The Church in Fenchow

SALUTETH YOU

In the Year of Our Lord 1914
THE FENCHOW STATION

OF THE

American Board C.F.M.

North China missions, Shanghai dist., Hu

ANNUAL REPORT

1914
The City Church

FIELD

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

Central Station-FENCHOWFU-37.19 N. Lat. 111.40 E. Long —Prefectural Capital, city of 50,000 noted for its literary atmosphere, seventy miles S. W. from the Provincial Capital, Taiyuanfu and fifty-three miles W. S. W. from Taiku.

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

Preaching Places—33
Mr. Pye

On the General

Evangelistic Work
The Call to Service in Fenchow

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

China and Reform

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

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

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

THE OUTSTANDING FEATURES OF THE YEAR'S WORK.

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

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

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

The year has been marked, too, for the church and community by the long to be remembered visit of Dr. William Strong. Not often have visitors been able to enter so fully and with so complete sympathy into the life of the people. This was true not only of the Christians but likewise of the townspeople of whom a number of the gentry and business men made a friendly call. Accompanied by the County magistrate, Dr. Strong was able to visit the Government Schools, and also to attend a feast given in his honor by one of the bankers of the city.

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

The Shensi Gift.

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

The Church in Fenchowfu.

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

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

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

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

The Outstations

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

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

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

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

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

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

APPEALS FROM THE SOUTH

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

**STATION CLASS WORK**

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

From Buddha to Christ.

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

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

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

The Emphasis in 1915.

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

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

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

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

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

Honor to Whom Honor is Due.

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

on

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

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

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

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

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

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

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

Country Cart Trips.

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

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

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

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

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

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

This year because the work was new and not within our ken of vision at the beginning of the year, we had to sponge for teachers wherever we could. Miss Chaney has been good enough to let us have an hour each of Mrs. Wang's and Mrs. He's time from their work in the girls' school. Mr. Yang of the boys school was glad enough trade off his English classes there for a class in Old Testament Bible Stories in the Women's school, while my personal teacher has taken that which has required the most time and patience, the reading and writing. With not more than three in any one place in reading it has meant that there has been a good deal of interest on his part in this new venture, for the work has been done thoroughly and well as the examinations have shown. The first semester's examinations in reading were conducted by a former teach of classics in the boys' school, and both his markings and comments were most encouraging.
It has been really a goodly sight to see nearly a score of women on the recitation room k'ang, working away each at her own lesson unperturbed by the recitations of the others as she awaits her time of reading and explaining. The examination showed up only one of absolutely no ability. The little sixteen year old secondary wife of a banker here in the city has found what is much more to her liking than sitting on a k'ang at home with nothing to take up her time, and the seventeen year old wife of our gatekeeper, formerly so wild that she was the distress of all observers, has become one of the most stable and dependable as well as one of the most promising women in the school. Invariably when a story was finished in the Wednesday night story reading hour she would inquire the price of the book and produce the cash from some source to buy it. It was a joy to us all when she was recommended for baptism at the Easter meetings.

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

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

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

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

Mrs. Clark's Visit

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

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

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

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

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

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

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

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

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

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

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

The First Congregational Church of Elyria Ohio, has just

FRIENDS IN

sent us a most generous gift of $500 for housing this work.

NEED

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

ANNA W. KAUFFMAN

for MRS. CLARA F. WATSON
Mr. Pye

on

Education in

Shansi

At San Ch’uan
King Solomon in the Christmas Play

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

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

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

Christian Schools.

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

Weaknesses of Government Education in China.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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


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

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

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

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

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

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

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

The third event of moment the past year is the suggestion that the Church take over the management of the Government Middle School (see illustration p. 3) in Fenchowfu. Last summer, owing to the graft, and incompetency of the teachers the authorities were compelled to use, on the one hand, and the lack of funds on the other the school broke up at the close of the spring term. The suggestion then came for us to take over the school and conduct it in an honest way. The church has won some warm-hearted friends among the gentry and leading men of the district, and it was this which paved the way for this opportunity. We could only refuse, of course, for the undertaking seemed altogether beyond the power of a Mission Station to undertake. So hopeless did it seem that anything could come of it, that not until fall was anything mentioned of the matter to the Home Board, and then only in a casual way. But again it proved our faith was too small. Interest was aroused, and word for fuller information came. On Christmas Day and the day following, a meeting was had with the leading men of the town, and the result sent home. The situation had altered somewhat from what it had been six months before, owing to the fact that after our refusal two of the counties concerned withdrew. When the plan is once launched, however, they may be won back. The existing plant of the school and half the running expenses of the school work were to come from the field. We could not last winter, of course give any encouragement as to what might be expected, but recent word indicates that forward steps may now be taken for the realization of the plan. In this way the higher education of the students of the eight counties constituting this district falls into the hands of the Christian Church. Nor is this merely a matter of education alone, but of evangelization as well, for it opens up to and effectively reaches with the Gospel the men who are to be the real leaders in all departments of the life of not merely the district covered by our own work, but of counties which lie far beyond our immediate care, in which these men may become centers of light. For years we have been working steadily to bring about out this situation where the Church should command the absolute respect and confidence of every class of people in our field and not be confined to the ministry in behalf of the needs of one or two elements of Chinese society. Indeed this whole movement is but a deserved recognition of the kind of work our Board is doing in Mission lands.
In The Schools.

