LOOKING TOWARD THE NEW EARTH
WHEREIN DWELLETH RIGHTEOUSNESS

YENPING CONFERENCE
1938

WOMAN'S FOREIGN MISSIONARY SOCIETY
METHODIST EPISCOPAL CHURCH
REPORT

OF THE

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OF THE

YENPING WOMAN'S CONFERENCE

OF THE

METHODOIST EPISCOPAL CHURCH

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EDUCATIONAL WORK

EMMA FULLER MEMORIAL SCHOOL

In some respects, the year since our last report has been a strange one. To begin with, the boys of the second and third years of senior high were called out of school the first of Jan. to take special training for rural work and then to give two or three months of service in the villages, so the senior boys were out of school till the first of Apr. and the juniors till in May, leaving the girls of those classes to study alone till the boys returned. Thus in order to do approximately a semester's work, it was necessary to run classes through July. The new school year opened the latter part of Aug., but again juniors and seniors, both boys and girls this time, were called to training camps, the latter for a month and the former for three months, and all are now out at work in the villages.

In spite of the fact that neither the juniors nor the seniors are in school, we have the largest high school enrollment in our history. Many families feeling that this inland city is safer than the coastal cities have moved here and some children whose parents are not living here have been transferred to this school. The enrollment of girls in the four classes is eighty-three.

There were five girls in each of the graduating classes this summer. Two of the junior high girls are teaching, while the other three have entered senior high. Four of the senior high school graduates are filling places in the day schools, and the fifth is doing secretarial work for the W. F. M. S. missionaries.

We have a splendid corps of teachers this year, most of them college graduates—earnest young people who are trying to give their best to their pupils. Miss Georgia Cheng was married in July, but is continuing her work yet this semester. Just after Miss Schlaefli's return in Feb., the teachers had an all-day retreat one Sunday. Out of this grew a teachers' weekly prayer meeting, the first we have had which included both men and women teachers. Our retreat meant so much
to us that we planned one for the students, too, having it at a time when we could take advantage of the presence of Mr. Kiu, the student secretary for this area, and Mr. Stowe of F. C. U. A storm in the afternoon sent us scurrying home sooner than we had planned, but nevertheless the time was both enjoyable and profitable.

School days in China are long busy ones. The rising bell rings at 5:50, and before it is really light these autumn days, the girls are out for a short period of calisthenics. Besides the usual text-book work, the students have more physical training than formerly, and do gardening and handwork so that they may learn to do things for themselves. This year they have made flowers, clothes, and other things for ordinary use. The girls have a short prayer meeting every evening. On Sun. evenings there is usually a meeting of the boys and girls together, often with outside speakers. Sometimes on Fri. nights the students have oratorical contests, debates, or a play time.

Since the school has grown as large as it has, it is impossible for one teacher to know all the girls intimately, so this term they have been divided into groups of fourteen, each group headed by a teacher to whom the girls of the group may go for advice if they wish, and who is supposed to watch for opportunities to help these girls in the development of their character.

Our Easter sunrise service and breakfast were held out of doors. It was fortunate that the weather permitted this as the student body has become too large to be accommodated in any room. As the new students some of whom are non-Christian come in, we are glad for the opportunities offered by Passion Week and Christmas of emphasizing the beauty and joy of Christianity. For the most part, our ordinary chapel services are well attended. We have had a number of outside speakers, and both they and the staff have given many worth-while messages.

We ask your prayers that we may be given the wisdom to make every part of our school-life and influence Christian.

Esther Ling
Mary Eide
PRIMARY SCHOOLS

Mamie F. Glassburner
Gusta A. Robinett

YENSHUN DISTRICT

FRANCESCA NAST GAMBLE SCHOOL

At this time of national crisis, we have great reason to thank God that, through His help and the co-operation of our teachers, the Francesca Nast Gamble Girls’ School has safely passed another year.

Through the year, one of our chief concerns has been for the spiritual well being of the children in our care. Both in class and out, teachers and other Christian leaders have been diligent in helping them in every possible way. On Sunday afternoons, the students themselves have gone out to witness for Christ and have been the means of leading some others to faith in Him.

Last term we followed our old schedule with both forenoons and afternoons well filled with class periods, but this term the Board of Education has ordered all Primary Schools to make some changes in the teaching schedule. Now the basic and most important courses are all taught in the forenoon, while the afternoons are left free for various types of out door work and training. These include such things as flower and vegetable gardening, physical training, propaganda work for the government, and many other things. This work is all new to the students so they have to be very closely supervised by their teachers, thus making the responsibilities of the staff even heavier than before.

In various ways we have tried to make contacts with the parents of the students and gain their co-operation. We have visited in the homes frequently, and have invited the parents to attend commencement and other school programs, at which time we have made special effort to acquaint them with the school. Thirty homes were affected when a recent fire destroyed a large section of the city, and immediately our stu-
udents wanted to do something to help. A delegation went to the District Governor to ask him to give financial help to these families and to replace school books which had been burned. Not satisfied with this, they collected clothing among themselves to help those who had lost everything in the fire.

This year the local Health Bureau is sending a doctor to the school three times each week to examine the children and care for any who are ill. We are thankful for these increasing evidences that there is a realization that the care of the body is fully as important as the development of the mind. The students themselves have organized a movement for better health. They find that there are many things they can do to protect their own health and that of their schoolmates. They also make it a point to call on schoolmates who are kept at home because of illness, comforting and helping them in every possible way.

The students of present day China—even in the Primary Schools—are kept very busy with many extracurricular activities. Our students have to participate in contests of some sort every week and, having a normal desire to excel, they work very hard to get ready for them.

This term we have a record breaking enrollment of 180 students. While we are glad to welcome all these little folks to our school, the increased enrollment has also increased our problems. Classroom space is far too small, and our playground is pitifully inadequate. Will you not join your prayers with ours that we may be given sufficient funds to care for these urgent needs?

Grace Chen, Principal.

YANGKOW

For the past three years, I have been teaching in a church school at Swatow, but due to recent attacks on this city our school work had been interrupted and I had gone to Shanghai to await developments. It was while there that word came to me
through my brother that Miss Grace Huang had resigned as principal of the Yankow school, and that the School Board of Managers and Advisor, Miss Robinett, were sending me an urgent invitation to fill this position. I was very happy to accept this invitation and, since September 22, I have been doing my best to serve as the head of this school. This school was founded more than twenty-five years ago and has the distinction of being the only church school in the city. It has suffered much from communist raids, insufficient funds, and various other difficulties, but has weathered the storms of the years with a glorious history.

I found a fine group of four teachers already at work in the school when I arrived. Two have been teaching here for several years but two others, like myself, are new. We feel that we are very fortunate to have Mr. Ten Han To as our Dean and Chinese teacher. He has a fine education and is very talented and experienced. Our other new teacher, Miss Lee Lu Ing, is a graduate of the Yemping High School and is also very fine. In addition to her teaching, she has charge of the school "house-keeping." All are fine-spirited and cooperative, and it is a joy to work with them.

At the opening of school in the fall, many children crowded our doors for enrollment, but many had to be turned away because our school funds and equipment are insufficient to care for so many. Even so, our enrollment is 140 with an average daily attendance of 136, twenty more than last term.

The aim of our teaching is threefold, including the development of strong bodies, intelligent minds, and good character:

(1) We are stressing the formation of sanitary and health habits that will help these children committed to our care to grow and develop strong bodies.

(2) In addition to giving them the elementary knowledge provided in their text books, we are endeavoring to teach them the best methods of study, and to give them training in self-government.
(3) We also seek to help them in character development with the hope that in time all may become just, peace-loving, obedient, honest, and intelligent men and women—earnest supporters of truth and all virtues.

General education is very important but we feel that Religious Education is even more so because this is particularly concerned with the development of character and morals—a very great national need. We teachers take turns leading the morning chapel services, and each evening we meet with the boarding students for prayer and Bible study. Miss Chiang Siu Ing, the Yangkow Biblewoman, has been helping with the regular Bible courses. Each Sunday we have an average of fifty students who attend the Sunday School and worship service at the church. At the same time, we have a special service for the students of the first two grades, using songs and Bible stories suited to the needs of such small children.

When I came to the school last fall, I felt that some changes must be made to improve the appearance of the school and the arrangement of the classrooms. Accordingly an old hospital building, which had been given to the school some time ago, was repaired and made into a dormitory for the teachers and boarding students. This leaves the entire main building free for classroom, library, and office use. The gate house was also cleaned and whitewashed and Pastor Chen, the chairman of our Board of Managers, painted two signs to put up at each side of the school entrance, one saying, "This is the garden of children," the other, "This is the foundation of the nation." He also painted the name of the school just above the gate. We think these changes have made our school look very pretty.

Home and school education are very closely related. If we want our school to progress, we must know the parents of our students and gain their cooperation. This term it has been our aim to visit in the homes each week. All the teachers have shared in making these calls, and already we feel that this has been a great help to our teaching and has done much to change the atmosphere of our school. We are going to continue this phase of our work, hoping that in time our
school will become a home to our students, and that their homes will become schools in which they will be given valuable training for life.

Last month the Minister of Education and the District Mayor came to visit our school. In most respects they were pleased with what they saw, but both suggested that our classroom equipment is very poor and inadequate. Since then, appeals have been made to the District Mayor for financial help for the school, and we have just been told that, beginning next term, we shall receive as much as our Methodist school in Shunchang has been getting. We shall be very grateful for this help but it will not be enough to take care of our needs. We hope that the Missionary Society will find it possible to make a larger appropriation for the running expenses of the school.

_Celia Chu, Principal._

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**SHUNCHANG**

Last term the "Light of China School" had an enrollment of one hundred and sixty students, more than double any enrollment of past years. While we were glad for this increase in our student body, it brought us face to face with some difficult problems—the insufficiency of our teaching staff, and of our classroom space and equipment. We are thankful that God has already made provision for a part of this need. A local gift of thirty dollars plus a fifty dollar grant from the Missionary Society has made it possible for us to enlarge our chapel and buy extra desks and chairs for the classrooms. The Missionary Society also agreed to provide the salary for another teacher of Junior High standard, and Miss Lu Ching I was added to our faculty last term.

Six students graduated from our school last spring. Four of these are now studying in Chien Ching High School, Yenping City, while the other two have entered government schools in Shunchang.
At this time of national distress, even little children are stirred by a deep feeling of love for their country and a desire to do what they can to help. The government has planned many emergency activities in which they can share, and their study schedule is so arranged as to afford ample time for this sort of work. The students of the upper grades are frequently called upon to help teach the people about the national situation, to give playlets and programs that will bring it even more vividly to their attention, and to help collect money for the soldiers and war refugees.

This term we have an enrollment of one hundred and thirty-five students, twelve of whom are in the boarding department of our school. There have also been some changes in the teaching staff. Mrs. Lan Yü Hua, who had Bible School Training, was taken from the school and appointed to full time Biblewoman's work. Miss Lu Ching I and Mr. Ch'en Yen Ch'uan also left to take positions elsewhere. These have been replaced by Mr. Chang Yen Shan, Miss Hsia Sye Cheng, and Miss Wu Ai Sen. All three are earnest Christians, well trained, and co-operative in spirit, and we are very fortunate to have them join us.

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HSIATAO

We would begin our report of the Hsiatao Primary School with a word of thanksgiving to God that, with war and trouble all about us. He has somehow seen fit to protect us, and grant us another year of undisturbed work.

For a long time the Hsiatao School has been badly in need of repair, and this fall we were able to make a small beginning. All the broken window panes have been replaced with new ones, two of the classrooms have been white-washed, ten new desks and benches have been added to our equipment, and the wall about the school compound is now in the process of being repaired. We are so happy over these few improvements, though they are but a small part of all that needs to be done.
Our average attendance for the year has been eighty. About one half of these students come from non-Christian homes, and it is our privilege to impart to them their first knowledge of Jesus and His teachings. Our teaching does not stop with them, for they carry the gospel stories and hymns we teach them back into the darkness and superstition of their own homes. Slowly, but surely, the light of Christ is penetrating and illuminating this darkness. During the spring evangelistic campaign, one family put away every trace of idolatry and took a firm stand for Christ, and at a recent Wednesday afternoon prayer meeting two more families registered their decisions to get rid of all their idols and superstitious practices and follow Christ. But evil forces are also at work, and we need your prayers that they may be defeated in their purposes, and that our school may grow and glorify the Christ for whose sake it was established.

Chen Sing Hsia, Principal.

CHANHUFAN

Feeling my inability to be principal of this school, I was afraid that I could not measure up to what is expected of me, but with the help of the faculty I have been able to carry on the work. We have one hundred and eighty-three students in the school, of whom fifty-three are girls. About one fourth of the student body is Christian. Eight have been baptized and four taken into the church on probation.

Our school plant is located on the bank of the river, and in flood time the water reaches our property. In order to avoid having the land gradually washed away by the flood and thus endangering our buildings, I am having trees and shrubs planted along the lower end of our land. During the long dry spells these have to be watered very frequently. This work is done by the students.

During these days of war, we must give special instruction to our students to develop in them a true national spirit. Recently, the mayor of Yenping came to Chanhufan and paid a
visit to our school. After careful observation, he spoke very highly of the work we are doing.

We try to give special attention to the dull students. Those who fail in any study at the monthly examinations are given instruction in that book. Students who break the school rules, or whose general behaviour is not good, are discussed at the faculty meeting and ways and means of helping them sought for. The moral life of the students is cared for very carefully.

We now have a singing and dramatics class in the school. We also seek to teach the boys and girls to use their hands by doing gardening and other work of this nature. Neither do we neglect to teach them the right kind of play. The singing and dramatic groups take active part in church festivals and national celebrations.

In addition to the Bible teaching included in the regular course of study, special religious instruction is given each Wednesday and Friday. There is also a boy’s club which meets every Saturday evening.

Mr. Ten Ch'en Liao, Principal

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YUKI DISTRICT

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YUKI GIRLS’ SCHOOL

At this time of great suffering, when those who would flee find no place of escape, and many who would gladly die find even death impossible, no one has time to give much thought to a little country place like Yuki. But God has not forgotten us. He has loved us and given us another year of peace and quiet in which to continue our work in the Su Ming Primary School.

Our nation is in the midst of a “life or death” issue. Even our small students realize the seriousness of the situation, and all through the year they have tried in various ways to do their part. Since the beginning of the war, they have shared
in two offerings which totaled seventy-one dollars. This was used to buy warm vests for the soldiers. They have also helped with the propaganda work carried on by students all over China, and have found joy in writing letters to comfort and encourage the soldiers who have been called upon to offer their lives for their country.

These many outside activities in addition to regular teaching responsibilities for seven classes of students have given our faculty of six teachers a very busy year. Fortunately, all of them are earnest, not afraid of hard work, and ready to endure hardship. We thank God that He has given us sufficient strength for our tasks and a spirit of co-operation that has enabled us to find joy in the midst of difficulties.

Since the government has made it compulsory for children to attend schools, our enrollment has increased one third, and, like most of our church schools, we find our buildings too small and funds insufficient to attempt enlarging them. Perhaps God will still find a way to help us.

The spirit of the evangelistic meetings conducted in Yuki City two years ago has not waned. Students and teachers are still going out each Sunday afternoon to witness for Christ. Banditry has made it unwise for us to take the children to villages five and ten li distant, as we frequently did in the past, but we have found plenty for them to do in the city.

Our students have participated in all the contests planned by the Board of Education and have made fine records. We are very proud of them, especially because they were given first place in a recent patriotic oratorical contest for children.

Six students—five girls and one boy—graduated from Su Ming Primary School last spring. Two of these are now studying in Chien Ching High School, Yenping City, while the rest have entered government schools nearer home. Will all you who know and love Christ pray much for our school that we may continue to bear fruit to His glory?

*Julia Lee, Principal.*
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SHAYUNG DISTRICT

SOPHIA GRAPE MEMORIAL SCHOOL,
SHAHSIEN CITY

As the old conference year comes to a close, we are thank-ing God for a year that has meant real advance for the Shahsien school. Much credit must be given to our fine faculty of six teachers who have never failed in co-operation and willing-ness to spend all their energies for the good of the school. With the exception of Mr. Chen Ta Li, they remain the same as last year. This term he felt the urge to give himself en-tirely to the work of the ministry; and Mr. Yu Wei Sing, of the American Board High School in Foochow, has come to take his place.

