SHANSEI MISSION

OF THE

AMERICAN BOARD

Annual Report
1913
The Shansi Mission
of the
American Board

Founded 1882
Destroyed 1900
Refounded 1901

Annual Report for
1913
A Nook in the Flower Garden

Entrance to Memorial Hall, Flower Garden
MEMBERS

The Shansi Mission of the American Board.

MEMBERS

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>Work</th>
<th>Residence</th>
<th>Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td>1909</td>
<td>Gertrude Chaney</td>
<td>Educational Woman's Work</td>
<td>Fenchow</td>
<td>夏淑德</td>
</tr>
<tr>
<td>1904</td>
<td>Rev. Paul L. Corbin</td>
<td>General Work</td>
<td>T'aihuhsien 康</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(On furlough, 1912-1915)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1904</td>
<td>Mrs. Miriam L. Corbin</td>
<td>General Woman's Work</td>
<td>T'aihuhsien 田</td>
<td></td>
</tr>
<tr>
<td>1910</td>
<td>Rev. Wynn C. Fairfield</td>
<td>General Work</td>
<td>T'aihuhsien 品</td>
<td></td>
</tr>
<tr>
<td>1907</td>
<td>Mrs. Daisie G. Fairfield</td>
<td>Educational Woman's Work</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1910</td>
<td>Flora K. Heebner</td>
<td>General Woman's Work</td>
<td>T'aihuhsien 賀</td>
<td></td>
</tr>
<tr>
<td>1903</td>
<td>Willoughby A. Hemingway, M.D.</td>
<td>Medical Work</td>
<td>T'aihuhsien 韓</td>
<td></td>
</tr>
<tr>
<td>1903</td>
<td>Mrs. Mary W. Hemingway</td>
<td>General Woman's Work</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1910</td>
<td>Grace E. McConnaughey</td>
<td>General Woman's Work</td>
<td>Fenchow</td>
<td></td>
</tr>
<tr>
<td>1907</td>
<td>Rev. Watts O. Pye</td>
<td>General Work</td>
<td>Fenchow</td>
<td></td>
</tr>
<tr>
<td>1909</td>
<td>Percy T. Watson, M.D.</td>
<td>Medical Work</td>
<td>Fenchow</td>
<td></td>
</tr>
<tr>
<td>1909</td>
<td>Mrs. Clara F. Watson</td>
<td>General Woman's Work</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1912</td>
<td>Mr. Jesse B. Wolfe</td>
<td>Educational Work</td>
<td>Taikuhsien 伍</td>
<td></td>
</tr>
<tr>
<td>1912</td>
<td>Mrs. Clara H. Wolfe</td>
<td>Educational Work</td>
<td>Taikuhsien</td>
<td></td>
</tr>
<tr>
<td>1866</td>
<td>Rev. Mark Williams</td>
<td>Evangelistic Work</td>
<td>Taikuhsien 马</td>
<td></td>
</tr>
<tr>
<td>1912</td>
<td>Rev. William R. Leete</td>
<td>General Work</td>
<td>Fenchow</td>
<td></td>
</tr>
</tbody>
</table>
CHINESE COLLEAGUES

Taikuhsien Station

In Evangelistic Work

張世昌 Chang Shih Ch'ang - Evangelist - Deacon in charge of Ch'ingyuan and Changt'ou
楊洪源 Yang Hung Yuan - Evangelist - Deacon in charge of Tunfang and Tungyang
趙維珍 Chao Wei Chen - Evangelist - Deacon in charge of Hsikut'sun and Nanch'ingtui
劉法成 Liu Fa Ch'eng - Evangelist - Deacon in charge of Taikuhsien
王兆斌 Wang Chao Pin - In charge of bookshop Taikuhsien
李霖萱 Li Shen Hsüan - Evangelist - Taikuhsien
王海深 Wang Hai Shen - Evangelist - Tungyang
董學商 Ch'iao Hsueh Shang - Colporteur - Tungyang District
趙式瑜 Chao Shih Yu - Colporteur - Ch'ingyuan District
趙慶成 Chao Ch'ing Wei - Colporteur - N.B.S.S. Taikuhsien District

In Educational Work

孔祥熙 K'ung Hsiang Hsi - Principal - Taikuhsien Memorial Academy
康毅 K'ang I - Teacher - Taikuhsien Memorial Academy
陳毓珊 Ch'en Yü Shan - Teacher - Taikuhsien Memorial Academy
郝安仁 Hao An Jen - Teacher - Taikuhsien Memorial Academy
王厚山 Wang Hou Shan - Teacher - Taikuhsien Memorial Academy
白光耀 Pai Kuang Yao - Teacher - Taikuhsien Memorial Academy
趙蔚堂 Chao Yü T'ang - Teacher - Taikuhsien Memorial Academy
孔祥吉 K'ung Hsiang Chi - Accountant - Taikuhsien Memorial Academy
CHINESE COLLEAGUES

孟廷傑 Meng T'ing Chieh - Teacher Elementary School - Nanch'ingtui
王尊德 Wang Tsun Te - Teacher Elementary School - Nanch'ingtui
孟步堂 Meng Pu T'ang - Teacher Elementary School - Chang-t'ou
呂昇平 Lü Sheng P'ing Teacher Elementary School - Chang-t'ou
員俊衡 Yung Ch'ün Hsien Teacher Elementary School - Ch'ing - yuan
吳志道 Wu Chih Tao Teacher Elementary School - Tunfang

In Medical Work
張振福 Chang Chen Fu - First Medical Assistant Taikuhsien Hospital
劉瑜 Liu Yü Second Medical Assistant Taikuhsien Hospital
胡應德 Hu Ying Te - Evangelist Taikuhsien Hospital
程雲祥 Ch'eng Yüan Hsiang Evangelist Taikuhsien Hospital
杜潤 Tu Jun - Steward - Taikuhsien Hospital

In Work for Women
張霍氏 Chang Huo Shih Bible Woman Taikuhsien Hospital
張純清 Chang Chun Ch'ing - Bible Woman - In charge Tunfang Opium Refuge
程馬氏 Ch'eng Ma Shih Bible Woman Taikuhsien Hospital
王趙氏 Wang Chao Shih Bible Woman In charge Tungyang Opium Refuge
劉蘭花 Liu Lan Hua - Teacher - Taikuhsien Grammar School
郭康氏 Kuo K'ang Shih Teacher Taikuhsien Grammar School
趙馬氏 Chao Ma Shih - Teacher Hsikut'sun Primary School
吳田氏 Wu T'ien Shih Teacher - Taikuhsien Primary School
楊牛氏 Yang Niu Shih - Matron Taikuhsien Grammar School
SHANSI MISSION

Fen Choufu Station

In Evangelistic Work.

Jen T'ing Fang  Acting Pastor Nan Shwei Ching Church, and Supt. of work for the Literati
K'ang Ch'in - Station Class Teaching, and Supt. of City and Suburb work
Chao Ju Shih  Compound Superintendent
T'ien Chiu Wu  Secretary of "I Shih Hwei," and Assistant in Student work
Tu Chu Hwei  Pastoral Supervision Western Field
Yang Ch'i - Preacher and Colporteur - Nwan Ch'wan Chen District
Kwoa Chih Jung - Church work Liu Lin Chen
Tu Chi Fu  Preacher and Colporteur - Ch'i K'ou Chen District
Lu Chung Chih  Pastoral Charge of Church - San Ch'wan Chen
Yang Yung Ch'ing  Preacher and Colporteur - Southwestern Field
Chao Hsiang Yu - Pastoral Charge of Church - Kwan Ts'un
Chao Shu Chih - Preacher - Tung Chia Chwang
Feng Chun - Pastoral Charge of Church Shang Ta
Wang Yin Ting  Pastoral Charge of Chuach - P'ei Hwei Chen
Kao En Chan - Preacher  Ch'eng Tzi Ts'un
Chang Yuan Chao - Preacher and Opium Refuge Keeper - Ch'ing Twei Chen
Teng Shih Ch'eng - Pastoral Charge of Church Hsia Ch'u Chen
Chang Fu Shou  Pastoral Charge of Church - Chi Ts'un Chen
Chao Ming  Preacher and Colporteur - Northern Field
Liu Che Lin  Pastoral Charge of Church - Loa Ch'eng Chen. Assistant in Work for Literati
CHINESE COLLEAGUES

Tru Ying - Preacher and Colporteur - Fen Chow - fu City.

In Medical Work.
张明瑞 Chang Ming Jui - First Assistant
王 萃 Wang Hsing - Anesthesist
常汝章 Ch'ang Ju Chang - Second Assistant
张锡九 Chang Hsi Chiu - Assistant

In Opium Refuge Work
阎福霆 Yien Yu Hsi - Kwan Ts'un Refuge
张福顺 Chang Fu Hsun - Shang Ta Refuge
王 踢堂 Wang Chi T'ang - P'ei Hwei Chen Refuge
袁福临 Ning Fu Lin - Hsia Ch' u Chen Refuge
吕慕闻 Lu Moa Ming - Chi Ts' un Chen Refuge
馮業哲 Feng Yieh Chih - Loa Ch' eng Chen Refuge

In Educational Work
王翼山 Wang Chi Shan - Principal Grammar Department Atwater School
王法周 Wang Fa Chou - Principal Primary Department Atwater School
楊慶奎 Yang Ch'ing Kw'ei - Assistant Principal Grammar Department, Atwater School
王先生 Wang Yung Tso - Assistant Principal Primary Department, Atwater School
成以升 Ch'eng I Sheng - Classics Grammar Department, Atwater School
薛景桂 Hsueh Chin Kwei - Teacher of Chinese - Grammar Department, Atwater School
王廷念 Wang T'ing Nien - Teacher of Chinese - Primary Department, Atwater School
郝樹榮 He Shu Yung - Assistant in Chinese and Steward of Atwater School
高灵峰 Kao Ling Feng - Teacher - West Suburb School
张彦荣 Chang Yien Jung - Principal Liu Lin Chen Boarding School
张春林 Chang Ch'un Lin - Assistant - Liu Lin Chen Boarding School
SHANXI MISSION

Lu Chuan K'wei - Principal - San Ch'wan Chen School
Wang Liang Ch'eng - Teacher of Chinese - San Ch'wan Chen School
Chang Kwei Lin - Teacher - Pao En Su School
An Ta Chung - Teacher - Hung Nan She School
Chang Ai T'ing - Teacher - Kwan Ts'un School
Li Yu Ch'in - Teacher - Tung Chia Chwang School
Yang Jui Ch'eng - Teacher - Yang Chia She School
Kao En Lin - Teacher - Ch'eng Tzi Ts'un School
K'ung Chi Ping - Teacher - Hsia Ch'u Chen School
Ch'eng Chih T'ien - Principal - 1st. School, P'ei Hwei Chen
Chang Wei Ch'ien - Principal - 2nd. School, P'ei Hwei Chen
Chang Chun San - Teacher of Chinese - 1st. School, P'ei Hwei Chen
K'ung Chi Ch'ien - Teacher - Pai Ching Pu School
Liu Che Liu - Teacher - Loa Ch'eng Chen School
K'ung Chi Tse - Teacher - Chi Ts'un Chen School

In Work for Women
Hou Cheng Yuan - Bible Woman
Lou Hsiang Hsin - Bible Woman
Jen Hsiang Ling - Bible Woman
Wang Juei Hsiang - Teacher - Lydia Lord Davis School
Hao Fu Lien - Teacher - Lydia Lord Davis School
T'ien Wei Ching - Classical Teacher - Lydia Lord Davis School
FIELD

SHANSI MISSION

The Shansi Mission of the American Board.

FIELD

Founded—1882—T'aikuhsien Station—Population (Estimated) —270,000.

Central Station—T'aikuhsien—37.25 N. Lat. 112.33 E. Long.—

a city of 20,000, forty miles south of the Provincial Capital, T'ai Yüan Fu, and one of the banking centres

of China.

Out-Stations—Tung Yang—13 miles N. E.

Tun Fang—5 miles N.

Hsi Ku T'sun—15 miles N. N. W.

Chang T'ou—18 miles N. N. W.

Ch'ing Yüan—20 miles N. W.

Nan Ch'ing Tui—15 miles W. N. W.

Founded—1887—Fenchow Station—Population (Estimated)

750,000—prefectural capital.

Central Station—Fenchowfu—37.19 N. Lat 111.40 E. Long.—

city of 50,000, noted for its literary atmosphere, seventy miles south-west of the Provincial Capital, T'ai Yüan

Fu, fifty-three miles W. S. W. from T'aikuhsien.

Out-Stations—Liu Liu Chen—80 miles W.

San Ch'üan—7 miles S. W.

Kuan T'sun—7 miles S. S. E.

Shang Ta—12 miles E. S. E.

Ch'ing Tui Chen—8 miles E. N. E.

P'ei Hui Chen—18 miles E. N. E.

Chi T'sun—17 miles N. E.

Hsia Chü—27 miles N. E.
Outstanding Events of the Year in China

The year has been one of formulating plans and discussing ways and means in the new Republic of China. The question of a loan from the outside powers has been continually before the government and the people. Scarcely an issue of a daily paper has been made during the year without some mention of the money question. Only after nearly eighteen months of discussion and adjustment has the Republic been able to make a loan of £25,000,000 from the Five Nations Group. The summer months of 1912 witnessed the cutting of queues in many places by the order of the President, and the throwing away of the mark of bondage that has been placed upon the Chinese by the Manchus for more than two hundred years. A Government Educational Conference was held August 1st.-10th. in Peking where an advanced position was taken by the Chinese in many matters of education. The Chinese Classics, the basis of the old Chinese educational system, were left out of the elementary schools, and in their place have been substituted arithmetic, the Chinese spoken language, drawing, physical drill, sewing, singing, and manual training. The Supreme Court was officially opened September 17th. On November 3rd. the Urgan Treaty was signed by Russia and Outer Mongolia, whereby Russia acknowledged the independence of Outer Mongolia and declared a protectorate over her. The Empress Dowager died on February 22nd, the official funeral taking place March 18th. March 4th.-9th. a National Opium Conference was held in Peking. General Chang, advisor to the President, was commissioned to go to England and request the British Parliament to repeal the present much disliked opium treaties. March 11th.-14th. witnessed the National Conference for China of the Continuation Committee of the Edinburgh Conference under the leadership of Dr. John R. Mott. The important thing accomplished was the appointment of a Continuation Committee for China with a well defined policy of unification of missionary forces and work. In April Dr. Mott was offered by President Wilson the position of Min-
ister of the United States to China; but on April 7th. it was de­
clined. April 8th. the National Parliament convened. At the 
request of the President of China and his Cabinet, Sunday, April 
27th. was set aside as a National Day of Prayer for the new Re­
public of China. On the 2nd. of May the United States officially 
recognized China as a sister republic. May 7th. enormous sales 
of the Bible in Chinese were reported by the British and Foreign 
Bible Society at its annual meeting. More or less disorder has 
been evident throughout the year. The soldiers have broken 
loose for the purpose of looting and ‘‘getting their rights’’ in 
many places and have been a continual source of trouble and 
disaster to the new government. Famine and floods have exacted 
their yearly demands upon the people, but cannot be said to have 
been excessive. The permanent President has not yet been el­
ected and many are very dissatisfied with the present form of 
government. On the whole peace is being slowly established, 
the army is being brought under better control, the provinces 
are beginning to be willing to give the central government more 
authority, the Chinese people are showing that they are a peace 
loving people and that their sincere desire is to establish a re­
public upon high moral principles. Christianity is looked upon 
from many sources as the only foundation upon which New China 
can safely stand.
The tide of new life in China has reached Taikuhsien. On April 20, Pastor Ting Li Mei, now traveling for the Young Men's Christian Association, addressed an audience of government school students and gentry on the relation of Christianity to patriotism, and at the close of his address asked those who wished to investigate Christianity to sign cards. Fifty-nine responded. A week later, on April 27, in accordance with the request of the government, a service of prayer for the nation was held in the city's oldest temple, surrounding the White Pagoda, and was attended by the magistrate, gentry and school-boys, as well as Christians and the miscellaneous crowd. In the friendly words of the magistrate and the courteous reverence of the invited guests during the prayer, it would seem that even those who had lost loved ones in 1900 in that temple court and the one next to it must have felt the new life. Through these two services, our own faith has been encouraged and doors have been opened into the life of the city which we shall do our best to keep open.

