture Team at Fragrant River
Day School: Fragrant River

Flag-hung Door of Chapel: Fragrant River
TUNGCHOW STATION

PERSONNEL

Mrs. D. Z. Sheffield, boy's school; Dr. and Mrs. A. H. Smith, missionaries at large; Dr. and Mrs. J. H. Ingram, medical; Rev. and Mrs. H. S. Galt, college; Rev. and Mrs. L. C. Porter, college; Rev. and Mrs. M. S. Frame, college and general work; Rev. and Mrs. D. R. Wickes, college and language study; Misses M. E. Andrews, D. D. Leavens, woman's work; Mr. E. T. Shaw, college.

VOLUNTEER EVANGELISM

There has been a new form of extension work for Tungchow this year, with meetings held in houses scattered throughout the city and suburbs. Early in the year, church members were invited to volunteer their time or their houses, in order that the gospel news might be spread, and by themselves, among their acquaintances. Eleven houses were opened to this work at once, and ten volunteers have given their services. So in the homes of city gentry and village folk, week by week little meetings have been held, with audiences varying from six or seven to over forty. A delightful accompaniment in at least four of these places has been the large number of responsive children, in most cases utterly untaught, who have gathered and enjoyed a little meeting all their own, under the guidance of some foreign and Chinese school-girls. They have taught them Bible stories and texts, hymns and songs, to their great delight that they gather early on the day of their meeting and wait eagerly for hours.

The college students also, in fine temper, have thrown themselves into the evangelistic work. Groups of them have visited country stations during their holidays for well-organized campaigns of scientific lectures and other special meetings. But keen minded-students came back from the most effective of these campaigns with the just observation that such campaigns, while enjoyable, seemed to them of little permanent value, because there are not, in the country stations, men nor machinery capable of conserving the results of such meetings. Twenty of the students go out each Sunday to preach in near-by villages. Students also hold meetings in the street-chapel, the city prison, and elsewhere, but as yet with no Chinese leader to open their eyes by the power of a notable example to the way in which these things might be done.

AN EXAMPLE OR A WARNING

For the sake of the influence upon the college students, many of whom, it is hoped, will enter the Christian ministry, it is important that the evangelistic work in Tungchow and its vicinity should be done exceptionally well. Yet during all the long years of missionary activity in Tungchow, evangelistic work for men has been neglected under the plea of the superior importance of the educational institutions by which the entire mission is served. Even now, in spite of the fact that there is not in Tungchow a single Chinese leader of outstanding ability engaged in evangelistic work, only half
of the time of a beginning missionary is allotted to that work, the college claiming the other half. Temporarily it is absolutely essential that more foreign thought and time be expended on the situation, whether by a man appointed specifically for that work, or in accordance with an admirable scheme proposed by Dr. Barton, by the college staff, their teaching schedule being lightened by the addition of new teachers.

For reaching at one time huge crowds of people chiefly inaccessible at other times, for presenting to them a few striking and fundamental facts as to what Christianity means, and for advertising who the Christians are and where they may be found,—preaching at village fairs or at a big theatre offers unbounded opportunity. The little village churches value them accordingly, and always invite other Christians of good lung-power and eloquent “mouth power”, as they put it, to assist. Often two mat sheds are erected near the theatre grounds, one for men and one for women, where the volunteer workers “spell” each other during the long hot dusty days.

Early in June of 1913 two Bible women and Miss Leavens went to Western Market for work among the crowds of women attracted by the annual fair and theatre. This was the first time a foreign woman had been present, and this caused some excitement and added interest. The conditions were not ideal, as the temple where the fair is held is nearly two miles of dusty road from the chapel, and the tent in which they gathered was planted in a sandy field, open to wind and sun and the gaze of the male multitude. But the women did not seem fastidious, and came in crowds. They paid good attention, and listened eagerly. Only one or two had ever heard “the doctrine before.” When the players and vendors went on to Fragrant River Miss Payne and the Bible women followed them, and worked among the crowds there.

A similar fair was held in Yung Lo’s Inn in October, and several went out to it. The tent was only a short distance from the chapel, and the deacons of the church, assisted by the police, kept out the curious “men persons” who wanted to see what was going on. This was a great improvement over Western Market.

Since the Chinese New Year a course of four lectures has been given in the church to crowded audiences of women varying from three to five hundred in number and including many of the elite of the city. Miss Reed’s subject on the first occasion was the prevention of tuberculosis, illustrated with many striking charts and pictures, not to mention a toothbrush, and was made to include many practical suggestions in house hygiene. Mrs. Stelle assisted by a graduate of the Normal Department of the Woman’s College, presented the principles underlying the kindergarten. With various “gifts” and materials they illustrated how through songs and child-play, guided by the teacher, the senses are developed and the avenues of the mind opened. Perhaps the most striking was the last lecture but one. Three foreign and two Chinese ladies demonstrated, by spirited dialogue, and with pots, kettles, bath-tub and bottles, and especially a huge rag doll, how a wee baby should be cared for, bathed and artificially fed,—the materials and utensils being exclusively Chinese. The
enraptured audience could hardly be kept in their seats, and that a vivid impression was made is evidenced by the way in which the lecture and demonstrations have become absorbing topics of conversation ever since. One of the country preachers has suggested that this lecture be repeated in the different country stations, with sincere expectation that an immediate decrease in infant mortality would result. As one result of these lectures many strangers have found their way to our church services.

Dr. and Mrs. Smith have made their presence felt in many ways, though they are quite too freely “at large” to travel away, for Tungchao's taste. Before Dr. Smith went to Shanghai he made a brief but concentrated tour to five of our out-stations, speaking six times in four days. Not only did he give the countryside something new to think about, but on his return, to the station, also, in the form of helpful and spicy observations and advice.

After more than thirty years of faithful, earnest work our senior Bible woman, Mrs. Chao, was laid aside last June by paralysis. After lingering several months she recently passed on to the heavenly home, honored and mourned by a large number of women of the city and country, to whom she has ministered during the past years. She leaves to our church a fragrant memory of single-hearted devotion to the service of her Lord.

The workers in the city are finding many new homes open, with eager listeners awaiting them. They have given more time than usual to teaching women to read, and about a hundred and fifty are making real progress, and many more read occasionally, as the Bible women have time to visit them. Many of these plead for more frequent visits, but the calls are too many to respond to all.

During the year Dr. Ingram has been going to Peking once a week to lecture in the Union Medical College and also in the Woman’s Union Medical College. The subject taught in both these institutions is Therapeutics. In addition to this he has been lecturing on Psychiatry in the Union Medical College. He has translated a large section of Defendorf's Psychiatry for these lectures. A stop-gap edition of Hare's Therapeutics is now being bound, as there was not time at Dr. Ingram's disposal to revise it before the present edition would be exhausted. He has finished the translation of Thorington's Refraction, and it is now in press, to appear in a few months.

