The Year

Nineteen Hundred and Eleven

IN THE

SOUTH CHINA MISSION

OF THE

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Issued March 1912
ANNUAL MEETING

OF THE

SOUTH CHINA MISSION CONFERENCE

OF THE

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

PROCEEDINGS AND REPORTS

PRESS OF
CHINA BAPTIST PUBLICATION SOCIETY
CANTON, CHINA
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PRESENT AT THE CONFERENCE

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Mrs. Ashmore
J. M. Foster
G. H. Waters
Mrs. Waters
R. T. Capen
Mrs. Capen
A. H. Page
Mrs. Page
Mrs. A. K. Scott, M.D.
Mrs. P. C. Worley
Miss M. Sollman
Miss E. G. Traver
Miss H. H. Fielden
Miss F. Adkins
Miss M. E. Cruff
L. E. Worley
Mrs. Worley
J. Speicher
R. E. Adkins, M. D.
Miss. L. A. Withers
Miss E. A. Bacon, M.D.
A. F. Groesbeck
Mrs. Groesbeck
C. B. Lesher, M.D.
Mrs. Lesher, M.D.
B. L. Baker
Mrs. Baker, M.D.
G. E. Whitman
C. E. Bousfield
Mrs. Bousfield
A. S. Adams
Mrs. Adams
Miss E. L. Adams

NOT PRESENT AT THE CONFERENCE

Geo. Campbell
Mrs. Campbell
Miss L. Campbell

(VII)
IN AMERICA, EXPECTING TO RETURN

Mrs. Foster
J. H. Giffin
Mrs. Giffin
Mrs. Whitman
G. W. Lewis
Mrs. Lewis
H. A. Kemp
Mrs. Kemp
Mrs. Speicher
ABSTRACT OF CONFERENCE PROCEEDINGS

The annual session of our South China Conference was scheduled for Hopo in November. However, on account of the unsettled political condition attending the Revolution, it was considered unwise for a large body of foreigners to be traveling inland, so the meeting planned for Hopo was first postponed and finally given up altogether. In the meantime in accordance with the wish expressed by the Board of Managers that all requests for appropriations be in hand by the first of the new year, all matters pertaining to appropriations were considered in an open session of the Reference Committee, October 12-13. Conference finally assembled at Kakchieh December 12-16. At that time the conditions throughout the country were still uncertain, and some of the missionaries did not wish to be long away from their stations. It was decided to set aside the regular program provided by the Executive Committee and hold only a short session, giving attention mainly to business that needed consideration. All missionaries now on the field were present except Mr. and Mrs. Campbell and Miss Louise Campbell of Kaying. When we met there was one new face among us, that of Miss Edith Cruff, who has come out to the Girl’s School. We cordially welcome Miss Cruff and Miss Campbell to our numbers and regret it was not possible for Miss Campbell also to be present and meet in Conference with those who are to be her fellow workers.

Inseparably associated with our joy at the coming of our new workers is our sorrow over our loss during the year. And loss we have sustained indeed! In the death of Miss Myra F. Weld of the Girl’s School at Kakchieh there passed from us one of our most valued workers. On Wednesday evening of Conference a service was held in memory of Miss Weld. Miss Sullman led the service, and papers were read by Mrs. Ashmore and Mr. Capen telling of Miss Weld as they knew her.

Reports were made by the several standing committees and approved by Conference. All committees had a busy year, though not many matters of more than usual importance were reported. Among many other things the Reference Committee have had in hand the designation of Mr. and Mrs. Bousfield, and in connection with that have had to receive and consider the report of the Commission appointed by last Conference to investigate the country to the west and north of Kaying with a view to opening new stations in our Hakka work. Arrangements for the control of the Girl’s School after the death of Miss Weld also fell to the lot of this committee. The duties of the Property
and Building Committee have had to do mainly with proposed repairs and propositions for the purchase of land. Work on the Academy building has been in progress during the year. The Sunday School Committee stated that at last helps for the Primary Department of the Sunday Schools had been printed, and the hope was expressed that the year might see more effective work done in our Sunday Schools. This committee was authorized to act with the Sunday School Committee of the Native Conference in sending a delegate to the meeting next summer of the Fukien Sunday School Union. The secretary of the Examining Committee reported that they had zealously labored with delinquents in the language study, and had examined the following missionaries, all of whom passed the fiery ordeal successfully.

Miss Fielden on the first six months' work
Miss Withers on the first year's work
Mr. Baker on the second year's work (final)
Dr. and Mrs. Lesher on the second six months' work
Miss Fielden on the second six months' work
Miss Adkins on the second six months' work
Dr. Bacon on the first six months' work
Miss Withers on the third six months' work
Miss Adams on the second year's work (final).

In addition to the regular report the Medical Committee presented to Conference resolutions relative to the situation obtaining in our medical work. The first resolution urged the reiteration of our request for a physician for Hopo. The resolution was adopted and the matter put before the Home Board thus: Voted that we call the attention of the Home Board to the offer by the Gentry and Christians of Hopo of $4000 (Mex.) for a hospital. This offer was made some four years ago, and the whole amount is practically in hand. We are in imminent danger of losing this whole amount unless the Society appoints a physician for Hopo immediately. We would call attention also to the fact that $1000 (gold) has been offered for this hospital in America. We further urge that the work at Hopo is threatened with disastrous results if we fail to meet this offer, and that the whole of our South China Mission is sure to feel the disheartening effect since the action of the Hopo Gentry and Christians has been held up to our people as an example of commendable liberality.

The second resolution presented the need for a physician at Kakchieh. Following the discussion of this subject the feeling prevailed that this matter needed to be emphasized, and Dr. Foster was requested to draw up a resolution reinforcing that of the Medical Committee, giving more in detail the situation at Kakchieh. This resolution reads,
In view of the facts regarding our hospital at Kakchieh, viz. that it is surrounded by a Christian community of some 300, with a community with a population of about 100,000 within a radius of less than ten miles south of Swatow Bay; that its work is so widely known that two years ago there were 854 in-patients mostly men, who came from 140 different villages; that last year the number of in-patients was 910, and the dispensary treatments 26,019, the latter being more than were reported by any other two of our Baptist hospitals in China, this being largely due to the more than 200 school children and students in our compound schools; that so large a number of major operations have been successfully performed as to extend the reputation of the hospital far and favorably; that the work of this hospital has been always primarily evangelistic, so that many conversions are known to be the result of the truth heard and experienced here, and that the assistants are earnest Christian workers; and in view of the present upheaval in China which is sure to bring in sweeping reforms and turn the minds of all ever increasingly towards what is new and occidental, so that healing in foreign hospitals is sure to be more eagerly sought than ever before;—in view of these facts and more which could be stated, Be it resolved that we, the Conference of the South China Mission assembled at Kakchieh, December 14, 1911, do most heartily endorse the resolution offered by the Medical Committee that a man physician be appointed as speedily as possible to the Kakchieh hospital, and that he be sent out not later than the fall of 1912.

Following are the more important of the resolutions prepared by the Committee on Resolutions and adopted by Conference.

Resolved that we of the Conference of the South China Mission express our deep sense of irreparable loss in the death of our beloved sister and fellow worker, Miss Myra F Weld; and that we put on record our appreciation of her devotion to her work, and the beautiful and helpful influence which she always exerted in the Girl’s School.

Resolved that we also express our appreciation of the helpful, sympathetic work of the late Dr. Moreland in our hospital, and that we state our recognition of his willingness to help whenever his surgical skill was needed.

Resolved that we record our grateful appreciation of the faithful hard work done in the Girl’s School by Miss Sollman. It was no easy task to follow Miss Weld and take up an entirely new line of teaching. We recognize with gratitude the successful work she has done.

Whereas the missions in Central China and West China have been the scenes of unrest, and the missionaries have had to leave
their stations and work, and find temporary quarters elsewhere, be it resolved that as a Conference we extend to them our Christian greeting and sympathy, hoping that this war will only make the progress of Christianity more rapid in the future.

Y.M.C.A. Work

All our friends, we are sure, will be glad to know that there is a plan on foot to open Y.M.C.A. work in Swatow. Swatow, already one of the most important ports in China, is fast increasing in size and importance. The most up to date young Chinese of our section will be found here in ever increasing numbers. Then the port is the gateway to a very densely populated interior. Multitudes of the people are fast losing hold on their old faiths and bid fair to become non-religious. Request has been made to the International Y.M.C.A. by some of the Chinese of Swatow for a secretary to open and conduct work here. By way of endorsing this request Conference passed the following resolution:

Whereas there is a determined desire on the part of local representative Christians to request the services of one of the secretaries of the International Y.M.C.A. to open and conduct work in Swatow; and,

Whereas Swatow is the commercial center of this district and has a large population which is growing annually; and,

Whereas the organization of such a Y.M.C.A. at Swatow would greatly strengthen all efforts of the churches and missionarieds to evangelize these millions at this critical time, therefore,

Resolved, that we, the missionaries of the South China Mission of the American Baptist Foreign Missionary Society, heartily second the proposed petition to the General Committee of the International Y.M.C.A., asking that they send one of their representatives to be the general secretary of the association to be opened at Swatow.

During the year a letter was received from the Board of Managers making inquiries relative to the matter of screening Mission residences. The question had been submitted to a sub-committee of the Property and Medical Committees for consideration. This committee presented to Conference estimates of the cost of screening all the houses in the mission. The matter was then discussed in Conference and the policy commended as a wise one and in the end, an economical one to the Home Board since malaria alone has been quite a factor in lessening the ability of some of our working force and in sending others home, some on early furloughs and some permanently. The Property Committee with whom the Board was corresponding in reference to the question, was instructed to write the Board approving the general plan
for screening mission residences. It may be mentioned here that in some quarters missionaries in the East have been rather severely criticized as having failed to take all proper precautions against the spread of infectious diseases, failure to screen residences being cited as a point in question. Such criticism may be in a measure just, but at the same time it must be remembered that this failure is mainly due to the reluctance of the missionaries to add another large item to the long list of needs yearly presented to the home boards.

On the Ungkung field our mission borders on that of the English Presbyterians of Amoy. In some places including an island, both missions have stations, while elsewhere is a large territory unoccupied by either mission. The Amoy Mission is thinking of giving up work on the island, and requested that we give some expression as to what policy we expected to follow in regard to work in places occupied by both missions. It was also asked if it would not be well to arrange a boundary line between the two missions. Conference voted in effect that it seemed wisest that any proposals looking to withdrawal from stations now occupied should, for our own part, be deferred for a time in view of the absence on furlough of Mr. Lewis the missionary at Ungkung. The idea of having a boundary line arranged and of having understood the policy according to which the work is to be developed was heartily approved. The matter was put in charge of a special committee for the year. If the Amoy brethren approve of the plan, this committee was instructed to act with them or such members of their mission as they may designate, to seek to attain the ends they desired. It was suggested that the two bodies should confer whenever new stations are to be opened in territory now occupied by both missions. As a first step towards arranging the boundary line this committee was also instructed to act with representatives of the the Amoy Mission in making an investigation of the extent of the unoccupied territory and of the dialects spoken, and report to Conference next year.

An important measure passed by our Conference last year was the vote to remove the Academy to Chaochowfu. This had seemed the wise course to a number of our missionaries for a long time. After long deliberation and discussion others ultimately came to the same opinion and it was voted that this should be done, the action of course being subject to the approval of the Home Board. During the year, while correspondence with the Home Board was being carried on in regard to the matter, circumstances wholly unlooked for have arisen that remove this
question from the thought of the mission as an urgent proposition, and may even make unnecessary further discussion of the matter. One of those circumstances is the coming of the Revolution. No one dares even suggest what the future may hold in store. When the smoke has cleared away and things have settled down under the new regime, and a new regime there is certain to be, Chao-chowfu may be stripped of its importance as the prefectural city, in which case many of our strongest reasons for the change would become invalid. In the second place the year has seen the way open for proposals for joining in union educational work with the English Presbyterian Mission at Swatow. An informal committee appointed at the suggestion of the Union Prayer Meeting to investigate the possibilities of union work with the E. P. Mission stated that the way was open for us to join with them, in developing the Anglo-Chinese College at Swatow into a Chinese Christian College. The further proposal has been made that in lieu of attempting college work here we develop the present Academy into a high grade Academy and affiliate it with the Canton Christian College. Such are the circumstances; and action concerning the Academy is held in abeyance, pending the investigation and report of a committee appointed for that purpose this year.

Our near Un-evangelized Neighbors

A very interesting feature of Conference was the discussion of the subject, the Un-evangelized Fields. Mr. Speicher had a carefully prepared map showing all occupied and unoccupied portions of our field. The conditions on each field were presented by the missionary in charge. The map was pretty well sprinkled with red spots, each representing a church, and for this we are profoundly grateful. The general report, however, was that the places occupied are but a small proportion of those to be occupied, that the people as a whole are still far from having a sufficient knowledge of the truth to accept it. There yet remaineth much land to be possessed. To us the Promised Land in South China includes all that territory where the two dialects which we use are spoken. We appeal to the home people to support us in prayer and material help as we go up to possess this land.

Enlarging our Borders

Possessing the Promised Land as we have just defined it, is a large proposition. It means more than development, it means extension. Developing the work we have, is necessary. Extension to unoccupied territory, we feel, is imperative. The proper extension of our work is the greatest concern of our mission at this time. Defining the natural and wise policy to be pursued in this extension and urging the Home Board to support us in carrying out this policy was the climax of our Conference action. This policy of extension involves two ideas: one, the enlargement
of our borders within the country proper; the other, the extension of the work to the Tie Chiu Dispersion. Fuller discussion of these subjects is given elsewhere in this report, and need not be repeated here. In order to lay this matter clearly and fully before the Board of Managers and with as little delay as possible, Messrs. Groesbeck, Capen and Adams, three of our brethren who are going home on furlough, were appointed a committee of Conference to present the matter to the Board in person. The following letter of instructions was presented to this committee by the Conference.

There are periods in the lives of nations and individuals which constitute crises and which determine the weal or woe of those lives long after the incidents are forgotten.

**Conference Message to the Board**

The Conference of the South China Mission now in session, having spent several days in ideal fellowship, and given earnest deliberation to the stupendous problems now confronting our mission as a whole, is profoundly convinced that present conditions and prospects of the South China Mission are nothing less than epochal in the history of this mission.

We are convinced, however, that no written statement, be it ever so effectively made, could give you a just and adequate conception of the actual conditions; nor would the results be as advantageous to the cause of the Kingdom either in this country or in America, as an opportunity for personal conference on the part of a number of our missionaries with the Board of Managers of the A.B.F.M. Society. We as a Conference, therefore, have instructed our honored and beloved brethren, A. F Groesbeck, R. T. Capen, and A. S. Adams, to represent our Conference in a consultation with the Board of Managers to make plain to our Board,—

First. The ideals and plans for Union work with the Southern Baptist brethren working in this same province.