Our enrollment has grown by leaps and bounds. This term two hundred and fifty-four are enrolled, with an average daily attendance of about eighty-five per-cent. In spite of the many irregularities resulting from the present national situa-tion, we feel that the students are even more diligent in the pursuit of their studies than in the past. They feel that that is one way in which they too, can serve their country. A First-Aid Corps has also been organized among the children, showing them other ways in which they might serve should the present conflict come nearer, and doing much to develop in them a true spirit of patriotism.

Since the beginning of the war, many schools and other institutions of learning have been destroyed. The result is that those schools which remain must enlarge and take in the many children who have no other place in which to study. When we protested to the local government that we could not take care of a larger student body with our present buildings and equipment, we were told that we must find some way to enlarge. It looked impossible, but we started a campaign to collect funds for this purpose. The Shahsien government agreed to give us some help, the Missionary Society promised money for repairs, and District Superintendent Chang and
several local officials took upon themselves the responsibility of helping to collect funds from individual and other sources. Altogether, four hundred and seventy-seven dollars were collected—enough to buy a building just next to the school, repair, and equip it for classroom use. Even the impossible becomes possible when God is the source of our help.

This report would not be complete without a special word about our Kindergarten. Miss Ch'en Kuei Luan still has charge of this department of our school. Fifty little folks are attending classes daily, and last spring we graduated a class of fifteen who are now studying in the first year Primary. Like everything else, this department is growing faster than we can plan for its needs.

There are more non-Christian students in the school now than at any time in the past. In the classrooms, at daily chapel services, and at the evening prayer hour, we are doing our best to lead these little ones to a knowledge of our Christ as their Saviour and Friend. Will you not help us with your prayers that our school may be altogether pleasing to Him?

*Mildred Hsia Chang, Principal.*

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**YUNGAN HOME MISSION SCHOOL**

The marvelous Christ has done wonders for our Yungan School. With what can we repay Him for all His goodness to us when all we have to offer Him is our own weakness? Thank God that it is through our weakness that His love and power are most perfectly revealed. My own experience is proof of this, for for the past sixteen years He has led me, His humble and ignorant servant, and provided for all my needs.

These are fearful times when most organizations are scattered or reduced to the minimum, but the church is carrying on with an ever widening circle of influence. Because of the political situation the Provincial Government and a number of government schools have moved from Foochow to
Yungan. With their coming, it seemed almost certain that our enrollment would be greatly affected so I prayed very earnestly that the Lord would give us at least one hundred and fifty students. Surely He gave us exceedingly abundantly above all that we dared to ask or think, for enrollment this year has been two hundred and thirty with forty in the Kindergarten. This is almost a hundred more than we can take care of in any adequate way.

It is very difficult to find teachers who are willing to make the sacrifice it takes to live and work in far away Yungan so we are always very happy when our own girls graduate and come back to us. This year we have four of them teaching in the school. We are also very fortunate to have Mr. Cheng Chung Sing, the son of a former Yungan Pastor, serving as dean. He is fine in music and art and is a great help to the school in many ways. The whole faculty of ten is fine spirited and happy in the work here.

The school compound is very small and crowded and for a long time we have been trying to buy a piece of near-by land, but not until a few months ago did the way open for us to obtain it. An official connected with the Provincial Government bought some land quite close to us and when he moved away not long afterward, he gave it to our school. It was no longer of value to him but it was a real treasure for us, and God used this man to bring it into our possession. Though we now had the coveted land, we faced a second problem—the land was too low and would require the carrying of loads of dirt to raise it enough to make it usable. But where were we to get the money to have it carried? Again God revealed that He truly has ways that are unknown to us. It was just at that time that people everywhere were ordered to dig bomb caves and the government decided to dig one at the side of our new lot. They spent several hundred dollars digging it and put all the dirt on the very place that we so much wanted to have made higher, and when it was just right for our use, they discovered that it was not a very good location for a cave and did not finish it. They had already dug in about sixteen feet and this provides our students with a fine
shelter on rainy days as well as a place to play. Can't you see how marvelously He cares for us? We still need one hundred dollars for a wall but we are praying, and we know that He will make it possible in His own time and way. Pray for us that we may continue to be a light for Christ in Yung'an City.

Ethel Lee, Principal.

PRIMARY SCHOOL TEACHERS' INSTITUTE

"It's useless to plan for an all-Conference Institute with Amoy just taken by the Japanese, and Foochow almost certain to be next in line of attack. No one will 'have heart' in such a meeting now"—such was the rather general feeling when we met this spring to plan for an institute for our Primary School teachers. How thankful we are now that, in the face of these difficulties, we still dared to go ahead and plan for a well-rounded institute program. Contrary to all our fears, they did come—more than thirty of them—from the isolated parts of the Yenping Conference, and if ever hearts were in a meeting, theirs were. After only a day or two of the Institute, one teacher said, "I feel like a new person already. Not only are the classes helpful, but contacts and the exchange of experiences with those who have similar problems to my own mean so much." Under the able leadership of Dr. Roxy Lefforge, Rev. Samson S. Ding, and several of our fine Hwa Nan College teachers, this institute became one of the most uplifting and absolutely worthwhile parts of our whole year's program.

Classes began at 7:15 each morning with Dr. Lefforge's Bible study hour. Several of Paul's "prison letters" were the basis of the study, and to listen in on the daily discussions was sufficient to convince anyone that young people are tremendously interested in religion—that vital, living kind, which touches and transforms the whole of life as it is given opportunity. Those young teachers got a vision of practical and joyful Christianity, new to many of them. "JOY" became the keynote of the whole institute—a joy radiated by the leader, and caught and reflected by each member of the group as the
study progressed. Let a few of the teachers speak for themselves:

"There has come to me a deep realization that true Christianity is joyous."

"Through this institute, I have recaptured the Christian joy that I had unconsciously lost from my heart."

"I purpose to live this new life in Christ and radiate the joy we have talked about."

This study went below the surface of things and touched real problems, leading to their solution. One young man was giving up his position in one of our schools and seeking employment elsewhere, because of disagreement between himself and another teacher in the school. On his way to look for a new position, he decided to stop for a day or two of the institute. The result was that he went no farther. Instead, he told his principal that he would be glad to teach another year if he would take him back. A transformation had taken place in his own attitude and changed the whole situation for him.

Dr. Lefforge followed her Bible study hour with a course on "How to Teach the Bible to Primary School Students," discussing the methods and materials suitable for the various age groups. There was very frank admission by many of the teachers that their Bible teaching had been done in a haphazard and unprepared way, due to indefinite aims, ignorance of better methods, or pure indifference. It was a real "eye-opener" to be told that the Bible requires more careful preparation and teaching than any other subject, and to discover that a great deal more is involved than the mere telling of some story which suits one's fancy. This was an intelligent and interesting discussion group, and I feel certain that it will result in more effective Religious Education in some, if not all, of our Primary Schools.

Child Psychology, Teaching Methods, and School Management occupied the thinking of the group during the last periods each morning. Much as we regret the circumstances which made it necessary for Hwa Nan College to move to Yenping, we cannot but be thankful that our teachers were
thus privileged to have as their instructors for these subjects Dr. Carol Chen and Miss Stella Wang. The majority of the teachers have had very little, if any, definite instruction in these fields, and their own expressions of what this study and discussion meant to them show that real needs were met:

"These courses have given me more practical help than any other." "I have found new standards for teaching and disciplining my students."

"I have often been very impatient with my students, but this institute has given me a better understanding of the psychology of little children which will help me to be a more patient teacher and a wiser disciplinarian."

"How to Make the Primary School a Social Service Center in the Rural Community" was the theme of the first afternoon period. Mr. Ding had charge, but frequently invited others to lead the discussion of topics related to their particular field of service. Dr. Cho of our Yenping hospital led the group in thinking through some of the problems of health and sanitation in the community, and Dr. Francis Chen gave three afternoons to "Co-operatives." He was delighted to have the opportunity of presenting to our teachers this movement in which he so thoroughly believes. As he remarked to someone later, he "poured out his heart" to them, and his own deep conviction of the value of the work to which he has chosen to devote his life gave his message power to inspire and convince others.

The last period was a combination of singing and playing. Miss Amber Cheng, one of our capable High School teachers, taught them to sing the children's hymns in the new hymnal, *Hymns of Universal Praise*. She said of them, "These teachers surely love to sing. It is a joy to teach them." I found that they also "love to play" when I took my turn for a half hour of games. In spite of the hot weather, they seemed to prefer the lively variety. It seemed characteristic of these teachers to enter into everything with "all their hearts."

"In the cool of the day" we met again, this time in the school courtyard, for the vesper service. Sitting in an intimate little circle, we left the unseen presence of God as he spoke to our hearts through the evening messenger. Together,
we beheld anew the perfection and beauty of our Christ. Together, we measured our lives by His and realized our overwhelming need of Him. Together, we sought the purifying power of His presence. And together, at that closing service of the institute, we knelt about the communion table, remembering that, as He the Great Teacher gave Himself for us, so must we offer our lives in service to others. From this quiet service of consecration, our teachers went forth to take up again their tasks, encouraged, enriched, and better prepared for them. We remained behind with a better understanding of their problems, a glad sense of having shared in something extremely worthwhile, and a deep feeling of our own responsibility to this group of workers.

G. A. R.
EVANGELISTIC AND RELIGIOUS EDUCATIONAL WORK

Mamie F. Glassburner          Gusta A. Robinett

LEADERSHIP TRAINING CONFERENCES

Doubtless the church has no greater need than for trained lay-leaders—members who are not only earnest in their love for Christ, but who have the vision and training to enable them to help with the local church program. Last year six training Conferences were held to help in the training of such leadership and this year it was our joyous privilege to share in the conducting of six more. These conferences were scheduled for centers where it would be most convenient for those desiring such training to attend. All who came were asked to provide their own travel, and board for a two-week period.

Three missionaries, the Conference Director of Religious Education, the District Superintendents, and two trained Biblewomen provided the necessary leadership for these conferences, a team of three going to each. In most cases the team was able to arrive at each place a day early so that they could join with the local pastor and Biblewoman in a Worker's Retreat as a preparation for the two weeks of special training. In order that they might be better fitted to help others with their problems, some of the groups studied together Jesus' Methods of Dealing with people—such as Peter, Zaccheus, the Woman of Samaria, and the Thief on the Cross—and the Part of the Holy Spirit in Personal Work. The result of these retreats was a fellowship and oneness of spirit that made it easy to work as a unit, especially in the helping of special cases. A half hour of prayer just before the evening service was another means of welding the group together and afforded opportunity to talk over the individual needs of those attending the conference and make them subjects of united prayer.

Local Christians and those who were able to come in from outlying circuits made up the membership of each conference.
Many who were eager for the training could not attend because it was impossible to leave their work for such a long period and to provide money for the necessary expenses—even though board for each day did not exceed twenty cents. In one little village near Yungan—Bitter Bamboo Mountain Village which is said to be entirely Christian—they solved the problem of finances by taking turns. Several men came for the first part of the conference and then went home to carry on the work and provide the means for others to attend. Practically all who came had to cut expenses by walking, though for many it meant a twenty-five or thirty mile hike over rough mountain roads. One woman with small feet was so exhausted by the long journey that the Biblewoman and another member from her church practically carried her over the last few miles. They had not dared stop over night on the way because of bandits. One’s heart could not but be deeply touched by such earnestness and eager longing for a little training. One of the greatest joys of each conference was to mingle in close fellowship with these simple village folk. What happy times we had over our bowls of steaming rice, eaten with leeks, fat meat, salty fish, and bean curd soup!

The Training Course included studies in The Life of Paul, What it Means to be a Christian, What a Church Member Should Know, The History of the Christian Church in China, and Parent Education. Some who attended the classes could read very little and none had a very high standard of education so only the most elementary materials and methods could be used. But what was lacking in previous education was made up for in eagerness and diligence. How some of them did work! One little man from Bitter Bamboo Mountain Village was up at the break of day preparing the lessons on the Life of Paul, and his diligence was not without its reward for it was he who carried back to his village a beautiful new Bible—a prize offered by the District Superintendent to the one who made the finest record in the final examinations.

Each day began with a Morning Watch hour from six o’clock to seven, where we meditated together upon the lessons in our devotional booklet, and united in prayer for the meetings of the day, the sick, those who needed special help, and the national situation. And each day closed with a stir-
ing evangelistic message. Usually the church was well filled for these evening meetings and it was wonderful to see how the Holy Spirit led the one in charge to prepare messages to suit the needs of the type of audience attending, which in some cases was almost entirely Christian and again very largely made up of non-Christian people. With the latter group, such subjects as Christ, the Greatest Teacher, The Christian's God, The Christian's Idea of Man, The Christian's Neighbor, The Christian's Faith, The Christian's Bible and others of like nature led the listeners step by step to a clearer understanding of Christ and His teachings.

To share in such work—traveling over the Conference and mingling with people of all classes—is to have one's heart deeply encouraged by seeing how marvelously the Spirit of God is at work. Space will not permit one to tell it all but one cannot refrain from mentioning a few things such as: the vitality of the church at Yungan, our most distant station, where people are being won to Christ throughout the year by witnessing lay-members; the large group of Christian young men at Hsia-suenkeng who, trained by their young pastor, provided it with special music, presented a dramatization of "The Good Samaritan," assisted with the evening services, and took such an active part in every part of the church work; an old lady, now past sixty, who found Christ two years ago as a result of having seen some Christians bow their heads in prayer before partaking of a feast at which she was also a guest, and who since that time has learned to read her Bible and has become one of the most effective soul-winners in her church; and a "Tai-tai," the wife of an official, who attended every class and drank in so eagerly all that was taught. Two months before the Conference she knew nothing about Christianity but did send her two children to our church primary School. Soon they came home with the startling request—"Mother, we want to pray before we eat like they do at the school. Idols are just wood and stone. Only God is true and living." She decided to investigate this "new teaching" and it was not long until she herself accepted it. Her great concern now is that her husband may share this faith with her.

One cannot pass over the children in telling about these Training Conferences. As I think about them, I am reminded
of that verse, "And a little Child shall lead them," for so often it is the bright, eager face of a child that stands out in my memory. At Yungan it was a little boy who had just finished Primary School, but is unable to go farther in his education because of poverty. He never missed a class and was always present at the evening services. One could always count on him to be ready with the correct answer when questions were asked. At Shahujen it was a ten year old who had never seen the inside of a school room, but had received some training from the faithful Biblewoman in his village. This little fellow was perched on the front seat in every class. His shrill little voice could be heard above all the others when we sang, and it was the first to pipe up with an answer when the class was being questioned about some point in the lesson. And how he loved to help the older men and women from his village find the scripture references sometimes called for! One could not but wonder how many such "diamonds in the rough" are hidden away in the mountains of Fukien.

Since our device for the years program of work has been "Our Tree of Life," we used "Fruit Bearing" as the theme for the closing consecration service at each conference. Accordingly, a small tree was prepared for this service and decorated with red cardboard apples on which verses pertaining to fruit bearing were written, it really looked quite lovely. A day or two previous, small red hearts were passed out to each one in attendance and it was explained that if the Training Conference had led them to want to make a deeper consecration of their lives to God and pledge themselves to be more fruitful Christians, they should write on this heart the particular kind of fruit they hoped to bear for Him in the year ahead. In some places as many as fifty were ready to "offer their hearts" at this closing service. After a message on "Fruit Bearing," opportunity was given for each to give public expression to what was written there. In most places it was a real "popcorn" meeting for they lost no time in getting up and pledging themselves to more faithful and regular study of the Bible, to have family worship in their homes, to keep the Sabbath, to break with evil habits, and to witness for Christ in their homes and among their friends and relatives. After witnessing, they went forward to hang their hearts on the tree—the symbol of
the inner offering of their lives to Him—and to receive a piece of the fruit as a constant reminder of their pledge to bear fruit to His glory. When all had spoken, we knelt about the altar for the closing prayer of consecration. As is usually the case, some will forget the pledge made that last evening together and will lapse back into the old life, but we have every reason to believe that most of those attending the Training Conferences were genuinely helped and enriched, and that only eternity will tell of the great difference that has resulted in individual lives, in homes, and in the church.