More station classes for women have been held this year than over before, six in the city and four in the out-stations, with a hundred and thirty-six pupils. Of these, fifty or sixty had never before studied in a class, and needed the first principles of Christian teaching given in the simplest form. For these there have always been oral lessons in the life of Christ, also outlines of Geography and Physiology. For the more advanced, various studies suited to their attainments have been given. A number of the new comers have been led to give themselves to Christ during their month of study.
Five of the classes in the city were held in our Station Class rooms under the faithful, patient teaching of Mrs. Ch’iang. The sixth was held at the home of Deacon Sui, a well-to-do man who was anxious that his wife should have the benefit of such teaching. He not only furnished the rooms but also all incidental expenses, asking of us only a teacher for the class. We were glad to release the Bible reader, Mrs. Chang, from other work for a month of teaching there, and the class was a very successful one. Of the foreigners Miss Andrews has done the greater part of the work in these classes, though Mrs. Corbett, Mrs. Porter, and Mrs. Galt have also given much help. The country classes were visited by Mrs. Frame and Miss Leavens, but they were taught almost entirely by the Bible readers. As usual, the most interesting class was that of the Bible readers themselves, in which others of our best educated women joined, so that the class numbered twenty-one. Mrs. Sheffield assisted in the teaching of the class, and nearly all of our Mission circle helped with the lecture course.

Out of a blunder,—wisdom! And as the result of an oddly-matched, rather heterogeneous class of men gathered in from the out-stations for a month’s study in November, (due to a misunderstanding, it must be said,) came the decision on the part of the executive committee of the home missionary society of the church to prepare a curriculum including several grades, from which the Bible-class students in the out-stations must graduate before they could attain the distinction of a month’s advanced study in Tungchou. Two out-stations have already proved the practicability of the curriculum by passing thorough examinations by the foreigner in the various subjects.

After a year’s good work, the Richly Instructing Girls’ School held its pretty closing exercises of music, essays, and fancy gymnastics in the church, before a large and appreciative audience. As a grade was to be added in the fall there was no graduating class. Of the large audience of women, a few went over to the school afterwards for tea, and to see the girls’ work in drawing and writing, which was displayed in the large school room. Last summer for the first time the Y.W.C.A. held a summer conference at the Western Hills, to which three of our girls and two of the teachers went. Even the train ride to Peking was new to two of the girls, and they came back bubbling over with enthusiasm, filled with a desire to do things for others and with an appreciation of the fact that Christianity is something real and vital, something more than singing hymns and reading the Bible. They have tried to give to the other girls something of this inspiration. They were very much helped by a visit from Miss Paxson about Christmas time. The Cabinet met her and asked many questions, and have been trying to keep up to the standard then set for them. Since then, monthly meetings of the little group of leaders have had most interesting, and to the teachers, illuminating discussions of the spiritual welfare of the School, from the question of why the little girls do not always love to say their prayers at night, to methods of making meetings interesting.
Six of the girls joined the church last fall, quite spontaneously, two this spring, and fourteen on probation. The seventh grade girls teach small classes of the little girls in Sunday-school, preparing the lessons beforehand with Mrs. Sheffield. Three of the sixth grade class help in the infant class at the church, and recently four more have been going out Sunday afternoons with the preaching bands. It is always hard to find work that the girls can do. This year there have been more chances than usual. They were invited to help the women repair the Psalm-books, and also to act as ushers and on two occasions to sing and do gymnastics at the lectures.

Three little girls had to drop out after the first semester, as their work was too poor, one went home later to meditate on her conduct, and another because of her health. But seven new girls have come in during the year, so that the number has kept good. The latest comer is a girl of twenty, who has unbound her tiny feet, put her pride in her pocket, and entered a class with little girls in order to get a much desired education.

Last July for the first time a separate normal class was held for the teachers of day-schools. The class numbered fifteen, as several girls who are not regular teachers were glad to attend. Mrs. Wilder led morning prayers, and showed how Bible and other stories can be made interesting to children. Miss Reed came down from Peking to lecture, and Mr. Frame and Mr. Porter also lectured, the latter on Child Psychology. Music and drawing had a place in the daily program. But the main subject was Methods of Teaching, conducted by Miss Payne, who was responsible for the class. The teachers enjoyed their work very much, and seem to have profited perceptibly by it.

The summer floods wrought havoc with the East Gate school-house, but masons and carpenters succeeded in putting it in order in time to begin with the others on September 1st. All the five schools have had a large number of pupils. Especially since the New Year has there been an increase of pupils, many of them from heathen homes, and some from very well-to-do families. In one school three of the children are accompanied by an amah, who sits by all day, imbibing learning or taking care of the teacher's baby. Even a young lady in lavender satin came in a cart for a few days, but did not find the surroundings quite elegant enough, and decided to study at home. Our new school for boys has been opened at Yung Lo's Inn. The two country schools for girls were delayed in opening last fall on account of the state of the roads. One of them lost its teacher by matrimony, but her place was at once supplied. The Fragrant River school had been closed for about a year. One of our best young teachers went there in October with her mother as chaperon, and has done good work with her sixteen children, and won the respect and love of the women. As the compound is on a very busy street, neither the girl or her mother ventured out for four months, and they were as excited as children when vacation time released them for a visit to Tungchou.

The attendance at the Infant Sunday-School held during the time of the Tungchou church service has been almost too large for comfort. Seldom has
has it been less than forty, and more often sixty or seventy. Daughters of the
missionaries as well as the older Chinese girls have helped with the children
and have done much to make the school a success.

The work for these little schools reached a climax on Children's day, May
10th, when the service was given to them. A hundred and fifty marched in
with singing and flags, and occupied the centre of the church, and in different
groups gave songs and recitations. Twenty-two babies were baptized, showing
plenty more of coming material for these schools.

Plans have been laid for the opening of two kindergartens in
KINDERGAR-
TENS TO BEGIN and there is a real demand for kindergartens. As some of
the best prospective graduates from this department of the
normal school in Peking are our own Tungchou girls, it seems best to make use
of one of them, who can teach the two schools.

A NEED

An assistant teacher for at least one of the day schools
should be added. Mrs. Chao's school now numbers thirty,
and she has had to turn pupils away. The children love her,
and the parents have confidence in her, and she is constantly having new
applications. Her school is situated in a neighborhood where there are many
children, and if we could put a young girl under her to teach the smaller
children we could easily have forty or more pupils. Not to do this is to lose
the chance of getting hold of the families we most want to help. Thirty-five
dollars gold would cover the teacher's salary and the heating of the extra
room.

Forty boys marching to church in orderly, blue-gowned best:

FORTY BOYS forty boys huddled in an excited group about the athletic
FIELD AT A MEET BETWEEN THEM AND THE BOYS OF THE AMERICAN
SCHOOL: forty boys swaying absorbedly over their books in
the big bare schoolroom: which is the most characteristic picture of our boys’
boarding school? Their ready interest shows itself in the Sunday afternoon
meetings of the C. E. society as well as in their favorite basket-ball, (there
being no room in their yard for any other ball game!) and, to their teachers’
hopeful eyes, is even becoming marked in their studies. English is very popular
with the teachers as well as the students, one of the teachers having a weekly
rehearsal of his work with Mrs. Sheffield, for his own benefit quite as much as
for that of the pupils.