Second. To tell you about the great Hakka people of whom a Consul General Inspector only recently said, "The Hakkas hold in their hands the destiny of the Chinese nation."

Third. To explain to you that in order to make effective this magnificent plan of union work with our Southern Brethren, we need to open some central stations between their work and ours. Two of these stations have already been named and planned for by this Conference, An-yuen and Waichow. We wish them further to tell you of the great opportunity of our Hakka work linking with the immersionist churches of the China Inland Mission just north and west of An-yuen.

Fourth. To make plain to you the plans and purposes of the contemplated Union Theological Seminary at Waichowfu, and the imperative need of opening this populous center for aggressive evangelistic work, together with the reason why a missionary
family should be sent to this strategic point. We suggest that this opening be laid before our brother, Rev. Harris Barbour.

Fifth. To put clearly before you the facts as we see them with regard to the great Tie Chiu Dispersion: namely, that for many decades the Chinese of our Swatow region, including speakers of both Hakka and Tie Chiu dialects, have been pouring by the tens and hundreds of thousands, until now their numbers reach into the millions, into the countries and islands south of us, Siam, Annam, Singapore, Penang etc. Wherever they have gone they have become an influential element, and in some instances a dominant element, of the population. Their numbers and their influence are constantly increasing, and it seems only a question of time when the Tie Chiu people of the Dispersion shall outnumber those who remain within the borders of the Tie Chiu homeland. In these outlying lands we already have 400 or more church members to be shepherded. This being so, we believe it to be the part of a wise and far sighted missionary policy to make generous provision for the evangelization and Christian care of those who are destined to wield so large an influence in the world's future.

As a beginning we ask the immediate appointment of a missionary to reinforce this field, so that in accordance with the recommendation made by Mr. Speicher in his report on the conditions in Burma and vicinity, our Conference can spare a man to fill the need of that Southern field, to divide his time between Siam, the Straits Settlements and contiguous territory as shall be open in the future. We are confident that work thus begun among the more than four millions of emigrants from this port will so increase as to more than justify the appointment of more men in the not distant future.

Sixth. We call attention to the fact that the demands of our educational work, demands that cannot be pushed aside, but that on the contrary, grow more urgent and insistent year by year, together with the situation created by the necessity of missionary furloughs that cannot be deferred, bring it about that there is felt to be a serious inadequacy in our missionary force for the work of direct evangelization. This work is fundamental and there is at this very time a wide open door of opportunity more inviting than we have known for many years past. Our work must suffer great loss if this lack is not supplied. We therefore request the sending without delay a man whose entire time and strength may be given to this work of evangelization.

Seventh. Again we call attention to the needs of our women's work. The immediate needs to be supplied by the Western Society are an evangelistic worker for the great work that cries to be done among the women and girls of Chaochowfu, and the surrounding
district. Also funds for the completion of the Woman's Bible Training School building as promised. We appeal to the Board of the East for a young woman each for the Chaoyang, Ungkung and An-yuen fields. We request the women members of our mission, Mrs. Waters, Mrs. Groesbeck, Mrs. Capen, Mrs. Adams, Miss Fielden and Miss Traver, who shall be at home on furlough, to present these needs to Boards of the Women's Societies. Finally, we would remind the board, though it hardly seems necessary to do so, that we in the South China Mission are in fullest accord with the theological position held by our brethren in the mission of the Southern Baptist Convention, and that it would be a calamity to appoint to this mission any who doubt the integrity and authority of the Scripture, or whose views of truth have been shaken by the destructive criticism of our day.

In conclusion we call attention to the report of the Commission on Unoccupied Fields as embodied in the minutes of the Reference Committee and endorsed by the Conference as a whole.

An-yuen the New Station

In the above letter the name An-yuen occurs, a place north-west of Kaying. As a step in carrying out this policy of extension the Conference favors opening this place as a central station without delay. Mr. and Mrs. Bousfield have been designated to An-yuen and have been instructed to open the work there as an out-station, pending the approval of the Board at home, of making An-yuen a central station.

As has been stated our mission feels that this matter of the extension of our work is the most serious and most urgent problem before us today. We beg all to whom this report comes to join us in prayer that the larger responsibility and the larger task that come to us, that means you at home and us on the field, through the work we have done and are now doing, a responsibility and task that are inevitable because of the conditions, may be fully met and cared for.

Papers read at the Conference Memorial Service.

Miss Weld, the Woman and Friend

You have asked a hard thing of me. Yet I want to do it, for Miss Weld was my friend and I loved her. It is hard, for I feel quite unequal to the task of bringing to you a just and adequate tribute to her memory and to her great worth.

Miss Weld was born of Christian parents in a New England home. Early in life her mother died, leaving this retiring, sensitive, quiet child, without that mother love that she needed and longed for. She spent much time reading and quietly listening to other people talk, studying them and trying to decide in her own
mind what kind of people they were, from what she saw them do, and from what they said.

After the little half sister came into the family, she took the baby into her arms and heart and lavished upon her the pent up affection of her life. She cared for her like a little mother and felt a great responsibility for her bringing up and training. How she loved this sister, you all know, who have heard her speak of her.

As time went on this girl, who read books and looked on the world and quietly studied it, developed a taste for literary things which led her to finish her school life in Wellesley. From this College comes the testimony that her College work was faithful, exact, and conscientiously done. The little things as well as the greater ones were all well done. After her graduation she accepted a position as teacher in the Young Ladies Institute in Granville, Ohio, a private school. I met one of the young ladies in Granville, who had been her pupil. Although she was there only one school year she left her impress on the lives of the young ladies under her. They loved and reverenced her.

From this school she went to the Home school in Everett, Mass., where she assisted Mrs. Bailey in her school. After a few years Miss Weld had full charge of this school and enjoyed, not only the literary part of her work, but enjoyed it all, even to the making out of the menus each day for the boarding department. She was well fitted for her work, for she was a scholar, exact, and accurate. She had, too, the rare gift of imparting to others this knowledge, and inspiring in her pupils a desire to know things too. She was more than a scholar, she was a teacher. Her pupils, loyal and true to her, could not even in the confidences in their own rooms, find any flaw in her. She was just, loving, sympathetic, kind, these make an ideal teacher. But she laid down this work of preparing for college those wealthy, cultured, refined, intelligent girls, to come here to our little primary school. At first it sometimes seemed to her to be wasting her time teaching little girls the first rudiments of learning, but as she got into the work and learned to know the real need and the value to China, and to our church here, of a trained Chinese girl, she became enthusiastic and hopeful. How much of her life she put into this school to make what she thought it ought to be, we all know too well. She wanted it to be a force for the uplift of China, and her work will live on in the lives of the girls who have come into touch with her.

The Eastern Woman's Board felt they were sending a very choice worker to the school when they sent her here. Because she was so well fitted for her work, by her natural talents, by training, and by so many years of successful work at home, they sent her, from her work there, to her work here, without the Training School experience at Newton Center.
After waiting so long for a worker for the girls' school here, it was with peculiar joy that I shared the state-room with her in the fall of 1904, when we came to China. I fear I should never have known her otherwise. She was so retiring, so modest, so willing to remain in the background. I fear I should never have broken through her reserve and really known her. But two people must come near together in a state-room. There was little to see, and she had, in her quiet way decided about all the passengers. When I wanted to know about anybody I asked her. The most difficult case was that of a man with a gay wife. I asked about them. She said she had been puzzled, but had decided he was not a business man, was not a traveller, was not in the civil service, and had decided he was a doctor going out to the Phillippines. And sure enough this proved true. It was then that she told me of her childhood when she read books and studied the people who came to talk of the vital questions of the day with her stepmother.

There in our stateroom we often discussed mission problems and mission policies. She attacking them from her full and rich experience in America and I from my experience on the field. Of course from such different viewpoints we could not see things alike, but Miss Weld showed one of her great traits of character, in that, while she was not willing to accept another's experience, she was willing to await judgment and see for herself if it was right. If she found it was best she accepted it.

After she had passed her last language examination, she said to me that she was ready now to go forward, and take her place with the other workers. She had been studying her books and over the tops of them, studying all the problems that had come up in the work. She had refrained from forming judgments until she had learned something of the work. She believed then that she was in a position to know what she wanted, and what was best for her work. What a wise woman she was, to study the people and get into their lives, and see things from the Chinese point of view as well as from the point of view of the missionary, before deciding her problems.

When she had moved into her new house, she wrote me, "I have been happy every minute since coming in." Like many New England women she was what they call capable, and could turn her hand to anything, and seemed a specialist in whatever department she was engaged. Having been trained for a teacher we might not expect her to be domestic, but she was a housekeeper as well, aye, more than a housekeeper, a home-keeper. She knew more than the cook and could teach him; she knew more than the sewing woman and could teach her the complicated art of foreign sewing. When ever any of us got into difficulties we went to her. It made no difference what the difficulty was, she could help us out.
If a question involved only her own personal preference she could put herself and her preference so far in the background that few if any knew of it. But if a principle was involved she could bring it to the fore and champion it right royally. She had the rare art of stating her views, of writing a report, or defining a position with clearness and power. How proud I was when she gave her school report at the Kityang Conference. Dr. Ferguson said to me that it was one of the finest reports he had ever heard given.

I have given much thought to it, but I cannot see yet why it was best that she must go. It is one of those mysteries that only can be known when we too, go to be with her on the other side.

We have had the inestimable privilege of having with us here in our mission a rare and choice woman.

LIDA S. ASHMORE.

MISS WELD, THE MISSIONARY TEACHER

In these brief minutes we can tell over only some few of all the many joys that lay beneath the surface of her life for the delight of her friends. Every one thought her a strong, wise, brilliant, determined and yet cautious principal of a school. She held the reins of her regime with a firm hand. She disciplined the pupils. commanded the service of her teachers, and cut out the school form true to the plan she had conceived. She led most capably. She was a general. Yes, that's all true, but, in contrast to all that, we knew her as a mother. You who stood by her grave saw those who wept out of hearts made empty as by a mother gone. She lived out a sympathy for her school girls that shared their trials as if they were her own; she lived through their joys with them, feeling a heart interest that brought her thrills as great as theirs. Her face flushed with pride at every success they won in their studies or later in their struggles of life. Her sleeping as well as waking thought ever nestled softly over her tender brood. And, needless to say, they in response cuddled cosmily under. If they wanted help in lessons or in love they knew she would grant all that was in her power to give either of counsel or of patient aid. They opened their hearts to her. She mothered them. And orphan's wail never cried forth more pitifully deep than when those grieving sobs welled from the choking hearts of her sorely bereaved, spiritual daughters.

But tears must not detain us here for we recall that our Miss Weld forever possessed the healthy virtue of being playful. How she relished a joke! Yes 'twas thus she lived on the borderland of work. To the community of Swatow she appeared a missionary whose life had narrowed itself so small that it had become one deadening grind. Indeed a harder worker never came to the mission field. Most people knew the Miss Weld who got up at five
o'clock in the morning and did not go to bed any one day until every last lesson for the next morning had been perfectly prepared. They remember a Miss Weld who seldom came round to the tennis court, she who put in an extra hour teaching her teachers how to teach rather than take a walk, a Miss Weld who added even another impossible hour to help her ambitious assistants to learn English. However, I repeat, our calm, smiling Miss Weld lived only on the borderland of her work. Her work was her play. Never think that she had the least touch of the pessimistic drudge about her. Every day she skipped care free, as it were, cheery as a school girl in the gardens of humor which, to her observing eye, were situate luxuriously gleeful along the most difficult and perplexing paths over which she had to toil. We can hear her hearty laugh now, while she in her genteel way, described what was otherwise a very sober incident of humdrum life. Thus worry could not kill her, tho work did. In her toil her good spirits never parched for thirst, fun bubbled up within her a living spring, and she never failed to draw its joy. For her happy heart beat true; and every last day she spent with us she lived on with a conscience, void of offence toward God and man.

Thus it is that we come in reverence to speak of her childlike faith. She surely belonged to that blest throng of children of grown mental vigor to whom is given the Kingdom of Heaven. Miss Weld had rich intellectual gifts. She had made the most of her college days. Her speech, logical thinking and mode of mind showed it. She knew the friendship of books. She sensitively responded to the pitch of cultured refinement which the expression of thoughts by great minds awakens in the soul of a scholar. But deep reasoned philosophies and nice ways of putting shallow theories of life set forth from the standpoint of this world never deceived her with their alluring conceits. She gave her mind to the simple truth as it is in Jesus. She never asked hesitatingly why. When wise minds set forth a logic which she found herself always clever enough to follow, notwithstanding them, she ever counted the world’s wisdom—after all its achievements have been summed to its best total—to be comparative emptiness. She had a Savior. She knew Him, her real, living Lord. While she could think through the wonder of His salvation with the most wise of theologians, she did not take them for her guides. She took Him. She gave Him the will, and the allegiance of an unquestioning faith. She let His thoughts mold her life. And she concealed all this beautiful faith beneath a retiring modesty which kept the crowd from knowing that it was there. The inspiration of it is for us who knew her well.

But to linger a little longer, we remember that Miss Weld feigned no stilted piety nor pretended to practice any ascetic rigor.
Genuine in word and act she frankly loved the things of this world. Some would be surprised to hear us say no. But she did. However, she cared for them not for their own sake, no, not for an instant. She wanted them not for what they were, how much soever she might admire them, but for what she could do with them. She could sew skilfully and cook even more choicefully. She could excel a Martha in practicability. Yet all the best that the world could put into her hands she considered to be so much fuel to be cast into the fire of her love for God’s children. Like Mary she was able to do all that Martha could and this more, that she thought first of her Master and His loved ones, and placed all her talents at His feet for Him to use for those loved ones’ benefit in whatever way He saw most fit. She gave her years to this Lord of her soul, and for His sake, yes, and for their own sake, gave her life to these Chinese girls. They are China’s gems for her crown. She also in the deepest sense gave herself as friend to us who have had the inspiring privilege of calling her coworker. For Chinese, for us, for her loved ones in the homeland she lived forth the devotion of love’s service—sincere in criticism, equally open in her commendations, because she knew how truly to love, that was her love usward. But of that love to her Master Himself, I dare not speak. Somehow that modesty that surrounded Miss Weld’s reticent spirit, as if with a sacred shroud, keeps us back. In all our remembrances so far we have been walking only in the outer courts of her woman’s soul. Now we have come to the holy of holies, and who dare enter? Not we! Such a devotion to duty, to service for God’s children everywhere, and especially to those on this far side of the world, that drove her through years of preparation and away from home—those near of blood—that staid her purpose in testings of soul and sleepless nights of strain, that urged her on to comfortless tasks, and prompted her, even tired and worn at the last, to visit a foster school, overdoing her already done strength hastening her death, such a devotion lets us peer into the holy of holies of the love she gave her Lord. But hold! We may not enter. Here we reach too sacred ground. Those who were nearest to her always felt unequal to be trusted to penetrate those innermost shrines. We stand, and think, and pray, while in our very presence the exceeding precious Mary’s cruse is broken, and the odor of the fragrance fills our wondering lives. Wonderful Lord! And, inbreathing the beauty of this soul’s fragrant devotion, we say, too, wonderful life!