G. A. R.

STATION CLASSES—HSIASUENKENG

This year four more two-month station classes for women have been conducted in the Conference, one each at Hsiasuenkeng, Fiftieth Township, Mobu, and Huyuen. The one held at Hsiasuenkeng last year had meant so much to the women and to the church that they begged for another one. Mrs. Lee Ho Ping who helped there both years writes, "The Lord has wonderfully opened the door for the preaching of the Gospel in this village. Surely it is His purpose to do great things here and make it an entirely Christian village. To come back this year was to see a thrilling example of the value of the station class training. The fruit of last year's work has remained and is evident in the regular, and constantly increasing, attendance of women at the weekly church services. It is a joy to see women who last year were unable to read one character, now able to read their Bibles and to know that they are very earnestly trying to live according to its teachings."

The course of study was much the same as that used last year, including the Thousand Character Series, the Life of Christ, Child Training, Hygiene, The Probationer's Lessons, Handwork, Singing, and Games. Nearly eighty women took the final examinations over the materials studied and passed with a general average of seventy-seven per cent, individual averages ranging from above ninety to slightly below sixty.
In some places the presentation of certificates became a little "Graduation Exercise" with invited guests. Doubtless some of these certificates are now much-prized "diplomas," adorning the walls of humble village homes. One can imagine how precious these bits of paper are when one realizes that they represent the first opportunity many of these women have had to study—their first little peep into the world of books.

A strong evangelistic emphasis is maintained through the duration of these station classes, culminating in a week of special meetings at the close. In some places it has been possible for the District Superintendent to attend during the last week and assist with these meetings. From Huyuen District Superintendent Chang wrote of twelve who had found Christ at an altar of prayer during the week and of thirty-five who in other ways had witnessed to a renewal of their covenant with God and registered their determination to break with all practices not in harmony with Christ's teaching. From Fiftieth Township came a report of a great deepening of the spiritual life of the whole church and of sixty-three who, at the closing service of consecration, pledged themselves to put away all superstition, read their Bibles and pray daily, and seek to lead their entire families to Christ. Miss Liao, who helped with the class at Mobu, tells of women eager to learn of the Christian Gospel, of some who because of their decision to follow Christ are being persecuted by idolatrous mothers-in-law, and of six members of the class who were taken into the church on probation at the quarterly meeting.

Someone said of these station classes—"No church can be the same after such a two-month campaign." How wonderfully true this is proving to be! But the work is not done when the class is finished. The station class represents "blossom time"—the time when the "young fruit" appears and the rich harvest is promised. It still remains for the local Pastor and Biblewoman to nurture and care for those who have been helped that they may develop and ripen into true, intelligent Christians. The workers feel this responsibility. One Bible woman came before Conference with the plea—"If possible please don't change my appointment this year. I want to stay at Huyuen to help the women who attended the station class.
I feel that my work with them is not yet finished.” We thank God for workers with this kind of vision for their tasks. Bible classes and study groups are being organized to carry forward the work begun.

G. A. R.

BIBLE WOMEN

Thirty seven Bible women represent us in this department of our work. While their service may be less spectacular than some other types yet it presents a continuous and many sided attack, as menacing to the Kingdom of Darkness as the constant tread of the children of Israel, when they encompassed Jericho, was to that City. It is the tread of believers and therefore of conquerors; and sooner or later the ancient walls of intrenched wrong must fall.

One of our Bible Women, when appointed two years ago to a charge where there had been almost no work for women, and where only a few ever came to church, asked the Lord for a promise on which to stand. She was given Zechariah 4:6 “Not by might, nor by power, but by My Spirit, saith the Lord of hosts.” Trusting in that word she went forward. At the end of two years all the members of twenty five families have become Christians. Twenty women attend regularly the Wednesday afternoon meeting and on Sunday the “women’s side” of the church is filled. Eight are enrolled in a special Bible class and sixty women have been baptized. It was our privilege to visit this place on Easter Sunday. The pastor announced a praise service of song for the afternoon in which everyone was to participate as moved. The small church, newly dedicated, was well filled with men, women and children in about equal members; and all, with remarkable freedom from selfconsciousness, vied with each other in voluntarily doing their part. An emotional climax was reached when two elderly ladies rose and sang, “Where Jesus is, ’tis Heaven to Me.” The fact that they could not carry the tune mattered little. They could read the words from their books and there was melody in their hearts and sunshine in
their faces. Again a group of small boys sang in their clear, true voices that favorite of the Sung revival, "Fear not: Only believe," and the pastor, catching the spirit of it, led the whole congregation in singing it until it seemed as though the roof would surely rise and fly away!

Over and over in their reports our Bible Women speak of the fight against superstition, by which they mean stultifying influences. The break with idolatry is such a momentous crisis in the life of any family that the occasion of the destruction of these household gods is invariably made much of by our Christian workers. One family, which had been preparing for the step for a whole year, chose for their great day quarterly meeting Sunday, so that the District Superintendent could be present to counsel them and pray with them. Not infrequently missionaries are invited to participate. What can be burned is burned, what can be broken is broken; and the remains are swept away with songs of praise. One circuit reports ten families who have thus dethroned their false deities and pledged allegiance to Jesus Christ.

However, iconoclasm is a small part of a Bible Woman's work. To cast out the demon of superstition and not fill his place with engrossing new interests is worse than useless; and our workers keep in close touch with their converts old and new, by constant calling. One of our Bible women has thirty outlying villages in her field. There is much to be done in these calls. Many country homes present terribly unhygienic conditions and the Gospel of health and sanitation has constantly to be preached alongside of the Gospel of faith and righteous living. Christian women, if they are to be intelligent and growing Christians, must be taught to read. One worker, appointed to a circuit which had been left for years without Bible Woman or pastor, was appalled by the coldness and desolation she found. She prayed for guidance as to her first step and decided to organize a reading class. Thirteen women were enrolled and the promise proved true, "The entrance of thy words giveth light." Now thirty women attend the Wednesday afternoon prayer meeting, and on Sunday the women at church out number the men. Often it is impossible to gather the women into a class which is able to meet at one place and the Bible Woman must go from house to
house teaching a few words or one or two sentences at each call. It sometimes seems like a hopelessly discouraging task: but we do see progress and very slowly, but also very surely, our Christian women are becoming literate.

A Bible Woman's example and her home life are of paramount importance. One of our workers, now in her second year of work is a comparatively young married woman with a husband and two children. While her husband agreed to release her for the work if she would take the children with her and keep them in school, he himself was only a nominal Christian. Strange to say, after her appointment, he became interested in her work and wrote asking her to send him some posters and tracts which he might use in witnessing for Christ. This year it was possible to appoint her to a place where he can carry on his small business and be with her. During the Laymen's Training Conference held on the circuit, he was present every night and with him a group of his fellow tradesmen whom he was seeking to lead to Christ, several of whom came through to a clear cut decision before the meeting was over. The pastor considers him a great asset to the church, and Bang Ding is radiantly happy over the new fellowship, harmony and joy that has come into her home life, through her taking up the cross and following the Master's Call.

Praying with the sick is a common-place. One woman says "I cannot tell how many times I have prayed for sick people. Thank God that no one I have prayed with has been allowed to die!" Another says "Over ten, who were seriously ill have recovered in answer to prayer. Two of these saw a vision of white robed angels speaking to them and healing them. Three men and one woman, who had been opium addicts for over twenty years were delivered from this truly awful bondage through four or five days of wrestling in prayer for them; and all four are now giving clear witness to Christ's saving power. Pray for them."

In addition to such activities as these already mentioned it is the Bible Woman's duty to help put across the church year program which, each month, calls for a number of special enterprises designed to keep church members, church ser-
vides and church workers out of the ruts. Each year these special features are checked by an achievement chart. This year the chart, designed by our Conference Secretary of Religious Education, took the form of a large apple tree with twelve spreading branches representing the different months of the year. As each undertaking was accomplished a new “apple” appeared on the tree; and it was both interesting and inspiring to watch “Our Tree of Life” redden from month to month with its ripening fruit. One Bible Woman in a far away mountain village lists her fruit as follows. “Bible Class, Gospel Team, Workers Prayer Group, Week of Evangelism, Young People’s Fellowship Rally, Family Social Evening, Cooperation with New Life Movement, Special Observance of Arbor Day, Palm Sunday, Easter, Memorial Day, Father’s and Mother’s Day, Wesley’s Anniversary, Old People’s Day, Reading of the General Rules of the Church, Health Week, Missionary Offering, Special Campaign of Visitation, Literacy Movement, and Family Day.” Another Bible Woman says “We have carried out all of the activities indicated by “Our Tree of Life,” except one or two that were not adaptable to our community.”

Our goal for 1939 is visualized for us in a new poster “The Way of Stewardship” (See report of committee on Evangelism and Religious Education). This “Way” leads toward the new earth wherein dwelleth righteousness. “Each month we are to emphasize in all of our activities, one special phase of stewardship. Pray that the Spirit of God may so possess us all that the whole church in our Yenping Conference may come to the end of the year with a new vision—an indelibly imprinted conception of all of life being for Christ as expressed in Frances Ridley Havergal’s beautiful line.

“Take myself and I will be,  
Even, only, all for Thee.”

M. F. G.
WOMEN'S TRAINING CONFERENCES

A closed door to Bithynia invariably means a wide open door and a call to Macedonia; so when, in March, all roads were closed to Seventeenth Township, where our next Leadership Training Conference was to be held, we found a marvelous opportunity for three weeks of intensive work at Chan-hu-fan.

The local workers made out a definite list of homes and individuals needing special attention in the way of visitation or personal interviews, which consumed the larger part of our time; but eight days were reserved for meetings for the deepening of the spiritual life of the entire group of Christian women. We had perfect weather and a regular attendance of forty women. Another such opportunity came to us at Fiftieth Township during the closing week of their station class, and again at Yuki City the latter part of October.

Almost forty years ago, a faithful Bible woman in the Hinghua Conference, in order to make her message vivid, devised a "Wordless Book" with four pages of as many different colors, each of which stood for a cardinal Christian truth. This spring in seeking for the message we should bring to our women, we were guided to enlarge the "Wordless Book" to eight pages, one of which was studied each day, as follows:

Blue—The love of God—Over us like the blue sky and around us like the blue sea.

Black—My Sin and Yours—Separating us from the love of God, as a black cloud hides the sunshine from us.

Red—The Blood of Jesus—Cleaning from all sin those who confess and believe.

White—The Clean Heart—Like the heart of Jesus, humble, sincere, pure, unselfish, loving.

Purple—The Indwelling Christ—Keeping, Comforting, teaching, guiding, and making us like Himself.
Orange—Full Surrender—All for Jesus.
Green—New Life in Christ—Fruit bearing.
Gold—Heavenly Joy—To be shared by bringing others with us.

Each day had its own scripture text, chorus, and sentence prayer to be memorized and its own decision to be registered. It was a joy to see the progress the women made day after day as they learned to sing, to pray, and to witness; and learned, also, what the vital and practical Christian life really means. As time after time women dropped in toward the end of the series, it was evident how far ahead the others had gone. The lessons were informal and conversational, and the manifest presence of the Holy Spirit will long be remembered by all who participated.

Forenoons were given to calls, finding out through friendly conversation the special need of the family or individual and dealing with it through reading of the word and prayer. In the Yuki meeting the first woman called upon, while interested in Christianity and on cordial terms with the local workers, had never fully decided to become a Christian. As we approached the home, the workers agreed that the Beatitudes should be read and explained to her. She listened eagerly, made her decision then and there, and was present that afternoon and on every succeeding day. It was an inspiration to see her unhesitatingly and intelligently taking each new step in the series. God alone knows the heart: but as far as we could discern, she was truly born again. Even so, we were hardly prepared to have her, entirely on her own initiative, ask for baptism on the following Sunday. Her request was granted after she had been carefully interviewed. She at once witnessed to her non-Christian husband, showed a marked interest in having him interviewed, and apologized to a sister-in-law whom she had wronged; and it is reported that she never misses a Sunday service, a Thursday evening prayer meeting, or a Friday evening Bible study. We expect great things of her.

Moreover God sometimes surprises us by granting life changing results in cases where His workers are not aware that any miracle is taking place. During the Leadership
Training Conference in March, an unprepossessing looking little woman, attended some of the general evening services and two Sunday afternoon meetings for women only. In October, she told us how she had understood and decided in March. She had cast away her idols and become an effective witness and was ready to make long strides in the new way of life during these later meetings.

At Fiftieth Township we found a young daughter-in-law who because of a girlish escapade had been, for years, practically a prisoner in her own home. She came to the meeting twice under close surveillance. The second time, when urged to confess and renounce her wrong doing, she replied that she had already done so, but that her mother-in-law would not believe that she was really repentant. The workers then labored with the mother-in-law, who, though a professing Christian, was evidently hard and autocratic. That evening her son came to the service and the District Superintendent, himself a young man, talked to him in a brotherly way. The next day the young daughter-in-law came to the meeting unguarded, and with radiant face said that her husband had told her the Holy Spirit had used the words of the District Superintendent to touch his heart and that he was willing to forgive her and take her back again. At the Sunday morning love feast she was the first one to witness and was followed immediately by her mother-in-law, whose face had lost some of its hard lines; and the next day we went on our way rejoicing that another broken home relationship had been restored.

In addition to these eight-day campaigns, the two District missionaries had the privilege of a forty-mile trek through the mountains to visit three out of the way circuits in meeting for two or three days. At one of these the altar was filled with candidates for baptism and afterward with those eligible for full membership. Surely there is nothing in the world like the fellowship with these rural Christians. Once as we were leaving early in the morning, a large number of them gathered at the church to see us off. After a time of song and prayer the pastor asked all to form a circle, join hands and sing, “God will Take Care of You”. One still feels the joy of that early communion.
At the last point visited, a circuit had been opened a number of years ago, but banditry and scarcity of workers had brought the work to an untimely end. The members felt themselves cut off and forsaken. Some went back to idolatry; some into an independent movement which failed them; and all had become discouraged. A few months ago a humble pastor from a neighboring charge went up to Baofu to search for the lost sheep and found them all so anxious to be taken again into the fold that he sent an urgent invitation for the District Superintendent and the W. F. M. S. workers to accompany him there as an evidence that the church still cares for them. We were told that our host at Baofu was afflicted with leprosy and we had formed a rather gloomy picture of ourselves being entertained in a wretched mud hovel. It was a long hard pull up the mountain: but when we rounded the summit and caught the view of the wide valley dotted with pretty villages, our dark mood was somewhat dissipated. On arriving at our destination, we were shown to a large upper room, swept in readiness for us. The leprosy, if more than unfounded rumor, was at any rate quiescent and nonapparent, the home so well appointed, the table scrubbed to such whiteness and the viands so well seasoned and served, that we threw our fears to the winds and had a time of lovely fellowship with the fine large family. The people of this mountain settlement are a superior type physically—tall, rosy-cheeked, clear-eyed, and clean; and best of all hungrily eager to hear the Word. We had three well-attended services. At the last, which was the communion service, well over a hundred were present, and the improvised altar of rough wooden benches was filled four times with communicants, who looked up into one's face during the exhortation in a way that wrung one's heart. We came away with hearts strangely warmed; and we have added Baofu and her people's needs to our prayer lists and have taken them into the love of our hearts.

A year of three hundred and sixty five days is far too short to accomplish all that our hearts desire; but we earnestly pray that the new Conference Year may bring us many more weeks such as these with our country women.

M. F. G.
PASTORS' WIVES TRAINING CONFERENCE

Gusta Robinett, Mamie Glassburner.

Four years ago we were awakened to the fact that our pastor's wives are an under privileged class. We were having meetings for teachers, for Biblewomen and for ordinary Christian Women; but nothing was ever planned for this strategic group.

The appreciation and response on the part of those who attended our first Pastors' Wives Training Conference in October 1935 was such that in 1936 we had two more Conferences, one on the Yuki and one on the the Shayung District.

In 1937, with half of our staff in the home land it was impossible to hold any Conferences for Pastors' Wives: but with the return of Miss Robinett and Miss Schlaefli from furlough the way was opened for two Conferences in 1938. The following reports will tell you something of how fruitful they have been.