Of the forty, twelve are from non-Christian homes. One frolicsome lad of
thirteen had to leave school for a reason strange to American ears,—not on
account of roguish pranks, but because his parents insisted, forsooth, on his
taking to himself a wife.

Last fall Mr. Li, the head-master, was approached by some of the people
in the city interested in education, with an invitation to join them in forming
an Educational Association for mutual counsel and benefit. While this opened
up friendly relations with some of the gentry and literati of the city, the only
practical outcome thus far has been the opportunity for comparing our own
school with city schools of supposedly similar grade. Some admirers of our
rather more thorough-going pedagogical methods declared our school should
serve as a model for theirs. To which we reply politely and in sad soberness, "Ch'i Kan"! "How dare we!" A model is precisely what it should be and would be, if sufficient appropriations were granted for needed equipment in charts, maps, and apparatus, and for offering sufficient salaries to attract the best-trained teachers. The boarding department pays for itself, and the tuition fees may be said to cover heating and lighting. Only a little more generous allowance would enable the school to stand where it can and should.

**DOCTOR'S BUGGY VS. SEDAN-CHAIR**

Besides the regular cases that come to our tilted-roofed hospital, there are the many cases in the city which invite us to go to them,—invite with an urgency which is given visible form by sending a jinricksha or blue Peking cart to escort the doctor to their homes. Not long ago came out riders and the official sedan-chair from the residence of the chief official of the district, with a petition for Dr. Ingram's help. Mrs. Ingram had already gone to them, at their special invitation, to discover, after much ceremonious tea-drinking and exchange of courtesies in the stately reception-rooms, that the case was in desperate and immediate need of a doctor's skill. The family, strangers though they were, had been most appreciative and cordial. "Just send home for your comfortable and spend the night here, and see us through," they begged. But she finally persuaded them to consent to ask the doctor to come and when he arrived in the great man's chair they set to work with a will, pitting their knowledge and basins of strong antiseptics against the baffling old customs and the dirty hands of the Chinese waiting women. "Put your hands in that solution," Mrs. Ingram would command sternly, and after one glance, the women obeyed. The fight was won.

**OPIUM DEFEATED**

Owing to the efforts of the government, many persons suspected of using opium have been brought to the Tungchou dispensary, and a room has been prepared for them. Many of these suspects have previously taken medicine for the cure of the habit, and some of them seem to think that they are cured, but they still have to take the medicine! When we meet a man of this class, we know that he has stopped smoking opium, but is now taking it in the form of pills. Recently a woman was brought by the officials for the cure of the habit. She did well, and when she left she ate more at a meal than she formerly did in two days. Some months ago there was a burning of opium pipes in Tungchou. Some of us went to see the array of utensils which were to be burnt. The quantity of opium was not large, but there was a goodly array of pipes and lamps. They were well worn, and had long been put to bad use; the turning them into ashes and junk was a righteous work. The present Tungchou official seems to be in earnest about suppressing the vice. Conditions are quite different from what they were ten years ago; then, opium shops and opium joints were on all streets, and the business was looked upon as legitimate; now if a person wants to purchase the drug he has to depend upon smugglers, and they are not dealing in opium as a pastime, for they have to charge well for it, as if they are caught a heavy fine is imposed. The yamen runners are not simply alive to the curse for the good of the Republic. With most of them that is a secondary matter; they know that they can depend upon getting gain if they detect those who are supplying the smokers.
The dispensary work has been largely in the hands of Mr. Tsui. We were very sorry to lose his services when he went to Kalgan to assist Mr. Heininger. He had been with us for eight years, and he was always trustworthy and reliable. In his place we have Dr. Fan Fu-lin, who graduated in the first class from the Union Medical College. This is Dr. Fan’s native place, and the community tendered him a hearty reception on his arrival. He has taken hold of the work in a way that has given satisfaction to all. A committee of women visit the women’s waiting room daily for religious work, and a man has been secured to speak with the men patients.

If securing a Chinese pastor but depended on the amount of balloting, Tungchou would have worthily achieved it, months ago. The church itself, upon suggestions from the Standing Committee, decided that such a call should be extended, and furthermore, that it would have direct primaries. By the time the final vote was taken, its business-like use of this weapon of democracy was a thing to see. Even the old ladies with canes solemnly received the sacred bit of paper as their right, though it required more than one balloting for some of them to quite believe the amanuensis’ whispered reassurances that they really might choose as they very well pleased. But in spite of all the balloting, two invitations to become our shepherd were refused. But hope is not dead yet.

The annual meeting of the church caused widespread interest and the varied reports seemed to arouse more enthusiasm and ambition than ever before.

It has become quite an American fashion for various meetings to convene synchronously in some one city. We of China would suggest combining the annual meeting of a home missionary society with a big temple fair and theatre as most felicitous. For four days last June in Fragrant River, Chinese and foreign preachers, Bible women and Christians in general, successfully managed a continuous performance, (dramatic terms seems most suitable!) in three sections. During most of the daytime, some one was preaching spiritedly to the curious crowds gathered in the new street-chapel; other men and women took turns talking to the constantly-shifting but always renewing throngs in the mat sheds put up near the theatre; and all the while, with earnest prayer and consultation, the reports of the year’s work of preaching and teaching in the out-stations were being given and discussed in a quiet room back of the crowded chapel. Between sessions, the missionary meeting resolved itself in toto into a preaching band in chapel, temple court or mat shed. A theatre and a missionary meeting,—and the missionary meeting winning out!

Many signs there are in the Tungchou field this year of the new open attitude toward the gospel. In the city the church services are thronged. On children’s day it was necessary to invite the college students not to attend, that there might be room. In a town where the Christians were all killed in 1900, representatives of twenty of the surrounding villages and the leading
business men of the town met at Christmas time to do honor to the church on the occasion of the birthday of the church's Master; presenting the little chapel, in Chinese ceremonial fashion, with great red banners adorned with gilt characters. The inhabitants thronged the street while the town police escorted the astonished missionary (perspiring and dirty from a bicycle ride over roads buried in mud and snow) to the gaily decorated chapel. There he was invited to lecture to the guests, while at the feast afterward the head official graciously took the part of the cordial host. It was a happy day for the little group of Christians. After all, scarlet banners and official smiles are pleasant things——on Christmas Day,— and after years of quiet work amid ostracism and slander!

A similar manifestation of cordiality was exhibited by the non-Christians in Fragrant River, to celebrate the purchase and opening of new and more convenient premises in their midst. In spite of the snowy day, the shop-keepers and gentry ventured out to present the gorgeous inscription they had prepared, and later to partake of the little feast given in recognition of their courtesy, while the sturdy church-members, (thinking back to the bitter persecutions and evil words of but a few years before,) smiled and bowed a welcome,—and were glad. Not long ago. Mr. Frame observed the priest of the temple at which one of the greatest of the fairs and theatres is held, sitting in the crowded courtyard of the little Christian chapel close by, while thousands were thronging about his own temple and the open-air theatre platform, and genially remarking "Isn't this fine! a few years age these people wouldn't have dared to come in to 'our' church"!