Memorial Service,
South China Mission Conference,
Swatow, China, December 13, 1911.

Randall T. Capen.
EVANGELISTIC
Swatow Field
Kak-chieh Compound

Our Compound is preeminently an educational centre, and we are doing here, for the whole South China field; that is the portion of it that speaks the Tie-chiu dialect, a work that is not duplicated anywhere else. Besides the lower schools, which we have in common with the other mission centres, we have the Boys' Academy and the higher grade School for Girls, also the Theological Seminary and the Women's Training School. Yet we must not forget that this educational work is only a part of what is either done here or directed from here as a headquarters. There are first the two Hospitals for men and for women exerting a far reaching influence and proving an effective evangelizing agency, inasmuch as they not only minister to the needs of a large number of pupils under instruction in our various schools, but they also reach with the gospel message hundreds of people from all over our field. Then again a large and important evangelizing work is carried on from here, often under the disadvantage of hurry and pressure, by missionaries who are obliged to spend the better part of the week in the exacting work of teaching, and then at the week end and over Sunday, with what strength they have left, do what they can for the churches in the interior. The care of nearly thirty churches and outstations together with the responsibility for our share of a population of about a million often make us wish it were possible to multiply our time and strength many times over.

The last months of the year were full of excitement with the revolution and all that it involves, but we are glad to say that in spite of it all our work has gone on with almost no interruption. When the revolution wave struck Swatow it caught the students, and for a time it seemed as though we might lose the men of the Seminary and the older boys of the schools. But we succeeded, for the most part, in holding them together. Some of the Academy boys left to enter a military school at Chao-chow-fu; one of the Seminary students went into Red Cross work, and a few others were gone for a few days only, after which they were back in their places persuaded that the best service they could render to China was not to serve as soldiers in the revolutionary army, but to go on with their preparation for the work of preaching the gospel and winning men to Christ.

The Seminary students are spending the closing month of the Chinese year in field work and from all sides come reports of exceptionally good opportunities for preaching the gospel in the towns and villages visited. It was at their own request that the
usual two weeks devoted to this kind of work, was extended to a full month, and they readily agreed that the vacation should be shortened at the other end, so that we do not lose much time from the school year. The spirit shown has been very commendable. We are confident that the month’s work will be fruitful of good results.

We gratefully acknowledge God’s goodness to us in sparing us the trying experiences that have come to so many others throughout China, and in permitting us to go on with our work with so little interruption.

I cannot close without referring to our great loss, in the death, early in the year of Miss Weld. She was a woman of rare gifts for just the kind of work that she was doing here, and she did not spare herself in her whole-souled devotion to that work. Had she thought more of herself and been more careful of her strength it seems as though she might have remained with us for years more of service. She truly gave herself for the girls of Tie-chiu.

Kak-chieh, Feb. 8, 1912.

WM. ASHMORE.

On the last day of December by the riverside at the market town of Khoi-lai, the ordinance of baptism was witnessed for the first time. A young man of twenty and an older man of fifty-four, with firm voice acknowledged their faith in Christ and baptism witnessed for him in the waters of the stream. It was said that everybody knew and spoke of the changed life of the younger man, since the opening of the preaching hall a year ago last spring, and the older man has been known for seventeen years as a spirit medium, the oracle of one of the village idols. When, over a year ago, it became known in the village that Cha-hi had avowed himself a Christian, men shook their heads and spoke of the annual day of idolatrous demonstration, when he was accustomed to being carried in the idol procession on a bed of spikes, and when, as they explain it, the spirit of the idol would take possession of his person, using him as a mouth-piece. "Wait till that day passes," they said, "and we shall see whether he can be a Christian or not." "If he goes through that day without falling under the spell of his demon, then we’ll acknowledge that the God of the Christians is the true God." As the date arrived Cha-hi himself and the little company of Christian friends prayed often and fervently that the name of Christ might win signal victory in the eyes of the heathen. When finally the whole village was giving itself up as on a ga’a day, to its noisy idol festival, there was an hour of bitter struggle, when the issue seemed uncertain. The Christians rallied to his support and the victory was won. When being examined for baptism he said with a ring of
deep assurance in his voice, "I know there is power in prayer; in my hour of peril, my prayer was heard; the Saviour held me by the hand and gave the victory."

In the life of the churches under my care it has been spiritually a year of low-water level; but there are signs that the tide has turned. In June Miss Yu spent a week at Phau-thai which is the most central and the largest of this group of churches. The meetings were of a quiet order, but a number of the members received a notable blessing. Reconciliation has followed for some who were long estranged, and a church that for ten years was split in two, has been reunited. The associational meeting of these churches held for two days in October, was the best they have had for several years.

A feature of the year's work has been the use of a stereopticon lantern with a variety of slide collections; some for popular entertainment, some on the Life of Christ, and an exceptionally fine collection of over a hundred and fifty photographic slides of Palestine and Egypt, presented to the permanent equipment of the Theological Seminary by Dr. Ashmore. With students, preachers' institute and out-station churches, these have been an effective help.

For another full year I have visited the churches, I have taught school, I have studied Chinese with my teacher. I have tried to serve as evangelist, pedagogue, student, all at once. A jack at all trades is master of none. True to be sure! But for weal or for woe, such is the usual lot of us missionaries.

Many rays of gladdening sunshine have fallen across my work. Amongst them the experiences of colporteur Sin Pau glow with bright joy. At the new year time he feared that his fellow villagers in their fanaticism would drive him out of house and home. But join their idolatrous worship he would not! The village elders even posted a notice denouncing him. But his brave allegiance to his Lord has won their respect. One day, when he recalled how, years before, he had stolen some oranges from a clansman's orchard, taking money with him, he went to the man, confessed his sin, and paid what he thought was a fair price for the fruit. Needless to say the tide of popular opinion has turned in favor of such a sincere disciple. Especially has his influence increased since his wife heartily joined him. After listening to the Chinese evangelist Miss Yu at Tang Leng, she went...
home and amazed her neighbors by confessing her sins of tongue and heart to those whom she had wronged. She is able now to urge them, also, to repent and accept her Savior. I had the privilege of baptizing her at Nam Ie in October. Since then, I spent an afternoon not long ago in their village of Kua Leng. Toward sunset we came upon the temple. A crowd were discussing public business in excited tones. At sight of me there was a lull. To my happy surprise they received me very courteously. I think I never enjoyed any hour more in my life than that which I spent with those two score or more of Sin Pau's tribesmen who perched about on the schoolboys' desks and benches or stood close about while I preached the gospel of the Son of God's love.

There are Peters and Pauls in prison unto this day. Another who has served now as colporteur for two months shows how God uses trials to bring those whom He loves to Himself. God's sunshine comes from behind dark clouds. The magistrate of Theng Hai had kept this man in jail for three years. Gradually getting more freedom he attended the meetings of the mere handful of believers who constitute the church of that great city. By this time he had lost all his property through the concupiscence of the yamen runners. He searched to find what are the real foundations of life. With determination he gave himself genuinely to God. He walked everywhere that his keepers would allow, telling the gospel and selling tracts. I baptized him in a nearby river one happy Sunday morning. When the revolutionists took over this district city and declared a general amnesty for all prisoners, this man did not break jail and run like the rest; but, out of respect to those in authority, went to the leader for a sentence to further imprisonment or a release in proper order, as the case might be. I shall not forget the spring in his walk and the joy on his face the morning he called at my home to say that he now was a free man. He is the backbone of the Theng Hai church. Instead of leaving the scenes of his former distress and returning to his home village he chooses to remain in Theng Hai as one of our colporteurs to preach there, to those thousands still shackled with sin's incarcerating chains, freedom from their bondage through the law of eternal liberty.

If you think the eyes of him who only sees sunshine are diseased, then I am perfectly willing that you should diagnose my case to be that of a chronic optimist. I am not going to tell you about the half hearted Christians who have clouded my sun many times this past twelve months with sorrow of heart. I will not tell you of recalcitrant school boys nor ungrateful beneficiaries, whom, like the poor, we have with us always. I refuse to allow the weary hours of school hundrum or the dreary progress in the waste
stretches of Chinese characters that lie ever beyond the missionary student in the pursuit of this endless language to dim the overpowering sunshine from God's tropical sun of innumerable encouragements. Growing churches, diligent school boys, personal opportunities for service, in short, another whole year just crowded full of living has been made to glow with the morning cheer of God's bright sparkling hope.

Randall T. Capen.

The work near to Kak-Chieh has been hindered by Bubonic Plague and a number of Christians have died from other causes yet a great deal of preaching has been done that will bear fruit. On Namoa Island the smaller of the two churches entertained the Association and Au-Theh has invited the Convention, over a hundred churches and congregations, for 1912. They support their pastor and school teacher and offer, if we will aid $40.00 Mexican, to sustain services at the resuscitated station in Namoa City; this we agree to do. Work in Siam has been disturbed by the revolutionary propaganda and that of the popular "Huxley-Spencer-Darwin" Atheistic Evolution, which upset some of the younger men and resulted in their losing a good Chinese pastor a few months after my brief visit in January. Prospects are now much better, but we need a resident missionary to look after the millions of the Chinese "Dispersion" in Southern Asia.

J. M. Foster.

Owing to the work of the girls school, little time has been given to itinerating. Only nine churches and eleven villages have been visited by myself, but the Bible women have gone from district to district, city to city, village to village. Good reports have come from their work too. There is great need for more Bible women to go to the many places now asking for workers and to seize the good opportunities given for advance work.

Melvina Sollman.

During the past year, Miss Sollman has had charge of the Girl's Boarding School, leaving me alone in the oversight of the Woman's Training School until Mrs. Worley's return in the fall, so there has been little time for evangelistic work. I was able to attend some of the meetings held by Miss Yu in two of the out-
stations which proved very helpful to the Christians. Last fall I attended a Chinese Association in the Chaoyang field, and was happy to see the opening for work among the women there. I was able to visit a few places on the way to and from the Association. The eight Bible women who help us have been faithful in their work, and opportunities are increasing everywhere.

Several women of the compound and the women of the Women's Bible School, have gone continually to the hospital to talk with and teach the women patients. There have been most ready ears to receive the message.

**Evangelism in the hospital**

**Chaoyang Field.**

Chapel building has been a leading feature of our work the past year. Peh-phun dedicated a large new chapel in September. Toward this, the mission gave only the land. Gueh-su is just completing a new house of worship which will be opened early in February. Toward this building the Presbyterians have contributed liberally. Khoi-thau is getting ready to build, although the church there consists of only seven members. A member of another church gives all the lumber required, while one of the members gives all the lime, and another all the stone. As his share, one member does the carpenter work, and another puts up the walls. The mission has given the land, the native missionary society donated $50 from its treasury, and it is hoped that The Hunters' Club will give $100. The last mentioned sums ought to be enough to buy the tiles and lay them, but if it is not enough, the man who gives the lime and the man who gives the lumber are to make up the balance. Khoi-thau sends a large number of patients to the hospital every year, but because we have no chapel there, none who return ever attend services, so far as we know. It is hoped that this new chapel will mark a new era in the life of the little church in that place.

**Housing the Churches**

The most hopeful feature of our work is the passion for preaching that is taking hold of some of our preachers. Without being urged, even without the suggestion being made, the men have formed preaching bands and have displayed most commendable evangelistic zeal and enthusiasm. A preaching church is certain to be a conquering church.

**Preaching the Word.**

**Edith Traver.**

20
Chao-Chow-fu Field

The growth and the Pruning
Work among the churches on the Chaochowfu field has gone on as usual this year. Though it is gradual, we think we can see growth in the spiritual lives of the Christians generally. To some the year has brought great blessing. Miss Yu, an evangelist from Shanghai, was with us a few days in the spring, and under her preaching a real experience such as they had not known before came to a number of our people. Our numbers remain about the same. Several have been excluded, and we are sorry that there are several more whose names will have to be removed from the roll. There have been four baptisms, with five others waiting for the ordinance. The gifts of the brethren for all purposes this year shows an advance over the year previous.

The open Door
When we turn our thought to the world about us outside of the Church one word stands out preeminently in our mind. That word is opportunity. We dare not say what will be in the future. The Lord of the harvest alone knows the day of reaping and what the yield will be. But it takes no sage to see that the door of opportunity for sowing the seed now stands almost wide open. There are many reasons for this, among them being the flood and the Revolution.

The flood and Relief Work
In September the Han River overflowed its banks, dykes gave way, and a large section of country was flooded up to the house tops. Whole villages were completely destroyed and thousands of acres of crops were ruined. In places fertile fields were changed to sand wastes, thus taking from many even the means of livelihood. It is needless to say there has been a great deal of distress. A committee of Christians has distributed aid to the extent of nearly $1000 from our Baptist sources, and has helped in the distribution of nearly $2000 more from outside sources. We have also been asked to help minister a fund of over $6000 to be used repairing the dykes. We are still helping the hungry as we get funds. In this time of their calamity the people have learned the truth that we are their friends. It is our opportunity.

What shall we put in China’s outstretched hand?
In this time of revolution we who are on the scene can hardly believe our eyes as we see the changes that are taking place. China is facing westward, and much of the old is giving place to the new. The westerner stands for much of that which the new China wants, and hence has come to be recognized, if not as a friend, then at least as an
object of interest rather than one of curiosity merely. Thousands of the people want China to become like other progressive nations. They are willing to listen to what we say even when we preach the gospel. The whole countryside went easily over to the Revolutionists. Lack of a strong hand in charge in the city has made possible a lot of village fighting. But in no respect are we hindered in our work, and being free to go and come and preach our truth, even these horrible things work to our advantage as they give glowing illustrations of the sad need of just such a message as we preach. It all spells our larger opportunity.

Ben. L. Baker

Woman's Work in Chaochowfu.

The evangelistic work should be placed first in the report, and yet this phase of the work shows the most meagre results, so far as results can be counted. It has been left entirely to the two Bible-women. They have visited the Christians and a few non-Christian homes regularly, and since the school was opened in February a few more heathen homes have been opened to them. One or two heathen women have been attending church regularly. The Bible-women have attempted to hold weekly meetings for teaching in one woman's home where there are many women neighbors within reach, and one at least of these neighbors has shown an active desire to learn more. A woman's prayer-meeting has been held at the school every week and is frequently attended by two or three heathen women.

