TEN YEARS AFTER

A Sketch of the Reconstruction of the Shansi Mission Since 1900

AND THE

ANNUAL REPORTS

FOR

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Shanghai
ONE ARM AND ONE LEG AMPUTATED IN THE HOSPITAL.

BUT CHEERFUL AND A CHRISTIAN.

SCENE OF MASSACRE UNDER THE WHITE PAGODA, TAIKHUSHEN.

THE WAY ONE PATIENT REACHED DR. WATSON'S DISPENSARY.
THE THIRD DECADE OF THE SHANSI MISSION.

The history of the Shansi Mission to the present year, 1910, naturally falls into three divisions. Each division covers, roughly speaking, a period of ten years. So we may speak of the three decades of the Shansi Mission.

The first decade began with the organization of the China Band in Oberlin in 1880. The first member of the Band to reach China was the Rev. M. L. Stimson, who visited Shansi in 1881. A band of five persons, Dr. and Mrs. Atwood, Mr. and Mrs. Tenney, and Mr. Cady, followed in 1882. These friends spent some months in language study in Taiyuanfu, then and since 1878 a station both of the China Inland and English Baptist Missions. In 1883 they moved on to occupy their chosen field. Taiknhsien was the first station to be opened. Tours were made through the southern and southwestern portions of the great Taiyuanfu plain in the effort to decide upon a suitable location for the second station of the Mission. The city of Chieh-hsiu-hsien was entered and residence maintained there for some months, but was finally abandoned in favor of Fenchowfu, the latter city being permanently occupied in 1887. The close of the decade found many changes in the personnel of the Mission, but the extremely difficult work of pioneering had been successfully accomplished and a beginning, at least, of work had been opened in each of the two stations.

The second decade of the Mission's life began with an influx of reinforcements from Oberlin. Not all arriving at the same time, there came, between 1889 and 1893 the Davis, Atwater, and Williams families, and Misses Bird and Partridge, all of whom were connected with the Mission at the close of the period under review. Among these missionaries were some who gave promise of thorough scholarship in Chinese, and also of statesmanship in grasping the missionary situation in their field. Their youthful ardor was balanced by the seasoned judgment of such men as Mr. Clapp in the Taiku and Dr. Atwood in the Fenchow station. During this decade churches were organized in both stations, schools were opened for both boys and girls, a promising medical work was built up in each station, and the missionary evangelists made a beginning in the development of outstations. In the field of the Taiku station tours were made into the outlying mountain districts and a foothold was secured at Hsi Ying Chen and Yu She Hsien. In the Fenchow field the great market-town of Din Lin was occupied in response to the invitation of Mr. Chia
Feng-ch'uan, cured of opium-smoking in Dr. Atwood's refuge, and campaigns were planned for the conquest of busy Yu Lin Fu, across the Yellow River in northern Shensi. Of the outstations opened nearer the two stations we have not space to speak. In every line of work the outlook was most hopeful. And then the curtain fell, in that devilish carnival of fire and bloodshed in the summer of 1900. The fair record that had been written was, as if by some crimson-stained giant hand, smeared and blotted from the page.

If we except some early attempts to open work in islands of the Pacific, never before in the history of the American Board had an entire Mission come so near to total extinction. Six missionaries in Taiku, four missionaries and three children in Fenchowfu; two children belonging to the Mission led from Shou Yang Hsien to be murdered in Taiyuanfu, a total of fifteen souls, that was the Shansi Mission's contribution to the total of 159 martyrs (foreigners) in this province and its Mongolian borders. Never before in the history of modern Protestant missions had a disaster so appalling fallen upon the Church of Christ. As for our own Board, and in particular the constituency of the Shansi Mission, they felt this to be another Alamo, with no survivors.

But the Providence which had prepared the way for the establishment of the Shansi Mission was also preparing for its re-establishment. In that summer of 1900, so filled with dark suspense, there were three homes in America where lived members of the Shansi Mission. In Oberlin and Ravenna, Ohio, and in Delavan, Wisconsin were those who waited almost breathlessly for tidings of loved ones, or of colleagues. And in the office of the American Board in Boston sat a white-haired secretary who could look upon the Shansi Mission as almost a child of his own blood. This was one of those combinations that are without meaning in our imperfect sight, but in God's sight have been full of meaning from the beginning. This was the situation at the beginning of the third decade of the Shansi Mission.

This third decade may be divided, roughly, into three periods. Either exactly to characterize them or to define their limits is perhaps impossible, yet the first might be called, The Period of Restoring Confidence, and could be said to cover the time between September 1900 and November 1904. In September 1900 it was pretty generally known throughout North China that the allied forces had captured Peking, the Imperial Court had fled in undignified haste, and that there would be no further persecution, officially at least. So in the conditions themselves the panic-stricken remnant of the native church began to find that which would reassure them.
Dr. I. J. Atwood, a member of the original China Band, and for many years one of its representatives on the field, had left Shansi several months before the Boxer storm-cloud gathered and broke. To him the Board turned as the only person capable of dealing with the difficult, almost desperate, conditions left by the Boxer storm. To a wide and thorough knowledge of the Shansi field Dr. Atwood united the universal respect and confidence of the Chinese people, and great physical and moral courage. These qualifications were providential in view of the nature of the task thrust upon him. Arriving in North China and establishing a sort of base in Paotingfu, he was ready to go into Shansi with the party of missionaries officially deputed to receive the apologies of the provincial authorities for the massacres, and to hold formal funeral services wherever massacres had occurred. Over the road where the martyr Pigott was led in chains the party travelled in pomp and state. In the capital of the province, through which a few months before Their Majesties had trailed their yellow robes in flight, the party listened to profuse apologies and partook of numerous banquets, the sine qua non of peaceful arbitration of disputes in China. Impressive funeral services were held for the forty-nine Protestant missionaries murdered in that city. Then Dr. Atwood went on to his own field. Who can describe, or even imagine, his feelings as he drew near the scenes of his early labors! Solemnly he took up the gruesome and appalling task of identifying the remains of friends and colleagues murdered many months before. Funerals, at public expense, were held for the martyrs. Land was confiscated for cemeteries and claims for indemnity were heard and adjudged. In Fenchowfu no native Christians lost their lives, but many lost property or were deprived for months of their means of livelihood. In Taiku over fifty Christians and inquirers suffered martyrdom, twenty-six of them in the one outstation of Tun Fang.

The years 1900-1901 were marked by a severe drought in the northern and eastern sections of the Taiyuanfu plain, so that actual famine conditions prevailed there. A part of the region affected lay in Dr. Atwood's field, so that to his other duties he had to add that of distributing famine relief. Seven thousand tael of silver were distributed in Taiku alone. Soup kitchens were established, garments were given to those in dire need, and the building and rebuilding of compound walls offered relief work on a small scale. The gentry of Taiku offered a fine park lying a mile east of the city as a cemetery for the martyred missionaries, and in accepting it the American Board made a large reduction in the figures set for financial indemnity. In
this new compound Dr. Atwood fitted up living quarters for himself and guests, an opium refuge, quarters for servants and helpers, and a small chapel. In the south suburb a court was repaired for boys' school purposes, walls were rebuilt, and the house erected by Mr. Williams before 1900 was restored. Best of all, preaching was resumed, the scattered remnant of the native church was regathered, and new members were admitted. In Fenchowfu, where the destruction of property had not been serious, quarters for various lines of work were fitted up, and the native Christians began preaching and opium refuge work, encouraged by occasional visits from Dr. Atwood. A school for boys was opened in Taiku, with boys from both stations enrolled, while older pupils, both boys and girls, were taken down to the coast and entered in schools of the North China Mission at Paotingfu, Peking and Tungchow. In the Taiku field two or three outstations were opened, some of them receiving vigorous local support. In these three years of labor while restoring the confidence of the people Dr. Atwood continued to work from Paotingfu as a base, having been joined there by Mrs. Atwood as soon as it was considered safe for her to return to China. In this period of something over three years friendly relations had been re-established with the people in the field, the scattered flocks had been collected, and all the mission activities possible under the circumstances had been resumed. The story of the years in detail would fill a volume, and one of the interesting chapters in it would be the tale of Dr. Atwood's capture of the petty official responsible for the murder of the Fenchowfu missionaries, his conviction in the face of almost insuperable difficulties, and his ultimate imprisonment in the provincial jail.

During these years Dr. Atwood had been pleading for reinforcements for the Mission. Incredible as it seems to some of us, the martyrdom of the Shansi missionaries had led to no such spontaneous offering for service as followed the sacrifice of young Peale in Lienchow in 1905. Though there were no less than 375 men in the seven Congregational theological schools in the United States in the autumn of 1900, not one was moved to offer himself to the American Board for service in China as a result of the tidings of martyrdom there. Even in Oberlin, though the precious last letters from Shansi deeply moved the churches, the current of student life was hardly stirred. Yet reinforcements were on the way. The first family of recruits for Shansi reached North China before the end of 1903. A party of three others arrived in October 1904. In November of 1904 Dr. and Mrs. Atwood, with Dr. and Mrs. W. A. Hemingway, left for Shansi. So
was the Mission formally re-opened, and an era which may be
designated, The Period of Relaying Foundations, was begun. These
two families settled in Taiku. We three who had reached North
China in October 1904 followed them to Taiku in June 1905. The
first task on our hands was to build, or complete, homes for the
missionaries. Our chapel was enlarged in the new compound east of
the city. In the same compound Dr. Hemingway fitted up fairly
satisfactory quarters for his hospital. A corner of the same commodious
grounds accommodated a boarding school for girls, from the
outset a flourishing institution. In the old city compound, a mass of
rubbish overgrown with weeds and vines when we first saw it in June
1905, a building was restored which could be used for prayer-meetings,
and later a street-chapel, book-room, guest-room, and school-room, were
built, practically all of the material, except lumber, being found on
the ground. In the south suburb the boys' school was given an
additional teacher and advanced in grade and quality of work done.
In the outstations new work was opened at several points and primary
schools were established in Chang T'ou and Ch'ing Yuan.

After his summer vacation in 1905 Dr. Atwood began the
refitting of his residence in Fenchowfu, and in February 1906 he and
Mrs. Atwood were able formally to reopen that station. A warm-hearted
convert, Mr. Feng, began active work in his native village, Shang Ta, making that the first real outstation of the station after 1900. November 1906 a visit was paid to the town of Lin Lin Chen, three days' journey from Fenchowfu, and the little group of believers there was encouraged. In Fenchow city a boys' school was gathered, receiving instruction from a literatus who had formerly served as Mr. Atwater's personal teacher. In both stations members were received into the churches, and most of the activities common to missionary centers in China were opened or renewed. In fact, the close of this period found the undermanned Mission embarrassed by its prosperity. Crowds of men, and no few women, were passing out of our opium refuges having received only the semblance of Christian instruction. Schools were flourishing in the numbers of pupils enrolled, but could have no adequate supervision. Inquirers were gathered about the churches in goodly numbers, but most of them drifted away before they could be properly taught.

