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**Folder label: Issue of "The New East" periodical including article by AGS:  
"The Kak Chieh Girls' School" (1921); fragments of writings**

**Dates: 1921, n.d.**

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Topic:—OUR LEADING SCHOOLS FOR GIRLS IN CHINA

# The New East

ENLIGHTENMENT

PROGRESS

CO-OPERATION

Vol. XVI      October—November 1921      No. 5

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English Baptist and North China Baptist Missions

Published Bimonthly by the China Baptist Publication Society  
Canton, China

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 HANKOW—Miss J. W.

[illegible][illegible]

Conducted jointly by the American Baptist Foreign Mission Society and the Foreign Mission Board of the

MORE THAN CONQUERORS THRO HIM  
THAT LOVED US.

Tune: Gunga, No. 82, "Hymns of Praise," or Ariel.

1.

Our hymn of victory we sing,  
To thee, our Savior, Lord and King;  
Thy name we would adore.  
Triumphant in Thy holy name,  
Thy precious promises we claim,  
Till all this strife is o'er.

2.

And now as we assemble here  
To gather strength and hope and cheer,  
Thy will be done we pray.  
Thy Holy Spirit fill each heart,  
Thy blessed will to us impart,  
In all we do and say.

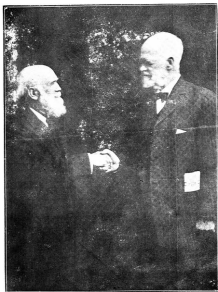
3

May all come now before Thy throne,  
Self to abase, Thy strength to own;  
Thou Son of God Divine.  
And as we go Thy love to tell,  
The glad triumphant chorus swell,  
The glory shall be Thine.

4

Then when the victory is won,  
And God in Christ His blessed Son  
Has caused all strife to cease,  
In heaven we'll sing triumphant praise  
To Christ our Lord through endless days,  
Whose kingdom will be peace.

CYNTHIA A. MILLER,  
Laichowfu, Shantung.



Dr. John Clifford and Dr. J. B. Gambrell exchanging greetings in London



## Editorial Comment.

### Cui Bono, Brothers of the Northern Baptist Convention?

The reports of the past two Conventions of the Northern Board have made a bad impression upon us who stand on the firing line in the Far East. We fail to see what good can accrue to the local churches, to the Home Mission endeavor in America or to the work on the foreign field if the Convention continues to exhibit a spirit of mutual suspicion and seeming intolerance.

The "New East" cannot take sides one way or the other. From this distance it would seem that the Conservative men have had just cause of complaint of not having received due consideration at the hands of the Convention. But we are a democratic body and the majority rules. Hitherto, if the writer understands the situation correctly, the selection of men for office or for important committees was made with regard to fitness and ability to serve. If other tests were applied, then reaction was bound to follow.

On the other hand, it is wrong to use orthodoxy as a slogan of rally for power or control. The Baptist Denomination is as sound as it ever was and is not inferior to any denomination to meet the present great crisis confronting all Christendom and the whole world. We were curious to know what kind of a "Statement of Belief" the "Fundamentalists" would put over and we were greatly relieved when we read this, for Baptists an almost colorless statement. We do not hesitate to claim that 99 out of

every hundred Baptist church members would unhesitatingly subscribe to this statement. We need not worry ourselves to a frazzle because a Brother Baptist, one in a hundred proves himself to be all wrong. There has always been a richness and variety of opinion and theology among Baptists. If you try to "compell" Baptists they just "won't." Our past history teaches us that we can dispense with creedal statements and investigating committees, but we cannot do our God given work, as it should and must be done, without mutual love. No group of our great denomination, whether conservative or liberal, so called, can take the entire denomination under its wing and guide our affairs.

It is claimed, and rightly so, that, including the work of our Woman's Board, the Northern Baptist Convention has the fourth largest Foreign Missionary Society in all the world. That is according to Financial standards. Ah yes, but do we hold that position when we apply tests of spiritual force and cultural power and contacts making for a larger Brotherhood of all mankind? As a matter of fact, the example you Brethren of the past two Conventions have given us, namely, of "getting after the other fellow" does not help us a whit in the work of building up of the Kingdom of God and, honestly, permit us to say, we doubt whether you are building up the Kingdom in your own surroundings because of these things. For the work of the Kingdom of God is done the other way. That is, it works from the inward to the outward and you and I must get at the "ego" and subject him to an "investigating committee." If that were done there would follow a great "getting together" with one heart and soul to do the Lord's will, which is nothing less than making disciples of all nations.