The Bible women are earnest but cannot do effective work alone any better than the average native preacher can, who has their limited training and limited outlook. We do sadly need a single woman to develop the big opportunities for evangelistic work here in this city. It is a shame that the tens of thousands of women within the narrow radius of our city limits should have no one to carry the Gospel to them but two native women who dare not leave their long-beaten track to seek an entrance into new homes. Mrs. Safford and Miss Adkins have both expressed a deep interest in our appeal for an evangelistic worker, but the worker has not been found yet.

Mrs. Kemp assures us that she expects to return next year, for which we are deeply grateful. The school and evangelistic work need her oversight badly. We are praying that we need not wait many years for the new workers from home.

Alice Smith Baker
Ungkung Field.

The Ungkung field at this time might be said to be "passing through a phase." It is only natural that through the enforced absence of the regular missionary and the placing of a new missionary in charge, that discouraging features should arise. To one who is unfamiliar with so many of the facts concerning various important problems, it has seemed sometimes as if the discouraging features were in the majority. Perhaps that, too, is only natural.

The unsettled condition of the country for these past months has distracted men's minds and made the work seem very slow among the men. Everywhere they are ready and anxious to talk of the latest war news, the latest battle fought, or the latest thing in Western styles making it not easy to push the work of the Gospel. There are contentions and strife among some of the churches, and the lack of the evangelistic idea in many places is sadly felt. Notwithstanding the discouraging features, the people everywhere are very friendly and I believe we are getting ready for better things. When the country is again peaceful there will be a demand for more preaching and teaching than ever before, and it is then the test will come where the workers are so few.

The work among the women is most encouraging.

As Mrs. Worley and the Bible woman go visiting in the city and surrounding villages it is not unusual for them to be called into heathen homes to sit awhile and at such places the women listen with the greatest interest to the good news of the Gospel. As one who was visiting here said, as she was taken to visit some of the women, "The harvest is more than ripe." In a field of this size, where there are more than twenty out-stations, it is impossible for one family to do more than make an occasional visit here and there, and the need for more workers is felt now more than at any other time. At this time of awakening among the women the need for additional workers from the Women's Society is especially urgent.

Floods which have visited other districts, have not come to us. The Christians in this field have responded most liberally to the needs in other fields, notwithstanding the heavy rains and high water caused much failure in the crops here, and eventually raised the price of eatables. As a result of the latter, the contributions to the churches have fallen off considerably.

One of the most encouraging features is that the attendance at the central station, Ungkung, is increasing, and the interest seems be awakening both among men and women. This is due in part to the
excellent work of the native preacher in charge, who has a good spirit and considerable evangelistic ability.

All through the field are evidences of the faithful and efficient work done by Mr. Lewis. In many cases the not easy task of weeding out the unworthy members has been resorted to in order to leave the church ready for a healthy growth. And no little praise is due to both Mr. and Mrs. Lewis for the good work done amid so many hard and discouraging circumstances. The substitute missionaries are looking forward with anticipation to the early return of Mr. and Mrs. Lewis and can congratulate them on having the oversight of a field so full of great opportunities.

L. E. Worley.

Ho Po Field

Visitors In the spring we were cheered by the visit of Mrs. E. B. Foster. The people were delighted to hear her message through an interpreter. Later, Miss Dora Yu was able to conduct a week's meetings which proved most helpful in setting before the Christians the highest ideals of the Christian life in a way both simple and winning. Our preachers came from outstations and in turn imparted what they had received to others.

Women's Work We were glad to build additional rooms on the Ho Po Chapel, for Womans work. The women are enthusiastic over the advance and the work holds good promise for the future. This year we have had five men who have had their wives with them right at their Chapel or school. This is a great improvement on the old days, when the women all stayed at their family homes, leaving their husbands alone in the Chapel. This is partly responsible for the small number of women who have entered the Church. We are grateful for the help given to us by the Women's Training School in Kachchieh, in receiving several of these women for training. They come home emboldened by what they have learned there.

Lines of Advance In one outstation a long-standing dispute about Church funds and endowment was happily settled. We had a call from the District Magistrate of Kityang, who later stamped and recorded our Deeds in his Office. South west of Ho Po at Tien Sim Pa the brethren are building a new Chapel. They have paid out some $300 Mexican, which is very good for them. This is on our advance lines towards Waichow and Canton, so we are encouraged at the success.
Our Association meetings in November were most encouraging. Last year the meetings were hindered because of Clan Feuds; so this year was doubly enthusiastic! Thirty eight dining tables were provided, each of which seated at least eight people, so that the attendance was over three hundred. The report of the combined auditor and school examination committee was received with great interest. These brethren were elected at the Preacher’s gathering at Chinese New Year, to assist the missionary and chiefly the Churches, in matters regarding raising of Church Funds and in school affairs. Examinations were held, and the results posted up. The delegates showed great interest and enthusiasm in the matter, and the needs of educational work which were discussed. The request for a Boarding School Building was repeated with renewed emphasis, and I was asked to write home again emphasizing the need. At the close of the meetings the delegates presented us with a lacquer and gold tablet, six feet long, by two and a half wide, to hang in the front hall of the house. This was an expression of their pleasure at the completion of the building and our residing as a family at Ho Po.

We thank God for the friendliness of the people to the Church and ourselves. The political situation is uncertain, but at Ho Po the utmost friendliness prevails towards us. The chief danger lies in rowdyism by bad characters from other places; also from scarcity and dearth of rice. The Christians are very influential, and will do all possible to keep conditions peaceful. It has been a great privilege to be at Ho Po, and though our faces are toward the Homeland, our hearts will still turn towards China.

We are glad to hear that the prospect is good for Union Work with the Southern Baptists at Waichow. Our need of trained native workers is very great. May God raise up many.

A. S. Adams.

Woman’s Work, HoPo

Over 600 women, each of them provided with a younger, either their own or borrowed; a new foreign house, with a foreign family; a greatly swollen bump of curiosity; and you have the situation at Ho Po for two weeks last Chinese New Year. We talked and visited with and prayed for those women, and ever since, whenever a visit has been made to some nearby village, someone, has said, “Don’t you remember me? I came to see you last Chinese New Year.”
Then came an invitation to go to the market one night, and lend the support of our presence to a young Christian merchant who has recently started business with heathen partners. The Annual Procession of the gods was to parade the market that night, and every shop keeper was expected to burn incense and explode crackers as the idols passed. Mediums, carried in state before the gods they represented, looking the very incarnation of the spirits; awful looking idols, carried by boys from schools, many of whom had been ill during the year, whose mothers had vowed that they should help carry the idol if they recovered; it made one's heart ache to see, and made one long for the time when all should know and worship the Lord.

A few months later, a band of men and women met together in the Hopo chapel to plan for the increase of God’s Kingdom, and give reports of the past year. Over twenty received into the Church, of whom six were women, who are proving active helpers in bringing others to hear the Gospel. A weekly gathering of women in Hopo, where they are learning the value of prayer. One woman came to me recently for advice for her small son, who had fallen from a high building and injured himself. She said, “As soon as I heard he had fallen, I knelt down and prayed that God would heal him. Did I do right?” And God has answered her prayer.

Visiting in the home of a member one day, two women came in to call. One of them promptly began to talk about the Doctrine. Asked where she had heard it, she told the following story. Some time since, she went to the Presbyterian Hospital a day’s journey away, to care for a sick relative. In her spare time, she talked to the Bible women, and became deeply interested. She learned hymns, the ten Commandments in verse, and a number of passages of Scripture. These she repeated for the benefit of the women around. She is hoping to come to Ho Po and study soon. This anecdote shows one of the benefits of a Hospital, for while one is being healed of a physical disease, another is often brought under the influence of the Gospel as she might never otherwise be.

ELEANOR ADAMS.

KAYING

On reaching Kaying a year ago great was our disappointment to find we could understand nothing of the language, yet as the weeks passed we were inexpressibly thankful to find ourselves gaining as at
first we had not ventured to hope. It is needless to say that the most we can now dare to claim is that the foundation has been well and truly laid. The last two months of study have been a blessing in disguise as far as the language is concerned. The delay in hearing from Boston and the unrest of the time prevented the accomplishment of the work on which I had set my heart, but the weeks have gone very rapidly and very profitably in study. The time I have had in all for uninterrupted work on the language has not been much.

The things which we have seen and heard both at Kaying and on our various travels have only deepened our thankfulness to God for the privilege of proclaiming the unsearchable riches of Christ to a people capable of as much or more than any other people in China, at a crisis in China's history when preaching counts, and is going to count, for more than it ever yet has.

C. E. BOUSFIELD.

My first year in South China has had all the charm which my first year in China had, eighteen years ago, only with added and increased charm and interest.

If I enjoyed studying the dialect which we used for so many years up north, I have enjoyed the study of Hakka far more, and my heart is filled with praise and thanksgiving because the Hakka has come far more easily than I ever dared to hope it would.

I have had ample opportunity for practical experience in the use of all I have learned, for since Mr. and Mrs. Giffin returned to America, I have had charge of the little girls' school, and have taken the Sunday afternoon work among the children of the neighborhood, which she used to have.

What my hands find to do

I have had classes in music, some experience in leading meetings which have all been a great help to me personally. Have read Mr. Speicher's book, "Triumphs of the Cross in China," and most heartily recommend it to all new missionaries.

Mission Chores

I think that I might describe my attempts at missionary work, during the past year, as "chores," borrowing the word from Mrs. William Ashmore Sr. It seemed very plain to me that my first duty was to get the language, next to the time given to my little boys, Weston and Neal, and in addition, to do the things which came to me from the Lord, but I did pray very hard to lead somebody to Him, and He most wonderfully answered my prayer, in a way in which I least expected, which also came along the line of the duties which laid nearest.
My personal teacher was led to the Lord by Mrs. Campbell, and she very kindly let me have her for a teacher. She has an adopted son, who is her only child, and to whom she is deeply attached. He is a young man about twenty-one years of age, and has been abroad, but returned last year on account of ill-health. He was very much prejudiced against foreigners and Christianity, had evidently not seen much of the latter while abroad. Tuberculosis of the lungs developed very rapidly, and during the time of Miss Yu’s meetings in the springtime, he was in a very critical condition. It was then that I went to see him for the first time, and since then have been many times into that great, large home. The family are among the very oldest and most influential in Kaying, but now, there is a great change in that son. He is nearing the end of his life, but the eagerness and earnestness with which he drinks in the Gospel Message is a proof of what has taken place in his heart. It seems as though that great home has been opened to the Gospel, and I am asking God to give me many of those souls for Jesus Christ, and for His service.

Lillie Snowden Bousfield.

WOMAN’S TRAINING CLASS, KAYING

When the matter of beginning a woman’s training class was mooted two and a half years ago, some women were willing, if not eager for it, but obstacles which seemed almost unsurmountable appeared in the way. Sufficient funds were lacking and no building in sight in which to carry on the work. At a woman’s prayer meeting the plans for a class were discussed. While thus engaged word was unexpectedly brought that two rooms could be had in a near-by house. The rooms were secured and simply furnished and a class of seven women began at the lowest rung of the ladder. All were eager students and made good progress. The spiritual results were however the most gratifying. By summer seven were received into the church by baptism. Twenty-eight women have been connected with the class for a longer or shorter time, among them being five wives of the student preachers. Ten of the number have received aid. This last fall, while not made a binding rule, we are working towards a voluntary going out one afternoon a week for evangelistic work.

It is worthy of notice that most of these women have come under the pressure of sorrow, widows for the most part, and childless, who had nothing to hope for in life, whose extremity the Lord used for his honor and their salvation. Some cases I might mention as of peculiar interest. For instance, Kou-pak-me, a warm hearted impulsive woman of fifty years, whose home is some ten
miles from the city. Rain or shine her beaming face is sure to appear each Sabbath, and usually with a number following, whom she has convinced that the distance is nothing compared with the blessing to be had. At first she and her son stood alone, but now I dare say there is not a person in her village but has heard of the "Jesus religion."

Another is the wife of one of the students in the preachers' training class from Chong-lok. She came because she was brought, and that somewhat against her will. She had never been away from home before and was like a wild roe from the forest, shy and sensitive with her peculiar style of head dress and countryfied clothes. She soon found out that she did not feel at home, and nothing but the distance kept her from flight. Soon after her soul seemed to awake within her, and a genuine passion for learning seized her, so that she bounded way ahead. At the end of the year she went home a new creature outwardly and inwardly.

There remains only the prospective building to be mentioned. The women of Washington State have undertaken to raise the amount. It will be a happy day when we can have these women housed under one roof, with the customs of a Christian school established, and, unhindered, be able to take in the women who want to come for short periods of instruction.

Truly the Lord has done great things for us, whereof we are glad, and to Him be all the glory and praise.

MRS. CAMPBELL.

EDUCATIONAL.

The Ashmore Theological Seminary

The year that begun with the students rallying from the shock of losing by death their revered teacher, Tang Peng Ou, and closed with the Empire in the throes of its greatest revolution, was a year of progress. The young men advanced in all departments of study, in regard for their teachers, in appetency for the Scriptures and in evangelizing. We have very much for which to be thankful to God. Five students served as pastors of near by churches; many others went out for week end preaching; all but three were employed during the summer vacation and all asked to go out four weeks instead of the usual fortnight at the close of term and preach in the "other cities also." Members of the Faculty will go with them. The first class to receive diplomas numbers three; two are called by churches, one goes to help establish a new station in Kiang Si Province.

The entering class bids fair to be much larger. The teaching staff was strengthened by the welcome return of Dr. Ashmore in October.

J. M. FOSTER.
THE HAKKA TRAINING CLASS

It is only four or five years since a Training Class was started by Mr. Whitman for those who wished to fit themselves for the work of preaching. Mr. Giffin taught the class after Mr. Whitman's return and I took it up on my arrival in China three years ago.

There have been over twenty in the class, at one time or another. Ten of these are at the present engaged in preaching or teaching, either on this field or in the Ho-po region. None have had to exceed two years instruction. We have taken into the class practically every one among our members who showed the least promise of becoming useful and had any education.

The Bible has been the chief textbook. Martin's "Evidences," Sheffield's "Church History," Williamson's "Life of Christ," Graves' "Geography of Palestine," Graves' "Homiletics," and other books have also been used.

A great need has been for a competent native Christian scholar to assist in the teaching. Last year Mr. Ki took classes in Pedagogy and the Old Testament, thus giving valuable and much-appreciated help. It is impossible for one missionary to do all the teaching satisfactorily, especially if he has two classes to keep going, as that doubles his work.

If a suitable arrangement can be made with the brethren of the Southern Board for a union in the work of theological training, it would certainly give better results in instruction than is possible when one missionary undertakes to do all the teaching.

GEO. CAMPBELL.