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

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

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

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

Again there is the problem of getting a larger number of students to complete their courses in the higher schools. At present only a small proportion pass on to the higher schools. The reasons are first the cost of education, second, the family requiring the earnings of the boy in order to live, and third, probably growing out of this, the desire to learn a trade at once.

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

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

THE BIBLE SCHOOL.

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

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

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

A Bed Room

Assembly Room
The Kindergarten

Dressed Up

Its Bride and Groom

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

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

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

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

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

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

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

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

Lydia Lord Davis School for Girls.

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

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

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

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

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

“Expansion”

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

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

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

"Lieh-tze and His Bride"

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

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

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

on

Medicine in Shansi

A Patient for "The 10x12 Operating Room"
REPORT OF THE FENCHOW MEDICAL WORK  
FOR 1913-1914.

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

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

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

During the spring Dr. Chang has been going Sundays to T'ien T'un Chen, an important neighboring town to Kwan T'sun. The church has recently taken
over a school in that town and he goes there Sundays to preach and to visit his friends, and the following week there will inevitably be seen a number of sick coming to the dispensary with Mr. Chang to introduce them. His aim is to get 20 church members in T’ien T’un this spring and it is a good illustration of how the medical work can be made to help him in such a campaign.

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

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

Diagnosis by the Pulse

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

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

Pulse at the left wrist:

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

Pulse at the right wrist:

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

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

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

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

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

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

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

Dr. Atwood opened medical work in Fenchow in 1891. This past fall for the first time in some dilapidated Chinese buildings we have been able to receive in-patients in numbers worthy of mention. After twenty three years we can now during the warm weather take in some sixty in-patients, some of them even sleeping on boards on the floor. Recently when the magistrate from the county two days west of here came to the hospital here with a bullet in his hip, where were we to put him? He was a finely dressed man who had been educated in Japan and had been to finely equipped hospitals both in Japan and in other places in China. It was important too that we treat a man of his understanding and influence well, but the best we could do for him was to turn out one of the hospital assistants. There was no other available room and besides, this room at least had some glass in the windows. This Mr. Meng is still with us although about well and soon to leave us. He has brought many distinguished visitors to the mission compound and a few days ago the man who
used to be at the head of the educational work of this county when it was much more prosperous than it is now came to see his old friend of Japan school days. Mr. Meng made this remark to him in the presence of several other visitors: "It does not matter much whether I shall always be lame after this injury or not for I have determined to give all the rest of my life to the work for Christianity and I have had these days of quiet to study, think and learn." He further went on to say many other things why his friends ought to do the same. Yesterday again, the wife of a former magistrate of Fenchow, Mrs. Wei, and a sister of Mr. Ch'ing who was the most influential man in bringing the government school opening to our church, came with an acute abscess of the breast. Where were we to put her? It took us half a day to move people around in the buildings of the School for Married Women to make ready a room to receive her. The banker who brought her with her husband said to him in our presence: "It is because I had the misfortune three years ago that I now have the good fortune of knowing what Christianity is. Do not worry about your sickness for that will soon be well and you will have the same reasons that I have for being glad for this opportunity of knowing what Christianity really is."

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

An Analysis of 1000 Dispensary Patients seen Consecutively
During the Winter and Spring of 1913-14 at the American Board Mission Fenchow, Shansi, China

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

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

II. Cardio-Vascular System
1. Blood ............... 6
2. Heart & Vessels ...... 27
3. Lymphatics ........... 20
4. III. Skin & Connective Tissue .. 225
5. IV. Ductless Glands .... 2
6. V. Muscular System ..... 25
7. VI. Nervous System