The unconscious humor of the dingy old priest's remark does not hide its striking truthfulness. People are daring, nowadays: daring to be friends, daring to form societies with us, daring to venture inside our church and chapel doors. They are proud and glad to be invited to our lectures, to our homes. Some of our long-prayed prayers are coming true. Is it the prayers we have not dared to pray that are holding us back?
ANNUAL REPORT

OF THE

PAOTINGFU STATION

May 1, 1913 to April 30, 1914

The North China Mission

of

The American Board
PAOTINGFU STATION

Mr. and Mrs. J. H. McCann, treasury and general work; Rev. and Mrs. Elmer W. Galt, language study and general work; Rev. and Mrs. Hugh W. Hubbard, the former, language study and Y M. C. A. work, the latter, general and woman's work; Miss Abbie G. Chapin, on furlough; Rev. Isabelle Phelps, language study and woman's work. Not under appointment: Mrs. C. J. King, teaching, and Rev. and Mrs. F. M. Price, general work.

PERSONNEL

One of the joys of the year has been the welcoming of Mr. and Mrs. Hubbard. The latter, formerly Miss Mabel Ellis of the Lintsing station, came to us ready to hear her share of the responsibility of the active work, from the start. Mr. Hubbard has given faithful and serious attention to language study and is already acquiring a reputation as a penman. He has begun, to a limited extent, active work in the local Y. M. C. A., for which work he has been set apart by our mission.

The whole station has sadly missed Mrs. Price since her return, in January to the States, on account of the illness of her daughter, but we are hoping for her return this summer.

Very lately we have welcomed back to our midst the McCann family, all in good health. Mr. McCann is taking over the mission treasurership at once and it will claim his first attention, but we expect the general work to profit in no small measure by his counsel and interest.

YOUNG MEN'S CHRISTIAN ASSOCIATION

For a long time there has been an insistent demand for some form of specialized work for the educated classes of Paoting-fu, which include some five thousand students. In the fall of 1912, the local Christian workers opened up a reading room, lecture course, and Bible classes, under the name of "Broad Culture Club." Within a year it was formally organized under the Y. M. C. A., the National Committee of which promised to provide one secretary on condition that the missions locally represented would provide one. The American Board met this proposition by setting aside Mr. Hubbard for this particular work.

The Association now rents a modest building of seven rooms on a main street. The employed force consists of one Chinese and two foreign secretaries. The activities may be briefly summed up in the order of giving in help to body, mind, and spirit. The Y. M. C. A. has at present no athletic facilities upon its own grounds, but much has been gained by helping students at their own schools. At the Normal College, for instance, the Secretaries have helped in football once or twice a week and have thus come into contact with the student body of three hundred. A Bible class of fifty flourishes in this institution. Chief among the efforts along educational lines is the daily Night School, with its fifteen students of English, and the monthly lectures held in a public hall, with an average attendance of from two to three hundred.
The spiritual purpose, of course aims to permeate all departments of the Association work. Of a directly religious nature are the weekly Bible classes, ten in number, enrolling two hundred, and with an average attendance of over one hundred. The Sunday afternoon meetings, held at the Association rooms, are attended to the full capacity of the room, which seats about seventy.

During this first year the work has been held in check by the lack of equipment and money and also by the fact that the foreign secretaries have made their chief work the study of the language. However there are hopes for a good site and an adequate building; the students and educators are approachable as never before; and opportunity looms up bright before us.

Throughout the summer Mr. and Mrs. Price were the only missionaries at the station. The regular force of five Chinese evangelists were in the field, supplemented by four students from college and seminary whom we employed through their vacation months. One reported thirty inquirers at the end of his summer's work. Another spent his time among five or six villages. In these were held some of the best station classes of the past winter. Two of these villages have secured places of worship, and one place has since organized a boy's school, two thirds of the expenses of which the local Christians are meeting. We would like to put student workers into the field again this summer, but have not yet the means.

For another year, Mr. Calt has been too busy with the general supervision of affairs at the central station, and with language study, to do any touring. In recent months, the purchasing of materials and the many details of carrying forward the projects of rebuilding a compound wall and of remodeling a missionary residence have consumed much of his time. His only trip was to attend a three days' meeting in a distant district of the field.

Mr. Price has given liberally of his time and strength to this work of touring. He has not hesitated in the coldest of weather, and he has gladly lived on the native food that he might break the bread of life to those hungry for its nourishment. During the year he has visited over fifty cities and villages in which there are Christians. He has also helped conduct station-classes in eight different centers, and has superintended the Bible-sellers employed by the Bible societies, a Chinese committee helping share his responsibilities. A constant effort is made to have them feel that they are ambassadors of Christ and in that spirit scatter wide the Gospel portions. Mr. Sun, acting pastor, has visited twenty-five places. Regular weekly services are now held in twenty places in our field.

Seventy-six days have been devoted by the women missionaries to country touring. Of this, the majority has been done by Mrs. Smith and Mrs. Price, the latter making a most helpful tour of twenty-five days' length in the fall. Miss Chapin toured for six days in the spring before leaving on furlough, and Miss Phelps has been on two country trips. Everywhere the opportunity seems tremendous, for we find willing ears and ready hearts to receive our message. Our Bible women also return from their trips saying, "How different things are from a few years ago! We have crowds of listeners now."
We are grateful to the Tungchou station for the loan of Mrs. Arthur Smith, who gave about six weeks in the fall to our evangelistic work. She tells of one woman who, while very ignorant, knows enough of the “Jesus doctrine” to believe in it with all her heart, and was determined to convert her neighbor. She said to Mrs. Smith, “Of course I knew all the time that what I was doing would make the devil angry, but I kept right on. Well, he was angry all right, for the very day my neighbour became a Christian, as I was getting dinner, I heard the kettle go sz—sz—crack! and found that the devil had broken it right in two!”

The zeal and faith of some of these country people is very inspiring. One young woman became much burdened for her father, who was not a Christian, and she, with her mother, decided to set apart three days especially to pray for him. The father came into the house unexpectedly one of these days, discovered what they were doing, and was very angry, so the prayer-meeting was adjourned to the roof for the remainder of the three days. There was no visible change in the man’s heart at the close of this time, but the two women, like Jacob, would not let God go until He blessed them, and continued to pray earnestly every day. It was nearly a year before the answer came, but come it did, and to-day the father is an earnest, enthusiastic Christian. He recently took his daughter to the home of some of their relatives on a special visit, for he said, “I want them to hear the Gospel, too.”

An advanced class for men was held in Paotingfu for three weeks following Christmas, attended by about sixteen leaders from the outstations. Early in February a Bible study campaign for Christians and inquirers in the outstations was begun. The six weeks beginning at that time are generally considered by the Chinese a time for leisure, and by the missionaries as the choicest opportunity of the year for evangelistic work. Classes of from one to two weeks’ time were held in different centers, and campaigning was carried on in other places. Excellent results were the rule.

Two centers at which the church life has long been at low tide were revived. From one of these places, six young men were so interested that they followed the leaders on to the next class, about five miles away that they might get all the instruction possible.