Baptists in China are up against a greater problem than you are, Brethren of the Northern Baptist Convention. We have over a thousand local churches founded and organized according to American (North) and American (South), English and Swedish traditions and customs. Some of our most conservative Baptist missionaries of the Southern States are being more and more convinced that all these one thousand and more Chinese local churches must get together in a National Convention. But what a variety of theological conviction and local church customs will be represented. The only criterion, however, that will help us to get together will be tolerance and brotherly love. With that as our guide, we must and will win out. And it is a good thing for the foreign missionary that he is broadening. For otherwise, the racial instinct of the Chinese, will break the fetters of ecclesiasticism and traditions of Western local Church customs. The Chinese Baptist churches will get together, some day with or without the assistance or even in spite of the Baptist foreign missionary.

The one great unifying institution in China is our Shanghai Baptist College. Words must fail as one tries to tell the story of the possibilities of this institution in getting our Chinese Baptists from all parts of China together. What has Louisville Seminary been for our Southern Baptists in the past? A greater work than even that of the Seminary at Louisville remains to be done by our Shanghai College and Seminary. Nor will it do to give the Chinese the impression that the Northern and Southern Boards in America are doubting their loyalty to Christ Jesus. These young men demand that they be told honestly and fearlessly what the religious world is thinking. Their faith in Christ is such that no theological thought of any "school" can separate them from Him whom they love and have surrendered their lives.

In conclusion Brethren allow us to say:—"Get together Baptist of the North and go to it" and finish that World Forward Movement Program. We are not discouraged, we are waiting for you to come up with your ammunition and supplies and reinforcements. Are you going to continue to argue about "fundamentals" and other things and thereby fail in doing the great Fundamental thing—giving the Word of Life to the Nations?

J. S.

### Girls' Schools, the Home and the Kingdom of God.

We confess to our patience being nearly exhausted after reading J. O. Bland's article "Guessing America" in the Weekly Review recently. This evidently "wet" Briton takes the American people to task for allowing their institutions and laws and everything else worth while being effeminized. He visited America recently and found America's "woe" "due to woman's excessive assertion of authority." And fancy, the wise Briton has discovered that it is all due to the little "Schoolmarm" of our Public School system!

The fact is, what Mr. Bland thinks is our shame is really our glory. Mr. Bland will have to make another visit to America and make another "guess" before he will be able to give due credit to our "Schoolmarm." Germany and other countries, we know, have limited the teaching profession to men, but we know the results.

The Girls' school in a Chinese community is a new moral force which will grow until the whole nation will undergo a thorough transformation, making every phase of life more wholesome and lovable. Complaints are sometimes heard about the "girl graduate" not being able to "fit in" with her surroundings. She is said to be dissatisfied with her lot and shows it. Let us not judge her harshly. Why should she not be dissatisfied with such contemptible environment and habits of the men folks?



Let us stand by the girl graduate wherever we find one in trouble. She is often fighting the battle, and it is the heroic struggle, of a moral pioneer.

The Home life of China will not be raised to higher levels until the educated girls and women have their proper say. An educated official remarked to the writer recently, that while he admired much about the American nation, he would never want Chinese women to follow American women in exercising such vast influence in the home. In reply we maintained, that the condition of women and the respect they hold in their family circles will always be the thermometer showing the moral and spiritual strength of that nation. Judged by such a standard, China has a far road to travel, but our Christian Girls' schools are guiding the nation in the right direction.

The Kingdom of God among men will first of all begin to reveal itself in the family life of a community. For that reason how necessary it is to get the largest possible number of women and girls in our churches, schools and Bible institutes. Experienced missionaries almost without exception, would rather receive a mother of a family into the church than several men. And for this reason. The converted man may or may not bring his Christian life into the family, but with the woman there is no doubt. A local church is strong or weak just in proportion to its members being connected with Christian households. Our experience in church planting and church training leads us to maintain that a local church composed of 50 individual male members of 50 different households will be found to be weaker, morally, spiritually and in every other way, than a local church having several households of which all members are serving God and living the Christian Life.