Yet the past year has not been unfruitful. In the Sunday-school, a systematic and successful effort has been made to secure a larger degree of self-support in the matter of supplies. Since the beginning of the present year, a class meeting monthly at the time of the business meeting of the church standing committee has afforded the out-station evangelists help in the preparation of their Sunday-school work, and by giving out questions for special preparation a month in advance, it is hoped to lead them to more independent study and to greater reliance on their own powers. The most important advances in the Sunday-school have been the reunion of the school, separated into two parts since services have been held in the south suburb, and the change of the time so that the Sunday-school follows church. By this arrangement, the whole body of regular worshippers remains, and with them the major-
ity, sometimes thirty or forty, of the transients, who are then reached in a special class. A new class has recently been added to the school for those who are already registered as inquirers. The gain in esprit du corps from the larger number since the Academy has met with us is noticeable, and the change in time helps to make the Sunday-school a direct evangelizing agency.

Throughout the Easter meetings there was a growing sense of the significance of the season and a reverence far in advance of that at the Christmastide. We were happy in having with us for Easter Day Mr. Knight of the China Inland Mission. During the third week in April, Pastor Ting spent five days with us, addressing students and church-members daily, and stirring all our hearts. One direct result of his visit was the formation of a Student Volunteer Band for the Christian Ministry, including seventeen of the students, most of them leaders in Academy life, some of them Academy graduates, who thus definitely lay their course for the ministry, one of them in preference to a scholarship in a military academy already open to him. The meetings were notable for the large attendance from Fenchow, over sixty students and Christians making the trip of fifty miles across the plain to attend. I believe all who attended look upon their Christian life in a different light since the meetings.

During the last twelve months, there have been forty-one members baptized into the church, and four deaths among the baptized church members, so that the net gain for the mission year is thirty-seven, and the present baptized membership numbers one hundred and seventy-eight.

There has been a steady accession to the probationary stages, including policemen and gentry, and a fairly good progression in them. Recently two members of rich families have registered as inquirers, and with them has come a problem that our church has not been called on to face since 1900—the question of the status of men with secondary wives. As our constituency enlarges and embraces all classes of society, we shall more and more have this problem to face until the practise has been done away with. There is neither time nor space to enter into a discussion of the subject. I simply call attention to it as one of the problems
that accompany a wider outreach of the Gospel. In the present case, the man was received as an inquirer, and his future course made to rest largely with himself.

In the field of education, the evangelistic work is responsible at the present time for the tuition, including board, of three students in the North China Union College of Arts, of whom one is to graduate in June, to begin medical training in the fall under the auspices of the medical work. In addition to these college students, the evangelistic work has been wholly or partially responsible during the past year for the board and books of fifteen boys in the Academy.

Tribute may properly be paid here to the help in evangelistic work that has been rendered by students. During the year, the Sunday preaching in the villages around has been continued by the students under the direction of a committee of the Academy Christian Association. The range of activity has, however, not been restricted to this locality. Last summer, after the Academy closed, a band of students made a preaching tour in the cities of Yü't'zu, T'aiyuanfu, T'aiyuanhsien, Ch'ingyuan, and Fenchowfu. Their expenses were met wholly from Chinese sources, the Shansi Christian Evangelistic Federation composed almost entirely of church members of the three missions on the plain, contributing fifty dollars, and the balance of the expense being met by individual church members in T'aiyuanfu and elsewhere. It is significant that the first expenditure by this organization should have been in support of a union preaching enterprise of this sort, and it would seem to be an earnest of the real seriousness with which this organization regards its mission.

Religious education is the right hand of evangelistic work. There have been only three station classes during the year. Late in the summer, Mr. Liu Fa Ch'eng, assisted by a college student, Mr. Ch'eng Pu Yüên, conducted a station class in the city compound. During the writer's absence, Mr. Liu held a station class in Tunfang. This spring, we were fortunate in having the services of Rev. W. P. Knight of the China Inland Mission in conducting a six days' series of Bible studies for the
thirty or more men who assembled to hear him. A Buddhist priest and a member of a millionaire family added interest to some of the sessions. In addition to what Mr. Knight did for us on the spot, his help was appreciated by two colporteurs and two evangelists who were able to attend his summer Bible class at P'ingyao last year, and by the evangelist in the hospital, whom we sent to attend the two months' winter session of Mr. Knight's Bible School in P'ing-yangfu.

In the city, the work has gone on as before. Street preaching has been carried on by Mr. Liu, with the help recently of Mr. Ki Shen Hsüan, of the Southern Presbyterian Church, who has returned to his home near here from a distant province where he entered the church. During a part of November and December, the annual tenth moon fair once more gave us an opportunity to make a special campaign. In this we were assisted by preachers from the China Inland Mission churches in Ch’ihsien and Hsüikut, whose traveling expenses were met by the Christian Federation. Mr. Liu has also helped extensively in preaching in the outstation field at times of special fairs. The city bookshop has been handicapped as before by its dependence on private funds, which have been barely adequate to keep the supply of Bibles and hymnbooks equal to the demand, while the wide field of devotional and apologetic literature, which could be used to much effect in the present status of things, has had to be very largely neglected.

With the opening which has been made in the past two weeks, further development of the city compound as the center for our work in the city becomes imperative. It is well located, and if we can begin work there suitable for conditions in the city, it ought to prove of great value. Such a center should include a reading room, where the best Christian and some of the best secular periodicals should be available. There is already one reading-room in the city, but its situation is not equal to ours, and the range of papers is more strictly official. The former dispensary rooms, now unused, could be adapted for institute work; the moving picture machine presented last fall by friends in the Mount Pleasant Church of Washington, D.C., could be
used, and a circulating library built up. This machine is already proving its usefulness. For such work, it is the opinion of the station that the present entrance into the street chapel is inadequate, and it is proposed to lower the windows so that passersby can look in, and to open a door directly upon the street. This can be accomplished with a special fund in hand, but in order to enlarge the work as above and put the book-room on a progressive basis, a further fund of two hundred fifty dollars should be in hand as an initial investment. This amount is not a large one, and many people will read this report who can afford to give it, even at some little sacrifice for the time being. With such an amount additional and the continuation of the present staff of two men, the central compound would more than double its present usefulness, which consists of a bare interior with benches, where people who happen to drop in can be invited to drink tea, and a bookshop never visited except by Christians and colporteurs. Such a center might also well be made the headquarters for the Bible class work just under way, and also furnish a place to which government school students might be allowed to come on Sunday afternoons. A much closer relation with the city schools, largely perhaps through the agency of the Academy faculty and students, ought to be an important part of our program in the immediate future.

In the outstations, the work has gone forward. The number of people breaking off opium in the refuges has been larger than last year, so that there is still work for this effective agency to do. In Hsikut'sun, under Mr. Chao Wei Chen, the people are looking forward to a new chapel, toward which the Christians of the field have already contributed one hundred twelve dollars, as compared with two hundred dollars sent from America. Chingyuan, where Mr. Chang Shih Ch'ang is in charge, is now a county-seat, and without any exception the most important center in our out-field. In Tungyang, the important market town half-way to the railroad, we are just completing the transfer of our outstation to more satisfactory quarters, and hope soon to open up an opium refuge for women, in which Mrs. Wang Hai Shen will join her husband who is in charge of the work. In Tunfang, under Mr. Yang Hung
Yuan, we seem to be regaining the ground lost in 1900. The work has extended into the outlying region through the opium refuge, and some of the rich families in Ch'ewang, having become interested in Christianity in this way, wish to have a church of their own there. In Chang't'ou and Nanch'ingtui, the school teachers, Messrs. Lii, Meng and Wang, have also been the evangelists, with the deacons in Ch'ingyuan and Hsikut'sun exercising general oversight.

In these places we have at least made a beginning. But on the map are indicated at least twelve places important enough to have a post-office service in which we have done absolutely nothing. The first in importance of these is Fant'sun, at the entrance of the pass through which a continual traffic sweeps back and forth across the mountains to the east. Tung-kuan, seven miles to the west, bears a similar relation to the pass leading southward to the Luanfu plain. Others that have been mentioned in previous reports are Yang L, seven miles to the east of us, Shangchuang, a similar distance to the northeast, and Peikuangt'sun only three miles away, "the largest market town in the county." To the west of us is a territory that we have not entered at all, although our porteurs are just entering, and the hospital has reached some of the people. The opportunity before our station is a unique one, such an opportunity for cultivating a compact, thickly populated field as few stations have, and it will be a shame if we do not thoroughly evangelize it.

To meet the need of this territory, the most imperative call is for an increase in the number of Chinese evangelists. This should be accompanied by an increase in the funds making possible the opening of at least one out-station per year until these more important places are entered. The cost of an outstation on the present basis, providing for evangelistic and opium refuge work, would amount to about one hundred thirty dollars per year. Fifty dollars additional would equip the plant and would not have to be continued. So that a gift of seven hundred dollars, less than the cost of a small automobile, would equip and run an outstation in a strategic center for five years. This would
include rent, fuel, an evangelist and a gatekeeper, at the rates now paid by us to the evangelist receiving the highest salary apart from our college graduates. Fant'sun has been waiting thirty-one years for a gift of this amount. How much longer will it have to wait?

But more important than these needs for the power that comes from money is the need for the power that comes from God. What we need more than anything else is a Spirit-filled church. Far more important than the machinery of buildings and paid helpers is the agency of men and women, boys and girls, who will tell the Good News to those whom they meet in their places of business, or in the fields, to the women who sit with them on the brick bed and in the gateways, to the playmates who gather with them on the village threshing floor. Judging by what we read in the New Testament, there was little need then for exhortations to spread the Good News. Not only Paul, but also those whom he won to Christ could say from their hearts: "Woe is me if I preach not the Gospel!" If those who have believed have this fire in their hearts, our work is founded. Thus our greatest need is not for money, but for life, for lives consecrated to God and steadily bearing fruit. We need a clearer vision of what God would have us do. And in order to obtain these things, we need a mighty volume of prayer from those who care for the Lord's work in this part of His vineyard, that His workers here may be blessed of Him, and that His church here may feel that within them which will not be repressed, urging them to share their life with others. Brethren, pray for us!

Wynn C. Fairfield
The year under review has been marked by many evidences of a new and awakened China. The political organization of the country has been completely changed, and the Yamen and their methods renovated. Reform seems to be in the air. Opium, which was grown to a small extent last year during the disturbed condition of the country has been again uprooted. Good authorities say that of opium smoking in the county, nine-tenths has been abolished. Most of those who still use the drug are either the wealthy or the old. By official proclamation idol worship as a publicly recognized system is abolished. No fire crackers were fired, no incense supposed to be burned, nor were the usual ceremonies observed in connection with the New Year, and for the first time New Year seemed like New Year and not the Fourth of July. Among the officials, there was for the first time no ushering in of Spring, and the usual forms of worship at the Confucian Temples are no longer observed, the officials no longer making the regular visits on the first and fifteenth of the month to perform sacrifice. In the eastern section of the field the people have suffered severely from flood and famine. The devastation wrought by the overflowing of the Fen and the Wen I Rivers was most complete. Few people in those districts harvested any crop last year, and many will have none this year. Much damage was done to the dwellings in some places, especially the poor, the homes giving way unable to resist the flood waters. Shansi people have suffered and are still suffering greatly from the unsettled conditions of the country. While the damage done by the soldiers who mutinied in Peking and Tientsin appeared on the surface to be local, yet the larger part fell on Shansi men who were the shopkeepers and merchants in the places looted. How this may be is easily understood when we recall that from the single outstation town of Hwan Ts’un alone there are over a hundred citizens whose business houses are in Peking. In the destruction of Mongolian
Out-Station School near Fenchow Welcoming Mr. Leete, a new Missionary
business Shansi men suffered severely. The annual income from Mongolian business in the City of Fenchow alone was Tls 1,000,000. Last year it fell to Tls 202,000. For the Church it has been a year of unparalleled opportunity. The leaders of the new government in many places have not hesitated to express their hearty approval of the church and its work. Such events as President Yuan's reception for the Y. M. C. A. delegates to the National Convention, and also to the Medical Association; the meetings for Sun Wen; the throwing open by consent of the government of the Temple of Heaven for a ten days' preaching of the Gospel; and the Central Government's call for a Universal Day of Prayer for the new government and its Parliament;—all these have seemed to have awakened the hearts of men even in the far interior. Never have all classes of people been so accessible as now. This is a day of unprecedented opportunity in China. All around us the customs and religious rites of centuries and millenia are being changed; and if Christ be not preached it is certain that the things of time and sense will crowd in on all that have hitherto been connected with the spiritual realm. It is important, therefore, that all the present forces of the Church be brought into the fighting line. In the words of the Continuation Committee Conference in Peking under Dr. Mott: “We recognize in the situation which confronts us all over North China to-day an opportunity probably unparalleled in the history of Missions for guiding and moulding the destinies of an awakened and enquiring people, and a solemn challenge from God to every worker to realize the purpose for which he has come and for which every missionary agency exists,—the preaching the gospel to every creature.”