The largest attendance and liveliest interest were at a village in which the work has opened within the last three years as the result of the voluntary witness of a young man of a nearby village. The young man was in our schools some years ago, but did not get beyond the Academy grade. Over forty men studied in that class, and there are nearly a hundred inquirers there now. Think of a hundred people turning at one time from all the superstitions and misconceptions and moral corruptions of the present Chinese social order and seeking for the light of Christian teachings! What shall be our answer to their cry for help? With the funds at our disposal we can only send a helper for an occasional visit, and perhaps provide for a ten days’ station class once a year.

Station Bible classes for women, varying in length from one to three weeks have been held in thirteen different centers during the year. About a hundred and twenty women and girls studied our church books during these classes, while several hundred attended the daily gospel meetings.
The evangelistic work in Paotingfu holds out ever larger promise. More men are being brought into the church through the city chapel than ever before, and more voluntary work is being done there. This chapel has come to be more or less a center in which new converts of considerable culture meet for interchange of thought, and, during the hours for public preaching, learn to give public witness of their new-found faith.

It is with joy that we see the circle of influence of our church widening among the educated classes. At our Easter meeting we were pleased to receive into full membership a college professor, a returned student from Japan who has recently given his time to literary pursuits, and two other influential young men. Both of these first mentioned accepted Christianity chiefly through their own private study of the Scriptures. Signs are not lacking that men of such standing will come increasingly into our church in the future, some of them being first attracted by the Y. M. C. A.

Probably no other one result accomplished during the year is so significant for the future life of our work as the forward steps in organization. At Christmas time was held the regularly constituted business meeting representative of the whole field. A constitution was adopted; certain lines of policy agreed upon; representative committees were appointed and regulations regarding uniform organization of outstations, and the keeping of proper records and accounts in each, were passed. We have had prepared uniform sets of record books for outstation use and are supplying each with a set as soon as it puts its house in order, in accord with the regulations.

While this larger organization of the district was being consummated, the local Paotingfu church set to work to affect a much needed recognition, and in connection therewith elected officers, deacons and committees. The church feels a distinct stimulus under the new reign of law and order. With the beginning of the fiscal year it was able to announce that it was free from all debt, and had a small balance in the treasury. The finance committee is urging systematic giving on the part of church members, with the result that contributions have materially increased. The church used all its income this first half of the year in repairing its property. Soon it hopes to be able to support its pastor and help in other ways to relieve some of the Board's appropriations for use in the country field.

Last June we graduated eight boys from our boarding-school, all of whom went to Tungchou in the fall. We promulgated last spring new regulations for the boarding school, to go into effect in the fall. Among other changes, we advanced the amount required for fees and board more than 60%. This high fee is necessary in order to prevent deficit. Some pupils dropped out, and others were kept from applying on that account, but most of the year there has been an attendance of over forty, which are all we can accommodate. Applications for entrance to the school have come so persistently throughout the year that we have no doubt of the urgent need of increased capacity for next year.
By more economic use of buildings and by erecting additional dormitories, we expect to accommodate sixty-five this autumn. A significant thing is that a large proportion of the recent applications have come from non-Christian homes.

ADVANCE IN ENROLLMENT IN GIRLS' SCHOOL

In Paotingfu city we are glad to be able to report several advance steps. The girls' boarding and day-school has pushed its enrollment up to forty-eight pupils. Mrs. Hubbard has had general charge since her return to China. Mrs. Galt has given excellent instruction in drawing.

The boys' school at the central station closed last June after a year of rather doubtful success, on account of irregularity in attendance and in the payment of fees. This last autumn the school was not opened. In answer to inquiries, the reply was given we would not open for less than fifteen pupils who would bring regular tuition fees. The result was that in January, the school was opened with twenty boys who brought their fees. The monthly fee is equal to two thirds of a day's wage for unskilled labor, so the income from these fees pays one half of the teacher's salary. About half of these boys are from non-Christian homes, thus giving us a fresh point of contact with outside families. Each of the three boys' day schools in the country is doing faithful work. Their combined enrollment is about fifty.

During the year a country school for girls has been re-opened at Tung Tu and good work is being done both there and at our Nan I school. Three other places have applied to us this year to send them teachers, and if we only had the money we could open many girls' schools, each of which would be a power for good in its community. One sad part of our work lies in the fact that, having a country of about 9000 square miles filled with cities and villages, we are at present financially able to supply the women and girls of this vast territory with only two Bible women on full time and two Day-school teachers, while two other women supported by special contributions, give part time to the work. Would not some friend like to contribute $25.00 a year for the support of a day school teacher, or $35.00 a year for a Bible woman?

Industries have been well maintained during the year, and many new faces are to be seen in the Sunday congregation. One of these is the happy face of Mrs. Chung, who with almost her whole family, has become interested in Christianity. A few weeks ago she brought her idol to church and presented it to Miss Phelps as a proof that she no longer worshipped false gods. By advice of the Bible women, Miss Phelps offered to pay her for the value of the brass in the idol, but she sent back the money.
vehemently refusing to accept anything, saying, "Have I not received the benefits of the Church's instruction all these months? I give away my idol now because I don't care about it any more".

We are happy to report that a special gift from America made possible the renting of a set of buildings for women's work in a densely populated and quite unevangelized section of this city. The place was dedicated last February by a prayer-meeting of Christian women and is known as the "FU YING KUANG CHIH YUAN" which being interpreted means, "Women's and Children's Broaden the Knowledge Court." A Sunday-school is held here every Sabbath afternoon, with an attendance ranging from fifty to ninety people. During the week there is a morning kindergarten and an afternoon school for the older girls. The total number of pupils in the two schools is about fifty. On Tuesday afternoons the women who gather may hear the magazines read to them; on Thursdays there is a prayer-meeting; and on Saturdays a social hour. In addition to these regular appointments, two lectures and a musicale have been held. Mrs. Hubbard has had charge of the kindergarten, and Miss Phelps of the afternoon school and other branches of the work. It is impossible not to see the marked influence which this educational and religious center exerts upon the community. Some of the woman, we feel, are coming to believe the truths of Christianity as they hear them explained from week to week. The children, when asked, now tell us promptly that "prayer is talking to God," but the first, few weeks they gave us startling answers, such as, "Prayer is sticking your fingers into your eyes." A little group of children were one day sitting by the roadside near the Kuang Chih Yuan, singing very sweetly "Jesus Loves Me" That hymn finished, they sang another. Miss Phelps hearing them, turned to a Chinese woman and said, "How nicely their singing sounds!" "Yes", was the reply, "Before this place was opened they used to revile when they were at play: now they sing hymns."

One of the smaller children caught sight of Mrs. Hubbard on the street one day and spoke out, evidently not meaning to be rude, but using the phraseology to which she was accustomed: "Oh, here comes the 'foreign devil.'" A woman in the same yard, hearing the remark, promptly replied: "Don't you know better than to call her that? You go to her school every day and she teaches you to keep your hands and face clean, to speak the truth and not revile people."