### A Crisis Confronting Baptists in China.

The First Christian Conference to be held at Shanghai next spring will be a new and important landmark in the history and progress of Christianity in China. Already various committees are at work gathering data for statistics and each missionary is receiving, no doubt, his or her full share of blanks to fill out. There is lots of this sort of a thing connected with mission work and some of it may be of real worth.

We deplore that Baptists in China have no Chinese organization through which we might be able to gather our own statistics and give expression to our convictions and ideals as a denomination. The Methodists, Presbyterians and Episcopalians will enter this Conference well prepared and organized. The Episcopalians, while not numbering one half of the Baptist Congregation in China, are strongly represented on committees and

it would not be surprising if an Episcopalian Bishop were elected as one of the joint chairmen of the Conference. The outlook for Baptists exerting a leading and wholesome influence in this Conference is not promising.

On the one hand, it is doubtful whether many missionaries of our Southern Baptist Convention will attend, even if requested to do so. On the other hand, the Baptists who do attend will find themselves uncorrelated and unorganized, so that they will simply stand as individuals and thus the Baptist denomination in China will fail to bring pressure as a denomination upon the Conference to give to that body the true ideals of New Testament churches. How we, as true stewards of the Church of God, can be content with this situation is beyond the comprehension of the writer. For years the NEW EAST has been urging upon the Chinese churches to get together. Can you imagine a business corporation expending from between \$500,000 to \$1,000,000 men. in China entering a conference with other business corporations utterly unprepared?

Is it not possible for something to be done at the time when the various delegates of the Chinese churches and foreign missionaries get together at the time of the Conference in Shanghai. Could the Baptist delegates not come a few days in advance and organize a Baptist National Convention of Chinese Churches? If this opportunity is lost, much water will flow out to the sea before another opportunity will be found such as this offers.

What provincialism, what indifference, what narrowness is it that prevents you from getting back of this National Baptist Convention of Chinese churches? Here is an opportunity to help make Baptist history. Let us show our denominational loyalty and give backing to our representatives who will go to the First Christian Conference.

### A Word of Farewell.

The Editor of the "New East" expects to be on his way to America by the time this issue of the "New East" appears in print. He desires to express his hearty thanks to all who have co-operated in making the little magazine a medium of Baptist thought and work in China.

The Board of Directors voted to place the responsibility of the Editorial work of the "New East" for the time being with Dr. R. E. Chambers. This will be good news to all concerned, we are sure.

Allow us to express just one thought as a "good-bye." Baptists of all China get together! Let us work for a National Con-

vention of Baptist churches, which will include every local church of the two American Boards, the English and Swedish Missions. Let the first steps be taken at the time of the First Christian Conference at Shanghai next spring.

J. S.

## SARAH BATCHELOR MEMORIAL SCHOOL FOR GIRLS, NINGPO

VIOLA C. HALL

THE first school for girls in China was established in Ningpo in 1844 and out of this grew first the American Presbyterian and then the Baptist school for girls in the city. For some time our Baptist school was in charge of the wives of men who came for evangelistic work but because of home duties which pressed upon them as of first importance the school grew amidst difficulties. We owe much to the faithful and earnest women who began and enlarged the school for so many years. Later the Board in America found young women who could come out to take charge of the school and give their entire time to it.

Until 1904 the school for girls was located about a half mile outside of the North Gate at Riverbend where our Boy's Academy is now. This left the teacher and girls so far away from the other missionaries that it seemed best to move closer together and nearer the city proper, so the school was moved to its present site outside the Salt Gate and on the river bank where the air is pure and fresh. In the summer of 1908 the building was enlarged. The money for this was given by a St. Louis woman in memory of her daughter, Sarah Batchelor, in whose honor the school is named. Now there is a second building with dining room, kitchen, etc. below and dormitory for older girls and women teachers above. Several rooms in a Chinese house next door are rented to make room for the lower primary pupils who are mostly day pupils, and a domestic science and a chemistry room for the middle school girls. The home of the foreign teachers is on the other side of the main building and in the same compound. Even with this enlargement and a fine attic room finished off this spring we still must turn girls away who want to come to study. Several girls had to be directed to other schools or told to wait at the beginning of both terms of the present school year.