Two or three outstanding points in the year's work may be noted. By far the most important of these is the Dedication of the New Church last September, which will stand as a notable event in the history of the Fen Chow-fu Church. In spite of almost impassable roads Dr. Arthur Smith managed to be with us as well as pastors and delegates from most of the churches in this part of the province. The gentry and officials of the District turned out in force, and presented many beautifully worked silk banners and mottoes. The services of the three days were very helpful to all and new inspiration was given to many.
The new church seats comfortably nine hundred, with extra seats it will seat a thousand, but during Dedication days and several times since it has been crowded till standing space was not to be found. The new building is a great comfort to us all, and adds many fold to the efficiency of our work, and the grateful thanks of all are given to the warm-hearted givers who have made the church possible and whose pictures hang in the front of the room, Mr. and Mrs. Harwood.

OUTSTANDING EVENTS

The Day of Prayer for the Government on April 27th, was an event that will probably carry with it some lasting results. The services were similar to those carried on in all parts of the country and need not be dwelt upon here. The unique thing was the return Sunday evening of a committee of several of the leading men among the gentry, bearing also the magistrate's card, asking that a second service might be held that next day. They would provide the speakers if we could loan the church and would assist by doing the praying as none of them were Christians, yet were anxious that there be prayer. The Chinese phrase literally says, "We would like to borrow a few men to pray for us." It was a good meeting. At its close slips already prepared were handed around and any who might care to enter a class for the study of the Bible were asked to leave their names. To our surprise thirty-five did so. They represent largely men who are in official positions here in the city. They have been organized into a Bible Study Circle with a committee of three in charge. These three being the principal of the Middle School of the District, the president of the I Shih Hwei of the city, and the man at the head of the government board of works.

Another of the most hopeful signs is a strong movement towards Bible Study that is evidenced in many quarters. The work of colporteurs, the establishing by the Chinese themselves of a Bible Study Society, the growth of interest in the Sunday School, and the movement among the gentry mentioned above are indications of this movement, one which we should encourage in every possible way.
Fenchow EVANGELISTIC WORK

THE PLAN FOR THE YEAR

The aim for the year as conceived by the leaders has been to arouse more urgent prayer on the part of the church itself, and to awaken it to a deeper spirit of consecrated service, realizing that the work given into our care will never be done, unless the spirit of Christ rests upon the church with great power, leading the members to offer largely of their time, money, and labor. Indications of what has been accomplished along these lines will appear in the account of the work below.

THE CITY

For years it has been a source of sincere regret that it has been impossible to rebuild our work in the city and suburbs. Centers are growing up in the outstation field, but the masses in the city are still without any means for our touching them. The new conditions we are facing to-day demand a stronger evangelistic effort in the city itself. Little groups of inquirers gather in weekly meetings in each of the suburbs and in the southern part of the city, but there is no place of effective work for the masses. The door for a strong work for the gentry and government school students stands wide open for us to enter. It requires a different equipment to do this work effectively from anything that we now have. We should at once take steps towards supplying this need. Witness should also be borne to the increased efficiency of the usual forms of evangelistic work in cities. Congregations in preaching halls are not only larger than formerly; they also represent a higher class of hearers to a degree they rarely did under the old regime.

OUTSTATION CHURCHES

One long tour was made among the centers in the western field last autumn, and shorter trips were made to some of the other centers, but this as well as other lines has suffered severely because of the ill-health of the missionary. The impulses of the new era are felt to a remarkable degree in the country field, and without exception every center shows some advance. Except for three days in one church the preceding March it had been impossible to take any help to the people in the west for over two years. That was the only section of our field that received any serious injury during the year of trouble, and the hearts of many were troubled. The plan to meet every place
where there were Christians took us over a journey of nearly fifteen hundred li thru the field.

It will be impossible to give any detailed account of the situation of each church or congregation. Some of them deserve special mention however. At San Ch’wan an evangelistic campaign was carried on among the surrounding towns during the early summer when a good deal of interest was aroused. P’ei Hwei Chen has continued to make strong progress. The chapel, however, is far too small, seating about seventy, while there are one hundred and twenty-five school boys alone to be accommodated, not to mention their parents and the Christians. Plans have been mapped out for the people and a campaign inaugurated for the raising of funds for a church building at P’ei Hwei Chen. Of the preaching points in the P’ei Hwei field, that of Tu Chia Chwang seems to be the most prosperous, gathering a group of a dozen interested men during the winter. At Nwan Ch’wan Chen, four days to the southwest of Fen Chow-fu a colporteur has been having an interesting time. We have no church or stationed preacher in the field, but he was able to gather a group of nearly thirty men during the year who have proved earnest inquirers, and so accepted by the preacher, Mr. Tu, in pastoral charge of the western field. Loa Ch’eng Chen has been the banner church of the year both in the quantity and the quality of the work done. At Shang Ta, in addition to the regular preachers there are some warmhearted men who have done excellent work in preaching during the year in neighboring towns. We have sought by every means to encourage a larger use of lay workers in unofficial capacity as voluntary workers. Shang Ta has also far outgrown its chapel room, and an active campaign is being conducted in the town and surrounding villages to gather funds for the building of a church. The people are willing, but very poor, especially since no crops were harvested the last year because of the floods. We want the people to build their own churches in the outstations without any appropriation from the Board. However, it would be a splendid thing, both as a help and an incentive, if each station might have a Church Building Fund which any church might borrow from when building, to be returned later as the funds come in. Kwan Ts’un has been passing thru a most encourag-
ing period, as many of the neighboring villages seem to be opening up, and a number of prominent men from them are coming into the church. The same is true of the Chi Ts’un field where enlargement of the chapel has been necessary. At Hsia Ch’u the faithful work of the men in charge has been rewarded by seeing the interest in that great field pass from the stage of curiosity or even of approval to an active desire to know more. At Ch’eng Tzi Ts’un the entire town seems to be aroused and the congregations unusually large. This is due to the work of two church members who have themselves conceived the idea of converting their entire village and make it a Christian town, somewhat as Mr. Feng is doing at Shang Ta. Space will not permit a description of the methods used, interesting as they are, tho under the Educational Report of the station is given an instance of how they are seeking to support the work. An amusing instance of how they won one man, the most influential man in the town and one of the wealthy ones, is this. Mr. Kao went to his house, and, kneeling before him in Chinese fashion, besought him to consent to go to one of our opium refuges and break off his evil habit, saying he would not rise from his knees until the man had promised. The man, touched by this evidence of friendly interest on the part of his fellow-townsmen, finally promised to follow Mr. Kao’s wish and went to the refuge. We ought to pray often for men such as these who, hidden away in their obscure towns and villages, are faithfully serving their Master, giving of themselves as He gave, without reserve. Tung Chia Chwang, one of the outstations of the Mission before 1900 but not re-opened as an outstation since, under the efficient leadership of Mr. Chao Chu Chih who has freely given almost his entire time the past year, has gathered an earnest, faithful band of men, including two of the Elders of the town, which forms a solid basis for the development of a church in that field soon. Of the thirty odd preaching points in the field aside from the outstation churches, probably the most permanent work has been done here, tho the congregations at Hsiang Tzi Yuan, Tai Ching Pu and other places have been larger.

Some note ought to be made of the work of the Bible colporteurs in the station. We cannot overestimate the value
of this work, especially in the newer sections of the field, nor
be too grateful to the three Bible Societies for the large and
ever-ready help given us during these years in our work. There
can be no doubt that much of the dispelling of ignorance and
breaking down of prejudice; the increased friendliness of many
non-Christians around us towards the church and its work; and
the wide-spread general gospel knowledge that is growing up
throughout the field, is the direct outcome of the widespread
sale and reading of the Scriptures. The work of the colporteur
in any field should be an unfailling thermometer as to the inter­
est taken in the Scriptures by the general public. In addition
to the paid staff of preachers and colporteurs, and in furtherance
of our policy for the year of seeking to encourage a larger voluntary work on the part of Christians, one hundred and
twenty-four men were enlisted, giving from one to two months
to direct preaching in evangelistic bands thru different sections
of the field. During this simultaneous campaign nearly five
hundred towns and cities were visited by the bands and over
sixty thousand copies of the Scriptures sold.

STATION
CLASS WORK

The station class work has been conduct­
ed along the usual lines. The Summer School
met as heretofore, tho limited to a smaller
number and with only Chinese teachers. In all
fourteen classes with an enrolment of three hundred ninety dif­
dent men have studied from three weeks to six weeks each.
The value of the summer school work may be seen in this ex­
ample. Two years ago a man came to the school, not a Christian
man nor especially interested in Christianity, but was interested
in the opportunity to come and see. With the close of the
school he left and we heard nothing more of him until a month
ago when in Peking for a Sunday service a man came up and
spoke to the Missionary. It was this man. He had gone to Pek­
ing where he was in business for the government. The start in
the Bible school led him at once to go to our Teng Shih K'ou
church where he was received and in a few months given bapt­
ism, and is now proving a useful member of that church. He
was full of praise for the work done in the Summer School.

Watts O. Pye.
It is with a deep sense of gratitude that we "put down the pen" to record the mercies of the past year with some of its opportunities and some of its privileges. We have always loved the work, and after an absence of two years at home on furlough one wants to defer a second exile from the place one has grown to love for a long time to come. The opportunities for preaching the Gospel to the women in the hundreds of villages and towns all over our Shansi plain are only restricted by the physical limitations of the human agents.

A long cherished hope is being realised as we go to press. The main building of the "Precious Dew Girls' School" is being put up this summer. This is a Memorial Hall in memory of Carrie M. Witmer who lived and died in Newton, Iowa. The Woman's Work wants to pause a moment to thank Mr. Fairfield for his enthusiastic and untiring work in planning and supervising the building. The greater part of the dormitories was put up in the summer of 1911 and it is with genuine satisfaction that we watch the Memorial Hall grow.

The old, unsatisfactory way of housing our Girls' School in scattered buildings seems to be just about over. The school has been filled to its full capacity this year. The children have been well on the whole. One of the smaller ones had a light attack of scarlet fever, but by isolating her no others came down with the disease.

The work of the girls has been unusually satisfactory, with the exception of two or three not keen in their desires for personal improvement. In the monthly examinations just over the best average is 99.7% and the second best is 99.1% with close thirds. An embryonic Literary Society was held once a month when the senior and junior girls would read essays on assigned topics. On two of these occasions Mrs. Hemingway told of her journeyings to and from America, much to the delight of her hearers. The spiritual tone of the school has been earn-
est. Their Christians Endeavor has been a helpful factor in the lives of the girls. It has been a joy to see how they have taken hold of this work, even the "babies" finding their voices in the monthly Consecration meetings. The girls have a prayer and experience meeting every Sunday afternoon. In this meeting of their "Getting Closer Circle" to which membership is optional, they strive to help each other to be better girls. This society has an "Exhortation" committee whose self-assumed duty it is to help straighten out tangles and make it easier for two who may find it hard to pass over girlish misunderstandings to "Kiss and be friends" again. Their meetings are very helpful and earnest, and their hearts have been touched even to the sending of a small contribution to help their sisters in Africa.

During the meetings held here in April by China's "John R. Mott", Mr. Ting Li Mei, all the larger girls gave themselves in renewed consecration to their Lord. In the meeting for women held those days Mr. Ting touched a key-note that has proved a veritable inspiration to the girls: "If you cannot go about bearing the message of Christ's love to your country-men, you can follow with your prayers those messengers who do go". It has made them grateful for so large a part in the great work for redeeming China.

Last winter when subscriptions were taken for building a Chapel in the "West Valley" outstation the girls, including the two matrons and two native teachers, subscribed $3.12. This represents 5000 cash, or almost the equivalent of fifty dollars in its purchasing value here. The smallest contribution was two cash (one tenth of a cent), but we like to think that Jesus was sitting over against the Treasury and was pleased with the offering. Our greatest cause for thanksgiving in the school this year is the fact that the head teacher is so beautiful a Christian. The children love her, and she loves them. One day she was saying to the girls that if some heathen friend were to ask a Christian what Jesus Christ was like, he ought to be able to reply "look at me and see." This thought seems a portrayal of the secret of her success.

DAY SCHOOLS In the Autumn there was an urgent need of a day-school here in the South Suburb so we tried the experiment and it has merited the effort. One
of our graduates has been in charge of it.

The Hsi Ku school is going on nicely. The teacher is kept pretty busy with this and an opium refuge in addition. The school in Chang T'cu is still closed for want of a teacher. Che Wang, the village of a large and very rich family has asked for a school under the supervision of the Church, and taught by the head teacher of our school here. It is a pity we do not have a number of teachers like our "Blue Flower". One should like to enter such an open door! Several years ago our Christians in Ch'ing Yuan wanted to have a day school opened there, but then as now there was no one to take charge of the position. There ought to be a school in this city, as also in Nan Ch'ing Tai, another of the out-stations, if there were a suitable woman to put in charge.

In May of 1912 a Station Class was held in Chang Tou. Many women came in "to see" and listen as the class studied.

**STATION CLASSES**

There was good opportunity for seed-sowing. In the late summer and early autumn it was impossible to leave the Station since it was rather "under manned", and it took our full time just to keep all departments of work going. When school opened in September and we had to take over the directing of that, work in the outstations by way of touring and station classes had to be given up. But we opened a seven weeks class here in Taiku, beginning in November and ending in January. Mrs. Chang the Bible woman was matron and teacher. Two of our former school girls helped her. There were between thirty and forty different ones in the class during these weeks, and there was genuine good work done, and an earnest spirit present. The joy of all the weeks centered around the meeting on Christmas afternoon when eight women in addition to three school girls were baptized and twenty two others either entered into covenant with the Church or registered their names as inquirers. This was the very first real Christmas time and "big meeting" for a number of them, and our hearts grew tender as we realized what it must mean to some of the women.

A class was held for the first time in our "West Valley" outstation in February. We went out one day with the Bible woman and opened the class, then came home the next day and
left her in charge to carry on the work for two weeks, then we went again to examine and meet with the women. The women had studied so eagerly, and what is still better, as the days go on reports come of maintained interest. One of the leading families in the village has two of its men baptized Church members. No women of the family had been reached. During the winter the young wife of a nephew was taken seriously ill with tuberculosis. She was finally brought to the Hospital in Taiku with the faint hope of recovery. While here she, and her aunt who was caring for her, became quite friendly. Although it seemed after a few weeks that the sufferer was going home to die she had somehow picked up hope and grew miraculously better, even though slowly. But in addition to the physical hope engendered, there was planted the seed of the Word, and during this Station Class in her village not only she but also two aunts were beautifully interested in their study of the truth. A door which no man can close is opened in that home, and the prospects for the Kingdom seem bright in this very village where a few years ago there was keen persecution. These are the meagre three classes that have been held since last May. At least four more should have been held could we have been free from school work, or the Bible woman from Opium Refuge duties. Yet we must not undervalue the opium refuge as an evangelistic agency. There are daily morning and evening prayers, and individual instruction is given. When the helper gives out the anti-opium medicine three times a day, he calls the patients together, and with a prayer that God will help them to overcome this enemy of theirs and a plea for a blessing upon its intended use he gives them each their dose.