THE WOMAN'S BIBLE TRAINING SCHOOL

There has been this year a total attendance of fifty-five women, with an average of thirty-eight. There have been two foreign teachers, Miss Traver and Mrs. P. C. Worley since her return in November, and three Chinese teachers.

The women have not only studied their books, they have also done evangelistic work in the hospital and in the villages near about. Some have also taught in a Sunday School in a nearby village.

Two of the women in school expect to become Bible women. One of them from the Hakka field will return to Hopo to help Miss
Adams in her work there. In this way we are able to give a helping-hand to the new work and save the years of waiting while they trained their own workers. The other woman will work in our own field. Two earnest women have gone with their husbands to live in “foreign parts,” one in Siam, and one in Anam, where there is surely need of any work they may be able to do.

Healing soul and body

One bright Catholic woman who is in the hospital comes over every day to study. Two women from wealthy heathen families have come to the school through the hospital. In spite of so many household duties and family cares and hindrances, it is a great encouragement that so many women are able to come to school and remain for so many terms.

Summer school

During July a class was held for all the Bible women of the different fields speaking the Swatow dialect. The class numbered nineteen including some of the school-teachers. Miss Sollman started this school some years ago. It is held each July. Mrs. Worley and Miss Ross have helped teach in different summers. Various subjects have been taught, the Life of Paul, Life of Christ, studies in the Psalms, the book of Romans, the book of Hebrews and a synopsis of the Bible. Parts of the Old Testament have been read, also Fleeing Error Seeking Truth, a book useful in combating heathen errors. A book that has led to much thinking and earnest work is Mr. Speicher’s translation of Torrey’s “What the Bible Teaches.” The women have been guided in finding for themselves texts to prove the fundamental truths taught, and then have memorized them. I notice that in their speaking and teaching, the Bible women have been using these texts to great advantage. From my experience with this class, I can testify that the work has been an inspiration to teachers and pupils.

EDITH G. TRAVEN.

ACADEMY REPORT, KAK-CHIEH

During the last year, our Academy has celebrated its first formal graduation ceremonies. We gathered at the compound chapel at Kak-chieh. Mr. Tours and Mr. Williams, the British and the American consuls, lent dignity to the occasion by their official presence, and thoughtful addresses. Four seniors, Lim Kien Tong, Pou Siang Iong, Tang Hiu Seng, and Tang Siang Meng, received graduating diplomas. They had memorized their orations composed in the approved literary style, and delivered them with an emphasis and expression which made a very favorable impression on every one.
At the beginning of the year Kien Tong and Siang Iong entered the Christian College at Canton, while Hiu Seng and Siang Meng remained to act as instructors in our school. Then this fall we felt proud to have Hiu Seng invited to teach on the staff of the prominent Tong Bun government school in the city of Swatow. He took the position in a humble spirit desiring earnestly to live a faithful Christian life there so as to help span the breach between our Christian schools and the government schools. He definitely hopes by a quiet influence to bring the students of that school to Christ. How much or how little soever he succeeds, the joy remains sure that he goes from our school with that one prominent ambition, to spread the saving gospel.

This year sixteen have been studying in the academy. Siang Meng, though on the teaching staff, has been taking some courses as a student. Also Bun Tshai, Chinese principal of the grammar school, and Hiok Bun, his assistant, have been members of some of the academy classes. Tsbo Seng, a member of the entering class of the academy, has taught Mandarin in the grammar school. Some others, also of the academy, have assisted the local primary school teacher during the year. After the summer vacation three students left school to become teachers: Su Ngi and Tsai Tong went to the Kit Yang grammar school, and Tou Chiu opened a most hopeful new primary school for the Kakchier church in her neighboring village of Gou Tshang.

Thus one might think that this year had proven to be a year of disintergration. Indeed, in view of the fact I am about to relate, we must call it so. When the rebellion broke out in the North, at first it seemed as if the students were going to continue studying on in quiet, possessing their souls in peace. But, in less than a week, their minds had flared up like puffing powder in spontaneous combustion. Altho they kept studying, their thoughts loitered around enlisting offices and the new government yamens. Some boys ran off to the army. And, to make a long story short, when the provisional government opened a military school, they all took examinations to enter and were off. So was our academy. How long the revolution will last, and how many of the students will take commissions, and how many later will wish to return to our school remains to be seen.

Our teaching staff this year has consisted of Khon Lau Su, Tshu Sin Sen, Tang Hiu Huen, two student assistants, and us foreigners, Mr. Page and myself. Khon Lau Su has taught the classical Chinese, but while he has corrected the students’ essays well, his explanations of the ancient books have not satisfied the students. He speaks the Jiau An dialect, and the boys find it very hard to follow him. Then again he adds very little more than the
commentaries give so that the students say that they can get along just as well without taking his time. They need an extra well equipped instructor. I hope we shall be able to secure one for next year. Tshu Sin Sen, the Mandarin professor, is a graduate of Shantung Christian University. He came to us last March. We had hoped to make him a permanent addition to our corps. He is, indeed, a Chinese gentleman and truly Christian, so that it is all the more disappointing that he cannot teach the branches that we expected to give over to him. He speaks indistinctly and mumbles his words. He is no talker, and so, as a teacher of Mandarin, fails to fill the bill. Tang Miu Huen, our Chinese principal, has faithfully guided the school through its ups and downs. While we wish he were much more firm in administering discipline, yet we respect him more with each added year, and hope we may find enlarged opportunity in the excellent new building, the gift of Mr. Beaver, the erection of which Mr. Page has so carefully supervised these past months that it stands a joy to all our dreams for large and successful future classes.

The spiritual temperature Whether it has been because I have visited distant churches every week end and so have not been able personally to witness the Sunday activities of our students or for other reasons, I cannot certainly say, but it has seemed to me that the spiritual temperature of the school has not continued at the high, energizing degree of warmth which it sustained last year. Some of the students have had to do so much work, earning their living and at the same time keeping up with their classes, that voluntary Bible study hours and evangelistic tours have been less frequent. This condition makes us realize that we have fallen far short of our ideals. Still our students have gone to the new military school fully intending to open a Y.M.C.A. there. And all have an absorbing ambition to make new China Christian. So perhaps the spiritual thermometer does not register so low after all! With great hopes for the coming year, respectfully submitted for the academy.

RANDALL T. CAPEN.

Girls Boarding School, Kakchieh

After the death of Miss Weld in January 1911 the Reference Committee asked Miss Sollman to take charge of the Boarding School. She withdrew temporarily from the Woman's work and has had charge of the School since then. She reports for the year as follows:
The year 1911 that at the beginning promised to be such a happy one, because I was back again in the work and with those I love, has proved to be the saddest and busiest one on the field. Saddest because of the death of Miss Weld, who had been, not only a congenial home companion and capable fellow worker, but a friend in its truest and best meaning.

At the time of her death I was asked to take charge of the Girls School, and since the first of February I have been kept busy there. The work has not always been easy but it has been a pleasure to come in such close touch with the girls, many of whom give promise of great usefulness in the future.

There were eighty-two girls enrolled during the year, and five graduated, three of whom had finished the first year of high school work. One of these graduates is now teaching in the school, three others expect to study nursing, and the fifth one is also teach this year.

Five girls were baptized, and the marked change in the lives of many is a cause for rejoicing. The teachers have been loyal and helpful, and the examinations show that faithful work has been done by both teachers and pupils.

Fifty classes each day recite their lessons in this school. Gymnastics are taught four afternoons after school hours, and singing two evenings a week. This gives some idea of the work done by the native as well as the foreign teachers.

M. Sollman

The music of all Orientals seems very crude to Western ears, and even Christian hymns sung in the average country chapels in China by the average congregation fall far short of Western ideas of harmony. So of late years there has been a strong and increasing demand for organs and organists to lead the singing in our central station chapels. To meet this demand, the music department was started by Miss Weld several years ago. More girls each year are asking for music lessons. At present fifteen girls and five or six teachers are under instruction. Mrs. Waters, Miss Traver, Miss Adkins, and Mrs. Page are at present in charge of this work.
The department of drawing and painting in water colors in the Girls' School was started three years ago, October 1908, under the direction of Mrs. Page. The following year it was temporarily discontinued. In 1910 the drawing class was resumed with one of the original pupils as teacher, and in October 1911 the Painting class was opened again. It comprises the senior class of nine girls and one of the teachers, who belonged to the original class. They are doing excellent work in copying floral and other designs for Christmas, menu and place-cards, envelope sachets, etc. The Chinese girls have a decided talent for this work and it finds a ready sale. Besides filling private orders, they have a sale twice a year, and the profits go to the support of the school.

Ethel M. Page.

The Girls Missionary Society has continued to grow in interest, the interest, being shown by the work done. Every day during the school year, two girls have gone over to the hospital to teach the heathen women there, and twice each month have helped in leading the women’s prayer-meeting in the village. During the vacation months, they sent out a Bible-woman to a new district, and supported three teachers in summer primary schools. They have earned, and given over ninety dollars. Pray that each one of these girls may live and work for Christ, thus leading many in the way of truth.

M. Sollman.

Boys Academy Kaying.

My impression is that Mr. Warburton was the one who began this work. At any rate, he was an enthusiastic helper in it. Mr. Giffin took it up as soon as he had enough of the language. I believe there were at times as many as thirty pupils in the school but latterly it has averaged from fifteen to twenty in attendance. The difference is perhaps sufficiently accounted for by the passing of the fad for the study of English. It is now known that it takes many years of diligent study to acquire any usable knowledge of English and not many are willing to pay that price for an accomplishment not now so much coveted as formerly. What I shall have to say is based on my observation and experience since coming to the field about three years ago. A year ago last January the first class was graduated. Three of them are now pursuing their studies in other schools and one has been teaching successfully ever since in an outstation. If we could turn out a class like that every year and retain them in the service of the mission our prospects would be bright indeed.
There have been two hindrances to the success of the school. One was the lack of a Christian teacher. Mr. Giffin's influence and teaching along religious lines was largely neutralized by the atmosphere created by the presence of heathen teachers as well as pupils. As an evangelizing agency it was a failure though it commanded the respect of the heathen and added to the prestige of the mission. To meet this lack it was that we secured a college graduate from Shantung as principal. He labored under many disadvantages but the result was to transform the tone and spirit of the school. He was not only a capital teacher but also an earnest (though very quiet) Christian man. We miss him sadly this last half-year but the impetus he gave the school is not exhausted yet. We have the promise of another man from the same school after Chinese New Year. Personally, I should prefer to close the school rather than carry it on again under heathen teachers.

The other principal hindrance was the instability of the attendance. Some would drop out after a few months, others at the end of the first term and most of them at the end of a year or before. I suppose there are hundreds of boys and men who have been connected, for a longer or shorter length of time, with our school. We have heard of the woes of those who preach to a procession but to teach a procession is still less satisfactory. Only last year about half of the pupils failed to return after the summer vacation.

At the beginning of the year, Mr. Giffin published a prospectus of the school, stating among other things, that the parents or guardians of those who entered must sign an agreement to keep them in school until they finished the course. This doubtless kept out some but our accommodations are so limited that we cannot take care of a large number. This requirement appears to have attained its end for thus far only three have dropped out. Two of these went to Siam and one was dishonest and left in disgrace.

We have two classes one of which should graduate in two and the other in three years. An entering class next year would make the number up to three and by the following year all classes would be represented. Before that time we should be in our new building. Nine boys are taking the first year's work and five the second. With a Christian teacher and the influence of the older pupils, who are all Christians, we venture to hope that those who stay long enough to complete the course will become Christians and may be depended on, if needed, to serve as teachers or in other positions. A good proportion of them, let us pray, will
hear the call to take up the work of the ministry. In a few years we hope to have teachers and preachers whose entire training has been in Christian schools and whom we know thoroughly and can trust. The only teaching that will have to be done by the missionary, when we get an adequate native staff, will be the English. That, however, will take at least three hours a day to keep all four classes going.

We greatly need a school building of our own. It is difficult to rent buildings and such buildings as we can get are not well suited to our purposes.

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**Kakchieh Chapel Schools.**

Through flood, rebellion, and the establishment of a new China the Tsng Lim school has studied tenaciously on. That chapel has scored a success! The pupils are thirty strong and have a teacher who stands by his work from early till late. Moreover, the children of heathen neighbors are coming in to learn. Formerly those near by hated the church and swore that no son of the village should ever enter its roll. The school is so far breaking down prejudice that the father of a family next door has applied for baptism.

Nor is Tsng Lim our only star. The pastor of Peh Ji Nie also has won his way into the hard hearts of many hostile villagers by teaching their boys to read, write, and live true lives in our well ordered chapel school. At Ampou, too, altho the flood submerged the lower story for a week and stopped the sessions for some three months, the work of our school teacher has gained a place for the church in the city which the ordinary preacher could not have got. Then the girls' school of the big district city of Theng Hai has made the spare handful of believers seem to be a flourishing congregation. The Phau Thai church have shown so much ambition for the attainments of their boys that they have even persuaded the teacher to teach some pupils the studies of the first year in the grammar grade work. In all, about half of our churches have these day schools for their children. Of course, they all do not prosper, nor always prove an unmixed blessing, but we could not well get along without them. From them our higher grade boarding schools at Kakchieh look for reinforcements. We must keep it as our ideal to have these primary classes in every church. Our Chinese Christians now are taking high positions in the new order of things here not only because of their moral trustworthiness but also very especially because of their educated intelligence. Every child of ours to be a bright light in the years ahead must now go to school.

_R. T. Capen._
What is more attractive, more active, more anxious to be kept busy then a child of six years? Where can you get more real appreciative response and loving sympathy than from a band of happy care-free children? Some one may say, "American children, yes, but not Chinese children". Children are much the same the world over, and Chinese children are not behind others in their appreciation of love and care shown them. Indeed, I think they are even more appreciative than many of those who have had love and affection lavished on them from their earliest childhood. There is nothing more receptive than a child's mind and there can be no grander work than to give to that mind happy, pure thoughts as a foundation for future usefulness.

We hear much continually about Theological Seminaries and Middle Schools, but not much about Primary Schools. The Girls' Primary Schools in this South China field were started about sixteen years ago.

The books with data cannot be found, so the beginnings of this work are uncertain. From the most reliable sources it would seem that the honor must be given to A Sieh Che (Sister Love) for the first day school for girls in our field. She was a very energetic self-reliant woman who had been educated in the Girls Boarding School, and had afterwards served as a teacher there. When her children were old enough to begin school work she gathered some of the neighbor's children, and with her own, had a school in her own house. She began this work and carried it on with no suggestion from a foreign missionary. We are glad to do honor to her memory. God took her when we thought we could not spare her.

We often hear it said that it is well to have a hobby. When Mrs. Ashmore returned from America in the autumn of 1896 she made girl's primary schools her hobby, and she rode that hobby well, as is shown by the following quotation from her report in '99.