Two events occurred during this period having considerable influence on the life and work of the Mission. The first was the death of the veteran secretary of the American Board, Dr. Judson Smith, in June 1906. He had been a father to the Shansi Mission had perhaps,
prevented the abandonment of the field after 1900, and had watched with deep satisfaction the work of restoration. In his death the Mission lost something of close personal touch with the Board, but the gap left by the death of this individual was soon to be filled by an institution, the Oberlin-Shansi Memorial Association, and so the Lord's work should go on.

The second event of the period to merit especial mention was the visit of Secretary James L. Barton of the American Board in February and March 1907. This was the first official or unofficial Deputation of our Board to reach Shansi. In 1898 Dr. Atwood and Mr. Williams had gone down to Paotingfu hoping to escort the Deputation of that year, or at least Secretary Smith, back to Shansi, but the difficulties of the journey were staggering even for a veteran secretary. Dr. Barton, with the incomparable escort of Dr. Ament, made a brief but careful inspection of the field. The small force of workers was encouraged, an intelligent opinion as to conditions was communicated to Boston, and a mutual understanding and sympathy that have been helpful ever since resulted from the visit.

The third period of this decade may be called, The Period of Reinforcement. It covers the time from the autumn of 1907 to date. The Mission has received not only a band of unusually strong and able recruits, but has also gained a wide constituency in the home land. So the reinforcement has been both personal and moral.

The first of this later band of recruits to reach the field was a son of the Mission, Mr. H. H. K'ung. Six years abroad had given him more than academic degrees: open-eyed observation of men and institutions gave him a host of, on the whole, well-assimilated ideas, and a thoroughly modern, scientific, and Christian point of view. So from the hour of his return to his native city he has made himself felt as a moral factor in the redemption of this place. Miss Gehman and Mr. Pye reached the field the same autumn, 1907, while Mr. and Mrs. Staub reached China in October 1908. Dr. and Mrs. Watson came out early in 1909 to take the places of Dr. and Mrs. Atwood in Fenchow. Last autumn we welcomed Mrs. Alice Williams upon her return to and Miss Chaney upon her arrival in the field. Recently Mrs. K'ung has joined our circle. We should mention, also, that last year Dr. Mark Williams, after more than forty years of faithful service in the North China Mission, came to make his home in our midst, bringing us the quiet strength of his long and full experience.

The coming of these recruits has brought the Mission more by far than simply the weight of their numbers, character and service.
They have brought to the Mission a constituency, wider even than the circles of their personal friends. This is especially true of the missionaries who have come to us from Carleton College. What this now means and may increasingly mean for the Mission is seen in part in the splendid special gifts that have come to us in these last months, an earnest, we trust, of greater things to come.

The third period of the decade has seen material advance in both stations. A new foreign house, hospital wards and operating room, chapel, building for women's station classes, and city dispensary, represent a part of the progress in Taiku. Enlarged school buildings for boys, quarters for women's station classes, and Chinese guest-hall are some of the improvements in Fenchow. Important as these things are, they are of far less significance than the advance along spiritual lines. No mere figures can set forth this, yet it is worthy of notice that the end of the decade finds a total baptized membership in the Taiku field of 125, in the Fenchow field of 90. These figures had not been reached even in the prosperous years before 1900. In the autumn of 1908 the wave of revival sweeping over Shansi reached and stirred the Taiku church. It was a humbled, chastened and cleansed church after this refining of the Spirit. As the first after-fruit of the revival the church was organized, electing a partial set of officers in November 1908, and a full list in November 1909. At the later date a constitution was adopted, and this work of organization was completed by the adoption of a covenant in March 1910. Outstation work is now carried on, more or less efficiently, at six points, from five to twenty miles distant from the station, and at one other point, Yao Ch'ang, a member of the church conducts an opium refuge and preaching chapel on his own responsibility. A faithful chronicler must record, however, that within the last three years work at four promising points has been abandoned, from various causes, but with the one result that our church has lost influence in the communities so treated.

As to the Fenchow church, though not sharing definitely in the great revival movement of 1908, it will be asserted, we believe, by those familiar with the conditions that the church is now stronger spiritually than at any earlier time since 1900. This, too, in spite of recent disclosures of misconduct on the part of members of long standing. The development of a spirit of personal responsibility is especially commendable. The accession to church membership of men of the stamp of Wang Yin-ting of Pei-Hui-Chen can only mean the beginning of brighter and better things for the church and station. Outstation work is now carried on in five points, if we include the recently opened
Hsi-Kuan-Ts’un. In Lin Lin Chen and Shang Ta this outstation work is especially vigorous and promising. One of the characteristic features of the work of the Fenchow station is a thorough system of colportage which leaves no portion of the present field untouched by sowers of the word.

But by far the most noteworthy thing in the third decade of the Shansi Mission has been the birth and rise of the Oberlin-Shansi Memorial Association, with headquarters in Oberlin. This organization is more than an auxiliary of the Shansi Mission: it is fast giving shape and direction to the Mission’s development.

Oberlin’s interest in the Shansi field and Mission has had its ebb and flow. The tide that set in the winter of 1880-81 rose to its flood when, some years later, there were 96 members in the first Student Volunteer Band of Oberlin College, 24 of whom reached mission fields, and some suffered martyrdom in 1900. After that flood there was an ebb, steady, but unchecked even by the soul-stirring sacrifices of Oberlin’s sons and daughters in 1900. These last years have seen the tide rising grandly to the flood again. A college that has contributed over nine thousand dollars to missions in the last seven years, and in that time has sent two score of her well-loved sons and daughters to the fields, does not betray a languishing of missionary interest. Why this wonderful renascence?

What the swords of the Boxers could not do the pens of Board secretaries accomplished. The College listened with seeming indifference to the tales of bloodshed and destruction, but when in the councils of the American Board the abandonment of the Shansi Mission was seriously suggested the leaders of Oberlin’s student life were aroused. They could not bear with equanimity the thought that Shansi, the field for which Oberlin men had lived and died, should be given up. If one man could be found, willing to join the Mission, such a decision might be averted. Henry Churchill King went among his Seminary students and found that one man.

Nearly all the great forces of the world are, in the last analysis, sentimental. When the late D. Willis James, missionary philanthropist, made possible the erection of the magnificent memorial arch upon the campus in Oberlin he released a sentimental force of far-reaching consequences. The corner-stone of the arch was laid during the annual meeting of the American Board in Oberlin 1902; the completed monument was dedicated on May 14th., 1903, the Commencement Day of the Theological Seminary. On that day, too the senior class of the Seminary, instituted a custom, that of the Monument Oration, which once each year focuses the attention of the
College and community upon the Memorial and its meaning. Then, too, that stately columnar pile must bear a silent message to many a youth and maiden who daily passes under it. This must be counted one of the forces in Oberlin's missionary revival.

One day in January 1903 two young men from China reached Oberlin. One was a native of Shansi, the other had spent two years as teacher in the schools of the Shansi Mission. Both had marvelous escapes from the Boxers, stranger in fact than the extravagant flights in fiction. For three years and a half these young men were members of the student body of Oberlin. Known and loved in every circle of college and community life, they were careful to train an interest that might have been merely personal into enthusiasm for a cause. That cause was the development of China in general and Shansi in particular. Their interests ran to educational work; they contributed, therefore, to the shaping of a certain end. It became a problem how the trained abilities of these men might be claimed for Oberlin, in representing Oberlin in their native land. So their very presence in Oberlin contributed to the result before us.

We may refer briefly to a negative and more or less indirect contribution. In April 1908 Dr. Atwood served as escort for Mr. and Mrs. J. Lawrence Thurston on a tour of inspection for the Yale Mission. Making all allowance for keenness of spiritual perception, present, no doubt, in an unusual degree in Mr. Thurston, it may be questioned whether any man after only three or four months in China is ready to estimate the possibilities of a field for mission enterprise. Yet we must regard all the circumstances connected with this incident as Providential. If John Lawrence Thurston had submitted a favorable report what a different chapter in missionary history this paper might have given! That he did not so report left the field free for another organization, then unthought of, by its character and aims, no doubt, better adapted to the conditions in this field.

In every enterprise, large or small, there must be some hand at the last to guide the molten elements into the moulds, giving them form and character. It was a part of God's plan that there should be living in Oberlin two women, bound by closest ties to martyred dead in Shansi, ever kindling and rekindling an interest in that field, touching scores or hundreds in the stream of young college life flowing past their doors year by year. In His plan, too, were the Memorial arch upon the campus, the widening circle of friendships of two young Chinese students, and the other influences, seen or unseen, we have mentioned. It remained for one hand to pour these fusing elements into the mould.
A man who is in the Mission today, then both studying in Oberlin Seminary and travelling for the Student Volunteer Movement, saw the vision, shaped the idea, and the organization, if not perfected, was in working condition. By the middle of October the Association's first representative was on the field.

The first year was a hard time of testing, both in the field and at the home end. By labors almost herculean, Mr. K’ung shaped up a modern school in the first eight months of his leadership, and gave it wide reputation. In Oberlin the foundations were being laid for financial stability, and confidence increased as the project grew more business-like. The opening of the fall term of 1908 in Taiku found the school cramped for room, even with an overflow provided in the city compound. Then a daring scheme was suggested, the original suggestion coming from one of the native teachers in the Academy. It was that the hospital and girls' school should be removed from the Flower Garden compound east of the city of Taiku and transplanted in new ground south of the city, the campus so left to be devoted, solely to the Association's Memorial Academy. The scheme was elaborated, carefully outlined and agreed to by all the members of the Mission. It was then presented to the Memorial Association and to the American Board and agreed to by both organizations, the Memorial Association undertaking the expense of the transfer. Nine months were occupied in corresponding over the details, making preliminary purchases of land in the south suburb, and otherwise arranging for the transfer. In the summer of 1909 the change was made, and when the fall activities were resumed the three institutions, hospital, girls' school, and Memorial Academy, were in their new quarters. A year's experience has justified the change, from whatever point of view.

The Association's memorial school began academy work in the fall of 1907. In January 1909 the Academy's first class, numbering two, was graduated. In January 1910 the second class, with five young men, finished the course. The growth in the number of students enrolled has been steady. The teaching staff has grown from two to eight. Beginning with this year the Association has assumed full control, financial and otherwise, of primary schools in Chang-t'ou and Ch‘ing-yuan, and it now has advisory control of the Atwater Memorial Grammar School in Fenchow and the primary school in the outstation of Shang-ta. There are two newly opened schools in the field controlled by the American Board and three under the control of the Woman's Board of the Interior. The Mission also has pupils in Peking and Tung-chow, in higher schools of the North-China Educational Union. In all
no less than 285 pupils were on May 1st, 1910 enrolled in these various schools, representing the Mission’s standing in educational lines. What this may mean for the future of the Mission it is difficult to calculate.