THE YUKI CONFERENCE

The second Training Conference for the pastors' wives of Yuki District was held in Yuki City, September 10 to 26. The former meeting occurred two and one half years ago. There were few changes in personnel; and it was interesting to note the development of different members of the group in the interim. Two, who were absolutely illiterate two years ago, are now able to read their Bibles readily. There are few ordained men on this District; and the group of pastors' wives rank unusually low in the matter of educational advantages. Because of this, the program planned was distinctly elementary. The one member of the group who was markedly beyond the others because of a course of Nurse Training was asked to give a series of maternity lectures and to assist in planning the handwork. In addition to these two courses the daily schedule included Household Hygiene, Singing, Child Man-
agement, a discussion hour on "The Christian Attitude Toward Children," and studies in the Life of Christ. There was also a six o'clock morning Quiet Time over the Sermon on the Mount, and an evening vesper service. Out of town members of the staff lived at the church and ate with the women three times a day so that we were one large family in a delightful freedom of intercourse and fellowship.

The Christian community took great interest in the meeting and did its utmost to give the pastors' wives a happy time. The wife of the County Supervisor of Party Education, herself a pastor's daughter and an earnest Christian, one day sent in an immense kettle of noodles with chicken and fresh fish sufficient for a generous serving for every one. Three times the entire group was invited out for a "New Life" Supper. Besides this, a fellowship supper for the pastors' wives and the local church leaders was planned as a definite part of the Training Conference program. Extreme simplicity of menu was counterbalanced by attractive table decorations and a fine program of games, during which some of the most retiring women amazed us with their feats and caused us to laugh until our sides ached.

The Conference set out with the idea of having the pastors' wives give the beautiful religious education pageant, "Keeping the Light," at the closing Sunday morning service. However, when we were on our second piece of handicraft, bamboo flower baskets, a-la-Hua Nan the thought presented itself that there would be enough of them to decorate the church nicely, while close in its train followed another, that it would be a good project to give the pastors' wives entire charge of the whole Sunday morning service. The pastor amiably agreed, consenting to give a short message, and every one "fell to." It was an admirable arrangement for keeping every one humping down to the last moment with none of the usual retard at the end for reviews.

In addition to the pageant the women contributed a Bible exercise in which all participated. All sang in the choir, which rendered two special numbers and led in all of the congre-
gational singing, though the music for the pageant was rendered by a quartette of teachers. Besides this, each woman had some other real part in the program. Two told Bible stories; one, the daughter of a former Emma Fuller Memorial student, sang a solo; and the crowning triumph was reached when Mrs. Dai, one of the illiterates of two years ago, read the New Testament lesson with no hesitation or stumbling. Four of the women, who were too timid to do anything alone, took up the offering. It is not such an easy task as one might imagine to train four backwoods country women to do this properly. At the first rehearsal, they persisted in plunging madly hither and yon like untamed colts. Finally, after sundry futile efforts to head them off, each of the wildest ones was taken by the arm and manipulated through the entire process, while the church rang with peals of merriment from the escort, the escorted, and the entire group of rehearsers. Fortunately there were no extremely strait-laced individuals present to frown at this unseemly levity, which eased the tension and made every one feel better.

Saturday afternoon, for the first time, we dispensed with regular class periods, and spent the time in finishing our handwork and decorating the church. There were hanging baskets at each window, and over the chancel, and bamboo vases on the desk, the altar and at intervals on the broad cornice across the church. Each woman arranged the flowers in her own vase and basket. For most of them it was the first bouquet they had ever arranged and they had no idea of symmetry or effect: but in the end all were really quite pretty and the pride with which each one brought her work for inspection was lovely to see. When at half past five the floor was swept and the seats in order, the church looked beautiful and different and every one was happy over it.

Sunday morning dawned clear and glorious. No one was ill and we had a fine audience. While we were still in the ante-room the pastor led us in prayer and the Holy Spirit certainly brooded over the service and had it in charge from start to finish. The processional and seating went off smoothly. When the pastors' wives sang "Jesus Thy Name I Love", they
held up their heads like real daughters of the King. No accident marred the offering; the pastor preached with power on the Transfiguration, no one failed in the Bible exercise; and the pageant was beautiful. The principal of the Girls School, herself a Hwa Nan College graduate, said of the service "It was perfect;" and every one who participated felt that the Lord had done it all.

Evening vespers had centered in the theme "Daughters of the King," with sub-topics suggested by the forty-fifth Psalm, Canticles and Esther, till we came to the realization that the King has not only daughters but sons—the Church of Christ, "fair as the moon, clear as the sun and terrible as an army with banners—the church which Christ loved and for which He died and we found ourselves spontaneously singing,

"'Tis a glorious church without spot or wrinkle,
Washed in the blood of the Lamb."

with a new purpose to be faithful soldiers in such an army and worthy members of such a church. The closing vesper on Sunday evening climaxed the series with a service of consecration and testimony in which each one pledged herself to fulfill in some definite way the responsibility of a King's daughter; and at the close the pastor administered the Sacrament with a few words of earnest exhortation.

On Monday morning we met for our last Quiet Time around the small Christmas tree which the pastors' wives had themselves decorated as one of their hand work projects. The wife of the District Superintendent had walked across the town to be there at six o'clock. We lighted the candles, sang Christmas carols, read the Christmas story and meditated on "Before He Came" as we had studied it in our Bible course. It was a time of sweet fellowship in Him. At the end there was a small gift for every one, and they divided the Christmas tree decorations to take home for the family Christmas tree which we hope each one will plan for her own home this year. We had breakfast together and the Pastors' Wives' Conference was over. As we think of it, we can only pray in the words of the Psalmist, "Strengthen, O Lord, that which Thou hast wrought for us", and we believe that He will
do that in the lives of these women, leading them constantly “onward, forward, and upward.” Indeed one pastor, for whose wife it was her first conference, has already told us that she had never before dared to lift her voice in prayer; but since the Conference she takes her part at the family altar and in the weekly prayer meeting for women; and another has written us a glowing letter saying he knows that the power of the Holy Spirit was present in the Conference for his wife's whole conversation and demeanor since she reached home shows that she is a changed woman, and at their District conference the pastors unanimously voted for another Pastors’ Wives' Training Conference for next year.

M. F. G.

THE YENPING CONFERENCE. (Oct. 3-16)

“Haven’t we been happy together during these two weeks?” said our local pastor’s wife, when the Training Conference for Pastors’ Wives of the Yensung and Shayung Districts had come to a close, and we had met at an early breakfast to wish a “peaceful journey” to those who were returning to their homes. Had this sense of joy been all they had to take home with them, the meeting would still have been well worthwhile for “gladness of heart” at such a time as this is a priceless possession. But it was not all. They carried in their hearts, as they departed, a store of good things that will make them better Christians, wiser mothers, and more helpful pastors’ wives.

Before the Conference letters came telling of banditry, sickness, small babies, and all the other things which interfere with attendance at meetings in China. But we were deeply thankful for the thirteen who did find it possible to come in from country stations. It was a special joy to have with us one whom we had felt certain would not get to come, an elderly woman who has never before had such a privilege because her husband had not encouraged her to attend, always
saying that she could not read and was too stupid to learn. This time her son and daughter, who are teaching in our city Primary Schools, insisted on her coming. Since a number of preachers live in Yenping City, the average attendance was seventeen.

For the six o’clock Morning Watch, we used our new devotional booklet—Studies in the Psalms, prepared by Miss Glassburner. Mrs. Lee Huo Ping, one of the city Biblewomen, was the leader and she made the period one of meditation, sharing, and prayer.

It was necessary to divide the group into two sections for the Bible Study and Parent Education Classes, since about half of them could read very little, if any. For the Bible hour Miss Faith Liao, a Nanking Bible School graduate, used simple studies in the Life of Paul with the less advanced section, while I was busy with the other group, studying lessons about practical Christian living from Paul’s letter to the Ephesians. “In Christ” was the key-note of this study together—thinking, on the one hand, of the blessings that is ours in Christ, and, on the other, of what our daily walk in Christ should be. Through the words of Paul, we heard the voice of Christ speaking to us, and “our hearts burned within us” as we felt His call to purer living.

Mrs. Frederick Bankhardt conducted a real discussion group, dealing with “The Christian Attitude toward Children.” In spite of the fact that the only mother who brought a child to the meeting, after listening attentively to a discussion of the supreme importance of patience in dealing with children, would give the child many an impatient and futile shake to keep it quiet, we still have reason to believe that many valuable lessons went home. They have promised to write Mrs. Bankhardt during the year, reporting on their success or failure in putting into practice what they learned.

The third period each morning, alternated between recreation and handwork, Miss Yu Soi Ding, our High School Physical Education teacher, taught them to play. There had been very little “play” in the lives of these women and at first
it took much pushing and urging to get them to participate in the games. But it was worth all the effort to see them lose their timidity and hear their hearty laughter as they learned to enter into the spirit of the games with real zest.

Miss Trudy Schlaefli taught the handwork class, which was so interesting that the period usually lengthened into two. It was difficult to get some to stop even for lunch. The first project was making a pillow top from various colored plain and print squares, 200 of which had been prepared in advance for each woman. It was their task to harmonize the colors and combine them into some pattern that appealed to them. The oldest woman in that group showed such skill in achieving a beautiful pattern that she became very popular with the group, and was called here and there to help others, to whom the task seemed to be a hopeless "Jig-saw puzzle." Flower making fascinated this group of women,—doubly so, since flowers are rare in country villages—and their skillful fingers produced dozens of lovely yellow jonquils and white Easter lilies. Another period was devoted to the making of "sun suits," which were taken home for little sons, or grandsons. Miss Schlaefli also spent some time teaching them how to mend knitted woolen garments.

From 2:00 to 3:00 each afternoon was the lecture hour. In addition to a series of talks on the responsibility of the preacher's wife in the home, the church, and the community, the lecture topics included—Beautifying the Home; Health and Hygiene; Temperance; Little Daughters-in-law and Slave Girls; Co-operatives; and the Work of Women in the Present Crisis. Dr. Frances Chen's talk on "Co-operatives" went straight to the hearts of these women. At the close of the hour they said, "We have never heard such teaching as that before. Is he going to speak to us only once? We want to hear more for we would like to do some of the things he told us about." After listening to President Lucy Wang of Hwa Nan College tell them of a recent trip to Hankow, of the charming Christian personality of Madam Chiang and her great vision for the womanhood of China, they crowded about her to ask questions and to look at pictures of their beloved
national leaders. Of these women, President Wang said, "It is a joy to talk to such appreciative listeners," and of her, they said to me, "Did you see the light in her face as she talked? She is a real Christian." A less "comfortable" lecture, but one even more greatly needed, and listened to with close attention was that by Dr. Carol Chen on the evil practice of having little daughters-in-law and slave girls in the homes. Never before had they heard these facts so plainly and earnestly presented.

Mrs. David Wang, one of our own Yenping Girls and a Hwa Nan graduate, taught the women the value of the "story hour" in the home, giving them many interesting stories that they might use for this purpose. Anyone who saw them listening with rapt attention asking for "just one more," as children so frequently do, would know that it was a success.

Our High School music teacher, Miss Amber Cheng, taught them to sing some of the children's hymns in "Hymns of Universal Praise," and helped them to prepare a special song for the closing Sunday morning service.

Evening vesper services were conducted by Rev. Frederick Bankhardt and Rev. Hu Chen-yu, our Religious education director. "Women of the Bible" was the theme of their practical, heart to heart talks with these women who need so much to get a vision of their important place in the Kingdom. No one could listen to these inspiring messages without taking to heart truths that will bear rich fruit in personal life as well as in the church.

Remembering that most Pastors' Wives have very little opportunity for social life in their own villages, we made a special effort to emphasize this feature in our planning. There was a welcome party for them at the W. F. M. S. home the first Saturday evening; a foreign dinner at the Bankhardts, where they listened to a radio for the first time, and saw their first "movie;" a simple feast, prepared by the Yenping City pastors' wives in honor of those who had come from a distance; shopping tours; and time for visiting with friends and relatives who live in the city.
The closing Sunday was the crowning day of the whole conference. At first the women were terrified at the thought of taking full responsibility for the Sunday morning service at the church, with Hwa Nan College students and teachers in the audience! But their excuses were not heeded, and after much persuasion, plans for the program were completed. The District Superintendent’s wife was to act as chairman; three others were to read the scripture lessons and lead in the prayer; four were to be “trained” to take up the offering; eight were to present a pageant—“The Unveiling of the Cross;” and the whole group was to sing a special song. Mrs. Georgia Cheng Ling, one of our teachers, agreed to train the women for the pageant, selecting a special choir of twenty preachers’ daughters from our High School to help with the musical features. The practice with decorating the church kept everyone busy Saturday afternoon. A beautiful white cross, illuminated by twelve electric lights, had been prepared by Rev. Bankhardt for the pageant and occupied the center of the platform. Potted ferns, a border of jonquils around the altar railing, and little bamboo hanging baskets of jonquils and ferns in each of the windows completed the decorations.

On Sunday morning, shortly before the service was to begin, I found the pageant group serene and lovely in long white coats borrowed for the occasion. They had just met together for prayer that God might bless and use their entire service. And their prayers were heard and abundantly answered. Our Yenping church has never witnessed a more sacred or worshipful service. From the processional to the very close of the pageant, when the women stood at either side of the unveiled cross singing with deep feeling “I heard the voice of Jesus say,” it was almost perfect. What did it mean to the women themselves? Particularly for those in the pageant, it had been a real religious experience, and to all it gave new confidence and a sense of the dignity of their position as pastors’ wives. One woman was so impressed by this latter thought that she said, “This service may make some of our daughters want to be preachers’ wives also.” Others said to me. “We are so glad you wouldn’t listen to our excuses when we said we didn’t want to do this. The next time you ask us we won’t be afraid.”
Equally sacred and meaningful was the closing service of consecration that evening, as we sat in an intimate semi-circle with the illuminated cross before us. After a message from District Superintendent Chen, other lights were turned out, and with only the light of the cross to guide us, we knelt about the altar to enter into a deeper fellowship with Christ and with each other through the communion service. The deep impression made on the women, by the quiet and reverence of that hour can best be revealed through their own words:

"My heart was deeply moved by the sacredness of this service."

"I hope that I can help to make our communion services quiet and reverent like this one was."

"This has been a truly "Holy Day."

They have now gone from our midst, but we trust that this sense of nearness to Christ went with them, and that the "light of the cross" which illuminated the communion table on that last evening together, may be symbolic of the true Light that will constantly illuminate their hearts and lives.

G. A. R.

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YENPING CITY EVANGELISTIC WORK.

Upon arrival from furlough last February I found that I had been appointed half-time to the city evangelistic work. As my initiation I attended the weekly prayer meeting for women which was held in a home where the idols had been destroyed but a few days ago. The head of this family, a dignified old lady surrounded by several daughters-in-law and grand-children, listened attentively to the message of the Bible woman, and as bits of Christian truth were grasped she nodded vigorously. Afterwards the hostess asked us to go through the house, opening every door and lifting curtains here and there to show us, that there was not a trace of idols left anywhere. One of the earthen idols that had escaped annihilation when a brief service was held to commemorate the "entry of Christ to the home" was given to me for a keep-sake-
In five other homes, where Christ had also conquered superstitions and traditions, similar services were conducted. Of course these young followers of “The Way” require much Christian instruction and care which the Bible women are rendering faithfully.

Yeping’s geographic location has made the city a place of relative safety, to which several thousand people from Foochow and environs fled early last summer. This great influx with teeming crowds everywhere was a challenge to our local witnessing bands, and with renewed zest they went out after the daily period of intercession for the country. The nucleus of this group is the pastor’s wife, a Chinese lady doctor and a lawyer's wife, radiantly happy and steadfast although persecuted for her faith’s sake. On the other hand, we were also the recipients of great blessings, as there were many Christians and lay leaders among the refugees who not only worshiped with us, but contributed to the deepening of the spiritual life of the whole church through practical talks for women and children and special seasons of prayer. At the end of one such campaign, some illiterate women, whom we had hardly considered capable of giving a testimony in public, witnessed effectively to new light and joy.

Some of the volunteer workers came across several opium addicts, urging them to break this health undermining habit. Four were willing, and so two rooms in the basement of the church were vacated and the patients,—three men, and a woman who had smoked opium for nineteen years—were brought there. As soon as the drug was withheld, intense cravings for opium tortured these poor creatures, but the pastor, assisted by his wife, ministered to their needs with infinite patience and love, often praying with and for them. After four or five days the battle was won, and the cured woman joined the volunteer Gospel Band.