Evangelistic work has a fertile field in the Hospital. There are two Bible women in charge of it. They do regular teaching among the patients, and with the supervision of Mrs. Hemingway, and the help of several assistants' wives, daily morning prayers are conducted with the patients. There are two native nurses. The head nurse being exceptionally capable and conscientious. Patients come in from all over, and no in-patient goes away without hearing of the Great Physician from one or the other of the tireless Bible-women. There was a beautiful
young girl of sixteen in the Hospital for over a year. She had an incurable, tubercular arm. She was bright and quick to learn. For several months she attended the day school and always took up the study of Scripture portions, hymns, etc., suggested in the hospital teaching. "Cloud Climber", for that was her name, came from a very rich family. They were very cordial and grateful for what was being done for her. In the late fall Mrs. Hemingway and two of the women went to visit in her home, and found the family delightful. The Bible woman went from room to room of the quaint Chinese home and let the love of her warm heart copiously overflow. Early in the present year we were invited as New Year's guests, and some of us went. Two of the young girls of the family applied for entrance to our Boarding School, one of them being "Cloud Climber". Then came a day when there must be a serious operation if the dear child could keep her arm, or even her life. After a few short days of battling with week tired nature she flitted away out beyond the clouds and the stars. She had made no open profession of belief in Jesus. But she had heard so much, and was so beautiful in her spirit of friendliness that we hope to meet her in Heaven.

But however she may have changed, her family are still blue-blooded adherents to superstition. Hardly had the spirit flown when her family dressed her in gorgeous satins and put a huge wafer in her coffin as food for her in the spirit world. The burial of a sixteen year old girl who is not even engaged would prove a marked neglect on the part of her parents. "Cloud Climber" was not engaged before her death so she was just after. Then an elaborate sham trousseau was made for her. Paper servants, and imitation household furniture were prepared, with great quantities of gold and silver (paper). All these things were burned at the grave, thus changing them into "spiritual" things. "Cloud Climber's" funeral day was also her wedding day, and the young man who is husband to this dead bride lives not far away from here. We hope that the widely opened door there has not been closed by the passing of this dear life.

The need of an orphanage has been thrust upon us since the Revolution. Almost every possible family in the Church is supplied with a little cast-away. A little baby ten days old
ORPHANAGE NEEDED was brought to us late one evening. The price of this young son of the "New China" was $1.50. His parents were poor indeed to give up a son. When plans were being made for caring for him, some one suggested that his poor destitute mother be hired, and when that was found to be impossible this little "Moses" was made the ward of one of the "Two Heroes of Cathay".

Not long after "Moses" came, little "Sarah" was given away. A childless couple in the Church adopted her as their own daughter.

One day a man came into the Hospital court with a few days old baby girl that he would throw away if he could not give away. Hunger and want had made the parents almost inhuman. While the Bible woman was casting about to see what might be done for this case, the man left the baby on the brick "bed" and disappeared. Dear little helpless mite! She has a warmer heart to snuggle into now in the person of her fostermother, the wife of a Christian tailor. This is called the "chewing gum" baby. A company of young folks in America said they would do without gum, etc. and contribute to the support of "Bright Grace".

The Catholics in this Province have a large Orphanage about 20 miles away from here. One day while touring in that section a man with a market basket swung from his shoulder passed our cart. Upon inquiry we learned that three tiny baby girls were on their way to this orphanage. It seems as though we of the "Jesus Church" could not do less.

We need an isolation ward in the hospital for the many girls and women afflicted with the "white plague". They cannot be received with the other patients and the victims are painfully numerous. This is so humane a need that it fills the heart with longing to see our hope realized.

If we are to have a missionary free for general evangelistic work among the women we need very much to have some one come at once to get ready to take over the supervision of the Girls' School. We feel very hopeful that she will come with the autumn. But coming with her is the three-fold need of a house for the single ladies.

We are grateful for known and un-known blessings. Beauti-
GIFT MULE

ful kind friends in the homeland help to make service a glad joy. A letter received not long since from one of them is a real tonic and bears quoting in part:- "Your personal letter reached me and I want to tell you how much our Sunday School appreciated the messages it conveyed. I commenced planning for the raising of money for the mule." (A letter had come months before asking the cost of a mule to be used in touring). "After talking it over with Him, and also with my family we decided to ask the school for a special offering on Easter for the purchase of the mule. It was decided to 'divide' the mule into parts and sell the parts to classes and departments at fixed prices. On Sunday, March 16, I had a "mule" drawn on a blackboard, and at the close of the lesson hour exhibited it with a few of the window-pictures you sent, and gave an appeal to the school to help you and Mrs. Chang (The Bible woman) in reaching the people for whose salvation you were giving your lives, by buying you the mule. I then asked for volunteer purchases of the different parts of the mule. The first class to respond was Class No. 5, who said they would buy the head for ten dollars. This class is made up of high school girls and shop girls. The next sale was the ears, which were sold for five dollars to Class No. 10 a class of about 26 little girls of ten to twelve years of age Class No. 4 through their teacher, and to the merriment of the school, announced their willingness to buy the tail, for which they paid $5. The Primary Dept. bought the neck for $5, the men's class bought the two sides for $10.; the feet brought $5 each, and the shoulders $5 each. In ten minutes time we had the entire mule sold except the right hip, which we needed to get $5 for in order to make the total price of the mule $75. The money was to be brought and paid in as an Easter offering the next Sunday.

Sunday March 23 dawned dark and forbidding but we had asked 'Our Father to provide the money if it were His wish. When the Treasurer cast up the account at the close of the service we found we had $73.85, which was at once made $75. And now to show how God blesses us, a young ladies' society gave $6.70 to be used to purchase a harness for the mule! If it will not cause jealousy among the Taiku mules for our mule to have
so exceptional a name, might we suggest that he be re-christened "Plymouth", the name of our Church?"

We are grateful for such personal interest and such a good-fellowship spirit. We thank God for the loyal help from home and Church friends. We feel your prayers and it makes us glad to be workers with Him in this greatest of Harvest fields to-day.

"Brethren, pray for us, that the Word of the Lord may run and be glorified even as also it is with you".

Flora K. Heebner.
Girls of the Lydia Lord Davis School at Fenchow

A Station Class in Fenchow

School Girls on the Fenchow Wall for a Picnic
September 12th, 1912 was an ideal Fall day. The compound was astir with the dawn. Mat awnings were being put up in the court-yard by the church and many last things were being done to add to the comfort of the guests of the next few days. About noon a slow old cow-cart drew in at the big back gate of of the Girl's school, bringing the Lu contingent from Chiao T'sun. On it were three women, two school girls, two men, bedding for the tribe and enough flour to cover the Girls board bill for some time to come. A little later two women arrived on donkey back from the little mountain village of Shiang-tzu-yuan, some 6 miles away, the village commonly known to us as the "Baby's" village, for by this big hearted six-footed moun­taineer, the entire village is being influenced, and by night we felt that we were in the full swing of the dedicatory services of our new church.

Those three days were strenuous ones for everyone, with the feast for the gentry one day, and the feast for their wives the next, aside from the regular meeting, and there was not much time to get acquainted. But in spite of that fact, it was a starter for the women's work of the year, for some of those women have been back in Station class and now we know them better.

First just a word about the quarters for the woman's work. By much pulling on the reins, the Girl's school was made ready for occupancy this last Fall, and the buildings previously used by them were left free for the Woman's work. If in most of our addages about 'home and mother' the word 'k'ang' were substituted, they would fit the Chinese women well. The girls had unheated wooden k'angs and foreign stoves. For the women to go up to a second story to sleep was bad enough, but to be in that dizzy height and sleep on cold k'angs and learn the ins and outs of tending the little German stoves, that was a little too much to ask of one already grown to woman's estate in
China. Therefore the little German stoves were relegated to the outstations and good old fasioned warm brick k'angs were built in. Two rooms down-stairs have also been rendered habitable to them by the same process. In the large sunny room formerly used as the recitation room, two large k'angs running the entire length of the room have been built. This has make a splendid gathering place for the evening sings, in addition to the fact that fifteen women and children cooked and ate and slept there during the time of our last Station class. The adjoining smaller room has since this last class been fitted up to be used in the future as a recitation and book room. Three splendid book-cases finished with the Chinese finish and brass locks have been made and a large k'ang running the width of the room has been built in. Now we may have a much needed room for recitation, which heretofore had been carried on in the large room and the running in and out of Children and other disturbances which must necessarily occur in a room where fifteen live and move and have their being. The furnishing of this room was made possible thru the gifts of some Oberlin friends, from which fund enough still remains to have some low k'ang tables made for use in studying.

A Station class was opened December 9, which when completed had an enrollment of twenty-six, to say nothing of the five children who indeed were not a negligible quantity. Mrs. Wang and Mrs. Hao were both most generous in the giving of their limited spare time to help both in the teaching as well as in the evening prayers, Mrs. Wang teaching Miss Andrews' little book on 'The Life of Paul', and Mrs. Hao teaching Dr. Martin's book on 'Christian Evidences', which under her skillful hands turned out to be a book as wonderful as any fairy tale to those women. The solar system was explained, maps, inadequate but such as we had, were brought into play, and a whole world full of ordinary things was looked upon with new eyes. All the women were sure to have nothing to do but listen, when it came time for her class, and many a woman who was not taking that advanced work had food for thought for days to come.

Deacon Liu led prayers the first week until, as he told me, he had given the women all that he had in his seat of knowledge, after which he was followed by Vü Hsien Sheng who
with apt selections from Timothy and elsewhere, gave the women six splendid talks, showing them how large and important their sphere might and ought to be in the home.

The patient work of Jen Ta Chieh can not be too highly praised. Whatever she may lack in brilliancy she makes up in loving faithfulness and tireless devotion. The work of Mrs. Lu was also thorough and commendable with the next class, while a third elementary class was handled so successfully by one of our church women here in the city that we now have our eye on her for a future Bible woman. She is a woman of unusually sweet spirit, and is from one of our nice families here.

The time of evening prayers was always a delight. By means of the gift of a large hanging lamp the big room was made a whole 4th. of July celebration to those of the women who had come from homes where the Bible time lamp is still used. The singing was made up of never-to-be-forgotten heavenly harmonies. I'm sure they were heavenly for they were not those approved by the students of harmony upon earth. Such songs as 'Where O where are the Hebrew children' appear in such new garbs of quips and quirks as to be scarcely recognizable, but wholly unmonotonous and thoroughly enjoyable.

I am convinced that a k'ang is capable of being the most sociable of all things social. A reception in hat, white kid gloves and other accessories which go with them, is not to be compared with it. Did you ever sit cross-legged on the attic floor, in company with your brothers on a rainy day looking over old magazines in search of pictures for a scrap book? Imagine thirty women in the same position on a k'ang just as intent on finding the second chapter of Matthew. By mutual assistance, at length the place is found, a hair ornament not unlike a baby saber is pulled out and is used as a pointer to keep track of the elusive characters which run up and down the page, and they are ready. Verse about is the favorite manner of reading and then everyone has a part. If by chance, as often happens, a woman reads past the indicator of the next verse, a dozen voices are ready to call a halt with 'ko la, ko la,' enough, enough. Towards the end of the class the story of the Christ child which never loses its charm for those of a child-like spirit is read and talked about and afterwards the Christmas spirit begins to come
out in their prayers. One just can’t help but be more tender after reading about Mary and Jesus. “Little Town of Bethlehem”, written in large characters, was hung on the opposite wall and sung in season and out of season, so that when the tea meeting and Xmas tree was arranged for them at the Watsons, that was a hymn with which they were familiar and which they had come to love.

And while the Bible women have been preparing for and carrying on the Station class here, Mrs. Hao, our third Bible woman, has taken the three days journey across the mountains to work with the women at Liu Lin Chen. Mrs. Hao, as to bulk, the helpless! I drew a breath of relief when I learned that her donkeys had carried her surefootedly over the rather treacherous road where a mistep of one of the donkeys often throws the litter into the stream below. There is really little to report of her five months stay there. The women of Liu Lin Chen seem to be pretty much taken up with the cares of this present world, the getting of meals and the making of clothes, which really is no small task when it comes to making all the shoes and stockings as well as the other garments by hand.

The middle of February Mrs. Lu went to hold a two weeks' class at Shang Ta. The Shang Ta people are another set of Ephesian elders for exhibiting devotion and hospitality, and their thirst for knowledge rivals the traditional farmer boy who tied his book to the handles of his plow that he might read when going down the furrow. Women with babies, women with very defective eyesight and women in a half crippled state gathered daily for study, a class of most enthusiastic and harmonious readers. A most delightful day and night were spent with them at the close of the class, a time which was all too short: but some faces and names have been placed as a basis for visits and work in the future.

The Easter class held here was most encouraging in three respects. First there were a goodly number of those who had studied in the winter class back and ready to go on with the work where they had left off. Secondly there were eight women who made the first beginning at learning to read, and thirdly there were two women who previously had had no connection with the church but who were educated women able to take up the most
advanced work and carry it well, both of whom together with seven others took the first step required for entrance into the church at the Easter time.

The two women who came in from Shiang Tzu Yuan on donkey back at the time of the dedication were back to attend this Station-class. Good plain ample country women. The husband of one had been a church probationer before 1900; but since his death Mrs. Cheng had lost all interest in things churchly until stirred up by this aforementioned "Baby". As a result of which her son is now here in school and she has taken the rather long journey down to Fenchowfu twice, the last time to stay two weeks. The first day she said I might prepare a stick for she was powerfully stupid, and as a matter of fact, she didn’t cover much ground in her reading. Fortunately the results of a station class are not, I hope, to be measured by the amount of characters a woman has learned to read in a given time. If only the leaven of Christ-like life can be implanted and kept alive by spreading the results will take care of themselves.

Mention must be made too of the suburb prayer meetings which have been regularly attended by one or more of the Bible women. The meetings held in the Small South Suburb have been especially well attended. In fact so many people came that it was impossible to hold the meetings in the house and even the court yard was hard put to it at times, therefore about the middle of November the meetings were suspended to await warmer weather. One can hardly judge about the real interest in the meetings themselves, for to judge one must hear and see, and to hear and see one must go, and when once there the interest in and the curiosity concerning the foreigner so rivals the prayer-meeting that one longs to be a molecule with the seven senses of man, and see people as they really are when they don’t know one is seeing them.

The meetings in the west suburb and in the South gate neighborhood have been made up of smaller gatherings but thoroughly delightful ones. Those near the South gate especially so where there are enough church members to make the meeting quite like a mutually helpful prayer meeting at home.

Since the close of the last station class the woman’s work building has been used for woman patients who are breaking off
opium. All these together with the women in the hospital court have taxed the seating capacity of the ladies' house to its utmost at the regular Wednesday afternoon prayer meetings. The character of meetings has also been changed from that designed for growing church members to that adapted to the need of those hearing the good news for the first time.