In reviewing the achievements of modern missions the glory and crown of all must be given to the emancipation of woman. That phrase, by the way, has a far different meaning for him who has peered into the social abysses of heathen society, than for him who listens to the ultramodern “suffragette” in one of our western lands. We mean a real freeing, of body, mind and soul. We refer to an actual transformation, more startling than that theoretical one which would find an African slave and leave an American citizen. In this great miracle of modern missions the Shansi Mission has had a share in the last decade.

For six years a boarding school for girls has been maintained in Taiku, attended by pupils from both stations. Former students of this school are doing creditable word in the Bridgman Academy at Peking. A boarding and day-school for girls, soon to have commodious and comfortable quarters, has this last year been conducted in Fenchow. But the chief point of contact with the women of the field has been through the medium of station classes. One indefatigable missionary, regardless alike of climate, comfort and convenience, has held sixteen such classes in the last four years. The results have justified the tremendous energy expended, especially in the Fenchow field. The best apologetic for Christian missions in the eyes of the practical Chinese is a Christian woman, with mind as keen as the hand-wrought blade of Toledo and spirit as sweet and modest as the pale violets that dot her native Shansi hills. As Benjamin Harrison said of Lilivati Singh at the Ecumenical Conference in 1900, “One such woman is worth all the cost of Christian missions.” Viewing the results in our Shansi field we can truly say, It has been worth while.

This review of the third decade of our life as a Mission will fail utterly of its purpose if it does not bring us new hope and inspiration as we stand on the threshold of our fourth decade. That hope comes from the remembrance of God’s Providence, bringing order out of chaos and confusion, new life out of defeat and death. That inspiration lies in the possibility of greater achievement opening before us, of which the achievements of this decade have been the harbinger. . The song of thanksgiving in the mouth of the Jew returning from captivity finds an echo in our hearts today, for, “They that sow in tears shall reap in joy.”

Paul Leaton Corbin.
TAIKUHSIEN MEDICAL WORK:

Statistics for 1909.

Physician in charge ............................................................. 1
Native medical assistants .................................................... 2
Native evangelist, ................................................................. 1
Native nurses, ................................................................. 2
Student in Union Medical College at Peking ............ 1
Hospital beds ................................................................. 45
Hospital inpatients, (including 302 for opium cure treatment) .................................................. 445
Dispensary, ................................................................. 1
Dispensary patients, first visits .......................... 294
Dispensary patients, return visits ..................... 800
Outcalls, on patients in their homes ...................... 60
Patients seen on tours ...................................................... 189
Number of surgical operations ........................................... 71
Total number of treatments ................................................ 1859
Villages and towns represented ................................... 367

Sources of Support:
Beside the salary of medical missionary.
Foreign; Appropriations from the American Board, and the
Woman's Board of the Interior ............................... $377.73
Special gifts .......................................................... $167.65
Local; including donations, fees and sales ................... $277.75

$823.13

In the city dispensary, clinics for treatment of out patients are held on three afternoons of each week. Christian instruction is given in the adjoining chapel, by the evangelist, Deacon Chang.

At the end of a very busy spring in the hospital, the buildings in the Flower Garden compound were turned over to the Oberlin-Shansi Memorial Association. In September, our work reopened in its new location in the South Suburb.

A Retrospect. Twenty-seven years ago, Dr. I. J. Atwood commenced medical work in Taikuhsien, with the opening of the station. It has been carried on most of the time since then but under some disadvantages,—the lack of a settled location for hospital, the
scarcity of suitable buildings, and (perhaps the greatest drawback) frequent changing of physicians. No one's term exceeded four years. In spite of these disadvantages a good work has been done, and friends have been made for the Gospel.

The first three physicians were compelled to live and conduct their work inside the crowded city. Dr. Atwood was here from 1883 until he moved to Fenchow in 1885. He was succeeded by Dr. Osborne who left the work to return to America in 1887. From 1889 to 1893, Dr. James Goldsbury conducted the work. He longed to find a more hygienic place for his hospital patients, and tried to buy the beautiful grove known as the Flower Garden, a mile outside the east gate of the city. But the aristocratic owners did not intend to sell and put on it a prohibitive price. Dr. Goldsbury's death in 1893 was probably a direct result of living in an unhealthful court in the crowded city.

Dr. W. L. Hall, who arrived in 1884, took the medical work out to Liman village, eight miles east of Taiku, at the base of the mountains. This move was amply justified by the growth of work there, but Dr. Hall, on account of ill health, was obliged to go home in 1898. When Dr. Atwood returned to Shansi in 1901, the Boxer cataclysm had done what perhaps nothing else could have brought about, and the Flower Garden was the property of the Mission. There in the Flower Garden medical work has been carried on for nine years the place being ideal for a hospital in every way except that it was too far from the city for patients to find their way to it easily.

New Location. The location of the hospital in the South Suburb is an improvement on the Flower Garden, being nearer to the city. About the South Gate is grouped a large community, including both shops and homes. We are on the edge of open country and at the same time only five minutes walk from the city gate.

The former Boy's School court serves as wards for men patients. This was formerly the residence of Rev. and Mrs. G. L. Williams and their family. The buildings are well constructed, and by cutting extra windows into some of the rooms, we have more light and ventilation than Chinese houses often afford. Patients in this court no longer cook their own food in the wards, but have it furnished from the kitchen. This means not only that the wards are cleaner, but the poorer patients have now a better quality of food than they themselves provided, so there are better chances of recovery. Some of the poor we have helped by giving their food, or a part of it, at the cost, five cents per day. Of course, we give only to those who are in no way able to provide for
themselves. Our purpose has been to give to all who apply, a chance for hospital treatment, with its golden opportunities of Christian influence.

Increased running expenses have been incurred in the hiring of a steward, a cook and a coolie to run the boarding department. We feel justified in establishing this department for we feel sure it makes for increased efficiency of the hospital.

A colporteur, Mr. Wang Hai Shen, lives in the Men's Teaching Ward. He spends a part of his time teaching patients the simpler Gospel truths in hymns and the catechism. The rest of the time he is off selling Gospels and preaching at fairs and theatres. He returns with stories of his outside experiences to cheer the shut-in patients.

For one week every month, the physician leads the morning worship hour for patients and employees. At the end of the week, he conducts the Sabbath service. Thro the week, we follow the daily Bible readings suggested in connection with the Sunday School lessons, and as most of the patients need to begin with first principles of doctrine, we find it good to spend several days teaching them related truths in this way, and then they are ready to have the Sunday school lesson taken up as the basis of the Sabbath morning service. This service is attended by a goodly number of ex-patients and neighbors, who bring the number in our small chapel up to thirty or forty.

Dr. Mark Williams helped greatly by taking charge of another week out of the month, and the two hospital assistants take their turns in the same way. Deacon Chang comes to conduct evening worship twice a week, and another evening is taken by our pastor.

When all the members of the medical staff take their part in Bible teaching, a unity is given to the work which must show in greater results for the Kingdom.

Daily meetings were held during the week of Prayer. Mr. Tu, our present hospital steward, had been with us as a patient for six months, first for the cure of the opium habit, then for repeated operations on necrosed bones. This man expressed his gratitude for restored health, and his decision to follow Christ. His first prayer that evening will long be remembered by those who heard it.

Opium Cure. Government authorities are pressing their anti-opium campaign by preventing the production of opium in Shansi, and trying to prevent its importation into the province. The increased price of the drug is making its use more and more impossible for the poorer classes. All opium users who enter the hospital here for treatment of any ills are required as a preliminary to break off the habit.
Others come on purpose to break off. In Taiku and the outstations, the number of such shows an increase over last year, being a total of about three hundred men and women.

**Work of the Physician.** I have been glad to have had a small part in the oversight of the field during the year in which Mr. Corbin was loaned to the Fenchow station. Mr. Corbin, however, has visited all the outstations, beside making several extended visits to Taiku, so not much more has been left to me than the keeping of accounts.

At the monthly conferences of our church council, Mr. Kung has been chairman and we have had some inspiring meetings. One evening when we were listening to encouraging reports from the evangelists of the out stations, Mr. Staub remarked, "This is quite apostolic." It is cause for rejoicing that these men, themselves so few years out of heathenism, are so earnest to carry the Gospel light to others still in darkness. Their children, especially those trained in Christian schools, should be still more efficient.

Twice I have spent a few days at Fenchow, and had the privilege of taking a small part in the substantial medical work which Dr. Watson is doing there. On three occasions, I have found my bicycle valuable in responding to emergency calls to Christians of the Ching Yuan district, twenty miles away. The bicycle seems to be a new idea to some of the people we meet. One old lady shouted after me "I've heard about steam engines, but this is the first I've ever seen."

A week was spent last summer at the conference of the medical missionaries of North China, at Pei tai ho. At Chinese New Years time, I attended the triennial conference of the China Medical Missionary Association at Hankow. Both of these meetings were full of inspiration, and of practical suggestions for work.

**The Oak Park Ward for Women.** When we moved the hospital from the Flower Garden, it seemed doubtful whether we could take in any women patients, for the time at least, as there was no place ready in the South Suburb for them. But on the land bought for the new hospital stood a dilapidated court of ancient buildings. Very little could be done to make them inhabitable, beyond repairing the leaky roofs, but the rooms have been crowded this spring with sick women and children. Though the rooms are dark and cannot be made clean, the women seem to think them better than no place at all. And it may be that some have no better accommodations in their own homes. In striking contrast to these dingy quarters will be the Oak Park Ward for women and children, which is now being put up, and which will
be ready for occupation this fall. For building and equipping this, the sum of $1145.00 was contributed by friends in the First Congregational Church of Oak Park, Illinois. The gift came through the agency of Mrs. Alice M. Williams. While Mrs. Williams was on her way to Shansi last autumn, she stopped in Oak Park, and told the friends there of the urgent need of buildings for the Taiku hospital. Her appeal met instant and generous response. If the friends who gave so kindly might once see the contrast between the rooms in which sick women in Taiku hospital are living to-day, and the comfort and cleanliness of their home next fall, they would feel that their investment was already yielding rich returns.

An Operating Room is being built with the money given by the Oberlin-Shansi Memorial Association in payment for the former hospital buildings now owned by them in the Flower Garden. This substantial beginning of a modern equipment means the dawn of a new day in medical work for Taiku. For twenty-five years, patients have recovered rather in spite of their surroundings than because of them. Now some at least will have the hygienic conditions for treatment. Lack of sunlight and ventilation is a feature common in most Chinese buildings. To this lack is due the prevalence of cases of tuberculosis, and the difficulty of overcoming the disease when it has once lodged in the system. Young girls, with their additional handicap of bound feet fall soonest victims to this disease. They make a good half of the women patients in our hospital work, and for them the sunlight and air of the new Women's ward will do more than medicine.

Needs. First and last, we need another physician for this station.