In two centers in the city, we conducted Parent Training Classes, giving much needed information in child welfare. The parents responded eagerly in both places.

In and near our compound live several families connected with the High School. Due to the little children in these
homes, the mothers are seldom able to attend the prayer meetings at the church, some twenty minutes distant. Last fall we succeeded in getting a Bible Study Class organized for this group, studying alternately New and Old Testament books.

As a part of the year's program an all day meeting for women was arranged for December, at which time work among women was stressed and a Cradle Roll and the Society of Little Christians were organized. Over sixty children were enrolled in the latter, and they met twice during the spring. The week after Christmas was spent in visiting in the homes of our Christians, each family receiving an envelope with a cross on it and the motto "Christ the Fount of Every Blessing." It contained five slips of paper, marked with the blessings of "Peace, Joy, Freedom, Light, Eternal Life." These slips of paper were put up in the front hall and often proved a silent reminder of God's rich gifts.

Today as we look back over another year of war and destruction we rejoice, and are truly thankful, that the work did not have to suffer in any way and our prayer is that we may measure up to all the future has in store for us. We are most eager that the spiritual life of the whole church be revitalized, and your prayers to this end are greatly appreciated.

*Trudy Schlaefli.*
The Year's Program for Each Circuit
1938–1939
Based on
"THE WAY OF STEWARDSHIP"
To
A New Earth Wherein Dwelleth Righteousness

December—Stewardship of The Home.

1. Christianizing the Home Week.
2. All Day Meeting for Women.
3. Campaign of Special Home Visitation.

January—Stewardship of Prayer and Bible Study.

1. Bible Sunday, emphasizing Use of Conference Devotional Booklet.
2. World's Week of Prayer
3. Regalvanizing of
   a. Workers Prayer Group
   b. Bible Study Classes
   c. Sunday School Teacher's Training Class
   d. Young People's Fellowship
   e. Society of Little Christians

February—Stewardship of Time

1. Week of Evangelism
2. Witnessing Bands
3. World's Day of Prayer for Women and Children
4. Parents Training Class
5. Million Unit Fellowship Tea
6. General Missionary Offering

March—Stewardship of Possessions

1. Fukien Women's Missionary Society Offering
2. Arbor Day
3. Beautifying the Church Week
4. Raising Church Budget for Year

April—Stewardship of the Church

2. Observance of Palm Sunday
3. Passion Week Retreat
4. Easter Celebration
5. Memorial Day

May—Stewardship of Health

1. Labor and Farmers' Day
2. Parents' Day
3. Health Week
4. Young People's Rally
5. Pre-Pentecostal Retreat and Pentecost

June—Stewardship of Work

1. "Rethinking Work" Fellowship Meeting
2. Literacy Movement
3. Family Social Meeting
4. Organization of Some Co-operative Enterprise

July—Stewardship of Knowledge

1. Daily Vacation Bible School
2. Night School
THE WAY OF STEWARDSHIP

I Am the Door

This one thing I do, I worketh hitherto, and I worketh the mango.

My Father worketh, hitherto, and I worketh.

Stewardship of the Home

Stewardship of the Church

Stewardship of Possessions

Stewardship of Time

Stewardship of Prayer and Bible Study

Stewardship of the Spirit and Life

Stewardship of Personality

Stewardship of Patriotism

Stewardship of Society

This is required in stewards, that a man be found faithful.

"A new heaven and a new earth shall bedwelth righteousness and holiness forevermore."
3. One Teaching One
4. Reading Club
5. Little Christians’ Society

August—Stewardship of the Spiritual Life

1. Special Day for Witnessing Bands
2. Summer Retreat
3. Parents’ and Children’s Day in D. V. B. S.
4. Week of special vespers for young people

September—Stewardship of Personality

1. Young People’s Rally Day
2. S.S. Rally Day
3. New Life Movement

October—Stewardship of Patriotism

1. National Anniversary
2. Little Christians’ Society
3. Old People’s Day
4. Special Week of Home Visitation
5. Training in Christian Citizenship

November—Stewardship of Society

1. Village reconstruction
2. Family Day abolition of evil customs

Committee of Evangelism and Religious Education

M. F. Glassburner
Gusta Robinett
Mrs. Lee Ho Ping
Leao U Ing
Mrs. Lee Yu Nian
Mrs. Hung Yuen Shen
Mrs. Chien Te Lian
THE YENPING WOMAN’S MISSIONARY SOCIETY

When I was elected president of the Missionary Society last year I was afraid that I would not be able to be of much help to the work at Yungan, but I recalled the motto of my Alma Mater, Hua Nan College,—“Those Who Receive Must Give”—and this gave me courage to accept the responsibility. I had received so much from the Lord. Was not this my opportunity to do something for Him by serving my sisters in Yungan?

The Program Committee, under the leadership of Miss Mary Eide, has planned very interesting monthly programs, giving much time and thought to the collecting of materials for our studies in Mohammedanism. In order to encourage the members to enter whole-heartedly into this study, it has been our plan to have each respond to roll call with a very brief statement of some fact learned about Mohammedanism at these monthly meetings.

Mrs. Fredrick Bankhardt and Mrs. Lee Ho Ping, heading the Stewardship Department, have had charge of the closing moments of each meeting and have used inspirational talks or effective demonstrations to lead us to a deeper understanding of the real meaning of stewardship of time, prayer, and possessions. During the year eighteen have signed the Stewardship Pledge Card and are keeping it in their Bibles as a daily reminder of the covenant they have made with God. There has been an average attendance of thirty-five at all of the meetings and seventeen new members have been added.

The Mite Box Offering for the year has been fine, totaling sixty-eight dollars. The Mite Boxes were collected twice with very impressive ceremonies—each woman carrying a lighted candle as she came forward to present her offering and remaining at the front until all the offerings were in. The individual offerings, like the candles, were small, but it was our hope that as the combined lights of the candles illuminated the whole room, so would our combined gifts be of real worth to the work at Yungan.
Because of the great increase of students in the Yungan School, extra funds are badly needed, and it occurred to some of us that we might help by giving a Birthday Offering of at least a copper (one third of a cent) for each year of our age. Those who were able could give a cent or more. The offering was collected twice, once for those having birthdays between January and June, and again for those having birthdays in the latter half of the year. On these occasions, the front of the chapel was decorated in the usual Chinese way with the “long life” character on red cloth hanging on the wall and two tall red candles burning on a table just in front of it. The “birthday children” had special seats during the program, and at the close were invited to come forward with their offerings and remain standing there until the rest of the group had bowed to them and sung the birthday song. Another special feature of this service was a big birthday cake which was cut and distributed to each one present. More than fifteen dollars was added to our Yungan funds in this way, and several other societies in Fukien have been moved by our example to use this plan next year.

At Conference time the Annual Thank Offering service was held at the Yenping City church, with Dr. Carol Chen of Hua Nan College as the speaker. She gave a simple, but stirring, message on the subject “Whom Do I Believe?” many were deeply moved by what she said. The Thank Offering this year was the largest we have ever had, to totaling seventy-three dollars. Other Societies in the Conference have sent in contributions amounting to ninety-seven dollars, bringing our total offering for the year up to four hundred and nine dollars. God has richly blessed us and given us a good year for which we thank Him. May He continue to help us that we may have an even larger share in helping to establish His Kingdom in Yungan City.

Esther Ling, President
REPORT OF THE SOCIAL SERVICE COMMITTEE
FOR THE YEAR 1937-1938.

During the past year the "Happy Fellowship Club" has afforded opportunity to get acquainted with the wives of officials and business men, and to welcome strangers and make them feel at home. Through the Club, we also contacted the workers of the Public Health Bureau, which gave them a chance to explain their work and gain co-operation. There were no meetings during the hot summer months, but the enthusiastic response to the resumption of the meetings in the fall indicates the success of this enterprise. At this time, Dr. Lucy Wang, President of Hua Nan College, gave a report of the meeting called by Madam Chiang Kai Shek of China's fifty leading women at Kuling last May. As she told of Madam Chiang's project for caring for the war orphans, the women were inspired to propose taking monthly offerings for the support of at least one of these.

All last winter Miss Robinett conducted a weekly Bible class for the nurses in our hospital since they cannot attend the regular Sunday morning church services.

Throughout the winter the "Young People's Fellowship" of the church planned weekly meetings for the men servants of our Christian institutions and homes. This group met each Monday evening to enjoy a program of singing, Bible Study, lecture, and games. There was a similar meeting for women servants each Tuesday afternoon, with the added feature of a course in "Pre-Natal and Post Natal Care of Mother and Child" conducted by Mrs. Lee Ho P'ing. A Christmas party was given for each group. These meetings have been resumed this fall with fine prospects for good programs of education and character building.

Since the government has opened a Public Health Bureau in the city and is giving special attention to maternity work, we felt it best to co-operate with them instead of conducting a little project of our own as we had planned. All conferences and institutes include special courses in hygiene, sanitation, and child care in their programs.
Recommendations: All reforms of any value are the result of education and training. The process is a slow one so we must yearly repeat many of the same recommendations.

The church has always urged reforms in footbinding, childmarriage, concubinage, moral standards, drinking, gambling, slavery, health, and sanitation. We know that considerable progress has been made, but because of the great need, we must ask ourselves if we are doing all we possibly can and should. In recent years the government is taking up these issues and seeking to enforce certain reforms. Since the church was the pioneer in advocating them, we cannot help wondering if the government will be impressed by what the church has done. We know that in one city the inspectors remarked that Christian homes received the highest grading. Would that be the case in the city or the village where you work? Or will it be necessary for the government to order even Christian women to unbind their feet, clean up their homes, or release slaves? If we are in advance of the government, it will recommend the Gospel of Christ. If we have not done our duty, we bring disgrace to His name and cause.

It seems necessary to make special reference to the matter of "slavery" in order to remove suspicion and stop gossip about girls who are not daughters of the household but are said to have been adopted or to be the children of poor relatives. In such cases, the families must be most careful to live up to certain standards in their care of these children. They must be loved and provided for as their own children, and this must be evident in the food, clothing, education, work, and privileges accorded to them. It is quite right that children should help with household tasks not too heavy for them, but ones own children should be required to do as much work as these other children, and be punished just as severely. Too often these outside children are given tasks that are far too heavy for them and are constantly scolded and beaten.

When it is necessary because of sickness to have a girl to help with the work, it should be a girl who is old enough to do the type of work required. Such a girl should be properly fed and paid and treated with kindness and fairness.
In addition to emphasizing the continuance of last year's recommendations we add the following:

1. That every Pastor's and Biblewoman's home should be a model in cleanliness, order, harmony, and happiness.

2. That all workers in a church live and work in peace and harmony.

3. That Pastors and wives, Biblewomen, and church members who have attended institutes share with others the teachings, games, or any other help received.

4. That Preachers and Biblewomen give talks, both in public and private, on the evils of slavery, immorality, drinking, card-playing, and gambling.

5. That there be more teaching about Sunday observance. It is important that servants and workmen be included in this matter.

6. That the church be kept clean and in order, and that decorations for Christmas and other occasions be removed and not left to litter the church for months after as is sometimes the case.

7. That Pastors and Biblewomen make a special effort to look up and win back to Christ former church members and former students of our schools.

8. That we appeal to the Public Health Bureau to keep streets from being made filthy by cows and other animals.

9. That Christian women call regularly on the sick in our hospitals and homes.

10. That Christians make an effort to welcome and befriend strangers who come to our community.

11. That our workers follow the recommendations and report on results at each Conference session, also giving suggestions to the committee.

Mrs. F. Bankhardt
Friday Afternoon, November 18, 1938.

The twentieth annual session of the Yenping Woman’s Conference opened at 2:15 P. M. in the School chapel with Miss Amber Cheng presiding.

Meeting together at this time of national and world crisis, we felt that we could seek no better preparation for the hour than that God might deepen in each of us the “Spirit of Sacrifice.” This became the theme of the Conference and the words of Romans 12:1—“Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service”—was a constant reminder that the only sacrifice acceptable to God is the living offering of our lives, dedicated to His service through service to man.

Miss Ethel Wallace of Hua Nan College led us in the devotional period. Her opening words set before us the thought about which her message was to center—“What a wonderful privilege we count it to have seen kings and queens, national leaders, men of fame and renown! But there is something far more wonderful than this and that is to be able to see God. This glorious privilege belongs only to the pure in heart, even as it is written, blessed are the pure in heart for they shall see God. The first step toward this purity of heart that will enable us to see God is humility of spirit, and it is about this that we are to think for a while this afternoon.” In a very beautiful way, Miss Wallace led us to glimpse the humility of Christ, and to hear His calling to us to follow His example through the words He spoke so long ago—“Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” She reminded us that Jesus’s deepest sorrow, as the time of His departure drew near, was that, after three years of intimate fellowship with His disciples, they had not yet learned humility. At the very last He still heard them discussing among themselves who
would be greatest in His kingdom, and two of them even came to Him with a special request that they be given first place—and that after He had repeatedly tried to make it plain that he who would be greatest in His kingdom must become the servant of all. On that last night with them, Jesus again tried to drive this lesson home to their hearts. Laying aside His coat, He girded Himself with a towel, and knelt to wash their feet, saying, "If I, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example that ye should do as I have done to you." This act of the Master's was given a new significance for us when Miss Wallace told us that in India to touch the feet of another is to reveal the highest love and respect for that person. Jesus did more than touch the feet of His disciples for He washed them, and by this act not only gave them an example of humility, but let them see how deeply He loved them. The devotional message closed with a plea that we have in us "this mind which was in Christ Jesus" and seek to follow His example of humility and love. Then we sang that lovely new hymn, "Are Ye Able", which had been translated for us by one of the Hua Nan teachers. How it stirred and challenged our hearts as we recalled the circumstances under which Jesus had asked that question of two of His disciples! As we responded, "Lord, we are able," we did so in the faith that He who asked the question is also our unfailing source of strength and help.

Following devotions, Miss Cheng again took charge and expressed our keep gratitude to God that, in spite of all our fears to the contrary, the Yenping Woman's Conference was again permitted to meet. A word of welcome was extended to the Biblewomen who had come in from country villages, and to others who were present because the political situation has made it for them necessary to move their schools and places of business to Yenping City. Dr. Frances Chen, head of the Fukien Co-operative, was introduced.

The roll was called, after which Miss Mamie Glassburner presented the report of the Conference Relations Committee. The committee reported that Mrs. Huang Sz Ye, Mrs. Kang Bu Liang, Mr. Lu Su Hsi, Miss Chen Kuei Luan, Miss Harriet
Ling, Miss Julia Lee, Mrs. Ling Man Yu, Mrs. Wei Chang T'ing, and Miss Siao Hsien Ch'ing are eligible for membership in the Conference; that Mr. Hung Teh Ch'ing and Dr. Harriet Yu, former members of the Conference, are again located in Yenping City and are also eligible for membership; that Miss Lila Ding, Miss Grace Huang, Miss Emily Hung, Mrs. J. E. Skinner, and Miss Edna Ts'ai have taken positions elsewhere and should be dropped from our membership list; that the names of our retired workers—Mrs. Ch'en P'i Ch'iu, Mrs. Shih Chu Ing, Mrs. Ling Sian Teh, Mrs. Siao Chua Ti, Miss Bertha Lee, Mrs. Ch'ai Tz Yang, and Mrs. Wang Ai O—should be retained on the list of Conference members. Those eligible for membership were voted into the Conference and the other recommendations of the committee accepted.

The High School report was given by Miss Esther Ling, Dean of the school.

The secretary read the report of the Alden Speare Memorial Hospital which had been prepared by Miss Siao Hsien Ch'ing, Superintendent of Nurses.

There was a special song by a group of High School girls after which Dr. Frances Ch'en addressed us on the subject "North Fukien Womanhood," describing conditions among women as he has observed them on recent travels through this section of Fukien Province. In Dr. Ch'en, Chinese women have found a most loyal friend, one who studies their problems with deep sympathy and understanding, and who is obsessed by a great longing to uplift and help them. He told us that from boyhood he has been deeply impressed by the heroism and sacrifices of women and incensed by the injustices he has seen them suffer. As a young man he became interested in a study of Jesus' attitude toward women, and found that Jesus always held them in very high regard, choosing from among them his dearest and most intimate friends. Later, he went abroad to study where he had opportunity to observe the status of womanhood in other lands, and the contrast sent him back to China with a determination to serve the millions of under-privileged women in his own country.