Just after Easter, the leader of the Thursday prayer-meeting was speaking of the great commission which Christ gave to His disciples to "go into all the world and preach the Gospel to every creature." She spoke of how people in every land are coming to realize that Jesus is the true and only Saviour, and then turning to some of the older school girls, she said: "Just think, three months ago you did not know anything about Jesus, but now you have learned who He is and what He has done for us. Some day every one in China and the whole world will know and worship Him."

Their faces lighted up with a quick glow of pleasure that sent its radiance far down into the missionary's heart, making it very glad. May this glow spread to the hearts of all who have helped by money or prayers to make this
work possible: and may we all, working together to the utmost of our ability and relying upon Him Who alone can "give the increase," go on to broaden out his work until hundreds and thousand in this needy place know by personal appropriation the love of God and of His Son, Jesus Christ!

We can not but continue with great urgency our requests for CONCLUSION larger appropriations to meet the present opportunities, and with great fervency our prayers that the stewards of God's wealth in our homeland will so rally to the support of the Board's work that the increased appropriations will be forthcoming. We have made it clear that our opportunities far outrun our means. Our policy for immediate enlargement is merely to occupy the larger cities of the field, and from them seek to influence and shepherd the smaller centers round about. There are still a number of cities of eight to twenty thousand inhabitants which have no work at all. We should enter such centers with men of training as well as consecration, who will be able to command respect from the educated and thoughtful classes. We must provide quarters for chapel use at strategic points in these cities, that the public may hear the spoken message.

An urgent need not touched upon above is that for a dispensary at our central station under a native physician. We do not ask for a foreign doctor or hospital plant, because of the Presbyterian medical work across the city from us. But our Presbyterian friends would be glad to see a dispensary work opened here that would be a help to their work, and a great boon to ours. Our physician could have regular days at Dr. Lewis' hospital and could take all of the most serious cases there. We have buildings that we expect soon to be available for this purpose. We also have our eye on a native doctor that we want. We are assured by physicians in charge of hospitals that such a dispensary, if well conducted, is almost sure to become fully selfsupporting within three or four years. So we are looking for a group of friends who will put this project on its feet.

God is sufficient for these things, if His people will be sufficiently loyal.

Members of the Chihli District of the North China Mission.

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of joining Mission</th>
<th>Chinese Mission</th>
<th>Surname</th>
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<td>Mrs. W.S. Ament</td>
<td>1877</td>
<td>Peking</td>
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<td>Oberlin, Ohio</td>
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<td>Miss Mary E. Andrews</td>
<td>1868</td>
<td>Tungchou</td>
<td>Andrews</td>
<td>6318 Quinby Ave., New Haven Branch, W.B.M. Cleveland, O.</td>
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<td>Rev. and Mrs. Robert E.</td>
<td>1911</td>
<td>Tientsin</td>
<td>Andrews</td>
<td>New Haven, Conn. W.A. Hillis, Scatt e Wash, Chandler</td>
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<td>Miss Abbie G. Chapin</td>
<td>1893</td>
<td>Paotingfu</td>
<td>Chapin</td>
<td>5320 Pasadena Ave., C.E. Societies in the East Los Angeles, Cal.</td>
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<td>Miss Edith Davis</td>
<td>1910</td>
<td>Tientsin</td>
<td>Davis</td>
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<td>Rev. and Mrs. C.E. Ewing</td>
<td>1894</td>
<td>Tientsin</td>
<td>Ewing</td>
<td>42 Park St, New Haven, Farmington Valley Conference, Conn.</td>
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<td>Rev. and Mrs. Murray S. Frame</td>
<td>1910</td>
<td>Tungchou Wooster, Ohio 1st Con. Church, Columbus, Ohio and Mount Holyoke College</td>
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<td>Dr. and Mrs. J. H. Ingram</td>
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<td>Miss L. N. Jones</td>
<td>1903</td>
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<td>Miss Delia D. Leavens</td>
<td>1909</td>
<td>Tungchou</td>
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<td>Dr. and Mrs. O. Houghton</td>
<td>1911</td>
<td>Tungchou</td>
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<td>Dr. and Mrs. Harry S. Martin</td>
<td>1910</td>
<td>Peking</td>
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<td>Mr. &amp; Mrs. James H. M Cann</td>
<td>1901</td>
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<td>Miss Luella Miner</td>
<td>1887</td>
<td>Peking</td>
<td>920 Madison Ave., Tacoma, Wash. Miss Esther Holmes, Monson, Mass.</td>
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<td>Miss Isabelle Phelps</td>
<td>1910</td>
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<td>Whiting, Vt.</td>
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<td>Rev. and Mrs. L.C. Porter</td>
<td>1908</td>
<td>Tungchou</td>
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<td>Miss Bertha P. Reed</td>
<td>1902</td>
<td>Peking</td>
<td>38 Richmond St., Rochester, N. Y. West Maine Branch, W. B. M.</td>
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<td>Miss Carolyn T. Sewall</td>
<td>1913</td>
<td>Tientsin</td>
<td>29 Coburn Ave., Worcester, Mass. Children's Societies, of W. B. M. Church at Warsaw, N. Y.</td>
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<td>Mrs. D. Z. Sheffield</td>
<td>1869</td>
<td>Tungchou</td>
<td>Warsaw, N. Y.</td>
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<td>Rev. and Mrs. A. H. Smith</td>
<td>1872</td>
<td>At Large</td>
<td>14 Beacon St, Boston</td>
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<td>Rev. and Mrs. W. B. Steele</td>
<td>1901</td>
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<td>Rev. and Mrs. Dean R. Wickes</td>
<td>1912</td>
<td>Tungchou</td>
<td>1137 W. 29 St., Los Angeles, Cal. Central Union Church, Honolulu,</td>
<td></td>
</tr>
<tr>
<td>Mrs. F. D. Wilder</td>
<td>1896</td>
<td>Peking</td>
<td>Chesterland, Geauga Co, Ohio</td>
<td></td>
</tr>
<tr>
<td>Rev. and Mrs. Geo. D. Wilder</td>
<td>1894</td>
<td>Peking</td>
<td>Chesterland, Geauga Co, Ohio</td>
<td></td>
</tr>
<tr>
<td>Dr. and Mrs. Charles W. Young</td>
<td>1904</td>
<td>Peking</td>
<td>9612 Longwood Ave., Chicago, Ill. Orange Conference Vt.</td>
<td></td>
</tr>
</tbody>
</table>
STATISTICS FOR THE CHIHLI DISTRICT.