A young woman equipped for general work will find it here ready to her hand. A hospital, no matter how well furnished, with only one physician is always on the edge of dissolution. This hospital will be closed next year, if we go on furlough, and if a young woman physician could be sent out before we go on furlough, she would be able to protect the health of the missionary force.

W. A. HEMINGWAY.
TAIKU STATION: REPORT OF WOMAN'S WORK.

Statistics

In Mission employ......................................................... 5
In Peking Bible Training School...................................... 1
Station Classes................................................................. 4
Women taught in classes............................................... 58
Joined church on probation........................................... 9
Joined church by baptism............................................... 7
Hospital in-patients, (In 1908, 39).................................. 52
Boarding Schools............................................................ 1
Number of pupils......................................................... 33
Day schools................................................................. 1
Number of pupils in day schools..................................... 15
Pupils in Bridgman Academy......................................... 5

GIRLS' BOARDING SCHOOL.

The beginning of this school was in 1894 when Mrs. Lydia
Lord Davis, at Jentsun, gathered around her a few young girls and
taught them to read. Young married women, and some mothers with
babies came to this school,—in fact any might come who could be
persuaded to study. This was pioneer work, breaking new ground.
When Mrs. Davis went home in 1897, the school passed into the care
of Miss Mary Louise Partridge at Liman Village. Miss Partridge found
the time ripe to rule out girls with bound feet. By the summer of
1900, there were eighteen girls in the Liman school. To this pioneer
educational work of Mrs. Davis, and Miss Partridge, we owe our
present helpers, Miss Chia and Miss Kung, as well as others who are to
return to us later on.

When Mrs. Atwood came to Shansi in the fall of 1903, she
found seven girls, the remnant of Miss Partridge's school, and took
them to study in Bridgman Academy, Peking. A few small girls re­
mained, who were placed in the boys' school taught by Mr. Yang
Hung Yuan in the South Suburb of Taiku city. This co-educational
school, consisting of nineteen boys, and eight little girls, was the
beginning of the Oberlin-Shansi Memorial Academy.

In the fall of the following year, two teachers came to begin
educational work in Taiku. Mr. and Mrs. Su Wen Jui were graduates
respectively of Tungchou College and Bridgman School. They left
their home in Paotingfu with a real missionary spirit, for work in a
field then far away, and difficult of access. Mr. Su took over the Boys'
school, and the eight girls were sent over to Mrs. Su at the Flower
Garden. I can still see them as I first saw them, huddled into a corner
of the schoolroom, a group of small, frightened little girls with round
eyes, and large, old-fashioned ear rings. Among those children were the
present assistant teacher of the Girls School, the school's first three
graduates, and the two senior girls of this year.

This is not the place for a history of the school except in brief.
The traditional log, with teacher and pupil at opposite ends was hardly
more simple than the outfitting of our school at the beginning. By
June of the first year, the eight scholars had become fifteen. In 1906
there were 21 girls, in 1907 25, in 1908 27 in 1909 27, (the limit of
accommodation in those quarters.) In 1910, in new quarters in the
South Suburb, 33 scholars have been received by crowding, but no
further growth can be allowed, until we have the much-hoped-for Girls'
School building.

The year 1909 marked a new era in our school work. Chia Fu
Lien, first of our students to complete the course, graduated from
Bridgman Academy, Peking, and returned to teach in our Taikoo school.
Later in 1909 came the first graduating exercises of our Girls' School.
Three girls finished the course here and entered the first class of
Bridgman Academy. The significance of these events to our future
work can readily be seen. From now on, in school and church work,
we shall have a supply of helpers, and helpers of the very best too.
These native Shansi girls, with the thorough training given in Peking,
will be able to do, under God, more than anyone else ever could for the
women of Taikoo and Fenchow.

After five years of efficient work as the teacher of our Girls'
School, Mrs. Su left us in 1909, to return to her Paotingfu home. The
care of her three little children made teaching no longer possible, but
we greatly regret losing her, and wish to record our gratitude for all
she has done for our mission work from its small beginnings. Her ex­
ample and precepts set a high ideal in the school room, but she did not
confine her interest there. In Sabbath meetings for women, in Bible
classes, and in country visiting, we turned to Mrs. Su for help and
always found it. Our church women will not soon forget her lessons
on Christ's Life, given to the Taikoo station class in 1909. It seemed
fitting that the one who had been with the Girls' School from its small
beginning should see her first class graduate before leaving the work.

The Girls' School has passed a year of quiet, successful work.
Miss Gehman was in charge, and has taught seven classes in the
mornings. Miss Chia Fu Lien took up the duties left by Mrs. Su, and
Kang Chiu Hua, another of our Peking girls spending the year at home under the physician’s orders, has also helped in teaching. Mr. Wang taught classics as last year, and work has gone easily with such a full staff of teachers.

The school has spent the year in temporary quarters in the South Suburb compound. In 1909 Miss Heebner put up a building which is to be eventually for women’s classes, but this year it serves as the girls’ recitation hall. For dormitories, the school is temporarily using the rooms built for men’s station classes. This makes it necessary for the scholars to walk the length of our large compound five or six times a day for meals and classes. The girls have seen the advantages of their unbound feet, and adapted themselves to the situation, even poor lame Fu Lan, with her wooden leg hobbling to and fro without a murmur. There has been little sickness in the school, perhaps because of the good exercise all must take. But this arrangement with the general work cannot go on forever, as the rooms will be needed for men’s classes. A building must be provided in which to house the Girls’ School. The land for it is bought, and a wall has been put around it but no funds are at hand for the building. Taiku has no more imperative need, we can safely assert, than this one of a Girls’ School building.

During the weeks before Easter, there was a quiet, but deep interest among the school girls. Miss Gehman led them in the morning prayer hour, to follow the events of Passion Week. On Easter Sunday, seven girls were baptized and nine taken in on probation—all of them being leaders in the school, and among those longest with us.

There are this year five Taiku girls studying in Bridgman Academy, Peking. Lan Mei one of the grand-daughters of Deacon Liu, and one of the original seven girls taken to Peking by Mrs. Atwood, was married this winter to a son of Deacon Chia of Taiku city. Another one of the seven girls, is studying in the Methodist Training School for nurses, in Peking.

Mrs. Chang, our student in the Bible-women’s Training School, returned from her years work in time to help in the last two station classes held before Miss Heebner went on furlough.

**EVANGELISTIC.**

Retrospect. Traces enough are left of the work for women before 1900 to show that a fine large work had begun here. Women in Tunfang tell how Miss Partridge came on horseback from her Linan home, to spend Wednesday of every week with them, holding
meetings, teaching and hearing women read. There was a whole round
of villages to which she made regular trips. Miss Bird made weekly
visits to Sha Chung and Wu Chia Pu. Classes for women were held
by Mrs. Clapp in the Taiku city compound and by Miss Partridge at
Liman chu"ang.

The church roll before 1900 showed ten women received into
the church by baptism and fourteen on probation. After the Boxer
massacres, three of four probationers were left and one baptized church
member, the wife of Deacon Liu. On the church rolls in 1910, are
recorded thirty baptized women, and twenty-nine probationers.

The work in Tun Fang, Liman and Jentsun was so thoroughly
wiped out in 1909, that it has been impossible to revive it so far. Our growth has come in new places, following the line of growth in
the men's work in the Ching Yuang region.

Station Classes. No one of our Christian women was at liberty to help
Miss Heebner with the fall class at Chang-tou, so she
taught single-handed. The difficulty of this situation is only appreciat­
ed by those who have tried to teach country women, with their
remarkable dialects. After the first few days, teacher and taught became
acustomed to each others way of talking, and it was a good, hardwork­
ing class. The surprise in store for this class was the visit of Misses
Walter and Horning, two young missionaries from Tai Yuan, anxious
to get their first glimpse of station class work. They spent a week,
delighted with everything they saw, and delighting the women with
their enthusiasm.

For the benefit of the church women of the Flower Garden
village, Miss Heebner held a small class for ten days of February. In
April, Mrs. Williams, Miss Heebner, and Mrs. Chang the Bible woman,
conducted two large classes in Chang Yuan and Nan Ching Tui.

Ching Yuan was a hard field last year, but this year's class was
a grand surprise. Friendliness has taken place of suspicion and fear.
The neighbor women could hardly be kept out. Twenty-one women
studied, and visitors came in to the meetings, the same ones coming
again and again. During the week there must have been not less than
two hundred different women coming and going on the place.

Though Nan Ching Tui is now the place of our oldest
established work, this was the first class to be held among those wo­
men. Twenty two women studied here. The Christian women from
Changtou attended both these classes, eager to get all they could before
Miss Heebner's furlough. If the country classes grow any larger, new
places will have to be found to accommodate them, as both these
FIRST GRADUATING CLASS, BIRD-PARTRIDGE MEMORIAL SCHOOL.
classes were badly crowded. It is not two years since these classes in the out stations began,—Miss Heebner being set free to do it by the arrival of Miss Gehman who was able in a very short time to take over the responsibility of the Girls' Boarding School. Such progress in two years time gives great hopes for the future of our work for the women in our outstations.

Visiting. In February, Misses Heebner and Gehman took a trip of a week's time stopping at each outstation and holding meetings for the Christian women.

Trips of a day have several times been taken to visit women in Tun Fang and Liman. A most interesting experience was a visit to the Ch'angs, the richest family of the rich village of Chewang. We have heard for some years reports of a Girl's School there attended by daughters of wealthy families. We were delighted with the really excellent equipment and the modern ideas which are being carried out in this school,—one of the very few schools for girls in Shansi province.

The neighbors around the South Suburb compound have seemed very friendly this year. Mrs. Williams, and old Mrs. Chang have made many visits in the neighborhood, and found friends of the early days. Miss Chia, teacher in the Girls' School, has gone with the missionary ladies into several homes near the school. Her enthusiasm, and winning personality make her sure of interested listeners everywhere. While in one home, an old gentleman of a neighboring family dropped in to see this attractive young girl who was spoken of as a teacher. He evidently doubted her, for he left the room to come back a moment later with a Chinese character written on the palm of his hand. "Can you tell me what this is?" asked he triumphantly. He did look crest-fallen when the young girl told him the character correctly. "Well, you really must be a teacher. Now explain to me those new Western ideas about day and night, and comets, and the Solar System," he demanded, and we sat back with pride to listen to Miss Chia explaining the Solar System.

Sabbath Services. This winter there have been separate Sabbath services for women and girls in the Girls' School building. We were a little doubtful, at the beginning, about the success of this plan, but it has been one of the pleasantest things about the year's work. With the smaller number, we could get closer to the women, and make sure that they were getting something out of the service. Our thanks are due to Dr. Williams, Mr. Kung, and two of the Academy teachers, who have taken their turn in leading our small service. The school room has been more than filled usually, with our thirty school girls,
women hospital patients and women from the neighborhood. Not counting our girls, there have been on the average, an audience of thirty to forty women and children, the largest number being seventy-one outsiders. A Sunday school, after the church service has been largely given over to these outside women, Miss Chia, with her ready use of the Taiku colloquial, has a class specially for them, explaining the regular lesson when they can understand that, and always giving them some Gospel truth. During the Chinese New Year season, we had with us Miss Han Yu Mei, who took charge of our women’s services, to the great pleasure of all.