Dr. C h'en warned us that it was not his purpose to paint
a lovely picture, but rather to face very frankly the ugly facts of conditions as he had found them. He spoke of the appalling moral condition he had found in some villages, where it was almost impossible to find one pure woman. They were the common property of village men and passing soldiers and absolutely without protection. He described most vividly the life of poverty and ignorance typical of the vast majority of women—homes that are poor and dirty beyond description, and without the slightest evidence of comfort or beauty; villages where even one literate woman was lacking, and where foot-binding was still a common practice; and countless women who have never traveled beyond the wall of their own village. He condemned the old Chinese emphasis on large families, saying that people must learn to limit their families to their ability to provide for them. That "many sons" means happiness is a false teaching when very frequently one half of those born die because of improper food and care, and when others are sold into slavery or as little daughters-in-law to ease the family burden.

In closing, Dr. Ch'en said that there are three things by which the future of a nation can be judged: Its regard for women; its treatment of little children; and the nature of its recreations. He reminded us that there can never be a new society or a new China until there is a new womanhood, and challenged every Christian woman to dedicate herself to the task of bringing this about.

The session closed with a short prayer by Dr. Ch'en.

Saturday Afternoon, November 19, 1938.

The session opened with Miss Wallace in charge of devotions. She asked us to sing again the song that had stirred our hearts on the previous day—"Are Ye Able"—and to join in a moment of quiet meditation and prayer. Then she led us a step farther in our thoughts about humility, showing us that only the humble in heart can ever know the "fulness of life" which Jesus promised to His followers. "Self", she said, "is the real source of all sin, and the secret of the Spirit-filled like is the giving of this self in full surrender to the Master." She pointed out that each of us has made something "Lord"
in our hearts, whether it be the desire for wealth, position, fame or some other personal ambition, and that until this has been discovered and yielded, we can never behold the real beauty of the character of Christ nor share His joy and richness of life. This point was effectively illustrated by an incident related by Dr. E. Stanley Jones in one of his books. He tells of a visit to a church where there was a very famous painting of Christ. Viewed from a distance it was lovely but a friend told him that to see and appreciate its true beauty one must go very near and kneel before it, looking up into the face of Christ. And so it is with each of us. If we would have a clear vision of the loveliness of our Master, we must draw near to Him in deep humility of spirit, ready to share with Him His purpose to serve others rather than to seek great things for ourselves.

The remainder of the afternoon session was devoted to Conference business and reports.

Mrs. Chou Pang Chang and Mrs. Cora Ling were appointed to carry greetings from the Yenping Women’s Conference which would be in session the following week.

Miss Mary Eide presented the report of the Co-operative Retirement fund.

Mr. Lee Ho Ping reported for a special Committee on Revision of the Constitution appointed at the 1936 session of the Women’s Conference. At the request of this committee, she recommended that the following additions and amendments be made:

(1) That “Property Committee” be inserted in Article VI, Paragraph I; that said committee shall consist of five members who shall be nominated by the Field Reference Committee and elected by the Conference at its annual session; that it shall be the duty of this committee to have charge of all matters relative to the use, sale, and purchase of property, erection of buildings, and extensive repairs, and shall receive safe legal title to real estate purchased by the Woman’s Foreign Missionary Society.

This motion was seconded by Miss Faith Liao and adopted.
(2) That "Educational Committee" be inserted in Article VI, Paragraph I; that it be composed of nine members, four of whom shall be the District Superintendent of each of the three districts and the Conference Supervisor of Primary Schools, said members to be elected at the annual meeting of the Conference; that it shall be the duty of this committee to have charge of all matters relative to the educational work of the Conference.

There was a second from Mrs. Chien Teh Liang and the motion carried.

Mrs. Lee Ho Ping then moved that this committee be empowered to meet with the Board of Education of the Men's Conference and work out some plan of co-operation between the two committees. The motion was seconded by Mrs. Kang Bu Liang and passed by the Conference.

(3) That "Field Reference Committee" also be inserted in Article VI, Paragraph I; that this committee be composed of not less than six nor more than nine members, two thirds of whom shall be missionaries of the Women's Foreign Missionary Society, the members to be elected at the yearly Conference session.

This motion was seconded by Mrs. Virginia Lee Wang and adopted.

(4) That Article III, Section 2 on "New Members" be amended to read—"After 1938 new Chinese members shall be graduates of Senior High School or its equivalent, and shall be admitted after two years of acceptable service; new missionaries shall be admitted after two years of work"

Miss Gusta Robinett moved that this amendment be adopted with the following change: That 1938 be changed to 1940, thus avoiding the exclusion of certain graduates of our former Bible School who have not yet completed their two years of service. Miss Mamie Glassburner seconded this motion and it was adopted by the Conference.

(5) That Article III, Section 3 on "Associate Members" be amended to read—"Chinese women who do not meet the
above requirements, but who have given three years of acceptable service in the Conference and who have passed the Local Preacher's Course of study or, in the case of teachers, who have passed an examination in religion and education to be prepared by a special committee, may, on recommendation of the Conference Relations Committee, be elected to associate membership in the Conference."

The motion was seconded by Mrs. Fredrick Bankhardt and adopted.

(6) That in Article VI, Paragraph 2 on "Organization of Committees," the section dealing with the organization of the Conference Relations Committee be amended to read—The Committee on Conference Relations shall consist of the persons in charge of District Evangelistic and Educational Work, the head of the Girls' Department of the middle School, and three other members chosen, one from each district, by the Nominating Committee.

The motion was seconded by Mrs. Kang Bu Liang and carried.

After a call for the presentation of miscellaneous business matters, the Nominating Committee made its report and officers for the new year were elected.

The meeting adjourned.

Monday Afternoon, November 21, 1938.

Miss Wallace began the devotional hour by recalling the story of Jesus walking upon the sea to the little group of weary, storm-tossed disciples, toiling in rowing and getting nowhere (Jn. 6: 15-21), and emphasized the fact that as soon as they had put aside their fears and received Jesus into the boat "immediately the ship was at the land whither they went." "Jesus," she said, "is our great Physician, our Leader, our Saviour, and Friend. If we receive Him into our hearts as the disciples received Him into the ship, we shall find Him abundantly able to solve all of life's problems and to enable us to attain that for which we long." Miss Wallace distributed
some copies of the beautiful and symbolic picture of Anton Dietrich's—"Lord, Pity us"—and spent the remainder of the hour interpreting it for us. She called our attention to the light on the face of Christ saying that it is the light of victory. Having suffered all the temptations and experiences common to man, yet without sin, it is as though He were saying to the troubled hearts who come to Him from every walk of life, "Fear not. I have overcome the world." She also pointed out that Christ is pictured standing at the door of the church because the church represents the method by which God seeks to meet the needs of men today. Just as we see Him standing in their midst in the picture, healing the sick, comforting the sorrowing, and bringing forgiveness and new life to the sinful, so He has established the church in their midst today to carry on this same work in His name. As small parts of this great church of Christ, He is calling each of us to be co-workers together with Him and help to bear the burdens of the world. If we remember that He is ever with us, we dare to answer Him, "Lord, we are able." Singing together the last verse of Hymn No. 12 "This Is My father's World," we were again reminded that though the world is full of problems, God will ultimately find a way to meet them all:

This is my Father's world, O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.
This is my Father's world: Why should my heart be sad?
The Lord is King: Let the heavens ring!
God reigns: Let the earth be glad!"

Mrs. Lee Ho Ping gave a report of the Station Classes conducted through the year.

The Biblewomen's report was presented by twelve of the Biblewomen, one having been selected to represent each month of the year. After repeating in unison some selections on "fruit-bearing" taken from John XV, each in turn told of some fruit their "Tree of Life" had borne during the month they represented. The "Tree of Life" because heavy with fruit as one by one they related their stories and pasted their red apples on it. Though the Year's Program of Fruit-Bearing had not been fully carried out in any one station, yet we heard much that might well encourage and inspire us.
Miss Mamie Glassburner, chairman of the committee on Religious Education and Evangelism, presented the report of this committee, outlining the Program of work for the year 1938-1939 and giving an explanation of the new device—"The Way of Stewardship."

The president, Miss Amber Cheng, asked Dr. Frances Ch'en to lead in a prayer for the work that had been attempted during the past year, and Mrs. Lee Ho Ping to offer a prayer for the work of the year to come.

Dr. Frances Ch'en was again presented to the Conference and brought us another stirring address on "Chinese Womanhood." His major emphasis was that there can be no lasting or real change in the status of woman until they are granted equal rights with men where business and financial matters are concerned. "Seventy-five per-cent of the world", said Dr. Ch'en, "is controlled by men and only twenty-five by women, and this is particularly true with regard to the control of finances. If there is no equality in financial matters there will be none anywhere else." From the discussion of the financial problems of women, Dr. Ch'en turned to a more practical issue—What can be done about them? He stated that the slogan of the Co-operative Movement is "I for all others and all others for me," and explained some of the things the Co-operative is ready to do to help the women of Fukien earn a little money. He said that the government has set aside $10,000,000 for this purpose and that this is available to help them with loans, or with the purchase of pigs, sheep, chickens, etc. Dr. Ch'en's radiant Christianity, his genuine concern for women, and his firm belief in the work to which he is devoting his life gave power to his message and met with warm response on the part of his audience. A number of those who listened to this address are already anxious to act upon some of the suggestions he made.

Tuesday Afternoon, November 22, 1938.

The theme of the Conference—"The Spirit of Sacrifice"—was the topic or the devotional message at its last session. After singing Hymn No. 492, "Thy Life Was Given for Me,"
Miss Wallace led us in the reading of a prayer, and called our attention to two verses of scripture: "Present your bodies a living sacrifice" (Rom. 12:1); and "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren" (1 Jn. 3:16). As the devastation of floods may be avoided by finding a way for the flood waters to lose themselves in the vastness of the sea so she reminded us, may we avoid having our lives ruined by sorrow, trouble, and a spirit of restlessness if we lose them in the fulness of the life of Christ through dedication to His service. Miss Wallace said that in making missionary addresses she had often told the women of America about the sacrifices made by Chinese Christians, and the privilege to share with the women of China some of the observations made on a recent furlough in America. There, too, she had found this same spirit of sacrifice—women who were surrendering their personal problems and sorrows to Christ and losing their lives in His service, only to find their lives returned to them enriched and full. She told of one woman, living in a section of the country devastated by sand storms, who for twenty years had supported a piece of work in India by taking in washings; of a woman preacher who, though her own salary was not paid up, saw to it that missionary dues and apportionments were paid in full; and of still another whose two sons had been made hopeless cripples and who, instead of being defeated by this great sorrow, had turned it into a beautiful testimony for Christ. The message was a great challenge to each of us to face life with this same spirit.

Miss Esther Ling, president of the Yenping Missionary Society, gave an inspiring report of its activities during the year. Mrs. Su Ru Chen followed this report with a financial report for the Missionary Societies throughout the Conference.

The Shu Hsing Primary School report was given by the principal, Miss Grace Chen, and Mrs. Cora Ling reported for the school at Hsiatao. Due to the lateness of the hour, it was voted to dispense with the reading of the rest of the Primary School Reports and print them in the Conference Minutes.
Mrs. Fredrick Bankhardt gave the report of the Social Service Committee.

Students from the Shu Hsing Primary School furnished some special music.

Miss Cheng introduced Dr. Hsü Ing Ming, Dean of Hua Nan College, who addressed the Conference on the subject—“The Contribution of Christian Women in this Time of National Crisis.” “China’s greatest need,” said Dr. Hsü, “is not money, not a larger army and better equipment for war, nor even education, great as these needs may seem. The greatest need is character. It is at this point that we have failed and only religion can meet this need. Every Christian should realize this and feel a definite responsibility to help.” She urged that we take stock of the quality of our own Christian character by searching our hearts with these questions—“Am I really worthy to be called a member of the church of Christ? A citizen of China? Have I had a share in the conditions that exist today by failing to measure up in my own inner life?”; that we seek to cultivate and perfect our own spiritual lives through daily fellowship with the Master; and that we regard it as our Christian task, and great privilege, to share this religious experience with all whose lives touch ours, whether it be in the home, the school, or in other places of work. Dr. Hsü told of a precious stone that is very dull and colorless until it is cupped in the hand—then it sparkles with changing color and light. “Has your life,” she asked, “been placed in the hands of Christ, that it may radiate the perfection and beauty of His character, and send forth light into the darkness of the world?”

Miss Stella Wang, also a member of the Hua Nan College faculty, had charge of the consecration service. After the singing of Hymn No 313—“Take My Life and Let It Be,”—she read 1 Cor. 6: 15 and 19, and asked us to recall the text of the Conference—“Present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service.” Then she led us in thinking through the question—“What kind of a body shall I offer to God?” Miss Wang emphasized three things about the nature of this offering. First, it must be my whole body. I cannot give Him my lips to witness and preach
His gospel, if my mind will not think His thoughts, and my hands and feet are not consecrated to the carrying out of His purposes. Second, it must be a pure body. My offering is not acceptable to Him if my lips are unclean, unkind, and critical; or if my eyes and ears delight in seeing and hearing that which is base and impure. And last, it must be a living body. It is not enough to say that I have love in my heart, or to express it with my lips. It must be made real and helpful through actual deeds of service. With bowed heads, in the quietness and sacredness of the temples of our own hearts, we stood in the presence of Christ to answer the question—"Am I willing to make such an offering of my whole body, pure and living, this afternoon?" With this challenging question uppermost in our hearts and minds, the Conference session came to a close.

Gusta A. Robinett, Secretary.
W F M. S. Appointments for the Year 1938-1939

Yenping City:

Emma Fuller Memorial School, Junior and Senior High.
Principal: Chen Yü Kuan*
Dean: Esther Ling
Advisor: Mary Eide
Instructors: Amber Cheng; Georgia Cheng Ling; Yü Suei Cheng; Mary Eide; Trudy Schlaefli
Francesca Nast Gamble Memorial School, Boarding, Day School, and Kindergarten. Principal: (To be supplied)
Advisor: Gusta Robinett

Yankow:

Girls' Boarding and Day School.
Principal: Celia Chu
Advisor: Gusta Robinett

Yuki City:

Girls' Boarding, Day School, and Kindergarten.
Principal: Julia Lee
Advisor: Mamie Glassburner

Yungan City:

Girls' Boarding, Day School, and Kindergarten supported by the Fukien Woman's Missionary Society.
Principal: Ethel Lee

Shahsien City:

Sophia Grape Memorial, Girls' Boarding, Day School, and Kindergarten.
Principal: Mildred Hsia Chang
Advisor: Mary Eide
Shunchang City:

Day School.
Principal: Sie Kuan Yu*
Dean: Mrs. Hsiao Ching Ing
Advisor: Gusta Robinett

Hsiatao:

Day School.
Principal: Chen Sing Hsia
Advisor: Mamie Glassburner

Chanhufan:

Day School.
Principal: Liao Ten Ch'en*
Dean: Ling Huei Ch'ing
Advisor: Mamie Glassburner

Conference Evangelistic and Educational Work:

Part of Conference above Yenping: Gusta Robinett
Part of Conference below Yenping: Mamie Glassburner

Yenping City Evangelistic Work:

Trudy Schlaefli

Station Classes and General Evangelistic Work:

Mrs. Lee Ho P'ing; Faith Liao

Reference Committee:

Mamie Glassburner; Mary Eide; Trudy Schlaefli. Gusta Robinett; Esther Ling; Mrs. Lee Ho P'ing

Official Correspondent:
Mamie Glassburner

*General Board Appointments
Bible Women Appointments

---:o:---

Shayung District

<table>
<thead>
<tr>
<th>Location</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shahsien City</td>
<td>Hsü Yo Ch'ing (Hu Ngok King)</td>
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<tr>
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<td>Wei P'i Chu (Nguoi Pek Cio)</td>
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<tr>
<td>Yungan</td>
<td>Wu Teh Chiao (Ngu Daik Gieu)</td>
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<tr>
<td>Mingchi</td>
<td>Hung Chu Ch'ing' (Hung Cio Ching)</td>
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<tr>
<td>Nankantzu</td>
<td>Lu Su Hsi (Lu Seuk Hi)</td>
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<tr>
<td>Yang chi</td>
<td>Chang Yü Ing (Diong Nguk Ing)</td>
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<tr>
<td>Kaochiao</td>
<td>Wang Su Ching (Wong Seuk Ding)</td>
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<tr>
<td>Huyuen</td>
<td>Kang Pu Liang (Kang Buo Liong)</td>
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<tr>
<td>Kuchuling</td>
<td>Yang Ch'ing Chiao (Iong Ch'ing Gieu)</td>
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Yenshun District