Group of Girls on Picnic  
Ningpo



Group of Alumni  
Ningpo



Group of Higher Primary Department  
Singpo

This year there are 112 pupils in school divided into middle school with 32 girls, higher primary with 39 and lower primary with 41. Twelve teachers give full time and three give part time and all but three are graduates of middle schools or higher. The school already owns a new piece of property and within a year our middle school and that of the Presbyterian Mission will unite in a union middle school to be known as the Riverside Girl's Academy, and the present schools of both missions will be kept as higher and lower primary schools. The money for the first building is the Jubilee gift of the East Central District of the W.A.B.F.M.S.

About half of the girls come from non-Christian homes, but more than half of the girls themselves are Christians. Out of sixty girls who are fifteen years of age or older more than forty are Christians. Some of our strongest pupils in point of earnestness, ambition and Christian activity are ones who come from non-Christian homes. During the past year twenty girls have been baptized, two at their homes last summer, and the others during the school year. The older girls conduct Daily Vacation Bible Schools in the summer, have three Sunday Schools for ragged children of three neighborhoods, each Sunday throughout the year, have a student Y.W.C.A. with full corps of officers and delegates at the Summer Conferences. The Literary Society has weekly programs as well as special ones for guests and the music pupils give recitals for the enjoyment of themselves and friends. For one week this spring we had an Anti-fly Campaign when the harm done by flies was studied with much enthusiasm. The younger girls have a Rainbow Club and in its meetings learn about mission work in other lands and how they can help China in the best way. A number of groups of girls meet each week for personal work and prayer or for instruction if they are ones who have recently decided to be Christians.

We offer praise to God whose blessing has rested upon the school from its beginning. We thank Him for the more than sixty years of existence and growth and especially for the hundreds of women whose lives have been set in a higher and more useful mould through the agency of the school and its faithful teachers. Every graduate of the full middle school course, twenty-five with five more to be added this June, is a Christian and is carrying the Light into her own home and community or school where she may be teaching. We pray that God may add His blessing in the future as He has in the past.

## BAPTIST SCHOOL FOR GIRLS AT POCHOW, ANHWEI

OLIVE RIBBELL

THE Girls School of Pochow is in its infancy yet, not even one year old. The work this year has been almost in the nature of experiment and feeling out after plans suitable for this especial environment. So that the school may be a part of the work which has grown up here, and out of which the school has grown.

There are both day pupils and boarders in school. The day pupils buy their own books and pay a very small tuition. The four boarders have helped a little towards their board by work. Their fathers pay nearly half of the board money, and also buy their books and pay the small tuition required. One plan for the future is to open an industrial department to help girls who are willing to work their way through school. Since this is the first year of school most of the girls are in the first grade. Several had studied a little before they entered school here. At present we are not certain whether it will only be a first primary school, or later the higher primary will be added. That will depend upon the per cent of girls who wish to enter higher primary. This school is linked up with our girls school at Kaifeng. So if only a small per cent of our girls wish to enter higher primary they would have better advantages there than here. In any case they will be sent to Kaifeng for middle school and normal work.

The people in and around Pochow seem willing and in many cases anxious for their girls to enter school. Of course there are many who are too poor and some who are not willing to do without the girls help in the home. Though building up the school in numbers has been an easier task than we could reasonably expect. The first day of November school opened with eight little girls. During the year the roll has grown to 24. That is not a large number but then this is the first year in an interior city. So we feel that it is a very encouraging beginning. All our Christians seem to take a kindly interest in the work. They seem proud of the fact that girls have an opportunity to attend school. Most of the day pupils are from non-Christian families. All four of the boarding pupils are from Christian families.

There will be no distinction made between girls of Christian and non-Christian families, because it is our desire for the school

to be an evangelistic agency. The religious life will be emphasized. It is needless to say that all girls will be required to take the Bible classes. It is our hope that every girl passing through school may find the true Way of life for herself. If this is the case she can not help but be a witness in her own home. Then the school will be a real evangelistic center for the work. Of course school has not been running long enough yet to see how far its evangelistic influence will spread. It is impossible as yet to see how much influence the returning girls will exercise in their homes. And of course it is impossible at present to know even approximately what per cent of our girls will become Christian through the influence of school life. School has also been running too short a time to see whether it opens doors into families who readily receive the Gospel or not. Even this year in its beginning it has opened doors into several types of families.