MEDICAL.

Retrospect. Mention of medical work for Taiku women before 1900, brings to mind at once the name of Mrs. Sang, the young woman physician from Shantung who spent the last three or four years before the Boxer troubles in working in Taiku. Mrs. Sang’s influence over women is shown in the matter of footbinding. In 1897, the first one of our Taiku Christian women unbound her feet at Mrs. Sang’s persuasion. Three years later, in 1900, almost all the Christian women had unbound their feet, as if by a common impulse. Now sentiment among our Christians is a unit for unbound feet, and public sentiment among outsiders, especially among the wealthy families, is coming that way. It is hard to realize that this advance has been made in just thirteen years.

In Taiku hospital now is a young woman, 24 years old, gasping her life away with spinal disease. Her husband, a poor farmer of Liman village, heard too late about our hospital and brought his wife here because he knew Chang Chenfu, the first assistant. The acquaintance was made in this way. In July, 1900, there was a party of Christians hiding in a cave in the hills above Liman. They were Mr. and Mrs. Sang, the Liu family, Ruth the young teacher and a schoolboy, Chang Chenfu. A young villager discovered their hiding place, but kept it secret. His mother and his girl wife cooked millet and steamed bread which young Shih carried to the fugitives by night. Before long, the local Boxer band was on the track of the party, but they escaped and the Boxers vented their anger on Shih who was cruelly beaten.

Now young Mrs. Shih is dying with a disease caused by hard work and poor food. We can only do a little to ease the poor girl’s sufferings, but she has heard and accepted the Gospel here, reading ravenously every hymn and Bible text that is given her. Between
paroxysms of coughing. She sings the hymns and they seem to make 
the long days shorter. She and the mother too have accepted the truth 
with a simple hearted faith which we do not often see. Our Lord said 
that one who gave a cup of cold water only to one of His little ones 
should not lose his reward. So we feel sure that a reward is coming 
in the next world if not in this, to those who helped the fugitive band 
ten years ago.

This has been a good year for Woman's work in the Shansi 
Mission. First among its important events was the coming of Mrs. 
Williams to her old field, and to the new Mission, remanned largely 
thro her influence and that of Mrs. Davis. After long years, Fenchor's 
many women have their first young woman teacher of their very own, 
in the person of Miss Chaney. Taiku had an important addition to the 
circle of its workers when Miss Han, graduate teacher in the North 
China College for women in Peking, became Mrs. Kung.

The first furlough is an event in a new Mission. The Chinese 
friends felt it so and Miss Heebner was showered with shoes, hats, 
handkerchiefs, and banners from churches and schools. Tokens of 
real love they were and well earned by one who has spent herself these 
years without stint for her Chinese friends. It was a period of recon­ 
struction when Miss Heebner came to the Shansi Mission. In Taiku 
and Fenchorfu, the church was rising from the ashes of 1900. Men 
were listening to the Gospel and joining the church. Women were 
asking to be taught. Without teaching there was the certainty that 
many would lose interest and drop away. Especially was this true in 
the great village-city of Fenchorfu, with its hundreds of homes right 
around the mission place. In these decisive years, Miss Heebner was 
the one representative of the Woman's Boards for the Shansi Mission. 
Work for women and schoolgirls had kept two women busy in Taiku 
before 1900, so there would be no lack to do in Taiku alone, but 
Fenchowfu and its many women must be considered too. What the 
one worker sent by the Woman's Board could not do in the whole field 
would go undone. So that one worker set herself to the task before 
her, no easy or satisfactory one,—of dividing time and strength between 
two fields, two days apart from each other, and she accomplished the 
task so well that both fields claim her as their own. In Taiku the 
small beginning of a girls' school has in five years been raised to a 
grade equal to any in the province. Miss Heebner has herself taught 
a good share of the classes, led prayers, and superintended every detail 
of school management, beside planning, and supervising the erection 
of two school buildings, one in 1906 in the Flower Garden, and one in
1909 in the Suburb. Every spring and fall, a month was reserved for Bible classes in Fenchowfu, and the women lived between times on the impetus and encouragement of those classes. The nineteen fine, promising women received into the church there on Christmas of last year are a part of the fruit of these classes, and more coming later. In all, Miss Heebner has conducted nineteen classes of Bible study for women, with 319 students, who belong about equally to the two stations. One would not expect to do much touring in the country, while so busy with teaching, but Miss Heebner carried the country stations on her heart, and when a few days could be spared anywhere, she took advantage of them to go around the circle of Taiku country work, encouraging the women. If the time was short, at least the women felt that they were not forgotten. Such trips were made four or five times every year. Then two years ago, when she could pass the school over to other hands, Miss Heebner was able to carry out the long hoped for dream of her heart, and teach the Christian women in their own homes. The success of these country classes has made us all glad and hopeful.

So it has come about that Miss Heebner knows the whole field of our Shansi Mission as perhaps no other worker will ever have need to know it. For help has come at last, and Fenchowfu is tided over its waiting time. As Miss Heebner leaves on furlough, Mrs. Williams and Miss Chaney are ready to begin work at Fenchow, and there is promise of still another for that large field. Beside the woman physician so much wanted for Taiku, we still hope for a young woman to be Miss Heebner’s associate in woman’s work.

Respectfully submitted,

MARY WILLIAMS HEMINGWAY.
GREAT GATE OF FLOWER GARDEN, TAIKUHSIEN.

MR. AND MRS. K'UNG IN THEIR HOME IN TAIKUHSIEN.
REPORT OF EVANGELISTIC WORK, TAIKUHSIEN STATION,
1909-10.

Judging from the product, one of the qualifications for writing a book on an eastern country, China, for example, is egregious ignorance of the subject. By this standard we are abundantly qualified to deal with the subject of evangelistic work in the Taiku station. A residence in Fenchow is not the point of vantage from which to cultivate the Taiku field, and a missionary who finds himself in the position of the Roman god Janus, facing both ways, is not likely to peer very far in either direction. Yet a nominal report may be written, and in the dearth of one's own activities he has greater liberty to praise the achievements of others.

As we left the Taiku station in June 1909 a group of Christians escorted us to the western border of Pei Kuang Ts'un. We had lingered a few minutes in that town, the largest village in Taikuhsien, with a population of something like 9,500, and had visited the fine quarters of the newly opened opium refuge. For two months the work there prospered, a number of patients found relief in the refuge, and good crowds of people attended the preaching services. Then "about that time there arose no small stir concerning the Way." As the moving spirits in this "stir" were members of the aristocratic millionaire family of the village, and as the trouble aroused involved unfilial conduct on the part of a scion of this house, the only thing open to us was to retire as gracefully and noiselessly as possible. We have not lost, however, the ambition to enter Pei Kuang Ts'un, but on the next occasion we shall follow a different line of procedure.

The outstation of Nan Ch'ing Tui has profited by the presence there of Deacon Yang Hung-yüan since last October. The outstation plant has been completed with a fund secured for the purpose through Mrs. Williams and Mrs. Davis. We shall hope to make more extensive use of this court in future, especially for holding station classes, for which purpose it is very well adapted. The present staff in the outstation consists of Mr. Yang Hung-yuan and Mr. We Feng-ch'i.

In Hsi Ku Ts'un Deacon Wei-chên, a man who is growing intellectually and spiritually, has continued his faithful work through the year. In opium-refuge and school-room, in visiting the believers in nearby villages, or attending to affairs in the neighborhood to which he was deputed by the church cabinet, Mr. Chao has exemplified the text, "Not slothful in business, fervent in spirit, serving the Lord." A good number of patients, both men and women, have passed through the
opium refuge, the school has an attendance of fifteen or sixteen and
the church has come more and more to fill a recognized place in the
life of the village, where its entrance was so bitterly contested three or
four years ago. The greatest need in Hsi Ku Ts'un is for the building
of a simple chapel, (to cost perhaps $200), that could be used as well
for the day-school. The helpers in the outstation at present are Mr.
and Mrs. Chao Wei-chen and Mr. Chao Yu-hung.

The chief incident of the year in the outstation of Ch'ing Yuan
was the official solicitation of our helper, Mr. Ch'in Wan-pao, to manage
an opium refuge under the auspices of the local deputy magistrate.
After consultation with his colleagues and reference of the matter to
the church cabinet Mr. Ch'in took up the work and a gratifying num­
ber of patients received Christian instruction at his hands at official ex­
 pense! When the official funds were exhausted Mr. Ch'in resumed the
operation of his own opium refuge. The school matters in Ch'ing
Yuan will be fully mentioned in Mr. Staub's report, Ch'ing Yuan is one
of four hsiang, a peculiar form of political division second to the shien,
or district, in the whole province of Shansi. A hsiang, theoretically,
governs 12,000 families, or about 60,000 people. Ch'ing Yuan is also
one of the largest and busiest market-towns in central Shansi. Both
politically and commercially its importance is such that the Mission
should "lengthen its cords and strengthen its stakes" in an effort
duly to advance our cause in that region. The helpers there
are, Mr. Ch'in Wan-pao, preacher, and Mr. Li Chi-lin, teacher of the
primary school.

At Chang T'ou Ts'un, village of the Meng family, noticeable
advance has been made this year. The school attendance has been in­
creased, and some inquirers of ability have been gathered. From the
neighboring village of Ma Ts'un Mr. Kao Erh-ko has manifested a new
interest in the Chang T'ou work, notably since Pastor Meng's visit to
Taiku in April, 1909, at which time Mr. Kao seemed to receive a new
vision of his responsibilities. The private opium refuge in Chang T'ou,
conducted by Meng Ch'ien-tung and wife, has continued to do excellent
work, both for men and women. Mr. Liu Chih Chih-chen is now the
teacher of this flourishing primary school.

Tun Fang, oldest of the Taiku outstations, and since 1900 the
least hopeful, has little to record for the year just closing. For two
years the faithful old Christian, Kou Chih-ko, was the "gate-keeper in
this house of the Lord." Last December pneumonia attacked the frame
that for months had grown feebler, and the old man fell at his post of
duty. Shortly before his death Mr. Ch'iao Hsüeh-shang and Mr. Chao
Wei-liang took charge of the outstation, particularly with a view to re-opening the opium refuge. It is hoped that their work, together with that of Mrs. Chang Yu-ch'ieh among the women, may in a measure revive the work in Tun Fang from its moribund state. Our hope is to see a well-equipped primary school, so conducted as to command the respect of the people of the village, in operation in our premises there.