<table>
<thead>
<tr>
<th>Number of outstations</th>
<th>Total</th>
<th>Tientsin</th>
<th>Peking</th>
<th>Tungchou</th>
<th>Paotingfu</th>
</tr>
</thead>
<tbody>
<tr>
<td>When established</td>
<td>1860</td>
<td>1864</td>
<td>1867</td>
<td>1873</td>
<td></td>
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<tr>
<td>Population of field million</td>
<td>6.5</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>1.5</td>
</tr>
<tr>
<td>Missionaries, ordained</td>
<td>14</td>
<td>2</td>
<td>4</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Physicians</td>
<td>2</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Single women</td>
<td>13</td>
<td>2</td>
<td>7</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Wives</td>
<td>18</td>
<td>2</td>
<td>7</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>46</td>
<td>6</td>
<td>19</td>
<td>15</td>
<td>6</td>
</tr>
</tbody>
</table>

| Native laborers       | 163   | 32       | 73     | 35       | 23        |
| Ordained preachers    | 3     | -        | 2      | 1        | -         |
| Unordained preachers  | 37    | 5        | 20     | 5        | 7         |
| Teachers              | 81    | 14       | 39     | 18       | 10        |
| Bible women           | 23    | 3        | 9      | 8        | 3         |
| Other native laborers | 19    | 10       | 3      | 3        | 3         |

| Churches, preaching places | 73 | 11 | 24 | 8 | 30 |
| Organized churches        | 15 | 2  | 11 | 1 | 1  |
| Communicants              | 2701 | 303 | 1110 | 573 | 715 |
| Additions, 1913           | 306 | 25 | 147 | 79 | 55 |
| Sabbath-schools           | 27  | 2  | 15  | 9  | 1  |
| S.S. membership           | 1125 | 150 | 658 | 297 | 120 |

| Education               |       |       |       |       |       |
| Students in Theol. College | 8   | --   | 8     | --   | --   |
| Students in Arts College | 95   | --   | 17    | 78   | --   |
| Boarding and High Schools | 12  | 3    | 4     | 3    | 2    |
| Pupils, boys            | 294  | 64   | 70    | 96   | 64   |
| Pupils, girls           | 168  | 26   | 45    | 55   | 42   |
| Other schools           | 43   | 9    | 22    | 7    | 5    |
| Pupils, boys            | 549  | 80   | 342   | 70   | 57   |
| Pupils, girls           | 435  | 61   | 278   | 65   | 31   |
| Total under instruction | 1541 | 231 | 752   | 364  | 194  |

| Hospitals                |       |       |       |       |       |
| Inpatients               | 1     |       | 1     |       | 1     |

| Dispensaries            |       |       |       |       |       |
| Treatments              | 5     | 1     | 4     |       |       |
| 16090                   | 840   | 15250 |       |       |       |

Native contributions

| For Christian work     | $1397 | 121 | 1071 | 75 | 130 |
| For educational        | $1634 | 115 | 823  | 150| 546 |
| Total                  | $3031 | 236 | 1894 | 225| 676 |
ANNUAL REPORTS

of

THE COLLEGES

of the

NORTH CHINA EDUCATIONAL UNION

1913-1914

Arts College, reported by Rev. H. S. Galt, president.
Woman's College, reported by Miss Jessie E. Payne, acting dean.
Medical College, reported by Dr. C. W. Young, dean.
Theological College, (not reported)
REPORT OF THE NORTH CHINA UNION COLLEGE

January 1913—June 1914

The unusually long period covered by this report is due to a change in the academic year, and consequent change in the date of the Board of Managers' meeting.

During the first six months college affairs seemed to progress satisfactorily on the surface, in spite of minor difficulties, but the faculty became gravely concerned over the seeming lack of moral and intellectual earnestness among the students. After many prayer-meetings and long discussions, certain modifications in the regulations were made, and during the present year, a much better spirit has manifested itself among the students, and a greater self-control.

After passing through various metamorphoses, the Chinese name of the college has now been settled upon as Hsieh Ho Ta Hsueh Hsiao, and, inasmuch as a new seal was being prepared to use upon the diplomas, this name has been placed upon it.

The college sustained a great loss in the death of Dr. D. Z. Sheffield, during the summer, and arrangements for a memorial service on Nov. 6th were made jointly by students, alumni, and faculty. The services in church and chapel were largely attended by foreign and Chinese friends. A brass tablet bearing a beautiful and touching inscription, presented by the alumni and a few friends, was unveiled. Announcement was also made of two proposed funds to be raised by subscription, one, to erect a suitable monument at the grave; another, which should be much larger, to provide a building or a scholarship endowment, as a permanent and worthy memorial of a life devoted to educational work. Sufficient funds for the first of these objects have already been subscribed, but the second fund is still incomplete.

Messrs. Feng, Yin and Chao have retired from the teaching force during the year. Mr. C. C. Yang, a graduate of the Union College at Wei Hsien, has been added, and Mr. M. S. Frame now gives half his time to the department of political science and history.

Not much of improvement has been possible during the year, but Mr. Shaw, who accepted the position of superintendent of grounds and buildings in January, has done not a little to beautify the grounds, and secure better janitor service. Only slight accessions of apparatus and books have been made.

The gradual carrying into effect of the measures adopted three years earlier resulted in raising further our standards of scholarship.
A new feature in the work of the Freshman class has been two geological excursions during the spring recess, conducted by Mr. Kuan. Last year they went to the Western Hills, this year to Pan Shan, some forty-five miles east of Tungchow, both times deriving much benefit and pleasure.

The plans for a post graduate course in Education have at last been realized, five men entering the course. Lectures on educational topics have been given throughout the year, during the second semester courses in instruction in methods of teaching the individual subjects of the school curriculum being added. The class has been most earnest.

Elective studies of the Senior class were unfortunately somewhat hampered by lack of apparatus. Elective studies were this year first offered to the Junior class, sociology being the favorite.

The English department is making good progress under Mr. Shaw's resourceful management, the class work being supplemented by an English literary society holding weekly meetings, and by prize oratorical contests.

LECTURERS AND SPECIAL EVENTS. We have been much favored by visiting lecturers. Among these have been Mr. Hu, one of the judges of the Supreme Court of China, Mr. Abbott of India, Prof. Sumner of Pomona College, Mr. C. T. Wang, Mr. Chang Po Ling, Dr. F. J. Goodnow—now, newly-elected president of Johns Hopkins University, and Dr. H. C. Adams. Vocational addresses have been given by Mr. Wilder, Drs. Stuckey and Hsueh and by Prof. Ch'en.

The students joined the schools and officials in the city in celebrating the recognition of the new republic by the United States, and in the fall the anniversary of the outbreak of the revolution. The chief feature of the latter event was a parade of the students of all the schools through the chief streets, witnessed by thousands.

The year has witnessed the further growth of a wholesome interest and participation in physical exercise and athletics on the part of the students, as well as the capacity to organize and direct their own activities. In the two Triangular meets our students won only second place, as well as in the more important North China Meet held in May on the Temple of Heaven grounds. In the following All-China Meet, soon after, they had a place on the team representing the northern section, and won for the college itself the highest number of points of any institution in all China. Their natural delight and enthusiasm were unbounded. The chief credit for the progress our students have made is due to Mr. Porter, of the Philosophy department, though other teachers have assisted in coaching in various sports, thereby coming into closer association with the students.