<table>
<thead>
<tr>
<th>Location</th>
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<tr>
<td>Shunchang</td>
<td>Lu Pao Ing (Lu Bo Ing)</td>
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<td>Mobu</td>
<td>Ch'en Sai Ing (Ding Suoi Ing)</td>
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<td>Faith Liao</td>
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<td>Shiayan</td>
<td>T'ang Fu Yung (T'ong Hu Ung)</td>
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<td>Wantai</td>
<td>Huang Yü Mei (Wong Nguk Muoi)</td>
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<td>Baochusan</td>
<td>Lu Su Hsian (Lu So Hiong)</td>
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<td>Takang</td>
<td>Kung Ai Lien (Gung Ai Leng)</td>
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<td>Siching</td>
<td>Ling Hsiu Ts'ai (Ling Seu Chai)</td>
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<td>Yenping City</td>
<td>Lee Ho P'ing (Lee Huo Bing)</td>
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<td>Yao Sai Yü (Ieu Suoi Nguk)</td>
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<td>Hsiatao</td>
<td>Chou Pang Cheng (Ciu Bang Ding)</td>
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Yusi ... ... ... ... Tai Yu Chih (Dai Nguk Cie)
Yutung ... ... ... ... Huang Ss Ye (Wong Se Nguok)
Chanhufan ... ... ... Li Yu Niang (Li Nguk Niong)
Beofu ... ... ... ... Wei Teh Cheng (Nguoi Daik Ding)
Hsiasuenkeng ... ... ... Ngwang Hsiu Ing (U Seu Ing)

Yuki District

Yuki City ... ... ... ... Ling Man Yu (Ling Muang Nguk)
Second township ... ... Yang Hsiu Lien (Iong Seu Leng)
Fourth Township ... ... Sie Kuei Ing (Sie Goi Ing)
Twelfth Township ... ... Li Chuen Yu (Li Chung Nguk)
Fifteenth Township ... ... Wu Lan Yu (Ngu Lang U)
Seventeenth Township ... Tai Chi Ye (Dai Gi Iek)
Twentieth Township ... Cho Ching Ing (Doh Ging Ing)
Twenty-seventh ... ... Yang Suen Cheng (Iong Song Ding)
Twenty-eighth Township Huang Sun Ing (Wong Sung Ing)
Fiftieth Township ... ... Cheng Hsiu Cheng (Dang Siu Ding)
Chou Shoeh Ing (Ciu Sioh Ing)
(Volunteer worker)

Retired Workers

Mrs’ Ch’en P’i Ch’iao (Ding Pek Gieu)
Mrs. Shih Chu Ing (Su Geuk Ing)
Mrs. Ling Sian Teh (Ling SiongDaik)
Miss Bertha Lee
Mrs. Ts’ai Tzu Yang (Chai Dek Iong)
Mrs. Yang Chuen Ing (Iong Chung Ing)

Note: The Fukienese spellings are give in parenthesis. The other is Mandarin.
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Officers For 1938-1939

President. ... ... ... ... Miss Amber Cheng
Vice-President ... ... ... ... Miss Esther Ling
Chinese Secretary ... ... ... ... Miss Dorothea Ch'en
Assistant Chinese Secretary ... ... Miss Faith Liao
English Secretary ... ... ... ... Miss Gusta A. Robinett
Assistant English Secretary ... ... Miss Mary Eide
Chinese Statistical Secretary ... ... Mrs. Lee Ho P'ing
English Statistical Secretary ... ... Miss Mary Eide

Special Assignments

To write to missionaries at home Mrs. F. Bankhardt
To write to the General Executive Meeting Miss Mamie F. Glassburner
To write to other Woman's Conferences Mrs. Su Ru Chen
Correspondent to the Woman's Missionary Friend Miss Mamie F. Glassburner
Correspondent to the Children's Missionary Friend Miss Gusta A. Robinett
Correspondent to the Chinese Advocate Miss Trudy Schlaefli

Representative on The Hua Nan College Board of Managers

Miss Mary Eide... ... ... ... ... ... Elected in 1936
Standing Committees

Evangelism and Religious Education:
  Mamie F. Glassburner
  *Gustaf A. Robinett
  *Mrs. Lee Ho P'ing
  *Faith Liao
  Mrs. Ch'ien Teh Liang
  Mrs. Yang Suen Chen
  *Mrs. Wang Su Cheng

Conference Relations:
  Esther Ling
  Mamie F. Glassburner
  Gustaf A. Robinett
  Ling Man Yu
  Lu Pao Ing
  Hsu Yo Ch'ing

Nominating:
  Mary Eide
  Mrs. Hu Chen Yu
  Mrs. Su Ru Chen
  Trudy Schlaefli

Program:
  Grace Chen
  Mamie F. Glassburner
  Trudy Schlaefli

Education:
  Dist. Supt. Ch'ien Ch'ang Shan
  Dist. Supt. Liang Lien K'un
  Dist. Supt. Hsia T'ien Yun
  Rev. Hu Chen Yu (Primary School Supervisor)
  Julia Lee
  Mildred Chang
  Amber Cheng
  Esther Ling
  Gustaf A. Robinett

Property:
  Mrs. Su Ru Chen

Entertainment:
  Yu Suei Cheng
  Esther Ling
  Mrs. Lee Ho P'ing

Social Service:
  Bertha Lee
  Mrs. Lee Ho P'ing
  Mrs. F. Bankhardt
  Mrs. Ch'ien Yu Kuan
  Mildred Hung, R. N.
  Siao Hsien Ch'ing, R. N.

Publication:
  Gustaf Robinett
  Mary Eide
  Dorothea Ch'en
  Faith Liao

Officers Of The Co-operative Retirement Fund

President... ... ... ... ... Mamie F. Glassburner
Vice-President ... ... ... ... Lu Pao Ing
English Secretary... ... ... ... Mary Eide
Chinese Secretary ... ... ... ... Faith Liao
Treasurer ... ... ... ... ... Mary Eide

* On joint Mission Evangelistic and Religious Education Committee.
Report of Yenping Woman's Conference Retirement Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>On fixed deposit in H. &amp; S. Bank, Shanghai, due Sept. 10, 1939</td>
<td>$5150.60</td>
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<td>On fixed deposit in H. &amp; S. Bank, Shanghai, due Nov. 20, 1938</td>
<td>270.30</td>
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<td>On fixed deposit in H. &amp; S. Bank, Shanghai due July 1939</td>
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<td>($196.23 transferred from Bank of China 80.16 membership fees 1938)</td>
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<td>Interest received from Bank of China fixed deposit</td>
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<td>Special gift</td>
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<td>Deficit</td>
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<td>Special gift from Lu Bao Ying</td>
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<td>Cash on hand at last report</td>
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<td>Disbursements: Int. dep. in checking account $7.75 Postage $.44</td>
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<td>Balance on hand</td>
<td>$ 44.96</td>
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Mary Eide, Treasurer.
General Statistics For Yenping Conference

For the last complete conference year preceding July 1, 1938.

<table>
<thead>
<tr>
<th>DISTRICT</th>
<th>Missionaries on the field</th>
<th>Missionaries on furlough</th>
<th>Wives of missionaries in active work</th>
<th>Other foreign workers</th>
<th>Local missionaries</th>
<th>Indigenous Christian workers</th>
<th>Total staff in all departments</th>
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<tr>
<td>Yenshun</td>
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<td>50 1/2</td>
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<tr>
<td>TOTAL</td>
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<td>87 1/2</td>
<td>92 1/2</td>
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</table>
# District Statistics for Educational Institutions

For the year ending October 1, 1938.

The Report should cover the last complete school year ending within this period. Do not report more than one district on one blank.

<table>
<thead>
<tr>
<th>NAME AND LOCATION OF SCHOOL</th>
<th>Number of Schools</th>
<th>Number of weeks in session (Use average for a group)</th>
<th>Sex of pupils</th>
<th>Foreign</th>
<th>National</th>
<th>Kindergarten or Preparatory</th>
<th>Lower Primary</th>
<th>Higher Primary</th>
<th>Junior High</th>
<th>Senior High</th>
<th>Other</th>
<th>Total pupils</th>
<th>Boarding and hostel residents</th>
<th>Number of Christian pupils</th>
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<td>Shahsien—Sophia Grape Memorial</td>
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<td>32</td>
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(1) 3 supported by W. F. M. S.
(2) 3 supported by W. F. M. S.
(3) Supported by Fukien W. M. S.
## Evangelistic Statistics for Yenping Conference

For the last complete conference year preceding July 1, 1938

<table>
<thead>
<tr>
<th>DISTRICTS</th>
<th>Missionaries appointed to Evangelistic work</th>
<th>Full members</th>
<th>Probationers</th>
<th>Women and girls baptised during the year</th>
<th>Infants baptised</th>
<th>Religious Education under regular instruction</th>
<th>Short Term Institutes</th>
<th>Daily Vacation Bible Schools</th>
<th>Mass education</th>
<th>Other</th>
<th>Total number</th>
<th>Enrollment</th>
<th>Average attendance</th>
<th>Clubs</th>
<th>Other</th>
<th>Enrollment</th>
<th>Average attendance</th>
<th>Number of</th>
<th>Enrollment</th>
<th>Social Service Centers</th>
<th>Social Services for Health and Education</th>
<th>Other institutions</th>
<th>Enrollment</th>
<th>Auxiliaries</th>
<th>Members</th>
<th>Young People</th>
<th>Members</th>
<th>Kings, Filibards and Little Saints</th>
<th>Members</th>
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<tbody>
<tr>
<td>Yenshun</td>
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### ORGANIZATIONS ON THE FIELD

- Auxiliaries: 25
- Members: 26
- Young People: 27
- Members: 28
- Kings, Filibards and Little Saints: 29
- Members: 30
### Missionaries of The Woman's Foreign Missionary Society of Yenping Conference.

<table>
<thead>
<tr>
<th>Date of Arrival</th>
<th>Name</th>
<th>Branch</th>
<th>Field Address</th>
<th>Home Address</th>
<th>Present Relation</th>
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<tbody>
<tr>
<td>1887</td>
<td>Mabel C. Hartford</td>
<td>New England</td>
<td></td>
<td>Dover, N. H.</td>
<td>Retired</td>
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<tr>
<td>1895</td>
<td>Alice Linam</td>
<td>New York</td>
<td></td>
<td>Alhambra, California</td>
<td>Retired</td>
</tr>
<tr>
<td>1904</td>
<td>Mamie F. Glassburner</td>
<td>Des Moines</td>
<td></td>
<td>Woodbine, Ia.</td>
<td>Active</td>
</tr>
<tr>
<td>1915</td>
<td>Marianne Tschudy</td>
<td>N. Western</td>
<td></td>
<td>Monroe, Wis.</td>
<td>Married, Mrs. B. H. Paddock</td>
</tr>
<tr>
<td>1919</td>
<td>Frida Reiman</td>
<td>N. Western</td>
<td></td>
<td>Winterthur, Switzerland</td>
<td>Deceased (Sept. 29, 1937)</td>
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<tr>
<td>1921</td>
<td>Mary L. Eide</td>
<td>Des Moines</td>
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<td>Des Moines, Ia.</td>
<td>Active</td>
</tr>
<tr>
<td>1921</td>
<td>Fern M. Sinkey</td>
<td>Cincinnati</td>
<td></td>
<td>Defiance, Ohio</td>
<td>Detained in U. S.</td>
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<tr>
<td>1923</td>
<td>Minnie Huser</td>
<td>Cincinnati</td>
<td></td>
<td></td>
<td>Married, Mrs. G. H. Ladbetter</td>
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<tr>
<td>1929</td>
<td>Trudy Schlaefli</td>
<td>Cincinnati</td>
<td></td>
<td></td>
<td>Active</td>
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<tr>
<td>1930</td>
<td>Gusta A. Robinett</td>
<td>N. Western</td>
<td></td>
<td>Yenping Columbia City, Ind.</td>
<td>Active</td>
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### Sessions Of The Yenping Woman's Conference.

<table>
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<tr>
<th>No.</th>
<th>Date of Session</th>
<th>Place</th>
<th>President</th>
<th>English Secretary</th>
<th>Chinese Secretary</th>
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<td>2nd.</td>
<td>Dec. 9, 1918</td>
<td>Yenping</td>
<td>Mamie Glassburner</td>
<td>Mrs. C. G. Trimble</td>
<td>Bertha Lee</td>
</tr>
<tr>
<td>3rd.</td>
<td>Nov. 28, 1919</td>
<td>Yenping</td>
<td>Mamie Glassburner</td>
<td>Mrs. C. H. Paddock</td>
<td>Bertha Lee</td>
</tr>
<tr>
<td>4th.</td>
<td>Nov. 22, 1920</td>
<td>Yenping</td>
<td>Mrs. F. Bankhardt</td>
<td>Mamie Glassburner</td>
<td>Helen Ho</td>
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<td>5th.</td>
<td>Nov. 28, 1921</td>
<td>Yenping</td>
<td>Dr. Harriet Yu</td>
<td>Geraldine Skinner</td>
<td>Grace Kao Cheng</td>
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<td>6th.</td>
<td>Nov. 11-14, 1922</td>
<td>Yenping</td>
<td>Mrs. C. G. Trimble</td>
<td>Mamie Glassburner</td>
<td>Bertha Lee</td>
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<td>7th.</td>
<td>Oct. 20-23, 1923</td>
<td>Yenping</td>
<td>Mrs. Ruth Ling</td>
<td>Mrs. C. G. Trimble</td>
<td>Jean Ch'en</td>
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<td>8th.</td>
<td>Dec. 27-30, 1924</td>
<td>Yenping</td>
<td>Mrs. Rn th Ling</td>
<td>Mrs. C. G. Trimble</td>
<td>Helen Ch'en</td>
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<tr>
<td>9th.</td>
<td>Nov. 7-10, 1925</td>
<td>Yenping</td>
<td>Mrs. Lee Ho P'ing</td>
<td>Frida Reiman</td>
<td>Margaret Lu</td>
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<td>10th.</td>
<td>Nov. 13-17, 1926</td>
<td>Yenping</td>
<td>Mrs. Lee Ho P'ing</td>
<td>Frida Reiman</td>
<td>Mrs. Su Ru Chen</td>
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<td>11th.</td>
<td>Oct. 3-5, 1927</td>
<td>Yenping</td>
<td>Bertha Lee</td>
<td>Frida Reiman</td>
<td>Ellen Lee</td>
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<td>12th.</td>
<td>Nov. 28-Dec, 1, 1928</td>
<td>Yenping</td>
<td>Bertha Lee</td>
<td>Frida Reiman</td>
<td>Ellen Lee</td>
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<td>13th.</td>
<td>Dec. 6-10, 1929</td>
<td>Yenping</td>
<td>Esther Ling</td>
<td>Fern M. Sinkey</td>
<td>Daisy Cheng</td>
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<tr>
<td>14th.</td>
<td>Oct. 5-7, 1930</td>
<td>Yenping</td>
<td>Helen Ho</td>
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<td>Daisy Cheng</td>
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<td>15th.</td>
<td>Oct. 3-6, 1931</td>
<td>Yenping</td>
<td>Helen Ho</td>
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<td>16th.</td>
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<td>18th.</td>
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<td>Yenping</td>
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Constitution of the Yenping Woman’s Conference of the Methodist Episcopal Church

ARTICLE I
Name

This organization shall be called the Yenping Woman’s Conference of the Methodist Episcopal Church.

ARTICLE II
Purpose

The object of this organization is to unite the efforts of Christian leaders for the advancement of the Kingdom of Christ among women and children in China, by the presentation of reports, the discussion of methods of work, the consideration of customs not in accord with Christian principles, and the making of recommendations with regard to the same.