In Tung Yang, the large market-town through which fully thirty per cent. of the travellers from the upper section of the Shansi Railway pass, the outstation has been kept open, but little more than that. During the summer of 1909 Mr. Chang Chen-fu and Hao An-jen were in charge of the outstation and firmly cemented their own friendship, if they did nothing else. After their departure in October Mr. Chang Shih-ch'ang supplied the outstation from Taiku until Mr. Liu Yu was sent to open the opium refuge.

The work of the central station cannot be reviewed in great detail. We acknowledge with deep gratitude the fine work of Mr. K'ung in the chairmanship of the church cabinet, a position that made him virtually pastor of the church in the absence of the regular pastor. To refer to the very best thing Mr. K'ung did during the year, however, we must again felicitate him upon his marriage last March to Miss Mabel Han. May their joy be unbounded and their life together a long and useful one.

We would also speak gratefully of the kindness of Dr. Hemingway in undertaking the financial work of the pastor in his absence, and also for acting in advisory capacity to the church leaders. The church cabinet has kept up regular meetings throughout the year. Without this most useful institution, serviceable alike as a clearing-house for church difficulties and an advisory board in all departments of the work, the station would now find it difficult to get along. A tremendous amount of business has passed before this "i-shih-hui" in the course of the year.

A weekly prayer-meeting has been maintained on Wednesday afternoons in the city chapel. The Sabbath school has been divided owing to conditions in the station, the main section, under the capable leadership of Mr. Yang Chien of the Academy's teaching staff, meeting in the Flower Garden chapel, another section assembling in the girls' boarding school. An early task must be to regularly organize and provide for the trained leadership of our Sabbath schools.

Deacon Chang Shih-ch'ang, with assistance from Deacon Ching K'uei, has had charge of the street chapel through the year. Dr. Hemingway's dispensary hour has continued to bring to the chapel
many whom we could not otherwise reach. The next step in the development of this work should be to open the chapel in the evenings, with an attractive program and a well-lighted and heated room, for it is at that time that the man in the street has leisure. Sabbath services are now maintained at three different points, the Flower Garden, the hospital, and the girls' boarding school. With a chapel in the south suburb we hope to re-unite our scattered congregation and so be able to follow more accurately the Sunday transactions of our church-members.

The Taiku church has held two large meetings during the year. The first was in late November and partook of the character of a Thanksgiving meeting. On the first day the sessions were held in the city chapel. Reports were heard from the outstations and from the various departments of the work. On the second and third days the meetings were in the Flower Garden chapel. On the second day the subject of Federation was ably presented. It should be recorded here that in the summer of 1909 a native movement looking toward the union of the Protestant Christians of Shansi originated in Taiku. This movement has enlisted the sympathy and co-operation of all the native leaders to whom it has been adequately presented. In view of the failure of the largest missionary body in Shansi to agree to the proposals of the Tentative Committee on Federation, (a Committee, by the way, on which it as a Mission was adequately represented), this native movement has a real office to perform. It is of interest in this connection to recall the opinions of two recent observers of the federation movement in the China field. Said "one of the leading Bishops of the Anglican Communion, 'if the missionaries cannot supply the demand for leadership in the practical development of Christian unity among the Chinese Christians, that leadership will undoubtedly arise outside the ranks of the missionaries.' " In almost startling confirmation of this is the opinion delivered by the Deputation of the English Baptist Mission to China. The gentlemen composing that deputation said, "China is perhaps ahead of other mission fields in schemes of union. And the best and most intelligent Chinese Christians are ahead of the missionaries in their enthusiasm for one church for the whole of China. If missionaries are not to lose their leadership they must speedily agree on their plan of action and provide channels for the expression of the national sentiment."

At the second large meeting of the Taiku church held during the year under review, one full day was given to the discussion of Federation, and it was seen that no few steps had been taken in the
furtherance of provincial organization. This meeting, on Easter Sunday and the three days following, brought together a good number of church-members from the outstations, and other guests not a few. On Easter Sunday seven were received into the church by baptism, all pupils from Miss Gehmam's boarding school. Two strong addresses were listened to with marked attention on the second day, one on "Duty" by Mr. Hou Hsiueh-ch'eng of the Academy faculty, and a lecture on "Comets" by Principal K'ung. At the semi-annual business meeting of the church the work of organization begun in November 1908 was completed with the adoption of a church covenant.

At the November meeting of the church there was used for the first time a handsome silver communion set presented to our church by the First Schwenkfelder Church of Philadelphia, Pennsylvania. This service was secured for us through the kind offices of Miss Heebner, her brother, the Rev. Harvey K. Heebner, being pastor of the Philadelphia church. Our congregation has prepared an eloquent letter of thanks, read to the First Schwenkfelder Church by a Chinese member of the congregation.

Those who have been in close touch with the Taiku station throughout the year must give their opinions as to the outlook for the station. Our five visits from Fenchow, including one tour of the whole field, could give us but fleeting glimpses, camera-like impressions. And yet we can but have formed opinions to be held until further observations and maturer judgment shall have supplanted them with better. According to those opinions we do not need more machinery in our station, nor further organization, but spiritual vitality that shall fill every missionary and every Christian, radiating energy like a highly charged dynamo, until every school-boy, workman, hospital patient, or listener in the chapels with whom we come in contact shall feel the irresistible impulse Christward. This is the crowning need of our Taiku station, and for this we should work and pray. In the fine words of Tennyson:

"Tis life whereof our nerves are scant, . . . .
More life, and fuller, that I want."

Paul L. Corbin, Pastor.
REPORT OF THE EDUCATIONAL WORK OF THE SHANSI MISSION, MAY 1901.

<table>
<thead>
<tr>
<th>S.M.A.</th>
<th>Teachers</th>
<th>Pupils</th>
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<tbody>
<tr>
<td>Taiku Academy and Grammar School</td>
<td>8</td>
<td>59</td>
</tr>
<tr>
<td>Atwater Grammar School, Fenchoufu</td>
<td>3</td>
<td>34</td>
</tr>
<tr>
<td>Chang T'ou Primary School</td>
<td>1</td>
<td>31</td>
</tr>
<tr>
<td>Ch'ing Yuan Primary School</td>
<td>1</td>
<td>29</td>
</tr>
<tr>
<td>Shang Ta Primary School</td>
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| Total                              | 180      |

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<tr>
<th>A.B.C.F.M.</th>
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<tr>
<td>Liu Lin Chen Primary School</td>
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</tr>
<tr>
<td>Pei Huei Chen Primary School</td>
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| Total                              | 41       |

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<th>W.B.M.M.</th>
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<tr>
<td>Taiku Girls' School</td>
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<tr>
<td>Hsi Ku Girls' School</td>
<td>1</td>
</tr>
<tr>
<td>Fenchoufu Girls School</td>
<td>1</td>
</tr>
</tbody>
</table>

| Total                              | 56       |

Boys at North China Union College, T'ungchou 6
Girls at Bridgeman School, Peking 5

| Total number under instruction, May 1910 | 288      |

The educational work of the Shansi Mission has made considerable progress in the year just closed. There are ten different schools and including the boys and girls taking advanced work in the college at T'ungchou and the Bridgeman School for Girls at Peking, the total number under instruction is 288, compared with 305 under instruction last year at this time. These figures do not include those who have dropped out during the year but represent the total number of pupils in the schools at present.

Three new schools have been opened during the year—the Girls' School at Fenchoufu and the Primary Schools at Diu Lin Chen and P'ei Huei Chen. Two schools have been closed—the Taiku and the Nan Ch'ing Tui Primary Schools. It is planned that both of these schools will be reopened as soon as suitable teachers can be secured.
Of these ten schools, five are being supported by the Oberlin-Shansi Memorial Association, three by the Woman’s Board of the Interior and two by the American Board of Commissioners for Foreign missions. It is expected that the support of the Liu Lin Chen and the Pe Huei Chen Primary Schools will soon be assumed by the Memorial Association so as to allow the American Board to open up new work.

The greatest gains during the year have been in the Taiku Academy and Grammar School. Five boys were graduated in February, three of whom now have charge of Primary Schools while the other two are taking some normal work and assisting as instructors in the Grammar department of the Taiku School. A new step has been taken in offering a normal course with the idea of fitting men who have a fair Chinese education to take charge of Primary Schools. The effort so far seems to be successful, seven men having enrolled in that department.

The school has been visited with quite an epidemic of mumps and measles which broke into the regularity of the classes somewhat, but with no serious results. The death of one student which occurred early in the year is sadly reported. One new Chinese teacher has been added to the faculty—a man who was graduated from the North China College at Tungchow and who taught in that institution for three years. His services have been a distinct gain.

The religious life of the school has been as wholesome as usual. A daily chapel service is held at which attendance is required and the weekly services of the Taiku Church have been held in the school chapel largely under the leadership of the faculty. The Y.M.C.A.—the first and only organization of its kind in the entire province with the exception of the association recently started in our school at Fenchoufu, has been active and aggressive. Many of the older boys have gone to the outstations to conduct religious service on the Sabbath which has done much to call out individual leadership. At the last communion service seven of the students joined the Taiku Church on probation.

It is interesting to note that this school is attracting students outside of our own denominational constituency. There are enrolled at present thirty-four from our own denomination, seven boys who come from the English Baptist circles and three who come from the China Inland Mission besides fifteen who come from non-Christian homes.

The school moved from the South Suburb to the commodious “Flower Garden” in September, the “Flower Garden” buildings being thoroughly renovated and repaired by Mr. Kun during the
summer so that the present plant will be serviceable for several years to come. We cannot express too much gratitude to the friends at Oberlin and elsewhere who have made this change possible with their gifts for there is every reason to believe that now a natural and steady growth is assured.

The Grammar School at Fenchou has passed through a critical year owing largely to the incompatibility of the Chinese teachers but the changes made are proving to be beneficial. Another graduate of the North China Union College has been called and a competent man has been put in charge of the Chinese department.

A very important gift has given us cause for rejoicing which will not only supply a site for the future academy at Fenchou but also provide the Taiku Academy with a much needed athletic field.

It is gratifying to learn of the success with which the three graduates of the Academy are meeting in their Primary School work. At Liu Lin Chen the opening of the new school was received with enthusiasm and at Ch'ing Yuan and Chang T'ou, the teachers have already won the admiration of the pupils and the respect of the people. It gives one an inspiring outlook, for in time it is hoped that we shall have this same type of teacher in every day school and that many of the surrounding villages—at least every outstation of the Mission—will be supplied with elementary educational advantages.

Thus with the Shansi plain dotted with Christian day schools, with a strong Academy at Fenchou and with facilities for higher education at Taiku and thus only is there hope of training up an intelligent native Christian church. The Congregational Church has always placed great emphasis upon the educational side of its missionary work elsewhere. Shall this not be done also in this needy province of Shansi. If it is not done by this Mission it will not be done at all, for all other societies at work are spending their energies in other directions. The opportunity for meeting the desire for education among the people is still with us. There is neither resistance nor government competition and the field is limitless. Shall we not arise and build and in our building, build well?