The Bible women have made calls in the city and four visits have been made to outlying villages. The class in Shang Ta was an insight into what might be done in all the outstations had we the Bible women to put there. The family as a united Christian home is the ideal to be striven for. And it is only as the work for the boys in the boys' school, the work for the girls in the girls' school, the work for the men and the work for the women are made to co-operate and do team work that this can be done. Like Timothy we want the children of the next generation to be able to call to mind the faith which dwelt first in their grandmothers, and then in their mothers and which has come as an inheritance as well as an acquisition to them also.

Grace McConnaughey
Mrs. Ch'eng and Cinnamon Flower

The Man with Two Wooden Legs who has Started a Wooden Leg Factory in Taikhu
(See Dr. Hemingway's Report)
The Story of
Mrs. Cheng and Cinnamon Flower

"Venerable Elder Brother, may I borrow enlightenment? Can you direct me to the foreign hospital?"

In the narrow main street of Taiku city, a mule litter was crowding and jostling its way. In the litter lay a pale suffering woman, beside it walked an anxious faced man who for some time had been inquiring in vain for the foreigners' place.

"I can direct you" said the shopkeeper last addressed. "These "Ocean People" have lived here only two years, and they are not in the city at all. Go out of the East Gate about a mile toward the white wall and the many green trees. That is the Flower Garden, and there you will find the foreign hospital."

"Then the gods are kind to us, and our long journey is nearly over" said the stranger. "We come from the mountain pass of Lingsliih, on the South Road. For five days we have travelled, looking for one of these foreign doctors. My wife is ill with a disease which our Middle Kingdom physicians cannot cure. We heard of the skill of the foreigners, and wish to try it. The honorable English doctor at the capital was not at home. If this hospital cannot take her in, she must go home to die."

This was in June, 1906. Our first sight of little Mrs. Cheng was when her husband carried her from the litter into the hospital door, a slight, wasted little figure, with a thin child face, and great frightened dark eyes. Scarcely more than a girl she was, twenty years old, but she had been suffering for five years with tubercular abscesses. The women of Shansi with their tightly bound feet fall easy victims to this scourge. One foot and one elbow were terribly diseased, and life and strength were being drained away in those sores. Mr. Cheng himself was a Chinese physician of some note, but he had no hope of curing his wife. The foreign hospital was the last resource.

The foreign doctor thought the abscesses too far gone for cure, and proposed amputation, but the idea frightened the
patient. So with daily dressings and tonics, Mrs. Cheng's three years as patient in our hospital began.

"Too stupid to learn anything". That was our first impression of little Mrs. Cheng. She looked at everything with the same dull, heavy eyes, and was so painfully shy that the foreign ladies could get nothing out of her. Added to this, she spoke a curious mountain dialect, which reduced even the native women to despair and sign language. So you can see what a problem it was to teach Mrs. Cheng. Her husband saw the other sick women being taught to repeat verses and sing hymns, and he wanted his wife to learn too. It did not seem to fit his ideas of etiquette to teach her himself, but he kept at the Biblewoman to do it. "Grandma Chang, come teach my wife! We have been here two weeks, and she hasn't learned a thing." And dear old Grandma Chang, who enjoyed nothing better, would sit by the hour saying over the words of the first simple little hymn sheet. But the queer Chinese characters, the new dialect and most of all, the completely new ideas were too much for Mrs. Cheng to take in. One hymn sheet was worn ragged with fingerling, and she hadn't got it yet. "It's just black scrawls and white spaces" she said. "I can't remember them". Mr. Cheng was quite distressed over this. "You can remember well enough when it's dinner time, why can't you remember those easy characters?"? said he.

The Chinese say of one who finds study difficult "The apertures of his heart are not yet open." Mrs. Cheng declared that there were no apertures in her heart,—it was solid like a date. But as time went on, some apertures seemed to develop. The first hymn sheet was learned, then another, then another, then the Catechism. then one Gospel after another. The daily washing of the sores made them really much better. Mrs. Cheng brightened up, and seemed quite another person. We found out then that she was not stupid at all, it was only pain and shyness which had kept her seeming so. She had a quick ear to catch tunes, and an unusually sweet, clear voice. And she loved to read. After the Gospels were finished, Grandma Chang had to confess that she could teach her no longer, as she had never read farther herself. So they studied together, and finished the New Testament.
All of this took time. Mrs. Cheng was with us for many months, sometimes better, sometimes worse, always suffering, and always patient and cheerful. One of the familiar sights of the hospital was the stretcher carrying Mrs. Cheng to Sunday services, or Bible classes. Whenever a Bible class of a few weeks was held, Mrs. Cheng was in great demand as teacher for the beginners. They could always find her smiling in the corner from which she could not move. No one else was so patient a teacher. The same character she would repeat again and again, till the slowest learner felt sure of it. “When I began reading they had to be patient with me,” she would say.

The foot gave so much trouble that the Chengs finally were willing to have it amputated. This was done in the hope that the progress of the disease might thus be stopped in the arm as well. But it had too great a headway. “It was in these days of suffering that Mrs. Cheng sang her way through the hymnbook from beginning to end. When we heard her begin singing early, we knew that a bad night was coming. “It is better to sing than to cry,” she said. “The pain seems easier to bear.” There is one little song, set to a native tune, which is always connected in our mind with Mrs. Cheng those days. She loved it and sang it daily.

"What though sad and poor I be,
    God Almighty cares for me.
All good things He will supply,
    On His kindness I rely.

He will hear me when I pray,
    Always with me, night and day.
When I wake, and when I sleep,
    My kind Lord His watch doth keep."

Tubercular abscesses are treacherous. A sudden turn came for the worse, which made us all hopeless of saving Mrs. Cheng’s arm, and uncertain of her life itself. It was hard to decide to live as such a cripple, but Mr. and Mrs. Cheng both urged that
the doctor try amputating the arm, on the chance of saving life. It seemed a very small chance, and we all loved Mrs. Cheng. Grandma Chang went around among the Christian women saying "Pray for sister Cheng tomorrow morning when her arm is taken off."

The morning of the operation, Mrs. Cheng lay with tears rolling one after the other down her poor thin face, and no strength to raise a hand to wipe them away. We had to bend down to hear what she was saying under her breath, "Yeh-su ko lien," - "Jesus, have mercy!" On the operating table, while going under the anaesthetic, they heard the same words, "Christ, have mercy. have mercy!" Only that, over and over again!

"Christ!" Not Buddha! In the midst of our anxious grief came a throb of thankfulness. For here was one who had learned to know the Merciful One!

And He did have mercy on her! After long days of lingering between life and death, in response to many prayers, the tide turned toward life. Mrs. Cheng is well and strong today, and you will not wonder that she is a Bible woman in our hospital, working with dear old Grandma Chang. Who could teach and help sick women better than she? Though so pitifully crippled, she never complains. Her face is radiant with peace and joy. As she sings with the women, or explains the Bible, and prays, no one can help knowing that here is one who has been down in the depths of suffering with the Lord, and learned sweet and precious lessons from Him. And now she is teaching them to others.

But you may be thinking of my title, and wondering "Who is Cinnamon Flower, and how does she come into the story?" Well, this is how she came. In June, 1910, a villager walked into the home of one of the missionaries, and, pointing to a kind of pocket in his ragged coat, said "There's a baby girl in here, only a day or two old. Do you want her? Her mother is dead and her father is too poor to feed her".

The baby was laid on the table, whence she surveyed everyone with bright unwinking eyes, and the matter was laid before a council of ways and means. The Fenchow church had lately supported a founding, so Taiku church was anxious to do as well. A wet nurse was found, who took the baby in charge,
and received each month the sum of $1.00 from the church treasury. But the chief interest this nurse took in the baby was to draw the salary in installments, or in advance every two weeks. The Church Baby had gone supplied with all the usual outfit of babies, little blue cotton clothes, a pillow of buckwheat chaff, and a mattress and quilt of blue cotton. But the committee who visited the baby later found her ragged and dirty. The nurse said she had worn out her clothes very fast, but the nurse's own baby may have helped a little. The Church baby was lying on the hard brick bed with nothing under her but a straw mat, on which she was kicking her little heels sore. She was thin and dirty and sick. Another wet nurse was found, who was an improvement on the first, but it seemed rather doubtful if the Church Baby was going to flourish.

At about this time, a great sorrow came to Mr. and Mrs. Cheng. Their own little child, for whom they had longed and prayed, lived only a little while after birth. The shock, and the disappointment were hard for Mrs. Cheng to bear. She said little but grieved pitifully, and she did not get well. We could not think what to do for her until someone had a happy thought. "Send for the Church Baby and give it to Mrs. Cheng."

It was an inspiration. The baby came, thin and tiny. It had done very little growing, and when Mrs. Cheng saw it she almost seemed to think it her own baby come back. At any rate, the motherless baby, and baby-less mother had found just what each had been wanting, and were perfectly happy. Mrs. Cheng got well, and so did the baby, there was really nothing the matter with her except neglect. She grew fat and rosy and cunning. It was wonderful how Mrs. Cheng managed to feed and dress the baby, and keep her shining clean, (with help of course from her husband). When the baby could walk around on the bed, her mother used to tie a big sash around her little waist, and fasten her to the furniture, for fear she might fall. But now the baby is three years old and helps carry her mother's books and run on errands. Mr. and Mrs. Cheng are both as proud and fond of the child as if she were their very own. They have given her the prettiest name they knew, Kuay Hwa or Cinnamon Flower, after the cassia blossom, most fragrant of China's flowers. But in a way, Cinnamon Flower is still the Church Baby,
for the whole church feels a kind of partnership in her. Mrs. Cheng can do nearly everything for the child. She feeds and dresses her, and keeps her beautifully neat and clean, an example to some other mothers who have both hands and feet. She even sews for her. I think your tears might come, as mine did, to see those straight, patient, painful stitches down the long seams of Cinnamon Flower's gowns. But the finishing of sleeves and collars, and the stitching on of little cloth shoe soles, Mrs. Cheng cannot manage. Grandma Chang and Aunt Miao and Grandma Kwo or any of the other Christian women, they see to all those things gladly, as their part in bringing up Cinnamon Flower.

Now comes a very pleasant part of this story. The Taiku doctor and his family were home in America on furlough last year. When people wanted to hear about the hospital, they sometimes told about the Cheng family. One time they mentioned in passing that Mrs. Cheng had to walk on a very heavy wooden peg leg which tired her, and that she really needed a good artificial limb. A kind friend heard and sent in a letter a large sum enough to buy the artificial leg, and with a good balance, which was to be for "Cinnamon Flower's education". And so, since our return, the new leg has been made, and you can think of Mrs. Cheng going around much more comfortably on her errands of Gospel teaching. And Cinnamon Flower's education has already begun. She has learned twelve Bible texts in the village Sunday School. I wish you could see her bob her little courtesy, and hear her say the verses in baby Chinese. We think that is doing pretty well for a child not three yet. You can be sure that she will enjoy her education. But what kind it will be, and what kind of a life she will live in this new Republic of China which surprises those of us who have been here longest, these things we can only guess at. We feel sure the Lord has much work for her and for her mother to do in helping sick and sad women out of the dark superstition of the Old Order into the joy and light of the Gospel.

This story is not finished yet, tho I have to stop. It is "To be Continued", we hope, for many happy years.

Mary Williams Hemingway
During our furlough we took great satisfaction in the thought that the hospital work was not being neglected. Through the kindness of the American Board Hospital, in Pangkiachwang, Shantung, Dr. Y. S. Chiang, of that staff spent a full year in charge of our hospital. He proved himself an effective man in both the medical and evangelistic work. When the attendance in the hospital permitted, he greatly cheered and helped the outstations by short visits. A large number were treated on these trips.

The twelve months at home were the shortest year ever spent by the Hemingway family, also the most eventful and inspiring. We sailed from Montreal July 7th., 1912. A month was spent in London for medical study, twelve days on the “Long Road” across Siberia, then China again, and friendly welcoming faces at our railroad station, still twenty-five miles from Taiku. It was good to find the hospital in full swing, in care of the assistants, Messrs. Chang and Liu. Our time away had made us rather rusty with the language, but that was soon worn away by use. We were glad not to be so badly off as Adelaide and Isabel who had to learn Chinese over again from the beginning.

ADDITIONS TO THE STAFF

For five years we helped Liu Jung Hsing through the course in the Union Medical College. He graduated there last spring and came back here to join the hospital staff. This new development of having a thoroughly trained Chinese physician as a colleague was one of great promise for the work. Dr. Liu began his service with an energy which greatly increased the efficiency of the hospital. Another worker was added in the person of Hu Ying Te, one of our Taiku school boys, a college graduate and prospective Medical student. He is spending this year as evangelistic worker in the hospital. His marked ability and earnest purpose have made him successful in this work. An arrival from America, in the form of an “Indian” motorcycle was a great event. It came as a gift from
my college class, Oberlin' 98. Even tho it must be run at low speed on account of poor roads and village pigs, it cuts down greatly the time consumed in country trips. Ten miles an hour is three times the speed of a Chinese cart. Is it any wonder that the villagers often call, "Look, see the fine steam engine!"

OUR TRAINED NURSE

Can you imagine an American hospital running for even one day without a trained nurse? That is what our hospital has been trying to do for more than eight years but we are glad that relief has come. Our new nurse Miss Susan Helen Connelly, sent out by the Women's Board of Missions of the Interior, reached us just before Christmas. One of the special features of the Christmas Conference for all our Christians was a Welcome Meeting for Miss Connelly. Speeches were made in behalf of the church and hospital, interpreted to Miss Connelly and her response interpreted to them in turn. Then all joined in a song of welcome, written by Mr. Hu Ying Te in high classical style. This is one of the verses:

Miss Connelly, respected teacher,
You have graciously come to Taiku,
Navigating the ocean, crossing the sea,
Encountering a thousand dangers,
Leaving behind you those who are dearest,
For the sake of China, once dead, now reviving.

Chorus. For three long months we expected your arrival.
For our country's sake we longed for your coming.
Now at last face to face we are meeting,
And our hospital enters a new era of prosperity.

HEALTH OF THE MISSIONARIES

We are thankful to report that Mrs. Fairfield's absence of six months in America for rest and treatment, was successful in restoring her to us in greatly improved health. In November Miss Heebner came down with diphtheria, after a visit to the church at West Valley Village. That Village was the source of the severe epidemic of diphtheria in our Girls' School two years ago. There was a good supply of antitoxin on hand and the attack was a short one. Miss McConnaughey was
here from Fenchow most opportunely to act as nurse. The three weeks quarantine was a great benefit in giving Miss Heebner a needed rest. There is as yet no physician at Pingtingchow, a new station of the American Brethren Mission, in the mountains east of us. When little Esther Heckman was taken down with small pox I made a quick trip to help. The little girl recovered, but her parents both took the disease later. Mr. Heckman had a most virulent type of the disease and succumbed.