"There are six country schools, while not supported by the Society, are not entirely self-supporting. The "drawn-work fund" has furnished the necessary help to carry them on. Fees are given in some cases by the church where the school is, and in others by the parents whose children attend." Before returning to America in '99 she had adopted A Sieh's School in Ho Ie and opened others in Kho Khoi, Nam Leng, Swatow, Kham E, Kakchiel, and one on the Compound. During the Boxer uprising all these schools were closed, except A Sieh's. For several years a combined kindergarten and primary school under the care of Mrs. Partridge was held.
in two lower rooms of her home. This school, upon the return of Dr. and Mrs. Partridge to America was taken over by Mrs. L. E. Worley in the fall of 1908, remaining in her charge until the fall of 1911 when, owing to her removal to Ungkung, the school was put in charge of Miss Sollman.

In 1909 Miss Weld had charge of all the country schools. She took care of them faithfully until her death in 1911 when they were given into the care of Miss Sollman.

There are at present six Primary Schools; Kakchieh, the Compound, Theng-Hai, Nam-Tie, Chao-Chow-fu and an independent school in Swatow. Miss Sollman has charge of all with the exception of the one at Chao-Chow-fu, which is in the care of Mrs. Baker. The pupils with the exception of two boarders in the last named school, are all day scholars. The combined attendance is 120. These schools all receive boys under the age of 10 but they are always in the minority.

In none of the Schools is the tuition adequate to cover the expenses. At Chao-Chow-fu each child pays ten cents a month, and that is too much for some of the Christians to pay, so their children do not go to school. This small tuition does not cover one fifth of the expense. The fee for each child in the other schools is $1.50 a year, excepting Theng-Hai which is $2.00. The tuition of these schools covers about one-half of the expense.

I have just heard of a girl's department to be started at Go-Chang. This village, although within an English mile of the Compound, has not been willing to hear the Gospel, and in fact, has been bitterly opposed. The past year a day school was opened by a young student from the Kakchieh school and the girl's department is to be taught by his bride, a former student in the girl's Kakchieh boarding school.

The good of these Primary Schools is not confined to the schools themselves, but is far-reaching, as is evidenced by the following. "The school at Theng-Hai was started with only one pupil from a Christian home, but every child who came studied our Christian books, and now every one of their homes is opened to the missionary and Bible women. Some of those children have been the means of opening homes in Swatow to us." It is my hope that in future years, and not far distant future, there will be a Primary School in every chapel in the field; and is it too much to hope for one in every village?

(Mrs. L. E.) Elizabeth Worley.
Besides the boarding school, I have had charge of three primary schools for the whole year, and of one other since October. Eighty-five children have been enrolled in these school. Primary schools in the different villages are great factors in opening heathen homes to the gospel message, and I hope the day will soon come when we shall have many such. The teachers of these schools are women and girls who have studied in the Woman's Bible Training School and in the True Light Girl's Boarding School.

MELVINA SOLLMAN.

At Kityang connected with Mr. Speicher's work, there is a boarding school for boys housed in a new building, with an attendance of 58. There are also on this field 19 day schools with 401 boys and 33 girls. Nine of these day schools are self supporting. Of the girl's boarding school Miss Withers reports: Fourteen years ago Mrs. Speicher opened a school at Kityang, with Mui-hien, a woman who had been educated in the Kakchieh school, as the teacher. This school has developed into a primary boarding school. They now have three teachers, and they take the pupils through the sixth grade. After passing the sixth grade here some have gone to Kakchieh for further study.

The Boys' Boarding School at Chao-yang has now been opened almost two years and the first case of sickness amongst teachers or pupils is yet to be reported. The number of students is now over thirty, and quite as remarkable as the health of the school, is its discipline. There has been no trouble between teachers and students since the opening of the institution.

A. F. GROESBECK.

Our little primary school opened last February, after being closed since Mrs. Kemp's return to America. In all twenty pupils were enrolled during the spring term, the full number that our room will accommodate. Over one half of the pupils were from strictly heathen families. The preacher's family occupy rooms in the same house and a case of small-pox among his children in the winter delayed the opening of the school a whole month. In June we were obliged to close very hurriedly because of a fatal case of plague among our pupils. This fall, the opening of the school was again delayed two weeks by the flood and the native Convention, so that the pupils have lost two full months out of the regular school year. The teacher is a graduate of 1910 from the Kakchieh Girl's School, and has surprised us by her efficiency.
Last winter the head teacher of the big city primary school near which our own is located made a voluntary visit to our school. He expressed himself as much pleased with what he saw of the pupils’ work, and sent a gift of two native pens to each pupil. This incident is not very important, of course, except as it shows his friendly spirit.

Mrs. Baker.

A boarding school has been carried on with more or less regularity at Ung Kung. At first it was in connection with the woman’s class. Later Mrs. Lewis opened the school along different lines. It is now under the care of Mrs. L. E. Worley.

Hopo Schools

At an informal gathering of preachers at Hopo two of their number were elected, after a full discussion of problems connected with raising church funds and with chapel day schools, to be church auditors and school examiners. The schools are to be examined twice yearly, by either or both of these pastors, with or without the foreign missionary being present. The steady increase in our day schools has made some such arrangement imperative. There are now 200 enrolled scholars in our schools, of whom 158 are sons of Christians. The need for one central school building becomes more and more marked. The discipline of the Hopo school is a most difficult problem, because the school is housed in the chapel. The older boys of eighteen or twenty it is found very hard to control, and it is only natural that the younger boys should learn from them.

A. S. Adams.

Kaying Primary Schools

Primary schools have been carried on during the year in seven towns. We hope there will be some pupils from these to enter the boarding school next year.

Geo. Campbell.

Kindergarten

The Kindergarten in Kak-chieh was opened in the spring of 1910, in connection with the Woman’s School. More than one young mother who wished to attend school was unable to do so because the child, who could not be left at home, was too small.
to attend the day school on the compound. With the Kinder-
garten the mother herself can now enter the Women’s School, and
study without interruptions. Children who live on the Compound
have also attended. Altogether there have been thirty-two chil-
dren who have been in the Kindergarten during this time, with an
average attendance of eleven.

One family of heathen children came from Swatow
across the bay, their aunt coming to keep house for
them. Some of the children attend the boys’
schools, and some the Kindergarten. The aunt de-
cided to improve the time by attending the Women’s
School. When I visited their home in Swatow later, I found that
the children had told the stories, and recited over and over again
to the people of the home and to the neighbours, the Scriptures
learned in the school.

I visited in the home of one of the Kindergarten pupils in a
country village. She had taught some of the other children the
Scriptures which she had learned, so that two of them recited to
me together.

The wife of the Commissioner of Customs, through
the greater part of one school year, gave lessons in
Kindergarten work each Saturday morning to the
teacher and to a few young women who wished to
learn. The Kindergarten owes a great deal to her generosity and
interest.

Sunday morning Kindergartens have been held in Kak-chieh
and Kit-yang for years. These have really been Sunday Schools,
using the Graded Lessons, and have been well attended. The
average attendance has been about sixty and much good work has
been done. The collections taken have been for Mission work,
both home and foreign.

E. G. TRAVER.

MEDICAL.

EDWARD PAYSON SCOTT AND MARTHA THRESHER
MEMORIAL HOSPITALS.

Although I write my report at a time when Cathay’s
Cycle is far from steady in its revolutions, yet I
am glad to be able to report my work as mov-
ing on as usual except in the loss of my hospital
helpers, who are now serving as doctors in the Revolutionary
Army. These helpers are holding important positions where they
receive from thirty to one hundred and fifty dollars per month.
I hear good reports of their zeal and faithfulness as Christian
workers. The number of both in- and out-patients is about as usual, and some very interesting cases of interest in the Gospel message have gladdened my heart.

A Revolutionary Officer was for several weeks a patient in our hospital, where he became favorably impressed with the Christian religion as he heard it taught and saw it daily practised. Now that he is in charge of troops he expects them to attend religious services at our Chapel in Chao Chow Fu, and asks a Christian Doctor to preach often to them. He says, “The preaching does the men good and keeps them out of mischief.”

In the Woman’s Hospital much interest in the truth is shown. A wealthy woman who underwent a serious surgical operation, and made a wonderful recovery, was so moved with gratitude that she gave $100 to our work. These are only two of many instances I might mention if time and space permitted. Every patient who enters the hospitals is faithfully taught the Christian doctrine, and many have believed to the saving of the soul.

Send us a Doctor

I am very happy that the South China Conference joins me in an urgent request for a man doctor to be sent at once to our men’s hospital. At my advanced age it is no longer possible for me to do justice to both hospitals. Last hot season the able Customs Surgeon who did our major surgical operations, was removed by death. As a consequence we now have no one for this important part of our hospital work. Hence the urgent need of a man doctor.

SUMMARY FOR BOTH HOSPITALS,

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<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>In-patients</td>
<td>973</td>
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<tr>
<td>Out-patients visited</td>
<td>872</td>
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<td>Minor surgical operations</td>
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<tr>
<td>Major surgical operations</td>
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<tr>
<td>Obstetrical cases</td>
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<tr>
<td>Prescriptions written</td>
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</tr>
<tr>
<td>Total number of treatments, surgical and medical, for in-out- and Dispensary patients</td>
<td>24127</td>
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ANN \n
JOSEPHINE M. BIXBY MEMORIAL HOSPITAL.

The close of this year marks the completion of the third year of co-operative service between the American Baptist Foreign Mission Society and the Woman’s Baptist Foreign Missionary Society of the West in
the medical work at Kityang. It is hoped that in another six
months, Dr. Bacon and Miss Withers, the Superintendent of
the Hospital, representing the latter Society, will be ready to take
over the responsibility. From the beginning of our service it has
been administered as a trust for the Woman's Society, it being
understood that the present arrangement was only temporary, to be
terminated as soon as they should be able to supply the need them-
selves. Even so, it has been a pleasure to fill in a real gap and do
our best to supply to some measure a real need, though frequently
saddened by the sight of miseries we cannot assuage and troubles
beyond our power to help.

In the financial year just passed it is worth noting
that, of the total Hospital expenditures, thirty seven
per cent, amounting to $1257.70 (Mex.), was raised
from Chinese sources, including gifts, room-rents and
other fees for operative cases, out-calls, etc., kitchen dues, and
receipts in the drug-room. This does not include the subscriptions
raised among the Chinese Churches during the last year for the
Medical work, which will be available for 1912, but only receipts
through the Hospital. It is reasonable to expect that in years to
come the medical work can be made increasingly self-supporting.
The people have already a more intelligent appreciation of its
value, and the more generous spirits among them are willing to
bear an increasing share in the cost. There are very few indeed
unable to pay their kitchen dues, and by a judicious system of fees
within the reach of all, we believe the people themselves are made
more appreciative of what is done for them, as well as helping to
settle the financial problems. Gifts range from $20 down to
chickens, oranges, black sugar, peanuts and eggs. Sometimes the
one or two eggs brought by the trembling hand of a venerable
cataract case, turn out no good, but who shall say that in the spirit
in which it was given it is not as acceptable to the Lord as the
widow's mite?

It has been our policy for the sake of study, not to
Medical Calls go on out-calls whenever the people can be persuaded
to Homes into being brought to the hospital. Also whenever
possible this is better of course, both medically and
for the sake of the evangelistic influence. Nevertheless we have
had many pleasant experiences in the homes of patients both in
the city and in remote villages. As Dr. Bixby said, "One can
truly know the Chinese only by knowing their home life, with its
curious customs and superstitions." It is a blessed service, usually
deeply appreciated, to be able sometimes to relieve distress at once
and permanently.
The dispensary, open five mornings in the week, takes up perhaps a disproportionate share of the doctor's time and strength, judged solely by spiritual results. Yet we cannot tell what seed cast thus upon the waters in the morning chapel hour may in the end bear fruit unto life eternal. Also from the standpoint of the needs of the people, it is here that we are able to minister to the greatest number, and it is something to come into personal touch even briefly with so many. Any ambitious physician in America would covet the privilege from a purely professional point of view. Any missionary, keen on the language would be glad of the opportunity to exchange ideas with all sorts of people, Mandarin speaking magistrates, city merchants and their wives, Hakka speaking boatmen, dark-skinned women of Singapore, through all the dialectic variations of the Tie Chiu district, down to the vulgar speech of the beggar on the street. No branch of missionary service touches all classes more vitally than the dispensary.

Yet it is among the house-patients that we expect the most permanent spiritual results. They have time not only to hear the gospel preached again and again, and discussed again more personally at the bedside, but also to study the Christians about them and discover the genuineness and consistency of their faith. Would that we and our helpers amid the distractions of the daily routine, and in spite of the ignorance and superstition which so often frustrate our best efforts, might always maintain a gentler spirit of whole-hearted service. It was partly to help us all remember the deeper meaning of our work, that we about a year ago started meeting with all our Chinese helpers and personal servants for a quiet little service of prayer just by ourselves before the day's work and while the patients are gathering. This is merely following the practice of many mission families, only our household is larger than most, and uniting this way in a praying band has been a blessing to us all.

For the most of the year there have been six students, trying both through the books available, and by means of practical work in the hospital, to gain more knowledge of the rudiments of medical science. Realising the impossibility of ever being able to man all out-stations completely with foreign physicians and nurses, as well as the dire need of the people, who are dying in multitudes without a hand to help, we hope God may speed the day when more adequate medical and nurses courses can be given to our consecrated Chinese students.
There are two brief hospital services daily, mornings in the dispensary and evenings with the in-patients, conducted by the helpers in turn. It is fortunate that the Chapel is so near that many of the patients are able to attend the regular church services there. This helps to link our work up with the whole mission. The present pastor has always shown a deep interest in the hospital work, and often takes charge of our meetings and helps in other ways to interpret Christ to our patients.

Kityang, in common with many of the inland cities of South China, was visited last winter with an epidemic of small-pox of a peculiarly virulent type. Thousands died of it in this city alone, not only children, always the most susceptible victims, but many adults. We have no means as yet of securing compulsory vaccination, which has almost stamped out the disease of recent years in Japan.

Last spring for four months the dreaded plague was rampant in Kityang and vicinity, and found hundreds of victims, though not the specially virulent type that was so bad last winter in North China. We are thankful that we have now an adequate anti-plague serum that confers immunity, i.e., of those previously inoculated very few contracted it and those who did had it light, so that not one death occurred of an inoculated person.

Missionary physicians have now united with government authorities and boards of health in a campaign of public education, that should be carried on continuously until the plague has been stamped out from this region. Our men last spring posted up at the city gates and elsewhere instructions about rat killing, destruction of waste, street and sewer cleaning, house disinfection, and the urgent necessity of inoculation for all. Also on the invitation of the Military magistrate, we addressed a select gathering of chief men of the city and students in the government schools on prevention measures. So we are gradually creating an enlightened sentiment in regard to public health, though it is discouraging to find that of the many who seem glad to listen and to talk, most are very slow about doing anything positive and practical.