Albert W. Staub.
COMBINING BUSINESS AND PLEASURE. CHINESE GIRLS STUDYING ON THEIR SEE-SAW.

BRINGING A PATIENT TO, DR. WATSON'S DISPENSARY.

Statistics for 1909-1910

Just one year ago the medical work at Fen Chow-fu was handed over to a new physician, coming here directly from America. For that reason in order that the time might be available for language study, the hospital and dispensary were closed. Posters to that effect were put up, but there were some emergency cases which had to be treated. The closing of the dispensary and hospital met with disfavor and the Fen Chow-fu magistrate made a protest and wanted to know what their sick people were going to do. During the last few months there has been a short dispensary hour on three afternoons a week, and from thirty to forty were the number most frequently present. Every effort has been made to limit these visits, but during the year four thousand treatments were given, of which at least half were first visits, due to the fact that they were told after being treated once that it would be useless to come again. Many of these were advised to go elsewhere. A good many of those who required operations went to T'aikusien and a few went to T'ai Yuan-fu. For the large majority the expense was too great to go anywhere else. By far the larger number of patients came from outside Fen Chow-fu city and the number of different towns and villages from which they come it would be safe to say is in the hundreds. Some fifty or more minor operations were performed and during the year there were three inpatients here for a short time.

Financial Support

On three occasions gifts from the government official were received. Including the sales from medicines and other small gifts, over $60.00 gold was received from Chinese sources. Until the work is better established the field for the collection of fees will be limited. All medicine containers were charged for.

After twenty-six Years of Dispensary work

If anyone should come to Fen Chow-fu to see the medical work here, he would find a two-roomed, one-story building just back of the chapel, which has been used as a dispensary. This opens into the chapel and because of lack of room in the latter, in this dispensary room are crowded on Sunday all the women and children who attend church. During the past year it has been used as a makeshift on week days for a small beginning of the girls' school.

These two rooms should not be used longer as a dispensary for the following reasons. In the first place, during the week many cases of tuberculosis come to be dressed, not to mention cases of small-pox,
measles and other contagious disease occasionally seen. When Sunday comes and the women and children use this same room during church services they are all exposed to infection. This is the more dangerous when it is noted that the only window in the rooms face the northwest, and the disinfecting of the sunlight is much restricted.

The dangers of this have been emphasized by the fact that the meetings of our Christmas celebration this past year were responsible for an extensive epidemic of measles for miles around, which broke out simultaneously just about two weeks after these meetings in the families of those who attended. The epidemic and its complications has left its trail of death, blindness and deafness which should be an effective warning for the future. In the second place the dispensary building is admirably fitted in the nature of the rooms themselves and their location for a pressing and important need—a book room.

After twenty-six years North of the chapel are available six one-storied Chinese rooms which have been used for male-patients and for men breaking off opium. This past year these rooms have been used for opium patients only, and the medical assistant in charge has not had room enough by far for those who applied. It is well to note here that the opium patients are the only ones financially productive.

However all these rooms are needed, and were planned originally, for other purposes. Christians who travel a day’s journey or more to attend church, are too far away to go and return the same day and need a place to spend the night. The greatest need, however, is for station class work. We need to have a training school here to instruct Christians from far-off towns in the fuller meaning of the Bible and Christianity. The majority come in for a month at a time. Others who are to be trained to become native preachers need a much longer training. Consequently the conclusion of the whole matter is that we have after twenty-six years of work in Fen Chow-fu no usable Dispensary building and no hospital—not even the land to build them on.

The Work to be done Shansi has a larger population than the state of New York combined with all the New England states. In it there are at work now five physicians. A three days’ journey to Fen Chow-fu for medical aid is not at all an uncommon event. People in America would not be surprised if a man in Denver went to New York for medical treatment, but he goes with the assurance that there will be a hospital to receive him when he gets there. But patients come to Fen Chow-fu, a three day’s journey, at perhaps a relative greater expense, when one considers that twenty-five dollars represents as great
an annual income as many of them have, only to be met on their arrival here with the news that they must go two or three day's journey further if they are to find a doctor who has a hospital building in which they can be received.

Rightly to put before people in America the conditions here as interpreted in terms of American life is a difficult task. One thing always to be remembered is that Chinese homes—most of them with paper windows, without ventilation, crowded, and often damp—are no places to treat disease advantageously. Consequently a hospital in China has a much larger field than in America, where the majority of the cases of disease can with a much greater degree of success be treated in their own homes. Therefore when it is said that a hospital at Fen Chow-fu has a field, relatively as large as in the United States if the people of the state of Michigan had but one hospital, it is underestimating the largeness and breadth of the work to be done here.

PERCY T. WATSON.
REPORT OF EVANGELISTIC WORK, FENCHOW STATION, 1909-10.

The action of the Mission at its last annual meeting in releasing temporarily from the leadership of the Fenchow station the man who in every respect commanded the situation, having mastered every detail of the work, knowing the name, dwellingplace, characteristics, and antecedents of every school-boy, inquirer, and church-member connected with the station, and with the same thoroughness having acquired a knowledge of the field in all its length and breadth, though such action was necessitated by the exigencies in the situation of the Mission, was not conducive to the progress and prosperity of the station. Let no one be surprised, therefore, if we have only commonplace things to record in chronicling the year just closing. About all that could be done was to keep up a little steam and hold the vessel in her course until the captain could stand upon his bridge again and signal, "Full steam ahead!"

In recording the year's events the first of importance to be mentioned is the opening of the outstation of Chi Ts'un. This busy market-town of over a thousand families, with its near neighbor, the walled town of Jen Yen almost as large, but half a mile removed from one of the great official roads of Shansi, has long been an objective in the thoughts and hopes of the Fenchow missionaries. Commodious quarters have been rented on the main street of the town and fitted up for preaching hall and opium refuge. The opening of the chapel was just at the time of the great annual fair in Chi Ts'un, when the town is filled with visitors from near and far. The Christians and helpers went to the chapel in force and preaching was carried on from early morning until late at night, the crowd of listeners shifting and changing, but constantly filling the room. A number of our students, together with a staff of helpers headed by Mr. Jen, spent the most of the summer in Chi Ts'un. With the coming of cool weather in the autumn the opium refuge was opened, but for several months there were no patients. Toward the end of the Chinese year three or four men entered for the cure, and a total of nine patients have been discharged as cured. Though the beginning, in common with all business places in Shansi, has been hard, a start has really been made, and a little nucleus of inquirers gives promise of greater things in future. The present staff in Chi Ts'un consists of Mr. Chang Fu-shou, preacher, and Mr. Lü Lu-ming, gatekeeper and general assistant. In
FENCHOW STATION CLASS IN FRONT OF HONORARY BANNER PRESENTED TO MISS MEERNER.

A GROUP IN THE OUTSTATION OF LIU LIN CHÉN.

ATWATER MEMORIAL SCHOOL, JUNE, 1909.
addition, one or more of the station's staff of colporteurs is constantly working in the town and surrounding country.

In Fenchow city the street-chapel was in charge of Mr. Tu Chih-hui through the spring and summer of last year. His work was particularly marked by careful following up of men met and interested in the chapel. Toward the end of the Chinese year Mr. Lou Chung-chih spent two months in the street-chapel pulpit, but with little in the way of encouraging results. A separate report will deal with the question of street-chapel in Fenchow, so the subject need not be enlarged upon here.

In the early autumn Mr. Tu and his little son were escorted to the outstation of Liu Lin Chên, giving that outpost a regular helper for the first time since 1900. The opium refuge there was opened in the ninth moon and a steady stream of patients has flowed through it since, except for the month after Chinese New Year when the rooms were in use by a station class. At Christmas the Christians and inquirers gathered for a family dinner, over seventy bowls being laid. From February 20th. to March 13th. of this year a station class was held in Liu Lin Chên, with 21 men and boys enrolled as members. At the close of this period 13 of the number received "honorable mention" for faithful attendance and quality of work done. We were helped in the teaching by Mr. Chang Pin and Chang Yen-jung. The inevitable "big meeting" on March 13th. saw the chapel rooms well filled, and four men entered the church by baptism and assent to the covenant. At the same service 28 persons, including 10 women and girls, were registered as inquirers, and two infants were consecrated in baptism. The sacrament of the Lord's Supper was celebrated for the first time in the history of the outstation.

A few days before we left for Liu Lin Chên in February, Chang Yen-jung, a young graduate of our memorial academy, offered to go down and open a primary school there. We snapped up his offer before he had a chance to change his mind. The determination to open a school came as a surprise, but a very happy one, to the Christians there. The time chosen was most opportune. A government school in the town had seemingly disintegrated and a number of its students were ready to enrol with us. A week after the station class closed the school was in session, with twenty pupils, three of whom were girls. The young teacher will meet with many discouragements and should receive especial thought and prayer from all the members and friends of the Mission.

During the autumn special gifts were received making it possible to obtain possession of the chapel court at Liu Lin Chên by a form of
lease amounting virtually to a purchase. In October Miss Heebuer and Mrs. Hou paid an all-too-flying visit to the outstation, visited many women in their homes, and demonstrated the possibility of an active campaign among them in future. The present staff of the outstation consists of Mr. Tu Ch'i-hui, Mr. Chang Yen-jung, and Ch'ang Ts'ung-lung as gatekeeper and general factotum. There are also two colporteurs in the outstation and vicinity, Mr. Chang Ying-shou for the British and Foreign Bible Society, and Mr. Tu Chi-fu for the National Bible Society of Scotland. The inquirers who in the last few months have come about the church are rather more dependable than some earlier groups gathered during the erratic leadership of the late Han Chao-ch'i, and with such a man of weight, character, and influence as Mr. Chia P'eng-ch'üan as the recognized leader of the Christians the future outlook would seem a bright one.

The year has seen some real progress, we believe, in the outstation of Shang Ta. In the early autumn Mr. Ho Shu-yung was sent to have charge of the opium refuge there. The Christians and inquirers in October rebuilt and ornamented a house standing beside the threshing-floor of one of their number, and transformed it into a really neat and serviceable chapel, though its use is not confined to preaching and prayer services. It is occupied through the week by the primary school. On the first Sabbath the new chapel was used, October 31st., it was consecrated with a hymn and prayer of dedication. From November 1st. to 14th. the new chapel was daily occupied by a station class. Fourteen men were enrolled, with one or two exceptions all doing faithful work. Mr. Chang Pin helped us with the teaching. Our schedule was a heavy one, too heavy for the best results in the class, we found, for the members of the class were crammed with a mass of material that they had no opportunity mentally to digest or assimilate. The class closed with a big meeting at which chapel and yard were filled with people, helpers from the city and other outstations assisting in the numerous services of the day. Three men were baptized and a fine class of twenty-nine probationers was received, a number of women and girls among them. A ceremony full of interest to the simple-minded villagers was the communion service, a thing which most of them had neither seen nor heard of before.