ARTICLE III
Members

1. Charter Members:—Any woman who is a member of any evangelical church engaged in active Christian work of the Methodist Episcopal Church in the Yenping Conference as Bible-woman, Teacher, Pastor’s Wife, or Missionary, is considered a charter member of the Conference, if she has given two years of acceptable service, and is a graduate of an accredited Higher Primary School, Woman’s Bible Training School, or any higher institution of learning. In the case of a missionary, one year of language study shall count as one year of work. Any woman who has given ten years of faithful service, and has passed the Preparatory and the first year’s Exhorter’s examination shall be considered a charter member.
2. *New Members*—Until 1925 new members shall be eligible for membership if they have fulfilled the requirements given for charter members, but after 1940 new Chinese members shall be graduates of Senior High School or its equivalent, and shall be admitted after two years of acceptable service; new missionaries shall be admitted after two years of service, including one year of language study, on recommendation of the Conference Relations Committee, by a majority vote of all members present at the annual session.

3. *Associate Members* :— Chinese women who do not meet the above requirements, but who have given three years of acceptable service in the Conference and who have passed the Local Preacher’s Course of Study, and in the case of teachers, who have passed an examination in religion and education to be prepared by a special committee may, on recommendation of the Conference Relations Committee, be elected to associate membership in the Conference with the privilege of discussion, but not with privilege of voting.

**ARTICLE IV**

**Officers**

The Officers of this organization shall be a President, who must be Chinese; two Vice-Presidents, one of whom must be Chinese; two Recording Secretaries, one English and one Chinese, who need not necessarily be members of the Conference; An English Statistical Secretary, and a Chinese Assistant Statistical Secretary. The duties of each of these officers shall be those ordinarily connected with that office.

**ARTICLE V**

**Annual Meeting**

The Annual Meeting shall be held at approximately the same time and the same place as the Yenping Annual Conference.

**ARTICLE VI**

**Standing Committees**

1. *Names of Committees* :— The Standing Committees of this organization shall be as follows:—Evangelistic, Education-
al, Social Service, Field Reference, Property, Publication, Pro-
gram, Entertainment, Conference Relations, and Nominating.

2. Organization of Committees:—The organization of the above committees shall be as follows:

(a) The Evangelistic Committee shall be composed of those in charge of District Evangelistic work and five others, appointed by the Nominating Committee.

Three members shall be elected to represent the Conference on the Joint Mission Evangelistic Committee.

(b) The Educational Committee shall be composed of nine members’ four of whom shall be the District Superintendent of each of the three districts, and the Conference Supervisor of Primary Schools, said members to be elected at the annual meeting of the Conference.

(c) The Social Service Committee shall consist of five members.

(d) The Field Reference Committee shall consist of not less than six, nor more than nine members, two thirds of whom shall be missionaries of the Woman’s Foreign Missionary Society, the members to be elected at the annual meeting of the Conference.

(e) The Property Committee shall consist of five members who shall be nominated by the Field Reference Committee and elected by the Conference at its annual session.

(f) The Committee on Publication shall consist of the Recording and Statistical Secretaries.

(g) The Program Committee shall consist of the Officers of the Conference and three other members chosen by the Nominating Committee.

(h) The Entertainment Committee shall consist of three members.
(i) The Committee on Conference Relations shall consist of the persons in charge of District Evangelistic and Educational Work, the head of the Girls' Department of the Middle School, and three other members chosen, one from each district, by the Nominating Committee.

(j) The Nominating Committee shall consist of five members.

3. **Duties of Committees:**

(a) The duties of the Evangelistic Committee shall be as follows:

1. To assist in the planning of special evangelistic campaigns.
2. To correspond with Pastors, Bible-women, and other workers for the purpose of stirring up interest in evangelistic work.
3. To prepare material for evangelistic workers.
4. To make reports through the Conference paper of evangelistic work among women.
5. To organize local Gospel teams.

(b) The duty of the Educational Committee shall be to have charge of all matters relative to the educational work of the Conference.

(c) The duties of the Social Service Committee shall be:

1. To organize health and sanitation campaigns.
2. To promote reform of evil customs.
3. To distribute health and reform literature.
4. To plan social meetings and entertainments that may afford a point of contact with non-Christian people.

(d) The duties of the Field Reference Committee shall be:

1. To prepare estimates which require the action of the General Executive Committee.
(2) To consider the furlough of missionaries and forward recommendations concerning individual cases to the Foreign Department.

(3) In consultation with the Bishop in charge, to approve and, through the chairman and secretary, sign contracts, in accordance with the appropriations and the regulations in force for the employment of workers engaged on the field to fill major positions in the work of the Society.

(4) To consider all matters of general interest arising during the interim of their annual meetings.

(e) The duties of the Property Committee shall be:

(1) To have charge of all matters relative to the use, sale, and purchase of property, erection of buildings and extensive repairs.

(2) To receive safe legal title to real estate purchased by the Woman's Foreign Missionary Society.

(f) The duty of the Program Committee shall be to plan the program for the annual meeting.

(g) The duties of the Conference Relations Committee shall be:

(1) To investigate applications and recommendations for membership.

(2) To investigate differences between, and complaints regarding members, and to provide if possible a way of settlement.

(h) All of these committees shall be appointed at the annual meeting to supervise the work of their respective departments for the following year and to report at the next annual meeting.

ARTICLE VII

Quorum

Not less than thirty members shall constitute a quorum.
ARTICLE VIII

Amendment

This constitution may be amended by a two thirds vote of all members present at the annual meeting provided that all the membership have been notified in writing of the proposed change at least a month before the annual meeting.

Constitution of the Co-operative Retirement Fund Society

ARTICLE I—Name and Meeting

The name of this Society shall be the Co-operative Retirement Fund Society of the Yenping Woman's Conference. There shall be one annual meeting held at the same time and place as the Woman's Conference.

ARTICLE II—Purpose

The purpose of this Society shall be to provide and administer a retirement fund for our faithful Chinese Bible-women, teachers and other workers, that they, being free from anxious care about their future, may be able to give themselves unreservedly to the work of the church.

ARTICLE III—Membership

1. Any Chinese woman now actively engaged in the work of the Woman's Foreign Missionary Society or any worker employed by the General Society in work specially for women may become a charter member by declaring her willingness to pay 2% of her salary into this fund beginning with the year 1922. This shall not be construed to include pastors' wives not regularly employed by the Woman's Foreign Missionary Society.

2. New workers shall be eligible to membership after one year of effective service, upon recommendation of the
person in charge of their particular work and of the District Secretary of the fund, and elected by a two-thirds vote of the members present at the annual meeting.

3. Any woman missionary on the field may become an honorary member by the annual payment of $1.00 renewable each year. Honorary members may have the privilege of voting on all subjects and may hold any office to which the Society may elect them.

ARTICLE IV—Officers

The officers shall consist of a President, a Vice President, one foreign and one Chinese Secretary, a Treasurer, and a Secretary for each district.

The duties of the President and Vice President shall be those usually incumbent upon such officers.

The Secretaries shall not only keep the minutes of the Society, but shall keep an accurate list of all members, their years of service, salary, etc, and attend to necessary correspondence.

The District Secretaries shall promote the interests of the Society in their respective fields and shall keep the Society informed as to the character of the work done by members of the Society in the fields.

The Treasurer shall be responsible for the funds and shall disburse them according to the instructions of the annual meeting of the Society, and shall make an annual report to the Society of all funds received and disbursed by her during the year.

The officers, except the District Secretaries, shall constitute the Executive Committee, with power to act in emergencies, reporting such action to the Annual Meeting.

ARTICLE V—Funds

The funds of the Society shall be raised as follows:—
1. 2% assessment on the salary of each active member. This shall be taken out of the salary by the worker in charge at the end of the second quarter each year and be turned over to the Treasurer who shall issue a receipt to each member for the same.

2. Fees of Honorary members,—$1.00 per annum.

3. 2% assessment on Woman’s Foreign Missionary Society current appropriations for Educational and Evangelistic work in the Conference.

4. By one-quarter of the Conference collections for Superannuated Workers. (This must be sanctioned by the Annual Conference.)

5. Other voluntary contributions.

This fund shall be put on fixed deposit until 1932, after which time the interest shall be available for distribution among retired workers. This shall be divided in ratio of terms of service and average salary received during such terms.

ARTICLE VI—Rules for Retirement

No one is eligible to partake of the funds until after 20 years of active service and membership in the Society, except charter members who have already served more than 10 years. These shall be eligible after 10 years of membership. This shall not be interpreted to mean that effective workers shall be automatically retired at the end of the 20 years. Any person desiring to retire shall present her application, through the worker in charge, to be acted upon at the annual meeting.

Any member may withdraw her membership at any time, but no refund of money shall be made.

If for any reason any member is retired from service before she is eligible for benefit from the fund, or moves out of the Conference, she automatically loses her membership in the organization. In case service is resumed the time lost shall not be counted in the 20 years’ membership required for participation in the funds.
In case such societies are formed in other conferences, membership in this Society shall be transferable at the option of the annual meeting, provided that there is reciprocal action on the part of the sister conference.

If a woman who has been a member of the Society for ten years, and has done good work, is retired because of illness, she may have the privilege of the benefits of this fund, in proportion to her years of service.

**ARTICLE VII—Quorum**

A quorum shall consist of a *majority* of the members present at annual meeting.
Members of the Yenping Women’s Conference

Bankhardt, Mrs. F., Yenping, Fukien.
Chang, Mrs. Mildred Hsia, Sophia Grape Memorial School, Shahsien, Fukien.
Chang, Mrs. Yu Ing, Biblewoman, Yang Ch’i, Fukien.
Chiang, Miss Hsiu Ing, Primary School, Hsiatao, Fukien.
Ch’en, Miss Edith, Francesca Nast Gamble Memorial School, Yenping, Fukien.
Ch’en Miss Grace, Francesca Nast Gamble Memorial School, Yenping, Fukien.
Ch’en, Mrs. Lan Chiao, Volunteer Worker, Sankeo, Fukien.
Ch’en Miss Luella, Hua Nan College, Foochow, Fukien.
Ch’en Miss Mary, Shunchang, Fukien.
Ch’en Mrs. Leslie, Yenping, Fukien.
Ch’en, Mrs. Sui Ing, Biblewoman, Mobu, Fukien.
Ch’en, Mrs. Yü Kuan, Yenping, Fukien.
Ch’en, Miss Kuei Ing, Sophia Grape Memorial School, Shahsien, Fukien.
*Ch’en, Mrs. Pi Ch’iu, Yenping, Fukien.
Cheng, Miss Amber, Emma Fuller Memorial School, Yenping, Fukien.
Cheng, Mrs. Tzung Ling, Yenping, Fukien.
Cheng, Miss Esther, Yungan, Fukien.
Ch’eng, Mrs. Ch’iang Ch’en, Yankow, Fukien.
Ch’eng, Mrs. Ch’iang Shang, Yenping, Fukien.
Chien, Mrs. Pao Ing, Twenty-seventh Township, Yuki, Fukien.
Ch’ien, Mrs. Teh Liang, Biblewoman, Fukien.
Ch’ih, Mrs. Suen Yü, Eighteenth Township, Yuki, Fukien.
Cho, Mrs. Ch’ing Ing, Biblewoman, twentieth Township, Yuki, Fukien.
Dai, Mrs. Yu Chih, Biblewoman, Yusi, Fukien.
Downie, Mrs. G. L., Yenping, Fukien.
Eide, Miss Mary L., Yenping, Fukien.
Glassburner, Miss Mamie F., Yenping, Fukien.
Hsiao, Mrs. Ching Ing, Primary School, Shunchang, Fukien.
Hsu, Mrs. Yo Ch’ing, Biblewoman, Shahsien, Fukien.
Hu Mrs. Cheng Yu, Yenping, Fukien.
Huang, Mrs. Ssu Ye Biblewoman, Yutung, Fukien.
Huang, Mrs. Sung Ing, Biblewoman, Twenty-eighth Township, Yuki, Fukien.
Hung, Mrs. Chu Ch’ing, Biblewoman, Mingchi, Fukien.
Hung, Mrs. Mary, Yenping, Fukien.
Hung, Miss Mildred, Yenping, Fukien.
Hung, Mrs. Teh Ch’ing, Yenping, Fukien.
Kang, Mrs. Bu Liang, Biblewoman, Huyuen, Fukien.
Kiu, Miss Ruth, Girls’ Boarding and Day School, Yuki City, Fukien.
Kung, Mrs. Ai Lien, Biblewoman, Takang, Fukien.
Lan, Mrs. Yü Hua, Biblewoman, Yuenkeng, Fukien.
*Lee, Miss Bertha, Yenping, Fukien.
Lee, Mrs. Doris, Francesca Nast Gamble Memorial School, Yenping, Fukien.
Lee, Miss Ethel, Fukien Woman’s Missionary Society School, Yungan, Fukien.
Lee, Mrs. Ho P’ing, Biblewoman, Yenping, Fukien.
Lee, Mrs. Yü Niang, Biblewoman, Chanhufan, Fukien.
Lee, Miss Julia, Girls’ Boarding and Day School, Yuki City, Fukien.
Li, Mrs. Ch’uen Yü, Biblewoman, Twelfth Township, Yuki, Fukien.
Liao, Miss Faith, Biblewoman, Yankow, Fukien.
Ling, Mrs. Cora, Biblewoman, Fiftieth Township, Yuki, Fukien.
Ling, Miss Esther, Emma Fuller Memorial School, Yenping, Fukien.
Ling, Mrs. Georgia Cheng, Emma Fuller Memorial School, Yenping, Fukien.
Ling, Mrs. Siu Ch’ai, Biblewoman, Siching, Fukien.
Ling, Mrs. Man Yü, Biblewoman, Yuki City, Fukien.
Ling, Mrs. Li Kuei, Yenping, Fukien.
Ling, Miss Huei Ch’ing, Primary School, Chanhufan, Fukien.
*Ling, Mrs. Liang Teh, Yenping, Fukien.
Lu, Mrs. Pao Ing, Biblewoman, Shunchang, Fukien.
Lu, Mrs. Su Hsian, Biblewoman, Paochusan, Fukien.
Lu, Mrs. Su Hsi, Biblewoman, Nankantzu, Fukien.
Nguang, Mrs. Hsiu Ing, Biblewoman, Hsiasuenkeng, Fukien.
Robinett, Miss Gusta, Yenping, Fukien.
Schlaefli, Miss Trudy Yenping, Fukien.
Siao, Miss Hsien Ch'ing, R. N., Alden Speare Memorial Hospital, Yenping, Fukien.

*Siao, Mrs. Ch'ua Ti, Second Township, Yuki, Fukien.

Se, Mrs. Mary, Sophia Grape Memorial School, Sháhsien, Fukien.

*Shih, Mrs. Chu Ing, Seventeenth Township, Yuki, Fukien.

Sie, Mrs. Kuei Ing, Biblewoman, Seventeenth Township, Yuki, Fukien.

Sinkey, Miss Fern, Centerburg, Ohio (detained).

Su, Mrs. Ru Chen, Yenping, Fukien.

T'ang, Mrs. Fu Yung, Biblewoman, Hsiayang, Fukien.

Ts'ai, Mrs. Ai Ch'ing, Methodist Dispensary, Yuki, Fukien.

Ts'ai, Mrs. Tzu Yang, Chanhufan, Fukien.

Wang, Mrs. Su Cheng, Biblewoman, Kaochiao, Fukien.

Wang, Mrs. Virginia Lee, Yenping, Fukien.

*Wang, Mrs. Ai O, Kutien, Fukien.

Wei, Mrs. Chang T'ing, Yenping, Fukien.

Wu, Mrs. Lan Ru, Biblewoman, Fifteenth Township, Yuki, Fukien.

Wu, Mrs. Teh Chiao, Biblewoman, Yungan, Fukien.

*Yang, Mrs. Ch'uen Ing, Eighteenth Township, Yuki, Fukien.

Yang, Mrs. Hsiu Lien, Biblewoman, Second Township, Yuki, Fukien.

Yang, Suen Cheng, Biblewoman, Twenty-seventh Township, Yuki, Fukien.

Yü Miss Suei Ch'eng, Emma Fuller Memorial School, Yenping, Fukien.

Yü, Dr. Harriet, Yenping, Fukien.

*Retired workers.

Note: Those not otherwise designated are Pastors' wives or Christian "laywomen" actively interested in the work of the Women's Foreign Missionary Society.
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