It is to be hoped that the new Republican authorities when fully established will be able to put an end to the murderous clan fights, victims of which we have nearly always with us. At present there are several in the wards, two, a father and son, all four of their feet being nearly severed by deliberate deep cuts about the ankles. In the beginning these men were sullen, always complaining, and
disposed to resist ordinary efforts for their comfort; but in these few weeks they have acquired a sweet temper, greet us actually with a smile, and bid fair to become most promising patients. Their village has been at intermittent war with another nearby for months with cannon as well as knives, but the revolutionary authorities have threatened to come and wipe out both villages if they do not stop their nonsense.

The Revolution

Kityang for the most part joined the Revolution peaceably enough, and the magistrates were allowed to leave unmolested. But there was a sharp fight with rifles one day over the control of the police station within a hundred yards of the hospital, in which a few were killed and one of the new troops came to us for extraction of a bullet from a badly shattered elbow. He is a very manly appearing fellow and seems to show considerable interest in the meetings.

A Cheery Little Leper

One of our cheeriest patients in the dispensary is a bright little girl of good antecedents in the city, who three years ago had tubercular glands removed from the neck. For some months now she has shown unmistakable signs of beginning leprosy in the macular form. The experience of others leads us to believe that in such cases taken at the beginning a true cure may be effected, and we are watching them with interest. We hope the day may soon come when compulsory isolation of leprosy cases can be instituted as a protection to the community. It is thought this terrible scourge is if anything more common in this part of the country than elsewhere.

We close the year's work with gratitude to God that He has given us a share in this ministry, and a prayer for His continued and increasing blessing on the Kityang work, and on those who are so soon to make it their own for His sake.

STATISTICS

Chinese Staff

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<thead>
<tr>
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<td>Student helpers</td>
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<td>Hospital Assistants</td>
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<td>Other helpers</td>
<td>5</td>
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<tr>
<td>In-patients, men</td>
<td>563</td>
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<tr>
<td>In-patients, women</td>
<td>308</td>
</tr>
<tr>
<td>In-patients, children</td>
<td>141</td>
</tr>
<tr>
<td>Total</td>
<td>1012</td>
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47
**CHAO-CHOW-FU**

My medical work has been confined to the treatment of cases which came to the house, and I have had to discourage even these few from bringing others. About one hundred different patients have been treated, of whom two-thirds were heathen. I accompanied the relief party on one trip at the time of the flood, and with severed assistants we treated, or gave out medicines to about forty patients in two hour's time.

**ALICE SMITH BAKER, M.D.**

**HOPO**

The matter of the Hospital at Ho Po has been occupying the serious attention of the gentry and elders. The wealthy man responsible has issued subscription books for entering the promises from almost every village of importance for miles around. 60 books were issued, and to date I have heard of some 8 or 9 books being returned, with promises amounting to $2000 (Mexican=about $900 U.S.) for those books only. But these are from the largest givers. The other books will contain smaller amounts. We expect the amount of $4000 Mexican originally promised will be easily contributed. It had been the hope that much more than $4500 might be given. The bad crops of this year make the outlook for that unpromising. A delegation of elders came to call on me one day, and asked whether the American Society had really taken their offer seriously, and would it send a Doctor before long? The medical situation is more urgent than ever. The need is a crying one and should soon be met. This offer was made nearly three years ago, and has not been withdrawn, which shows how much in earnest the people are. Ho Po people residing in foreign parts, have just sent a donation of $242 in silver towards the pledged fund of $4000 Mex. Can America not spare us a Doctor?

**A. S. ADAMS.**

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**Total number of visits of outpatients to dispensary**

<table>
<thead>
<tr>
<th>Service</th>
<th>Count</th>
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<tbody>
<tr>
<td>Total number of visits</td>
<td>7146</td>
</tr>
<tr>
<td>Vaccinations against small-pox</td>
<td>330</td>
</tr>
<tr>
<td>Anti-plague Inoculations</td>
<td>159</td>
</tr>
<tr>
<td>Major and Minor operations</td>
<td>669</td>
</tr>
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</table>

R. E. ADKINS.
Anti-plague inoculation in Chao-yang field

Last year more than 2,000 were inoculated with anti-plague serum. The results were most gratifying both from the medical and from the Christian point of view. So far as known not one who was inoculated died of plague, although one or two are reported as having had light attacks. At Chioh-kie-thau, where plague was very bad, a woman was inoculated, the husband did not believe in it; the woman was left and the man taken. At Sua-mung were two boys sleeping in the same bed, the one who did not believe in inoculation was taken and the other left with only a slight attack. At Peh-phun, out of a family of sixty, three or four considered inoculation useless. One who was inoculated contracted plague and recovered, one of the three who refused, contracted it and died. If plague springs up anywhere in this region, so well satisfied are the people that inoculation is an effective preventive measure, that there is certain to be large demands for Dr. Lesher's services in this line. I know of no better method whereby the gospel can be brought into the very lives of the people and secure for itself a sympathetic hearing than by helping them in their conflicts with this deadly foe.

A. F. Groesbeck.

The Bookstore.

The bookstore at Swatow was opened as a missionary institution in 1907. Prior to that time, for some three years our religious books were carried in stock by a Christian bookseller in this same building. When the bookseller failed, Dr. Ashmore came forward and with some small assistance from others, bought up the old stock and attempted to interest the native churches in the project. Something over $100 was subscribed by native contributors. A committee is annually appointed by the native conference, which to me seems an anomaly, since the native churches do so little and the conference nothing toward supplying the capital. The usefulness of this committee consists in auditing the accounts, taking inventory and pestering the manager. In matters of subletting rooms in the building, the manager must take things in his own hands and take the consequences also, for this committee appointed by the native convention is of necessity cumbered with such a load of "nang cheng" (complaisance) that movement of any kind is next to impossible.

The financial condition of the concern leaves some things to be desired, but is not altogether without encouragement. The annual sales amount to not less than 100,000 copies of books and tracts great and small, the value of which amounts to something over $3,000. The sales in the side lines of stationery and tinned goods amounts to about $1,000.
The profit on books ranges from loss to 25%, the average being about 10%. On stationery there is a larger and safer profit. On canned goods the bookstore can give a lower price than the com­pradores and make enough to materially increase its income. The present stock of books is worth about $1500. On this stock we owe less than $500. With the hearty cooperation of all its friends, at the close of the next year the concern ought to be entirely free from debt with a good stock paid for. I also understand that the rents paid on the premises are applied on its purchase price. If this be true, we ought soon to be in possession of a valuable property as well as have paid for a good stock of literature.

Need of Co-operation

The needs are more capital and more patronage. If the business continues to prosper, it will in time furnish its own capital. The patronage can be increased only by the hearty cooperation of all our missionaries. The laymen of all our churches, aside from the purchase of bibles and hymnbooks, do not purchase annually over $25 worth of literature. If the scores of new books coming from the publishers are to be read and made useful in the churches, the missionaries must stand ready to put money into their circulation. The bookstore hopes soon to publish a list of useful books. Use the list freely, and use the books. Never has there been a more opportune time for the distribution of wisely selected literature than the present. The purpose of the bookstore is to make literature available, but it has no means in itself for its distribution.

In the county of Chaoyang alone during the three years past not less than $1,000 worth of Christian literature has been sold to the heathen. These books in Chaoyang have gone into the government schools, ancestral halls, private schools, shops and homes of the people, carrying their message against sin and for the truth. This wide-spread sowing of the good seed is bound to have its harvest.

A. F. Groesbeck.

Excerpts from Mr. Speicher’s Report “On Mission Work among the Chinese Population in Burma”

The Chinese population in Burma at the present may be about 125,000. Government statistics have not yet been issued. The Chinese living in Burma have come from Canton, Fukien province, Hakka territory and Yunnan. There are about 25,000 Chinese living in Rangoon, but the other 100,000 live scattered in numerous railroad centers and larger towns, where they form small communities. I would say there were 50,000 Cantonese, 50,000 Fukienese and 25,000 Yunnanese and Hakkas. There are very few Swatow men living in Burma.
CHRISTIAN MISSIONS FOR THESE CHINESE

There are five Christian Organizations working among the Chinese in Burma at the present time. 1. The A.B.F.M. Society, which has congregations at Rangoon, Moulmein and Toungoo. 2. The A.M.E. Church, which has congregations at Rangoon and Pegu. 3. The C.I.M., which has a Mission center at Bhamo. 4. The S.P.G. has a small work at Henzada. 5. The Roman Catholic Mission work in Rangoon and Mandalay. In addition it ought to be stated that there are several hundreds of Burmese Chinese boys attending the schools of the A.B.F.M. Society throughout Burma.

SEVERAL POSSIBLE PLANS FOR ENLARGEMENT OF OUR CHINESE WORK IN BURMA

The writer of this report has taken our missionaries in Burma into confidence as to the kind of advance work (if any) which ought to be undertaken. Four different methods have been proposed. They are as follows:

The First Plan:—That the work in Rangoon be carried on as hitherto, i.e. under the direction of the pastor of the Immanuel Baptist church. At other centers, under the direction of the pastors of English speaking churches.

The Second Plan:—That larger appropriations be made to the Rangoon Missionary Society for Mission work among the Chinese in order that its work may be enlarged.

The Third Plan:—That the work among the Chinese in Burma be brought in some relation to the churches of South China Mission in the sense that the latter look upon the work among the Chinese in Burma as their mission field.

The Fourth Plan:—That a foreign missionary be appointed to the work for the Chinese in Burma and that the missionary with a large number of Chinese evangelists do the work of planting and training of Chinese churches in Burma.

Mr. Speicher in his report to the “Rooms” takes up each one of the four plans and shows the difficulties in each case and then adds, “We have made it clear above that the work among the Fukienese ought to be left to the A.M.E. Mission and confine ourselves to the work among the Cantonese. That would reduce our mission field to work among 50,000 Chinese. I sincerely believe we ought to reach these people with the gospel message, but in the light of the demands and opportunities of a foreign missionary working among the Chinese this field in Burma could not satisfy any well informed missionary. The appointment of a missionary for Burma alone would not be a policy of strict economy in the
expenditure of mission money and furthermore would not be a wise method of designating a valuable co-worker. As I view it then, the request for a foreign missionary for Burma alone appears to me premature. The question of responsibility of the A.B.F.M. Society towards emigrants from South China is a larger one than looking after the few thousands in Burma.

The responsibility of the churches in South China towards the Christians who have emigrated to Siam and Strait Settlements is increasing with every year. It is no exaggeration to say that several hundreds of Baptist Christians from South China are living in Siam and the Strait Settlements. Nearly all of these brethren are spiritually neglected. It has been found almost impossible to induce the Chinese to raise money for the Chinese in Siam. Our Chinese Christians feel that the immigrants in Siam have much more money than they, and could, if they were so inclined, send money to China to help the struggling churches in their fatherland. The Christians of our field bear many burdens of church interests and the idea of helping men in far better material circumstances than they, does not appeal to them. Hence the failure of the movement of adopting Siam as their mission field. What then? Shall we drop the whole subject of Chinese Emigration to Siam, Singapore, Strait Settlements, Penang and Burma? We cannot do so tho we desired. A number of important denominations working in South China have found it necessary to establish Mission Centers in the Strait Settlements, not only for the purpose of shepherding their own Christians who have emigrated to those places, but also to do their fair share of evangelizing the hundreds of thousands, yea millions, of Chinese flocking to those prosperous ports. Our South China Mission has lost heavilly because of having neglected to do our fair share of work along the same lines. This is to our discredit.

A Possible Plan

In the light of what I have seen and heard while stopping at the Strait Settlement Ports and my experience in Burma during the past two months and what we all know of conditions in Siam, I respectfully submit and recommend the following plan to meet our obligations in these needy fields.

That a foreign missionary be designated to look after the Baptist interests in Siam, Strait Settlements, especially Singapore, Penang and Burma.

That the missionary spend from five to six months every year in Siam, two months in Singapore and two months in Penang and vicinity and two months in Burma.

That the missionary have a band of Chinese evangelists to evangelize the immigrants at these Ports.
That the missionary confer with the South China Mission of the Southern Baptist Convention (Canton) with the view of getting a number of evangelists from Canton for the evangelizing of the Cantonese living in Burma.

These recommendations, while not neglecting Burma, will if carried out, help us in the Far East to do our duty towards a crying need. It also allows for proper supervision over the work among the Chinese in Burma by a missionary knowing Chinese. If within a few years, the work among the Chinese in Burma should prosper by reason of greater immigration than is the case at present, the request for a foreign missionary could be brought up for re-consideration. Meanwhile a greater need ought and must be attended to, while at the same time giving due consideration to the growing interests of work among the Chinese in Burma.

J. SPEICHER.

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Baptisms.

Sunday, June 18th, was a Red Letter day for Ho Po. 

Fruits of the Work We had 21 baptisms. Of these six were women, whom we look upon as the foundation of the work for the future. One of these was the wife of a preacher and another the wife of a teacher. We trust these will make more effective the work which their husbands are doing. Of the remaining fifteen men, four were from Tien Sim Pa; of the remainder, two were older schoolboys, for we felt it unwise to accept younger boys. A young Chinese graduate with a literary degree, a young man of thirty-three, came out strongly for Christ. He confessed he had been influenced by the translations of Christian books. He spoke of Martin Luther and others who were God-fearing men and Christian patriots. Like them, he desired to follow Christ. We feel immensely encouraged over this advance. There are others waiting for the ordinance at Pun Shui, whom we felt it best to hold back for a while.

A. S. ADAMS.

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Interpreting English into the Swatow vernacular; first when Sunday School Superintendent Frank L. Brown with Secretary Tewksbury, of the China Sunday School Union, visited us and aroused the Chinese Christians. The local Church's attempt to open a Sunday School in the next village, hitherto impregnable, resulted in a flourishing day school with good prospect of another for girls next year. I had the pleasure of addressing a quorum of the Convention Sunday School Committee of
thirty-nine members on the Sunday School as a means of opening gospel centers in the thousands of towns and cities in our field and was much encouraged by their responsiveness.

Miss Dora Yu, whose evangelistic services the previous year had such marked results, needed an interpreter again; she is Chinese and speaks several dialects but not the Swatow. Her command of English is so perfect and what she says so Scriptural and helpful that the difficult task of interpreting is lightened. At Chao-chow-fu, the proud official center of this region, a week’s meetings were a help to many; one young man was so awakened that he has determined to give up a good position and study to fit himself to preach the gospel.