During the summer of 1909 two seniors in our Memorial Academy spent several weeks in Shang Ta, holding a sort of summer school and giving the boys in the primary school there a decided "boost" in singing, geography, and arithmetic. The present staff of the outstation includes Mr. Feng Chitin, Mr. Ho Shu-yung, and Mr. Chang Tsung-
chêng, the last-named being the faithful teacher of the primary school.

In P'ei Hui Chen real advance has been made during the year, the more commendable in that it has been achieved with no direct assistance from without. Mr. Wang, the leader of the outstation, last fall opened a fairly goodsized building with good street entrance as a chapel and opium refuge. His latest advance has been to fit up the largest of the three rooms in the building as a school-room, in which at present twenty boys are studying. A fair number of patients has passed through the opium refuge and the preaching services have had a growing attendance. The helper in charge of the outstation is Mr. Wang Yin-ting, with Mr. Tu Yin as assistant.

Mention should be made of a new work which seems to be opening, as many outstations have opened, as a result of faithful witnessing on the part of native believers, and with no urging from the missionary. In Hsi Kuan Ts'un, south and east of Fenchow, with its conterminous village, Tung Kuan Ts'un, having a population of 500 families, two probationers, Jen Ju-hsiao and Chao Hsiang-yü, both connected with the Shang Ta outstation, opened an independent opium refuge last December. Though themselves possessing limited Scriptural and doctrinal knowledge, they have maintained regular services, receiving some assistance from Mr. Fêng of Shang Ta. The numbers attending the services are on the increase and the enterprise bids fair to develop into a regular outstation.

Between Thanksgiving and Christmas a station class was held in the central station. The enrolment in the class was about twenty; the attendance varied from that figure to 30 or 35. Mr. Chang Pin assisted with the teaching, as did Mr. Jen T'ing-fang also. Some four or five members of this class did the most thorough and intelligent work of any pupils in the three classes held this year. A class made up of such men as Wang Yin-ting, Shih Hsing-shan, Yü Li-chi, and Chao T'ai-hêng, would delight the heart of any leader. The class terminated in the great Christmas festival of the church, covering two full days. The compound was crowded with the usual throng of visitors from the city. So far it seems the chief function of the day is to advertise the church throughout the city and district, but it would appear that the great festival might be turned to such a use as would bring really spiritual results to the church.

On the day after Christmas an entire service was given to the reception of members and the communion service. A class of eleven infants was presented for baptism. It was an impressive sight to see the fine group of 33 candidates for admission to the church, 19 of whom
were women, come forward to assent to the covenant and receive baptism. These represented the fruit of years of toil and care and prayer on the part of Dr. and Mrs. Atwood, Miss Heebner, Mr. Pye, and their native helpers. Significant indeed was the union of families in church membership, as in the cases of Mr. Wang Yin-ting and the brick-mason, Li K'ai-lun. At the same service sixteen men were received as probationers, among them being three men who were first-fruits from the outstation of Chi Ts'un, and Mr. Feng, then classical teacher in the Atwater Memorial Grammar School.

The first week in January the Universal Week of Prayer was observed with daily vesper meetings. We have no record of the observance of the week before by this station, at any rate since 1900. The services were quite worth while if only to instruct the people in the meaning of the institution, and we feel that the way was paved for more fruitful observance of the Week in future. On the closing day, when home missions was the theme, one of the oldest members of the church offered to use his time this year in the evangelization of the three hundred odd villages in the Fén Yang district, a vow, be it said to his credit, he is trying earnestly to fulfil.

Some three deaths occurred in the church circle during the year, the one coming home to us most keenly being that of one of the church's most promising sons, Shih Ju-ch'un. Though a member of the Taiku church he was properly a son of Fenchow, and looked to by that station as one of its future hopes in service. Ju-ch'un was a member of the second year class in the Memorial Academy at the time of his death in January. The memory of this quiet, gentle, sweet-spirited lad will long remain. His old father met the tidings of his son's death like a true Christian and a hero.

It really belongs to the Fenchow station report to record the increasing fame of Yü-Tao-Ho as a place for missionaries' vacations. The last season found nearly thirty missionaries, representing four mission bodies and as many nationalities, at one time or another in this "Happy Valley." The delightful mountain air, clear and cool, the splendid shade, the abundance of running water, the tonic joy in the sparkling mineral springs, the wealth of wild flowers and grasses, the paradise for the geologist in the mountain canyons about the valley's head, and, above all, the unrivalled quiet, where the psalm-singing of the most ardent missioner never breaks in upon the silence one has chosen for reading or study, all these and a hundred other charms that my pen cannot adequately describe, unite to make Yü-Tao-Ho an ideal resting-place for the missionary. Those who have visited the valley in
season will agree with our estimate of its attractions. During the summer a Sabbath service for the Chinese under the trees, in God's first temple, was maintained, often with gratifying attendance. Missionaries of three missions, and one or two native helpers, led these services. An English service on Sabbath afternoon, including one delightful communion service, was another feature of the last summer's vacation life.

A word may be added as to the teaching and preaching done by the acting pastor during the year. In our station classes, membership in which was limited to Christians and bona fide inquirers, the aim of the simple and elementary teaching was three-fold, to familiarize the pupils with their Bibles, to give a foundation in Christian doctrine, and to give some idea of the purpose and polity of the organized church. If we accomplished these aims we incidentally achieved two others, namely, to prepare inquirers for church membership, and to prepare the Christians for more faithful witnessing. We learned many things from experience, so that the third class held more nearly met our ideal in many respects than the others. As to the preaching done in the central station during the year, the acting pastor canvassed the situation as carefully as he was capable of doing and decided that for the few months of his tenancy work from the pulpit was more needed than anything else. Whether or not this decision was correct others must say. In our preparation for the pulpit the effort has been to make a careful diagnosis of the spiritual state of the church and prescribe the remedy in accordance therewith. The rise of particular crises, as, for example, the one at Chinese New Year, has called for special treatment. It may only be added that we surely have not erred in the way of refraining from plainness of speech. All spades have been called spades in unmistakable terms.

Certain special needs of the station should be emphasized in concluding this report. First, a fund is needed as capital for the stocking of a book shop where the products of the Christian presses of China may be kept on sale.

Among the numbers of students in the city and surrounding county such a shop, if intelligently advertised, would prove a most helpful auxiliary to the evangelistic work of the station. In this work it would be possible to employ any sum, from $100 to $1000.

Second, we would reiterate our request for a fund for the opening of a chapel (and, if the way should open, for a day-school in connection with it), in the populous east suburb of Fenchow, the business center of the district.
In the past we have often been conscious that doors have unexpectedly opened, and crises have marvelously been met, as though the unseen hosts had encamped about this Dothan. This has been evidence to us that friends in distant lands have come to our assistance with the mighty agency of prayer. We plead for the continued employment of this spiritual dynamic, on the part of friends both in China and abroad. This is the first and greatest need of the Fênhchow station, for in the accomplishment of this we foresee the enlightenment and purification of the native church, and the influencing of the as yet unmoved multitudes about us to enquire concerning this Way.

Paul L. Corbin,
Acting Pastor.
MRS. WILLIAMS AND GROUP OF FENCHOW WOMEN.

A SHANSI POTTERY. AT THE LEFT ARE LAMP-STANDS SUCH AS THOSE SPOKEN OF IN MATTHEW 5:15.
REPORT OF WOMEN’S WORK FOR THE FENCHOW STATION
1910.

Friendly Attitude The work for women and girls in Fenchow is most of the people encouraging and discouraging: encouraging because of the character of the women, and the ready response we meet, discouraging because of our utter inability to seize our opportunities.

Fenchow is a city of 75,000 people, an educational centre and a city of homes. The women are of a high type, and very friendly. There is surprisingly little prejudice against the foreigner. As an illustration, the magistrate, after coming for medicine several times, requested the physician to see his wife in person. He was allowed to enter her apartments and give her aid, a proceeding the significance of which can scarcely be realized by one not living in China. The Government School officials, having heard that we were to have a girls school, requested to join theirs with ours. Though they pay high salaries, they find difficulty in securing competent teachers, and wished to get the benefit of our standards. The Superintendent of the government secondary schools asked us to take his two little girls into our school, but we had to refuse him with many others. Our native helpers are eager to have their daughters educated, but we have been able to receive only four of them. With Miss Chaney coming as their own teacher, and Mrs. Williams coming for the woman’s work, the Chinese church feels that the prayers of twenty years are at last being answered.

Station Classes For the women, the work has necessarily been confined largely to the two station classes held by Miss Heebner which have been the anticipated events of the year, to the Christian women, most of whom are wives of our helpers in city or outstations. The first class, held two weeks before Christmas, was attended by twenty-three women, including most of the nineteen baptized at the Christmas meeting. The two weeks class in March was attended by twenty-two women. Both times, Miss Heebner had the assistance of Mrs. Corbin, while in March Mrs. Williams taught three of the classes, and Miss Chaney helped in the evening singing. Before Miss Heebner left, the church people presented her with a red satin banner to show in some measure their affection for the one who has been almost their only helper during these years in which they have been without a resident teacher of their own.
Girls' School

Mrs. Wang, wife of the head teacher in the boys' school, has had charge of the girls' school with an enrollment of nine. Applicant after applicant has been turned away for lack of room and equipment. We must have room for a boarding school before respectable people will allow their girls to attend. A small room formerly used as dispensary has done duty as schoolroom.

There are no girls' schools in the outstations yet, though the helpers in Shang Ta and Pei Hwei Chen are anxious to open such on their own responsibility. At Lin Lin Chen, too far away for them to come to Fenchow, the more daring of the girls attend the boys' school!

The Urgent and Immediate Needs

Occasional station classes are all that have been done for the women of Fenchow. The American Board has been at work here for more than twenty years. Handicapped all the way, the work of the station has reached a point where it seems imperative that, at the expense of all other lines of work, this one object of developing work for women and girls, shall absorb the energy of the Fenchow station. Not till this is done shall we have a work that can include the whole family, and make possible the Christian home,—the only basis on which Christianity can build an enduring, self-sustaining, and independent church.

Just now the son of our only Christian helper who was also a helper before 1900,—a young man of education and enthusiastic to advance the work of the Church,—has within three months after beginning to teach in our church school, been betrothed to a young girl with bound feet and dwarfed mind, who has had no education whatever, and no conception of the meaning of a Christian home. Of what help can we expect her to be to her husband in his preaching of the Gospel, and how can she train children for Christian leadership?

It is to meet such crises in our church life that we need at once the means to build and equip a girls' school. This is our first great need.

The next is that for a lady physician. The province of Shansi has a population variously estimated at between twelve and sixteen million. It has one lady physician. She is one of the five physicians in the entire province. In an interior province where the superstition and prejudice against the male physician is stronger than ordinary, she meets a need which those in more enlightened lands can in no wise comprehend.

Clara F. Watson.