Since Miss Connelly's arrival we have wondered how we could have got along without her. She came just in time to be of great help, when in January little Edith Watson fell ill with a complicated case of pneumonia. The Taiku doctor made three trips to Fenchow for consultation and Miss Connelly stayed nearly three months until the little patient was out of danger.

OUR GREAT DISAPPOINTMENT

After three months work in Taiku, it was necessary to dismiss Dr. Liu from the hospital staff for immoral conduct. This was the greatest disappointment I have ever known. He has since been put in charge of a government hospital and promises to pay back the money we advanced for his medical course. This puts us back where we were five years ago for we shall probably have to wait until another medical student can finish the course.

PEKING CONFERENCE

It was a great privilege to attend the Triennial Conference of the China Medical Missionary Association in Peking. Nearly one hundred of the six hundred medical missionaries in this country were present. The sessions were interesting and inspiring, and the exchange of experiences and methods proved mutually helpful. We also enjoyed receptions given by the British and American Ministers and by President Yuan Shih Kai. The latter spoke most appreciatively of the work of medical missionaries in helping China toward civilization.

HOSPITAL CONSTRUCTION

We are encouraged to be making some progress toward the completion of the Judson Smith Memorial Hospital. We have now nearly enough material for the construction of the entire plant. Besides the two wings built two years ago which have given great satisfaction, a third is being put up this summer and foundations for still another wing and the main
building are in place. It took much time to hunt for building material. Finally a bankrupt family was found ready to sell to us their five grand courts at quite a bargain. For over two months the wrecking of these buildings has been going on and a force of mule carts has been busy transporting the materials to our hospital yard. In addition to the $5,000, already sent by friends, $1,000, is needed for the work on the main building. This is to include a chapel for the patients to be used as well for a waiting room where outpatients can hear the Gospel, besides surgical and consulting rooms for outpatients, a dispensary and office. Five other wings remain to be built, and each needs $500 to cover cost of construction. Since the reliable workmen in this part of China never do building construction under contract, every part of the building must be done by days’ labor. To plan out the work and superintend all the details takes an endless amount of attention and patience. The sooner money can be sent and the buildings finished the gladder we shall be. We can then not only furnish safe and comfortable buildings for the patients, but we can give our undivided attention to the medical and evangelistic work for which we are here.

HOSPITAL ACTIVITIES

Our patients come mostly from the poor and middle classes but there have been more from the wealthy families since the building of the Oak Park Wing. The fees and gifts from these are enabling us to give more adequate service to all the patients. The kindness of friends at home who are supporting beds also raises the standard of treatment, and allows us to add some comforts, few and meagre tho they would seem in comparison with those in an American hospital. Formerly we had no hospital nurses, each patient had to be responsible for bringing a friend or relative to care for him. Now there are two motherly Christian women to look after the women patients and two bright active young men to nurse the men. These have had no special training as yet, but we shall have trained workers in this line when Miss Connelly has made a sufficient start at the language to allow her to begin hospital work.

Teaching the Gospel to the patients we keep as our first
aim. For that reason it is a great satisfaction to have Mr. Hu spending this year directing the patients in Bible study. As a result of his efforts more than a dozen patients have confessed Christ and decided to join the Church. This post of hospital evangelist is so important that we hope to secure a man who has had a full seminary course. Mr. Cheng, our other evangelist giving his full time to teaching the patients, has had little chance for systematic Bible training tho he is a well read Chinese scholar. Two months spent this winter in the China Inland Mission School for training evangelists has much improved Mr. Cheng’s teaching. Many, both men and women patients, as well as their friends who come to care for them, get a start in understanding Christian truth while in hospital. We need another evangelist on the staff, so one of them could be constantly visiting in one village after another to continue teaching the former patients. In the homes to which they have returned there are favorable openings for the Gospel and we long to have the fullest advantage taken of these opportunities. Mr. Wang, a very enthusiastic evangelist, has been doing some of this outside visiting besides teaching patients in the hospital. As he has now been transferred to the charge of an important outstation, we hope soon to find a man to succeed him.

In spite of the substantial progress of the government’s anti-opium crusade, the slaves to that drug are still numerous in this region. The applications for cure of the habit do not decrease. During the winter more than one hundred thirty patients have taken the course of treatment in the hospital, and about as many more have been cured in the four outstations where we have opium refuges. These patients are of all ages up to seventy years, the youngest being a child two years old, whose mother was also taking the cure. She had given him the habit in his babyhood, by blowing fumes of her pipe into his nostrils to "keep him good".

The "Goodly fellowship of the Apostles" has been increased by the arrival in the hospital of three baby boys to Christian families. They are John Liu, Peter Hao, and Paul Kuo, all, according to their parents hopes, to be preachers of the Gospel in China.

Foreign firms making artificial limbs must look out for a
new rival. Our former patient, Chang Juei Cheng, who last year made a good leg for himself, following an American model, has started up a business of his own by issuing announcements with measurement blanks. Our hospital has used two of his products, one of which is for Mrs. Ch'eng the Bible woman, and the other for the wife of Mr. Wang, the evangelist. They show creditable workmanship and are very useful, at an outlay of about one fourth of home prices.

A veteran of the Revolution, who escaped the bullets at the Battle of Niang-tzu-kuan, was nearly killed by a shotgun accident after returning home. Dr. Chiang treated him in the hospital, where his comrades of the Chinese 'Grand Army of the Republic' paid his expenses until his complete recovery. It is a great joy and satisfaction to have the constant stream of people come for both medical and surgical treatment, knowing that we are ready to offer them also the cure for their souls.

**NEEDS**

Our most immediate need is money to finish the Judson Smith Memorial Hospital.

Our next need is even more pressing than before, a woman physician to care for the host of women patients who must be deprived of help until she comes. She will be able to open up unnumbered homes to Gospel truth.

We always need prayer - help of all friends, that the Spirit of the Great Physician may fully take possession of us and all our Chinese workers, so that our influence will result in spiritual fruitfulness in the lives of all whom we touch.

*W. A. Hemingway M. D.*
Moon Gate in the Flower Garden

Interior of Fenchow Church at Time of Dedication
Mr. and Mrs. Chang, Mrs. Chang a Most Successful Bible Woman

Academy Boys Welcoming Pastor Ting
Report of the Medical Work

Fenchowfu Station 1912-1913

A dispensary is in many ways the barometer of the great events which fill up a people's life. The dedication of the church was just over. On Sunday afternoon while English service was being held there was a great commotion at the big gate and the doctor was hurriedly called. Two soldiers with gun shot wounds had just been carried in with the word that there would be six or seven more seriously wounded cases brought in later. Excitement was tense and a large crowd had collected outside the gate. The fight had been over water used for irrigation, a form of strife which brings three-fourths of the stab and gun-shot wounds to the dispensary.

**WOUNDED FROM LEICHIAPU**

This proved to be a serious case. It aroused the whole country and caused the removal of the Fenchowfu magistrate. A town near Lei Chia Pu wanted to let down the dykes and irrigate the fields but Lei Chia Pu was low so they were afraid that they would be drowned out if the water from the overflowing, rampant Fen River should be let in. They were desperate and the Fenchow magistrate took some soldiers with him when he went out to settle the dispute. The Lei Chia Pu people thinking that the presence of soldiers meant that they were to be coerced were antagonized so that some resistance was offered. They refused to debate the question and this angered the magistrate so that he ordered the soldiers to fire upon them. The village was already partially surrounded by water and every able bodied man in Lei Chia Pu was at work making the embankments about their village higher. The soldiers had modern rifles of the best grade and the firing was soon over. The wounded were not well cared for because the men could not leave their work upon the embankments until away into the night. The next day several members of their village were missing and they did not know whether they had fled from fright or whether they had been wounded and then drowned by the rising water.
The sick men had been brought in all sorts of conveyances: in baskets suspended from poles; in two chairs tied to two poles etc; in none was it possible for the patient to be in a fully reclining position. The patients had to be crowded together in order to make room for them. Only one had to be operated upon that night. He had been bleeding profusely and was still, from a bullet through the arm near the shoulder. The bone was so badly shattered that it had to be amputated later. That night the operation was to stop haemorrhage only for his condition was too critical to attempt more.

The one we feared for most was a boy of seventeen who had been shot through the left arm, the bullet passing not far above the heart and coming out on the opposite side half way between the spinal column and the right shoulder blade. He was coughing blood and little could be done for him except to keep him quiet. Strange to say he was the first one to fully recover. The others all had bone injuries in the extremities and a Mauser bullet at close range shatters bone badly so that it is a long time in healing.

All the patients improved for about three weeks when the oldest patient of over sixty, who had been shot through the pelvis and one foot, developed pneumonia. That is not uncommon in old people when forced too long in the reclining position. It is often fatal as this was after three or four unconscious days. All the rest recovered and there are now two or three patients from that village in the hospital. At no time during the year has the hospital been without people from this village. Gifts from them have been numerous; fruit, eggs, ducks (a great luxury in Shansi) chickens and several sums of money.

The family of the man who died received from the Yamen a good sum but it would have been hard to settle had he not lived the three weeks during which the heat of passion had subsided. The new magistrate wrote us a letter recently saying that all the other law-suits had been settled satisfactorily and thanking the church heartily for the service it had rendered the community in this critical time.

They tried to settle the cases without taking them to the capital of the province, Tai Yuan Fu, but the church was the only court upon which they could agree and this responsibility
was refused. The City Council took the case against the magistrate and he had to be recalled. The whole affair gave the church an opportunity to get better acquainted with some of the leading men of the city and has helped in many other ways since.

**TYPHUS CASES**

The rooms for in-patients are few and there is always a waiting list, so that when an emergency case comes in there is scarcely ever room for it. Occasionally, however, room has to be made, as when Liu Che Lin came in from Loa Ch'eng very sick with typhus. He is one of the most promising preachers in our field and had just come to us from the Union Theological School in Peking. Miss McConnaughey's teacher gave up his room to him and he was close by where he could be closely watched. He was delirious when he got here and his temperature was nearly 106 although he was too sick to close his mouth to retain the thermometer so that it could not register the full degree of his fever. He was deaf and his deafness continued for three weeks well after he was on the road to recovery. This has been a very frequent complication of the typhus cases seen here.

Our first experience with typhus was in 1910 when a foreign lady of Kiehsiu as well as all the school girls in that mission had the disease. She died on May 3rd. with a temperature of 109 on the same day that Dr. H. T. Rickets died of typhus in Mexico City. He was assistant professor of pathology in the University of Chicago and was taking one year in study before accepting the chair of pathology in the University of Pennsylvania Medical School. He had previously investigated Rocky Mountain spotted fever, which in some ways is similar to typhus and had found that it was conveyed by a tick. This year of study was entirely on the investigation of typhus.

Dr. Rickets did not give up his life in vain. Before his death he had accomplished a splendid work, although not completed, making it reasonably certain that body lice are the ordinary means of the transmission of this disease. The bedbug and the flea play no part in its transmission. Further, the virus of typhus fever is too large to pass through the Pasteur filter. Dr. Rickets and his associate, Dr. Wilder, also proved that infected lice transmitted the infection to their offspring which was
capable of infecting monkeys. They described an organism found in the blood on certain days of the disease which resembles the organism causing plague, the organism in spotted fever also being similar. This still needs further proof.

When we attended the epidemic of typhus at Kiehsiu in 1910 we did not know of these discoveries. Osler in his Practice of Medicine (1905) says that typhus has been one of the great epidemics of the world; that there is no disease which has had so many victims among the profession; and that when the sick are aggregated in wards the poison seems concentrated and the danger of infection enhanced. Knowing these things we were careful and the conditions at Kiehsiu would tend to corroborate Dr. Ricketts' work. In the girl's school room where all the girls and women attendants slept on the same kangbed no one escaped. On the other hand one of the missionaries and the doctor who made short visits in this room with 18 to 20 typhus patients crowded together, escaped. We were not there long enough for the body lice to get into our clothes. Again the foreigner with typhus was moved into a clean room with all clothes changed and a bath given and there was small chance for any body-louse in the new quarters. It was not surprising then that no one, not even those in close attendance on the foreign patient, contracted the disease.

This year, when Mr. Liu had typhus, Dr. Ricketts' work was known. Altho we knew typhus to be such a fatal disease we had no fear when the typhus patient had a room in the very center of our mission compound activities. Mr. Liu had a kang bed and the room was too small to safely crowd another bed in. Consequently all his attendants were forbidden to get on the kang and if they slept they had to sleep sitting up in a chair. Because of this strenuous life four attendants had to be used during his illness but none of them contracted the disease. The physician himself gave all treatments which necessitated close contact with the patient because he had clothes made which were especially adapted and would amply protect from body lice if care were taken.

Just now we have a visitor here who has just come from the English Baptist Mission at Hsianfu, Shensi. Two of their foreign doctors have just died from typhus. No other mis-
sionaries had then contracted the disease, but they were still afraid for those who had been nursing as the incubation period had not yet passed. The second doctor had contracted the disease in caring for the first.

In the medical literature very little note has been made of Dr. Ricket's work. Especially in some recent British medical works has no note been made of it. It is for this reason that it has seemed wise to go into some detail as to the experience here with typhus. It is certainly worth some thought in the presence of typhus fever to see what can be done to limit its spread by the control of the body louse.

**CATARACT CASES**

The most satisfactory patients of the year as a class have been those from whom cataracts have been removed. There have been two or three such patients in the hospital most of the past year. Altho they have paid what would be equal to $50.00 in wage values in the United States for each pair of glasses, on leaving they have all left a voluntary gift for the hospital. Today one old man of seventy four went home and he could not leave without spending most of the morning going around thanking everyone on the place for recovering his eyesight.

One man who had been an invalid for two years came four days journey from the Yellow River region to have his arm amputated. He dreaded it beforehand a great deal and was loath to have it done. After it was over he had practically no pain or discomfort and my hospital assistant told me with abated breath that he ate sixteen large bowls of food for one day's rations. He is rapidly gaining weight but it is the new life seen in his face that gives the most satisfaction in meeting him.

Not all the cases which come are so favorable. A week ago yesterday a young man of twenty one fell from a high willow tree breaking both arms and his left leg besides receiving other injuries. He was a shepherd and had climbed the tree to pick willow buds which he wanted for his next meal. All the fractures were compound ones, the broken bones breaking through the skin in one or more places at each fracture. It took them two days to carry him here on a board a distance of about thirty
miles. When he got here his pulse was 140 and his temperature over 104. His fractures were put up in open casts to allow a daily dressing of the infected wounds and within three days his pulse fell to 90 and his temperature to 100. The next day he was more uncomfortable and had twitching and contractions of his muscles, especially of the back and neck. His jaw got stiffer and stiffer and for a day he could neither eat nor talk. This man had a hard enough fight without having lock jaw, but we wanted more than ever to have him get well, for the satisfaction would be all the greater. Everything we could do we tried, and finally as night came on he was able to eat a good meal of egg nogs and finally five additional raw eggs. The night passed off very nicely, but he rapidly grew worse the next day and died very suddenly just a week from the day he was injured. His white haired father had gone back home for food supplies when his son seemed to improve and returned again just about five minutes after his son's death.