<table>
<thead>
<tr>
<th>System</th>
<th>Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brain</td>
<td>13</td>
</tr>
<tr>
<td>Nerves</td>
<td>21</td>
</tr>
<tr>
<td>Spinal Cord</td>
<td>3</td>
</tr>
<tr>
<td>VII. Osseous System</td>
<td></td>
</tr>
<tr>
<td>1. Bones</td>
<td>35</td>
</tr>
<tr>
<td>2. Joints</td>
<td>9</td>
</tr>
<tr>
<td>VIII. Reproductive System</td>
<td>52</td>
</tr>
<tr>
<td>1. Bronchi</td>
<td>24</td>
</tr>
<tr>
<td>2. Larynx</td>
<td>6</td>
</tr>
<tr>
<td>3. Lungs &amp; Pleura</td>
<td>10</td>
</tr>
<tr>
<td>4. Nasal Cavity</td>
<td>21</td>
</tr>
<tr>
<td>IX. Respiratory System</td>
<td></td>
</tr>
<tr>
<td>1. Bronchi</td>
<td>24</td>
</tr>
<tr>
<td>2. Larynx</td>
<td>6</td>
</tr>
<tr>
<td>3. Lungs &amp; Pleura</td>
<td>10</td>
</tr>
<tr>
<td>4. Nasal Cavity</td>
<td>21</td>
</tr>
<tr>
<td>XI. Urinary System</td>
<td></td>
</tr>
<tr>
<td>XII. Infections of Hands or Feet</td>
<td>21</td>
</tr>
<tr>
<td>XIII. Congenital Malformations</td>
<td>2</td>
</tr>
<tr>
<td>XIV. Deformities</td>
<td>3</td>
</tr>
<tr>
<td>XV. Animal Parasites</td>
<td>35</td>
</tr>
<tr>
<td>XVI. Injuries</td>
<td>60</td>
</tr>
<tr>
<td>XVII. Neoplasms</td>
<td>27</td>
</tr>
<tr>
<td>XVIII. Poisons</td>
<td>34</td>
</tr>
<tr>
<td>XIX. Specific Infectious Diseases</td>
<td>2</td>
</tr>
<tr>
<td>XX. Unclassified</td>
<td>8</td>
</tr>
</tbody>
</table>

X. Sense Organs

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

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

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

<table>
<thead>
<tr>
<th>Localities</th>
<th>Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>From The City of Fenchow</td>
<td>47%</td>
</tr>
<tr>
<td>127 Villages of the county</td>
<td>35%</td>
</tr>
<tr>
<td>4 other Counties of this Plain</td>
<td>11%</td>
</tr>
<tr>
<td>The Yellow River District &amp; Shensi</td>
<td>3%</td>
</tr>
<tr>
<td>Widely Scattered</td>
<td>4%</td>
</tr>
</tbody>
</table>

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

Land Still Needed Before the New Hospital can be Built.
NEW INVESTMENTS IN FENCHOW

WE NEED

$4000 for Hospital Land.
$1500 for land and aid in building church in Liu Lin Chen.
$1000 for purchase and equipment of chapel in the East Suburb.
$4000 for land for Woman's hospital and evangelistic work plant.
$1200 for additional plant for Gentry and City work.
$1000 for purchase and equipment of chapel in the South Suburb.
$500 for chapel at Si Ma Ts'un, a strategic center.
$1500 for Parish House and Sunday School Rooms in connection with the new Church.
$2000 for plant for the Bible and Medical Training School.
$1000 for plant for Woman's Work and Girl's Schools in some of the important outstations of the field.
$7000 for Woman's Hospital.
$3000 for Building and equipment for the School for Married Women.
$2500 for plant for girls Primary School, Kindergarten, and Kindergarten Training School.
$200 for Capital and equipment for the Industrial School for Women.
$1000 for W.B.M.I. Bungalow at Yu Tao Ho.
$300 for chapel at Ch'ì K'ou Chen.
$500 for Chapel at Loa Ch'eng Chen.
$600 for school at San Ch'wan Chen.
$1000 for plant at Yu Tao Ho for Summer Normal and Bible Schools.
$1200 for two summer cottages at Yu Tao Ho.
$500 for chapel in North Suburb in Fenchow.
$500 for chapel in West Suburb of Fenchow.
$200 for aid to Kwan Ts'un Church in build in building its new church.
$10,000 for Men's Hospital Plant.

Good Luck Birds on the City Wall
MISSIONARIES

Arrived

1907 Watts O. Pye, Evangelistic Work
Carleton, B.A. 1903; Oberlin, B.D. 1907.

1909 Percy T. Watson, Physician
Carleton, B.A. 1903; Johns Hopkins, M.D. 1907.

1909 Clara F. Watson, Woman's Industrial School
Carleton, B.L. 1903.

1909 Gertrude Chaney, Educational Work for Girls
Oberlin, B.A. 1908.

1910 Grace McConnaughey, Woman's Evangelistic Work
Oberlin, B.A. 1909.

1913 William R. Leete, City Evangelistic Work
Yale, B.A. 1908; Columbia, M.A. 1912; Union Seminary
B.D. 1912.

Appointed

1914 Arthur W. Hummel, Educational Work
University of Chicago, B.A., M.A. 1911; B.D. 1914.

1914 Ruth E. Bookwalter, Teacher of Music
Oberlin, B.A. 1907.

Applied for Appointment

1914 Vera H. Pratt, Educational Work for Girls
Carleton, B.A. 1913.

1914 Frank Bradford Warner, Supt. Primary Education
Amherst College B.A. 1908; Oberlin Seminary.