At Kak-chieh there was no such breaking down as the previous year, but many were steadied and their experience deepened. At Tang Leng many came from curiosity and interest lagged, but on the eighth day the truth had great power. It is marvellous, while woman is still a chattel in China, to see this slight Chinese woman so declare the holiness and love of God in Christ, herself swayed and melted by the truth, that strong men as well as women will be brought under such deep conviction that they will weep and confess sins against God, the Church and their fellow men that all the tortures of a Mandarin’s court could not wring from them. The results of that meeting have been far reaching. Miss Yu’s work is as intensely ethical as it is strictly Scriptural and deeply spiritual: she has not a message of comfort for any who will not confess faults, forgive enemies, make any needed restoration, try to make up quarrels and determine to abandon known sins in the power of Christ. She has been wonderfully taught of God and we have all learned much from her.

J. M. Foster.

SUNDAY SCHOOL WORK.

From the reports given, it seems that there are about as many Sunday Schools in our South China field as there are churches, which makes the number a little over one hundred. Most of those in attendance are grown people, the total being between three and four thousand. Few of the schools are divided into classes. The principal reason for this is the dearth of teachers. In some of the churches another school besides the Sunday School is held. This is called the Lord’s Day school. Reading of the Bible and of other Christian books is taught.

The international Sunday School lessons are followed, and some hundreds of copies of the Sunday School paper issued by the China Baptist Publication Society have been taken, as also a good many Sunday School
Quarterlies translated by A. P. Parker of the Sunday School Union of China.

Great interest is being taken by our Chinese Christians in Sunday School work, especially since the visit of Mr. Tewksbury, of the China Sunday School Union. A good address on Sunday School work was given by one of the teachers at the Chinese annual convention, and a strong Sunday School committee was appointed, which is planning for the half day's session of the next conference to be given to Sunday School work. The committee is also hoping to send a representative to the summer school of Sunday School methods. We are also planning much advance work, such as opening Sunday Schools for the heathen. At Kak-chieh the church through the local Sunday School committee has opened a day school for heathen children in a near by village. A normal class for the training of Sunday School teachers has been held this year. The book used was one written by Mr. Owen of the Southern Baptist Convention. There has been advance in our Sunday School work this past year with a good prospect of great readvance in the year to come.

E. G. TRAVER.

THE MAP.

The map printed herewith is an attempt to make clear to our friends the contemplated plans of a closer relation of two Baptist Missions working among the Hakka people in South China. The territory occupied by the Hakka speaking people lies north of Canton, Weichow, Haifung, Hopo, Kityang and Cha-chow-fu and extends West into the Kwong Si Province and north in regions near to the Yangtse Kiang. The people living near the seacoast are called the Tie-chu or the Haklo race. Their territory extends from the border-line of the Fukien province to west of Hai-fung. The population of the Hakka people in this territory is at least seven to eight millions. The Cantonese occupy the western half of the Kwang-tung province (not given in this map). They are more populous than the Tie-chu race. Thus the Canton and Tie-chu races live near the coast and the Hakka race lives more inland.

The central station of the Southern Baptist Convention among the Hakkas is at Yintak (north of Canton) and in addition to another central station and a number of out-stations west of Yintak, our Southern Brethren have also extended their Hakka Mission eastward and have opened the three out-stations indicated on the map, i.e. Linping, Changning and Lungmoonyun.
At present the Hakka Mission of the A. B. F. M. S. does not extend very much to the West, but in addition to the central stations already opened, i.e., Kaying and Hopo, the South China Conference of the A. B. F. M. Soc. has recently recommended that three new central stations be opened among the Hakka people, namely at Anyuan, in the southern part of the Kiangsi province, at Waichow and Laolung. It has been voted unanimously by our Conference that Mr. Bousfield be designated to open Anyuan and thus link up our Baptist work with the immersionist churches of the C. I. Mission in southern Kiangsi province. Meanwhile the Mennonite churches of America and Russia have sent a missionary to open new work to the east of this field which may have its beginning perhaps at Shanghang. If this three-fold work to the north be thoroughly evangelistic the Baptists will practically control that territory.

But of equal, if not of greater, importance is the plan of a Union Theological Seminary at Waichow. A casual glance at the map may cause a person misgivings as to the wisdom of placing the Union Theological Seminary for the Hakkas at the extreme end of their territory. The fact is, however, Waichow is the most convenient center for travel. It is on one of the rivers forming the Canton delta and a rail-road has been planned to go from Canton through Waichow eastward to the capital of the Fukien province. Waichow will be an important center for evangelistic work along the East river and if Laolung be soon occupied as a central station the Missions of the Southern Baptist Convention and of the A. B. F. M. Soc. will be well linked together and the work of the two Missions, namely, among the Cantonese, Tie-chu and Hakka races, will make it one of the most important in this part of China. But this is the day to act. There must be no delay.

AN YUAN.

Exploring Trips

At the meetings of the Conference in the fall of 1910, it was resolved to give work among the Hakkas the right of way for the next few years. Mr. Speicher, Mr. Whitman, and the writer were appointed a commission to travel over the field and select a location for a new station. On February 6th a start was made, and the two latter left for Canton overland, at which place it was arranged to meet Mr. Speicher. From Canton we proceeded north to Ying Tak, and thence overland through the field worked by the Southern Baptist Convention and up across the border into Southern Kiang Si, then back to Ka Ying. On reaching Ka Ying after consultation with the whole Mission there it was decided to explore the field north of Ka Ying and Southeast Kiang Si. Accordingly as soon as possible,
another start was made. The north of Kwangtung and all of South cast Kiang Si was explored. This resulted in a unanimous vote to recommend An Yuan to the Reference Committee. This Committee, by a unanimous vote, asked the Board to allow work to be begun there at once. An Yuan is the first city north of Ka Ying on the other side of the watershed which divides the two Kwangs from the basin drained by the Yangtse River. It is situated on a plain which is densely populated, and is a centre from which uncounted thousands, whose homesteads are hidden away in the valleys among the hills, can be reached. Not only is this true, but it is a strategic centre for reaching most of Southern Kiang Si. Furthermore, it forms a connecting link between the Ka Ying field and the field worked by the Southern Baptist Convention in the Northwest of the Kwangtung Province, and with the immersionist Churches of the China Inland Mission, which have Kan Chow Fu as their main centre.

The events of the closing months of 1911 have proved the wisdom of the Conference in resolving to push work among the Hakkas. They are, to a large extent, the leaders in the Revolution now in progress. They are among the best educated of the Chinese. They are a mountain people into whose character has gone the strength and freedom of the everlasting hills, among which they live. These high qualities make them born leaders, and rouse the jealousy of their less favored countrymen. It is acknowledged by many that the present question as to the form the future government of China shall take, will never be fully settled till the Hakkas are satisfied. In the test to which they are now put, they are acquitting themselves with more credit than one would expect of non-Christians. The failures they make only accentuate their need of the knowledge of Jesus Christ, who alone can make perfect manhood.

C. E. BOUSFIELD.
Other daughters of heathen parents entered and a few from the families of our Christians. In all ten or twelve were enrolled. Seven or eight were baptized while studying. The teacher was a heathen and received $8 a month. There were never more than six or seven scholars at one time.

In 1860 the mission was removed to Swatow and located at Double Island where all the foreigners lived. Here Mrs. Johnson opened a second school in the lower part of her dwelling. Chuan Sin Se, a young Christian man was her teacher. For an assistant teacher she had first one and then another of those who had studied in Hong Kong. The girls entered one by one until there were ten.

When it was possible to move up to Swatow, Dr. Ashmore bought the present Compound and Mr. and Mrs. Johnson lived for a while in a house on the back street in Kak-chieh. Because the quarters were small the school was small, but it was not dismissed. After the house near the chapel was built Mr. and Mrs. Johnson moved into it and the school had more spacious quarters in the lower part. To this school came girls from heathen and Christian families. I have carefully inquired about those early pupils, because it is interesting to us to know where our workers came from, and to study the outcome of the faithful work done in those early days. I have not been able to find any girl from a heathen family who developed into a Christian worker. There are some who became Christians and some at least kept their faith even after being married into a heathen family, but I could not find any who had influenced the family to become Christian. It was less popular then, than now, to be a Christian.

After Mr. Johnson's death in 1872 Mrs. Johnson removed with the school to Tang O, where she remained a short time. When she left, the school was dismissed. This closes the period of carrying on our school work when every thing was done for the pupils even to furnishing their clothes and hiring all the work done. Conditions were changing in our mission work. The church membership was increasing, more Christian homes were found scattered through our district. In training these Christians they must be taught to bear their own part of the responsibility in the education of their own children. At first they could give little more than the time of their girls and their clothing.

Mr. Partridge with his first wife, Henrietta, had come to Swatow from our mission in Bangkok. In the Autumn of 1874 Mrs. Partridge opened a school with five pupils in the Koi-tiu-lau, a small house in the valley, the first one built on the Compound,
and had been Dr. and Mrs. Ashmore's dwelling house. Each girl was given $1.30 a month and had to do the cooking, cleaning, washing, and keep the place in order. This was a start towards self support. The Woman's Society of the East made an appropriation of $150 for the school and a grant of $400 for a school building. In 1876 there were twelve girls in the new building the first one put up for school work. Later this building was enlarged by putting up a second story over the store and bath rooms, and later still the new kitchen was built. When the building was crowded to overflowing and a waiting list of applicants, it was thought a larger building was needed. It seemed best to all the mission to ask the Society for a new building large enough to accommodate the school for many years. One thousand dollars gold was asked from the society and Mrs. Ashmore Jr. promised $600 Mexican from drawn work fund to erect this building. In the end the entire cost of the building, $3658 Mexican, was met from the drawn work fund and the $1000 gold returned to the society with the understanding that it should be used for the house for the young lady who would be sent out to take charge of the school. The school soon outgrew this building and the old building was used for the primary grade. When Mr. and Mrs. Partridge left for their furlough the school was given over to Miss Thompson. After a few months it was dismissed.

The time had now come when another advance step could be taken. The school when in Hong Kong and Double Island and Kak-chieh had taken girls with natural and bound-feet and those betrothed to heathen and from heathen families. With the large church membership to furnish the background and support of the school it was time to choose those who should enter. When Miss Norwood opened the school in October 1878, the conditions for entrance were so radical that the school opened with only three scholars. These conditions were embodied in a contract signed by the father or head of the family agreeing not to bind the girl's feet, not to betroth her to a heathen and if the contract was broken $30 dollars must be paid to the school. In six months time twelve pupils had entered. After the school was well started there was little trouble about the foot-binding. But dollars were worth more to some of our saints in the church than Christian sons-in-law. We fought it out in one case and won, and there was less trouble after that.

Fees had been collected from the more well to do families and when the school opened in October 1894 the rule was made that all must pay at least $1 a quarter. At the Quarterly meeting in October 1898 the native church took the matter up and a committee appointed by the body recommended that the fees should
be $9, $6, and $4 a year, according to the financial status of the parents. In July 1902 they were raised to $12, $9, and $4. Now they are $20, $15 and $12. When this school was opened in 1878 each pupil had $1 a month. Prices have advanced so much that it averages $2 a month. Although the cost is doubled the expense to the society is less now for the board than it was when the large fees were not collected.

The number of girls who have come under the influence of the Gospel in the school from the first has been, as near as I can find out, as follows: Hong Kong School 12, Double Island, Kak-chieh and Tang O 12, The first School in its own building 20, the present school 466, making a total of 510. This extends over 60 years of time—a cycle of Cathay.

Upon the death of Mrs. H. Partridge early in 1882 the school fell to the care of Mrs. W. Ashmore Jr., who gave to it such care as she could for about twelve years during Mr. Ashmore’s first and second terms of service. Mrs. Foster, Mrs. Waters, Mrs. Lizzie Partridge have all done what they could to make the school what it was when in the Autumn of 1905 it was handed over to Miss Weld our first young lady sent out by the Eastern Society for the school work. During her five years in the school she raised it from an indefinite primary school up to High School grade, and she had a number of graduates. Since Miss Weld’s death in January 1911, Miss Sollman has been lent by the Western Society for the school work.

The curriculum was limited by the books that could be had, at first little else than the Bible and some Chinese books in the classic style. As more books were translated they were added to the course. A part of the graduating exercises in the earlier days was giving each girl a new copy of every book she had read in school.

It was a difficult task to educate these girls and not spoil them. They did not wish to go home during the summer vacation, because their homes were narrow and dirty and too crowded. They wanted to stay in the comfortable school and read. It was said they did not make as desirable daughters-in-law as their uneducated sisters. So we had to set to the task of correcting this. They had always learned to sew and make their own clothes; they learned knitting; they embroidered and made their shoes; they learned to weave; they were taught house-keeping, cooking and to be school teachers. When some of
them taught school in their home village with the prestige this gave them, there was quite a different valuation made of the educated daughter-in-law.

Does it Pay?

When we see one of our school girls leading a prayer-meeting with as much dignity and grace as it could be done in America by one who has an ancestry of Christianity for centuries, you will say with a swelling heart, it does pay.

LIDA S. ASHMORE.

The Women’s Bible Training School.

When, in 1873, a new departure from the recognized methods of Christian training for the Chinese was made, and the first Woman’s Bible Training School in all China was established, six women enrolled as students; that, after a course of regular training, they might be more peculiarly fitted to present Christ and His message to their own people.

First Training School for Women in China

Since that time, 546 women have been enrolled as students in this school! the largest attendance for any one year being 43. Of these 546 women 62 have been, or now are, Bible women; 9 have served as teachers; 5 as matrons in schools or hospitals; another is now one of Dr. Anna K. Scott’s medical helpers; many as chapel-keepers; many more, as wives of preachers, have also been active in spreading the Gospel. There are 33 enrolled as students in the school this term. In 1894 the average age of these women-students was 44 years; now it is 30 years. It is also of interest to note, that the first convert from the Island of Namoa was a woman who heard the Gospel in the Hospital and was baptized while in the Training School, as a student.

The Trained Women

After enrolling as a student, the first term is devoted to preparatory work, after which the regular three year course is entered upon, which must be satisfactorily completed before a diploma is granted. In the past and present few have been or are, able to attain to the honor of a diploma, owing to the very pressing duties of wives and mothers, as well as the varying financial conditions of their families. The future however, is bright with the prospect of many graduates.

The Course or Study

At present there are about forty classes taught every day beside gymnastics, which is taught four times a week.

Besides the regular three and a half years’ course of study that we now have, we hope to add another two years’ course for the women and girls who graduate from the Woman’s Bible Training School.
School, and the Girl's Boarding School, who wish to further fit themselves for Bible teachers or for missionary work. This is only one of many possibilities of advancement that our new building will afford.

"The Uplift of China."

The influence of the School will increase mightily for the uplifting of the Chinese women and the spreading of the Message of Hope and Salvation unto the farthest corners of our South China Mission Field.

Melvina Sollman.
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