CHINESE REMEDIES This man's wounds had been doctored by the Chinese doctor to stop bleeding and also to "break up the cold in them." It was a very dirty looking paste and we tried very hard to find out what it was made of but in vain. Chinese remedies are secret and if their compounder refuses to disclose their ingredients there is no way to force him. An epileptic in a fit had fallen into the fire and had been badly burned. His arm had been doctor ed with a similar paste. He had been only a dispensary patient but his arm was ready for a skin graft and he did not show up for it. Later we were called to the Chinese inn where he had been staying and he died of lock jaw a few hours after we saw him.

The year has been one which has been full of compensations. The cases which have demanded the most have yielded the largest returns. What at times seemed misfortunes have turned out to be rich in blessings. It is always a consolation to the doctor when he is called out in the middle of the night, and he is wide enough awake to philosophize, to realize that in the eyes of the Chinese this is something which they will appreciate much more than they would something it cost nothing to give.

Percy T. Watson M. D.
Report of the Oberlin-Shansi Memorial Academy and Schools of the Taikuhsien Station
May 1, 1912-April 30, 1913

STATISTICS

Teachers

- In Taikuhsien Memorial Academy: 12
- In Ch'ing Yuan Elementary School: 2
- In Chang T'ou Elementary School: 2
- In Nan Ch'ing Tui Elementary School: 2
- In Tun Fang Elementary School: 1

Total Teachers: 19

Students

- In North China Union College: 5
- In North China Union Medical College: 1
- In Oberlin-Shansi Memorial Schools
  - In Taikuhsien Academy: 47
  - In Taikuhsien Grammar School: 51

Total: 98
- In Ch'ing Yuan Elementary School: 53
- In Chang T'ou Elementary School: 41

Total: 94

- In Schools Supported by American Board
  - In Nan Ch'ing Tui Elementary School: 41
  - In Tun Fang Elementary School: 32

Total: 73

Total Students: 271

In a recent letter from President King, he makes this statement of the Oberlin work in Shansi: "One does wish that there were abundant resources to make possible entering at once upon the full opportunities, but it is possible that the work may be built up more solidly by growing more slowly." This characterizes the condition of the educational work of the American
Board in the Taikuhsien field. The opportunities have been limited alone by the funds and equipment during this first year of the Republic of China. The call has been loud and persistent from our Chinese brothers for help in educational lines and we have done what we could with the resources at our disposal. We report with gratitude to God what seems to us to be a healthy growth along all lines over previous years.

The year 1913 finds the Academy with fourteen Alumni. Of this number two graduate in June from the North China Union College and three others remain there in undergraduate work; two are in Taiyuanfu in the higher schools; five teach in the schools of the Mission, and two are spending this year at home. One of the last two mentioned hopes next year to go to the Bible School in Nanking. An Shou Tseng, a Graduate from the North China College, this year completes his first year in the North China Union Medical College. Hu Ying Te, also a graduate of the college at T'ung Chow, has been acting as chaplain and assistant in the Mission hospital of this place.

The present enrolment in the Academy is larger than ever before. We have had to refuse admission to over twenty boys this term because of the lack of dormitory and class room equipment. At present there are ninety two boys living in the Flower Garden and attending classes; forty four of this number are of Academy grade, and forty eight in the Grammar Department. To house these boys we have had to use every available space. My work shop, part of our servant's quarters, private teacher's rooms, our school guest room and several small buildings meant only for servants have been pressed into service as dormitories. Many rooms have far too many students sleeping together under unsanitary conditions. Of the students enrolled, fourteen come from the Fenchow schools; five from the Elementary School at Chang T'ou; and nineteen from our school at Ch'ing Yuan. We have twenty one boys from the China Inland Mission from six different stations, and thirteen boys from the English Baptist elementary schools. Over forty boys come from Christian homes. Of the boys from the American Board
district, twenty one are from homes in which both parents are Christians; eight from homes in which one of the parents is a Christian, and eleven from homes in which neither parent professes Christianity.

Mr. H. H. K’ung, Principal of the Academy, has been called upon, by many and various interests relating to the new government in China, and the great opportunities before the Christian church, to be absent from the Academy at different times during the year. In November of last year Mr. K’ung spent some time in Taiyuanfu as one of the Provincial Electors in electing members for the National Assembly. For ten days in December he was absent for the purpose of attending the Y.M.C.A. National Convention in Peking as a delegate from Shansi. At that time he was elected a member of the Executive Committee of the China Y. M. C. A. In February he acted as a delegate to the North China Missionary Conference held by Dr. Mott in Peking, and there was elected a delegate to meet with Dr. Mott in March in a National Conference held in Shanghai. At Shanghai he was made a member of the Executive Committee of the Continuation Committee for China in connection with the Continuation Committee of the Edinburgh World Missionary Conference. This Executive Committee expects to have at least three meetings a year. At the time of writing Mr. K’ung is in Nanking attending the first meeting of this committee. The Executive Committee of the China Y.M.C.A. have asked the Shansi Mission and the Oberlin-Shansi Memorial Association to grant Mr. K’ung a leave of absence for one year that he might undertake a very strategic work in the Y.M.C.A. at Tokio where over four thousand Chinese students from all parts of China are studying. This matter has been referred to the Executive Committee of the Memorial Association in Oberlin and has not yet been decided. The Mission is very loath to have Mr. K’ung absent even for a year and will miss his valuable services both to the Academy and to the Mission.

The Faculty has been enlarged by the coming of Mr. Jesse B. Wolfe in July of last year and of Mrs. Clara H. Wolfe in February of this year to take up educational work under the Board in connection with the Oberlin-Shansi Memorial Associa-
The past year was supposed to be given to language study so that only part time was given to teaching. One other change in the Faculty has come about by the resignation of Mr. C'hi P'ei Ho who has gone to Taiyuanfu and is studying law. It is the hope of the workers on the field to greatly strengthen the Faculty the coming year by the addition of several thoroughly equipped teachers both in Chinese and in modern subjects. The Chinese faculty members are splendid men and their pronounced Christian interests have had a marked effect upon the boys.

A number of the expense items will have to be enlarged considerably the coming year if the schools are to hold their own. The teaching fund will have to be increased; also the book fund. There has not been money for sufficient repairs in the Flower Garden and there will have to be quite an amount expended to keep some of the buildings from deterioration. One small pavilion fell over a year ago and has not been rebuilt for lack of funds. The Flower Garden has thirty-one buildings, mostly Chinese, and those were built for summer purposes, so that to keep it a beauty spot to the eyes of the Chinese and the foreigners, the repairs and upkeep will be rather expensive. With the increase in the price of food stuffs, it has been a difficult matter to keep the Boarding Department self-supporting. Most of the boys come from very poor homes and have difficulty in getting enough money to pay their board. Others have to be aided by scholarships and help from foreigners. This year we have charged an Incidental Fee of $1.00 silver for each student. We have received a number of scholarships from America for which we have been very grateful and we have the promise of a number of others for the coming year. Until the poor people realize more fully the value of education, we shall have to help some of the worthy students from Christian homes. We ought to have at least ten more scholarships of $20.00 each during the coming year to continue three years.

The religious phase of the educational work is of prime importance, and we are glad to report for the Academy and Grammar School that they have a pronounced religious atmosphere.

There are fifty eight professing Christians in the school; forty of this number
are regular members of some church, and eighteen have taken the first step in church membership. Eight boys have professed Christianity during the year, one of which was baptized. The Y.M.C.A. for the first time in its history has a membership comprising the entire school. It is carried on by the students with faculty advisers and has five standing committees. Twenty nine boys are pledged to the Morning Watch and to study the bible daily. Twenty eight boys belong to the Evangelistic Band which goes out each Sunday to the surrounding villages and holds preaching services. Fifteen of our students and two of our Day School teachers volunteered for the Christian ministry during the meetings that were held in Taiku in April by the well known Chinese evangelist and general secretary of the Chinese Y.M.C.A., Pastor Ting Li Mei. Classes were dismissed during the week that Mr. Ting was with us, and many of the teachers and students came from our country schools. A large delegation came up from the Fenchow schools. Mr. Ting left a splendid, warm hearted Christian spirit among the boys. A special meeting was led by him in which the gentry and the schools of the city were invited to join with us in the Flower Garden. The meeting was largely attended, and after a strong address fifty eight people from among the gentry and city schools signed cards designating their desire to study the bible and Christianity. The Chinese and foreign members of the Faculty meet in a daily prayer meeting and have done so throughout the year. One of the satisfactory elements is the spirit of harmony that seems to prevail between teachers and students, and the small amount of friction in this school compared with many other Chinese schools where the spirit of unbridled liberty seems to be rampant.

The Elementary School at Ch'ing Yuan is larger than ever before. Since our last report Ch'ing Yuan has been made a County seat and if we had the funds we could carry on a very strategic work there in an elementary and secondary school. The Government school system hopes to do away with all private schools, and during the period of organization and uncertainty in all government circles, the Mission village schools have a great opportunity. The Mission could take on many schools
if it were prepared and had some funds. The Puffed Rice Guild which contracted several years ago to contribute to the school at Ching Yuen and did not live up to its agreement, has by official pressure been compelled to pay over some of its pledges. Chang T’ou has three more students than were reported last year and is a flourishing school. Both the schools supported by the American Board have large increase in membership over that of last year. The School at Nan Ch’ing Tui has twenty more students than last year and the school at Tun Fang has ten more.

Christian schools have a very important part to play in the future of China. As many of the best men that are helping to shape this country have come from Christian schools, the future will be still brighter in the increased number that receive their highest ideals and beliefs from Christian education. The Christian in China to-day stands on the same footing with any other man, and every office of the land is open to him. Men from Christian schools are allowed entrance into the higher Chinese schools, and are being recognized in many places by the standard of the training they have had. That being the case, our schools in Shansi are standing on the threshold of a very promising future. If we are able to keep a high standard, and to organize and equip good schools, we shall not only raise up a generation of men and women that will dominate the church, but we shall help to train the men that will give the best in morals, in righteousness and in government, to a nation and to a people that sorely need the principles of a living Christianity. For us to do our part we have needs that are some of them imperative. Our most outstanding need is for funds for a recitation building, one that will adequately accommodate the Academy and allow it to grow. Plans have been submitted to and approved by the Executive Committee of the Memorial Association in Oberlin for a building that can be put up for about $8,000.00. It would go a long way toward guaranteeing a great future for the Oberlin-Shansi Memorial Association if this building could be erected at once. Another need is for substantial increase in the yearly appropriation for general work. The Oberlin-Shansi Memorial Association needs an endowment. We need another
foreign family to be sent out from America to help develop the educational work in the Taiku field. We need funds that can be set aside for an Industrial Department. We need a larger Chinese teaching staff with sufficient salaries to guarantee good men staying permanently in the employment of the schools. We need funds for extensive repairs in the Flower Garden. We need papers and books for the Reading Room. With the increasingly friendly attitude on the part of our fellow missionaries, especially those of the China Inland Mission which is by far the largest mission in Shansi, with the open field for educational service along-side of the Government schools, and with the growing conviction on the part of many that the Republic of China must be founded and raised upon the foundation of Christian principles if it is to endure, the call is greater than ever before to "Come over and help us".

Jesse B. Wolfe.
As this school year draws to a close, we feel that it marks the most fruitful and satisfactory year in the history of the school. We opened the first week in September, the girls nearly all arriving on the opening day, eager and anxious to begin work after their prolonged vacation since the previous winter. They made an amusing procession as they gathered up their worldly possessions tied in little cloth bundles, and followed the old janitor as he bore their rolls of bedding upon his shoulder into the new building. Their happy voices soon gave the ring of life to the long corridors, as they set out in search of the rooms that had been previously designated to them.

They failed to meet our expectations in numbers but we have not regretted this fact in some ways, for it has given us an opportunity to introduce a good many new methods in our work and get it thoroughly organized, where with larger numbers in the beginning this would have been more difficult. The lingering feeling of uncertainty from the disturbed conditions of the winter, and the fact that we have been able to do practically no visiting in the homes around, also the failure in crops, made the numbers small. The enrollment for the year being forty-five, with an average attendance of thirty-seven.

**THE TEACHERS**

Our teaching staff has remained the same as for last year, excepting Miss Li Lan Ying from T'ai Ku was with us for the first semester, having charge of the day-pupils until we were able to classify them with the boarders. Miss Chia Fu Lien, during the Summer, became the wife of Mr. Hao An Jen, a teacher in the Memorial Academy at T'ai Ku Hsien.

**THE RELIGIOUS LIFE**

There had been an earnest spirit among the girls, and since the opening of school, several of the older girls have given their Sunday afternoons to teaching in the Sunday School for outside children, which started with two and soon numbered forty-five
every Sunday. Until about three months ago this was carried on as a separate service, but at that time it was made a part of the regular graded Sunday School of the church and these girls have continued to act as teachers. All but one or two of the younger girls have kept the morning watch since early last fall, while recently most of these have promised to learn a verse of scripture every day aside from their lessons. Six of the senior and junior girls are now preparing short talks for the evening prayers which are held around the dining room tables as a big family. At the Christmas and Easter communion, thirteen of the girls joined the church, six receiving baptism and seven joining on probation. Two other girls are anxious to join, but their parents are not ready to have them do so.

The best influence in the school during the year has been the wholesome enthusiastic spirit of Mrs. Hao. She is a rare teacher among these people and carries an inspiring influence into all her work, so that even the smallest girl in school loves and respects her and wants to be like her. The production of women with just such a spirit is the highest aim we can place before our work.

During the fall all the teaching was placed in the hands of the native teachers, the foreigner giving her time to visiting classes and offering suggestions as to where changes might be made in presenting the work more successfully.

CHRISTMAS IN THE SCHOOL

At Christmas time we invited the girls from the government school here in the city to an entertainment presented by our girls. They represented twelve countries in costume, and told what the coming of the Christ child had meant to their girls and women. Some of the characters were united into dialogues and some told their tale in song. After this was over the older girls served tea and the guests departed, carrying small pictures of the Christ child.

Our celebration for the girls took the form of a Christmas tree in our home. On this tree were the beautiful dolls Mrs. Davis sent out, and as we gathered about it we sang Christmas songs, and they were told of how Mrs. Davis started the school in her own home and how she had helped raise the money for the big new building, and was working for it now in America.
During the midwinter vacation two of the girls were given lessons in sewing on the sewing machine, the purpose being to teach them how to do foreign sewing and in this way to help them to become self-supporting.