RELIGIOUS CONDITIONS. The unsatisfactory and apparently benumbed religious life of the students during the spring term of 1913 was somewhat improved by the reorganization of the Y.M.C.A. on a personal basis. During the current year conditions have seemed much more vigorous; the most evident expression coming at the close of the Week of
Prayer, when out of the 150 students, 120 signified their desire to participate in some form of direct Christian work. The Y.M.C.A. and Volunteer Band took a whole-hearted initiative in organizing and setting to work the spiritual power thus developed. Preaching in villages and the city prison, lecturing in different places, and opening of night-schools, are some of the forms of work undertaken.

Last June a class of twenty-three completed the course, and its members are now pursuing further studies,—teaching, preaching, or in Y.M.C.A. work. This report must be brought to a close before the end of this, the best year in the history of the college. We are grateful to all who have contributed to its success, and most of all to Him who is the Great Teacher and the source of all wisdom.
REPORT OF THE NORTH CHINA UNION
WOMAN'S COLLEGE

The college has had a year of quiet growth along all lines, although the absence of its devoted Dean made the outlook very dark indeed in the autumn. But because of the strong foundations which she has so painstakingly laid, the teachers and students were able to take up their wonted lines of work and to push forward toward the desired goal.

Miss Miner left on a much needed furlough in July, having had the joy of seeing during nine years of tireless devotion a seed developed into a fruit-bearing plant. For when she came to Peking in 1903 the Woman's College was only a hope in the hearts of those who were interested in the development and training of the young women of North China, yet in 1913 twenty-one graduates had passed out to take their part in the education of the children and women of this land,—seven from the college department proper, and seven from each of the special courses, the Normal and the Kindergarten Training courses. Increasingly bereft did we seem when in August the illness of Miss Corbett's father made her presence at home necessary and she could not return, as had been planned, to assist in the opening of school before starting on her furlough in October.

The executive committee, at the suggestion of Miss Miner, elected Miss Payne to act as Dean and Miss Mead to act as treasurer until the next meeting of the Board of Managers. The latter, whose eyes had been troubling her all summer, was obliged to be out of the city for treatment for nearly two months in the autumn, which left the entire burden of the opening weeks to Miss Vanderslice and the acting Dean.

We were delighted to welcome in September Miss Harmon, to take charge of the music department for the year and to assist in teaching of English. But despair rested upon the one left in charge in regard to Miss Miner's special lines of teaching until a happy combination was made with Mr. Martin, principal of the Boys' School, whereby he has taught a class in psychology and given lectures in Christian Evidences and Comparative Religions in exchange for the teaching of English in his school. We also welcomed back as one of our teaching staff Miss Lang, one of the graduates in the first class of the college.

A Freshman class of twelve matriculated in September. One of these students is a graduate of the Presbyterian school in Shanghai and two are from the Presbyterian High School at Wei Hsien. Another girl, sent to us by the Presbyterian mission, has entered the Junior class, having received her previous training in the M.E. School of Chinchiang. Twelve students have registered for special studies, some in the line of science and some with special reference to teaching. One Bridgman academy graduate, after seven years of teaching, has been taking advanced studies to fit herself for more efficient work. The total enrollment for the school year of 1913 and 1914 has been thirty-five.
Never have the training schools been more popular with the children and never have the student teachers taken a greater interest in their work. Especially are the educated Chinese coming to realize the importance of the kindergarten training in the life-forming habits of the child and the increased attendance comes mainly from that class. They are even demanding that such training shall be given in their own schools, one teacher coming to ask for some kindergarten songs and games saying that her patrons desired her to teach them. As from little knowledge much harm may come, we must keep our standard high, that the work of our graduates may really make for the spirit of good citizenship and the upbuilding of character.

The registration in this department has been larger than ever before, numbering sixteen piano and thirty-seven organ pupils.

Just before the Christmas holidays the Senior English class invited their friends and the girls' schools of the city to a rendering of "Twelfth Night" which was pronounced a great success. Much credit is due to Miss Harmon, who trained them, as well as to the choristers and the others who interspersed the program with music, vocal and instrumental.

The general health of the school has been good. Health certificate blanks have been prepared and each girl is required to have a physical examination. With Miss Miske in charge of the physical training a new impetus for basket ball and tennis has been created. Last winter a very exciting game of basket-ball was played with the Bridgman Academy, in which the college took its defeat gracefully, and now they are training for a game with the champion team of the academy to close the season.

The Y. W. C A. received new life from the summer conference held at Wo-fo-szu in June at which they had seven delegates. Perhaps their greatest zeal has been in raising money to send delegates to this year's conference, although all lines of work have been carried on as usual. During Passion week special meetings were lead by Miss Miner who had just returned from America, and there was a quiet quickening of the spiritual life of the entire school. The majority of the girls are Christians, but four who had not previously made any public confession did so at this time. Two of these were from Christian families and two were from outside homes where there is still much opposition to their becoming Christian.

On March 7th we had the joy of welcoming back Miss Miner, rested and refreshed from her weeks in Europe and America. The students gave a reception for her, expressing in song and speech their joy at her return. They also gave a reception to Mrs. Clark, whose visit is full of helpful and pleasant memories to us all.
From the report of 1910 we quote, "Our urgent needs now are two, a specialist for the normal training department and a physician with special qualifications for teaching." Again we reiterate the call for these two workers and also for a music teacher to take the place made vacant by the resignation of Miss Corbett. The report of 1911 says, "We renew our request for $5300 for the purchase of property. We appeal to friends interested in domestic science and music to provide buildings and equipment for these much needed departments, and again request a grant of $500 to help toward providing a sanitarium near Peking." And again we would emphasize these immediate needs. Yet a wider outlook sees in the not distant future that a new compound and new buildings must be provided for the college, leaving the present premises for the Bridgman Academy.
REPORT OF THE UNION MEDICAL COLLEGE

The eighth session of the Union Medical College opened in September with the following enrollment:

5th. Year, 18; 4th. Year, 16; 3rd. Year, 10; 2nd. Year, 19; 1st. Year, 32. The preparatory Class had a total enrollment of forty-three during the year, making the largest number of students (138) that we have ever had.

The death of Dr. Hall at the close of the last spring term, following that of Dr. Gibb the previous autumn, made a serious cut into the effective teaching force of the faculty, but the return of Drs. Peill, Young, Wenham and Wheeler from their furloughs increased the available staff which had been further depleted by the furloughs of Drs. Stuckey and Stehouse. The retirement of Dr. Hill in mid-autumn brought the teachers of medicine to nil and Drs. Young and Dilley and later Dr. Smyly have divided the clinical work between them, assisted by Dr. Rivington, who has lectured on the subject. Dr. Dilley has devoted his time almost exclusively to clinics and teaching in the college this year. The addition of Dr. Thacker as a representative of the Church of England Mission has given us part time of a well-equipped man. Dr. Smyly has been definitely assigned to medicine and has taken up his work.

During the year, Dr. Cormack has been principal of the College and Dr. Young, dean.

Much time since September has been devoted to consideration of plans for making the college had hospital a unit. Up to the present, clinical teaching has been given in the dispensary and hospital of the London Mission. When the plans now completed have been ratified by the boards at home, the college and hospital will be merged into one institution and will be further developed by funds from America.
Field of the New North China Mission