The general health of the school girls had been splendid during their stay in the school, though six of the girls were quite sick during vacation, and one of our brightest girls, Wei Juei Lan, whom we have been hoping to send to Peking for further study, has developed tubercular glands of the neck, and has had to have two operations and daily treatments. We hope most earnestly that this girl may be cured, for she has the winsome womanly qualities that will make a strong helper in whatever line of work she enters.

The second semester opened most promisingly, but before we were fairly started, Mrs. Hao had to leave because of her health, so that this has given extra work both to Mrs. Wang and to Mr. T'ien, and has made it necessary for Miss Chaney to give all her time to teaching. Miss McCouaughey has also taken a class, and so in spite of the loss the work is going nicely. The extra work has brought a hearty spirit of cooperation which has made the burden easy. We shall all rejoice doubly when Mrs. Hao can return, for we now realize her value in so many capacities.

The first day school for girls outside the city was opened this Spring in Chao T'sun. This is the home of one of our preachers, Mr. Lu, and it has been heretofore a most reserved and even hostile village to Christian work. This year a merchant whose business is in Manchuria returned for a visit with his family, and he has proved the moving power in organizing the rest of the village. They have removed the idols from one of the village temples and have fitted up four rooms all freshly painted and white-washed, and here fifteen girls gather every day for study, with one of our girls who has not yet finished the grammar school as teacher. One visit to that village and the contrast between those happy faced girls at study and the little girls upon the street is enough to make one positive that the work is worth while.

The most urgent need of our work now is that we begin to realize our great
opportunity, and do something commensurate with it. No where in China has the work for girls received the support of the teachers that this same work for boys has had. This has been the natural result of the conditions in the past; but today we face a new situation. The girls have come out to stay. Can we at this critical time help them to become the women China needs?

The one who is now in charge of the girls’ school came to China with the purpose of starting a Kindergarten and Kindergarten training school. If this purpose is to be accomplished we must have another teacher who can give her time to the school. Now is the time to fit girls, not only for our own out-station where it is our aim to establish Kindergarten and Primary schools, but also to train girls who can take the government positions in the province, and be such women of training and character that they will leave their influence for good on the children they teach. As the Kindergarten idea is proving the greatest factor in the evolution of the new type of schools in America, so it seems to many thoughtful educators, it may prove the vital force in transforming the schools of China. The schools of China must be transformed into a new and living principle that will play an important part in China’s Renaissance. It is not necessary to argue the place that the Kindergarten ought to be given in our work for it has already proved itself. But how are we going to set this force to work? Any teacher coming from America must give three years to language study before she is ready to begin her practical work, therefore that means that if a woman came out this Fall, 1913, that she would only just be ready to take up the work in 1916. Can we afford to delay longer? If only the pressure of the opportunity might be felt, we are sure there would be several college women eager to come. I don’t know of any work that has seemed to me so growingly worth the best one can give, as these chances to come in such close contact with these girls that you feel that their lives are being molded by you.

We are still needing more equipment. Only about one half of the dormitories are furnished, and none of the class rooms have the desks and seats which they should have.

We want to express our thanks to the man who gave the
money so that we can have our own gate house and gate. This will be a greater help than one can realize who has not lived in China, especially as we find the chance for day pupils increasing.

As the forty-odd girls form the line of march from the school to the church they are collectively a veritable rainbow, in their garments as many hued as the new flag of the Republic. And they are to us a bow of promise, a symbol of great things to come. Perhaps none of them will ever do things conspicuous, but a sweet Christian womanhood, in whatever capacity it may be found, is bound to be a mighty force for good in this old world. And such we see in many a girl in this line. A taste of better things has been had, and they are never again to be satisfied with the scant fare of an unchristian home.

Gertrude Chaney
In view of the present rapid growth of the church in China and the spread of Western ideas, and of the inadequate Christian educational work in the province, there should be an immediate and strong forward movement in our educational work along the lines of efficiency. The adoption of a definite clearcut policy covering the entire educational problem of the field will go far towards accomplishing this end. Our aims must be clear or there will necessarily be a great loss in energy and in the results that ought to be attained in our work. The crying need of the educational department of this station is for a man who can give his entire time to the supervision of the primary and Secondary Schools, and at the same time have a closer and more intimate contact with the advanced students.

The general educational situation in the field is one of unlimited opportunity. The new era upon which China has entered is one in which Christian education is finding its rightful place. Never have our schools commanded so fully the confidence and respect of the people as now, and in spite of flood and famine which has taken many worthy students from our schools, the total number under instruction was never larger than at the present time. The demand for schools under the supervision of the church is remarkable, especially this year when the private schools, which have kept China's educational standard down in the past are now forbidden. During the past month there has been scarcely a day that we have not refused from two to three requests for the establishing of schools, and Mr. Tien remarked the other day that this year the church might easily have added a hundred schools to its list of those using our course of study including Bible study and daily prayers, and that with the outlay of not a cent of money. What is needed is personal supervision by some one to see that the
work is kept up to our standards, and that we could not give with our present conditions. Until we have a man who can do this it seemed wiser not to attempt the taking over of village schools outside of places where we have definite church work, altho in several cases the Board of Education has suggested our doing so, in places where we might give the supervision easier than they. The most friendly relations exist between the Board and the Church and we seem to have their full confidence. Almost daily intercourse with them during these opening months of the year and the new regime, has enabled each side to know the plans and wishes of the other, and to work together with genuine profit to both parties. The situation in many towns has been talked over together and in more than one instance our suggestions have been adopted and carried into effect. Could the church give time to the study of the general situation, there is open a door of wide usefulness just now in guiding and making suggestions to the men seeking to inaugurate and carry into effect a new and comprehensive educational scheme for the district. Their new plans take a more adequate and common sense view of the educational problem than anything presented by the government thus far. In the past the government system has been top heavy, all attention being given to the higher schools with a lamentable neglect of the primary and secondary education. The result was that many Middle Schools and several Colleges had to work, and are still working on about the level of elementary schools. A complete revolution has been made in the course of study, so that a boy in primary grades has rightly but five subjects, of which one is athletics, instead of ten or a dozen as under the old regime, while the study of classics has been taken from the primary school and relegated to the Middle School and College where it belongs.

**ATWATER SCHOOL**

Owing to ill-health, very little time or care could be given to the important work we should be doing here with the students, and this necessarily means an irreparable loss in the lines of influence and character-building, which with these boys of Grammar School age should be the thing of supreme importance. Curriculum work has continued in the usual routine way with little of special note. The students have for the most part
been faithful and solid work accomplished. The school year has been changed to begin in the fall in accordance with the government change. So no class was graduated at the end of the year. The present class will receive their diplomas in June of this year. The floods and famine conditions in certain sections of our field meant the loss of some of our ablest students when the school year opened August 31. October eleventh and twelfth saw work suspended in the Grammar School in common with the government schools to celebrate the first anniversary of the beginning of the Revolution. The boys divided into bands going into different parts of the city to give talks on topics connected with reform and patriotism. The one break in the present term came with the series of meetings held by Pastor Ting, the Secretary of the Student Volunteer Movement, when thirty-two of the boys selected as delegates walked the one hundred and sixty li, with a cart to haul their baggage. Pastor Ting brought great inspiration to the boys who attended and thru them to those who could not go. Such a break of a week in the school year is unusual, but seemed justified because of the significance of Pastor Ting's visit to Shansi. One of the teachers gives assistance twice a week in music to two of the government schools in the city, and another of our men helps some in English. We should gladly welcome every opportunity of this nature to come into closer relations with both teachers and students of the government system.

The outstation schools have had a prosperous year. This report applies both to those of the Oberlin Shansi Memorial Association and to those of the American Board. Some plans along definite lines were adopted at the beginning of the year by the Teachers' Association, which includes all the teachers of the field, and these have yielded good results both in stimulating a more uninterrupted attendance and better scholarship. The Shang Ta school cannot longer be continued in its present cramped quarters and do its work. A plan has been suggested which it is sincerely hoped may be carried out. Thru the untruing efforts of Mr. Feng Chun, the three Shang Ta villages have finally been united, and have offered to give us for a term of thirty years, for the school, a temple which stands midway be-
tween the villages, and want us to make this the one school for the three, which would give it a unique position. No rent is asked but we shall have to make the needed repairs upon the plant. There ought to be a boarding department in connection with this school to accommodate students in other villages of the eastern district. At Liu Lin Chen the situation is brighter again after the troubles caused by the revolution last year. Chi Ts'un has a slightly increased attendance, while P'ei Hwei Chen has doubled its enrolment and like Shang Ta is embarrassed for lack of room, some twenty students being refused admittance. Kwan Ts'un school has been resumed after a year's intermission with an increased attendance. At Hsia Ch'u fifty-three boys applied, twenty-five being finally admitted for a room that properly seats but fifteen. A similar situation exists at San Ch'wan Chen. The school at Ch'eng Tzi Ts'un is interesting because of the method by which it is supported. Two church members in the town, Mr. Kao En Chan and Wang Hsi Chia have conceived the idea of bringing their entire village to Christ and educating all the children in it. They have started a flour shop as a means of supporting their families and give one-tenth of all earnings towards the support of the school which they have established with a good teacher in charge. They close the shop on Sundays but to hold customers and to increase sales flour is sold at two cents below market price on Saturdays. They are doing a splendid work, and deserve all the encouragement and suggestions we can give them. The salvation of China depends upon just such whole-souled consecration and self-giving as these men manifest. It is not my purpose to mention each school by itself. This much will indicate the general situation, one filled with courage and hope for the future, which might be many-fold increased in effectiveness by proper supervision.

The total enrolment of students is a little over five hundred boys. The teaching staff numbers twenty-eight. Most of the men are in the same places as last year. Mr. Wang Chi Shan is bringing to a close five years of faithful service as principal of the Grammar School. He should be given the opportunity for further study as he desires when his term of service is completed. Shang Ta has been without a head since the death
of Mr. Liu. At P'ei Hwei Chen Mr. Kao Ling Feng felt obliged to retire because of old age; his place is taken by Mr. Chang Chun Shan, formerly principal of the large government school at Hsia Chia Chwang. The only other change in the teaching forces is the transfer of Mr. Wang Ting Nien from Hsia Ch'iu to the West Suburb school, his place being taken by Mr. Kung Chi Ling.

The religious atmosphere of the school has been good. The Y.M.C.A. has conducted its regular Sunday afternoon meetings, as well as a mid-week Prayer meeting in the Grammar School. Thirty-nine students of the Grammar School are enrolled in voluntary classes for Daily Bible Study, meeting Sunday evenings for class review of the work done during the week. Forty students belong to the Morning Watch Association. The Missionary Committee has arranged for regular preaching groups for Sunday afternoon evangelistic campaigns in nearby places. Like bands exist also in some of the outstation schools, notably at P'ei Hwei Chen. A number of the older boys serve as teachers in the Sunday School of the church.

There are many needs which might be mentioned, but they are all dwarfed into insignificance by the immediate pressing need for a man to take the supervision of the schools, to effect a better organization of the entire educational system, and to secure that personal contact with the students which is the most effective means of influencing character.

Watts O. Pye
Annual Mission Meeting

Some of the needs of the Shansi Mission as reported in Annual Meeting held in Taikuhsien May 9th-14th, 1913 are here given.

Workers Needed

Voted: That the Shansi Mission emphasize to the American Board and to the Oberlin-Shansi Memorial Association that the most immediate need is for a family for educational work at Fenchow.

Requests for the following workers were also voted:

That Miss Kauffman, now under appointment, be sent out at once for educational work in the Taiku Girls School.

A lady physician for Taikuhsien.

A male physician with his family to serve both Taikuhsien and Fenchow.

A trained nurse for Fenchow.

A lady for evangelistic work in Fenchow.

An educationalist with his family for the Oberlin-Shansi Memorial Association Academy in Taikuhsien.

A lady for educational work in Fenchow.

An architect to serve the Shansi Mission with the North China Mission in the erection of Mission buildings.

Equipment Needed

The following requests were voted:

Voted that we urge upon the W.B.M.I. the necessity of a woman's house for Taikuhsien.

$5000. for hospital and dispensary buildings in Fenchow.

$5000. for the completion of the men's hospital in Taikuhsien.

$7000. for a woman's hospital in Fenchow.

$5000. for woman's hospital in Taikuhsien.


$3000. for the purchase of land for the men's hospital in Fenchow.
$8000. for the erection of a Recitation Building for the Oberlin-Shansi Memorial Association.

$1000. For a teacher's building for the Oberlin-Shansi Memorial Association.

$200. for much needed repairs in the Flower Garden of the Oberlin-Shansi Memorial Association at T'ai-kuhsien.

$250. for a Book Shop, Reading Room and Circulating Library for T'ai-kuhsien.

$200. for a Book Room in Fenchow.

$500. for the purchase and equipment of a chapel in the South Suburb, Fenchow.

$500. for the purchase and equipment of a chapel in the East Suburb, Fenchow.

$1000. for the purchase of necessary land for Woman's educational work in Fenchow.

$1000. for the purchase and equipment of a plant for work among the gentry in Fenchow.

$1500. for the purchase and equipment of a plant at Liu Lin Chen.

$150. for the purchase and equipment of a chapel at Wu Cheng Chen.

$2000. for the purchase of the Liu property which will provide locations for two missionary residences and a Bible School for men at Fenchow.

**Note:** $3500 has been on hand for nearly two years for one of these buildings, but this cannot be built until the land for it has been purchased.
Reasons for Joining with the North China Mission.

For years the joining of the Shansi Mission with the North China Mission has been advocated by the American Board. Heretofore it has seemed an impracticable thing on account of the geographical barriers; however with the the coming of the railroad into Shansi, this barrier has been practically removed, and this following year the union will be consummated.

Below are some of the reasons which increase the desirability of such an Union.

1. The Shansi Mission by joining with the North China Mission will gain a larger and broader field of interests. This will give us more sympathy in the work of two other important Provinces. We shall have opportunity to learn about the problems and progress of their work and feel that we are a part of it. This will give us insight and inspiration for better attainments in our own work.

2. By joining with a larger body, we gain the advice of those who are specialists in various lines. The man who is a genius at Educational work will give the benefit of his experience to all. Likewise a man who has special talents for Evangelisation will extend the stimulus of his work throughout all the stations of the larger field. Men of practical experience and foresight, will give their wise council in the planning and building of Mission plants. This will prevent waste, and give our work more permanence by planning for future growth.

3. The tendency to weakness, inherent in a Two-stationed Mission, will largely be done away with in becoming one district of a three district Mission.

4. The Shansi Mission whose members are all of one generation, will have the advantage of a larger fellowship with older missionaries, and the mature advice which will come thru the visits of the committee of reference and council, which advantage is enhanced by the fact that the Shansi district has two members on this committee, thus giving us a familiarity with all the problems of the other stations.