Here at Pochow the girls school has grown out of the evangelistic work. The people seemed prepared for a girls school and even anxious to educate their daughters. Some of them have seemed to reach the conclusion that the type of the future home will depend largely upon the woman. One man this year is sending a girl to school preparing her to become his son's wife. The son is attending the boys school. Since the work has made the school, our hope is that the school may serve the work, that it may be a real evangelistic center, not only for the school girls themselves but may ever flow into the lives of their home people and friends. That it may be the means of making the future homes of the community Christian homes. That it may help to train the future workers that will lead the work in the churches of the community. In other words that the school may fully repay the evangelistic work for preparing the way for its beginning.

## THE "WAANG TO" GIRLS' SCHOOL WUCHOW, KWANGSI

REBA C. STEWART

"WE look not at the things which are seen, but at the things which are not seen." "Faith is the substance of things hoped for, the evidence of things not seen." This describes the girls' school at Wuchow. It has had, perhaps, a more varied career than that of any other school in the mission. It has been the orphan of the mission,



The school was first opened by Miss Julia Meadows, in 1906. Previous to this, there was a small day school conducted by Miss Keannon. In 1921 Miss Meadows went home on furlough, and Miss E. Rea took charge of the school. Miss Meadows returned, but for one year only, as her health failed and she was compelled to go back to America. Miss Rea continued with the school until 1918, when Mrs. Tipton took charge. For one term, Mrs. Tipton was relieved by Miss Shumate, of the Shiu Hing field. In 1920, Mrs. Tipton went home on furlough, and Dr. Beddoe acted as principal.

Although it has been fifteen years since the school was first opened, it has never been in a home of its own. A few years ago the Board sent out money to provide for the school. But for some reason, up to the present, no effort made to purchase land, has been successful.

At present, the school is in an ancestral temple, which is located on a business street. This is not a desirable location for a girls' school. Some of the Chinese parents will not allow their daughters to come to school for this reason. The ground floor has been partitioned into recitation rooms, while the upper story is partitioned into bed rooms for boarding pupils. In flood seasons, if the water is high, school must be suspended and the boarding pupils retreat to the upper story.

Notwithstanding these obstacles, the spirit of the school is splendid. The girls and women are eager to learn, and make good students. They seem glad of the opportunity to study, and are happy as they go about their work.

At present, there are eighty-one students enrolled. The majority are day students. In the primary department both boys and girls are admitted. The teachers are earnest, conscientious Christians. Just recently, the Christian girls were made happy when eight more of the older girls witnessed to their faith in Christ and received baptism. Others have attested to their faith in Christ, but have been forbidden by heathen parents to become members of the Church. They have entered into covenant with one another to pray for the consent of these parents and for the parents themselves.

There are many girls and women in Kwang Si, hidden away in the darkness of sin and ignorance, captive to him who is the prince of this world. We hope the school may become a light to them, the door of opportunity not only for the girl or woman who enters, but through her service for many others. It is our prayer that those who enter, may know Him who is the Light of life, and in the light of that Light, be true to themselves, to one another, and to Him.—"All things whatsoever ye shall ask in prayer, believing, ye shall receive."

## METHODS IN GIRLS' SCHOOL AT TENGCHOW, SHANTUNG

MRS. T. F. MCCREA

THE letter just sent to Miss Florence Lide, was sent to her sister in Hwanghsien, and later forwarded to me. Miss Lide is in America on furlough, and I, at the request of our station, have been in charge for the past school year.

You may not care to publish what I write; I am mother of five children, two sons grown to manhood; one of whom has just graduated from the California College of Technology, in Pasadena, California. My point of view is naturally different from that of many of our single lady teachers. To some no doubt I am "old-fashioned, not progressive, too far behind the times," but here are a few of my ideas and opinions anyhow.

To begin with I am heartily in favor of educating the girls and young women of China.

With you I certainly believe that a woman or girl won for Christ—is the means of bringing life and truth into the home. But is the education we are giving them making them better home makers? Mathematics, chemistry, astronomy—these are all good—but I must confess I would lay more emphasis on the need of keeping the body clean, hair, teeth, nails—the study of foods, these that will nourish and build up the body; (have you ever seen two year old children of educated Christian parents eating cucumbers, without even being peeled, or washed, I have.) And how necessary it is to keep the house clean,—floors, kangs, clothing, etc., to fear the fly, if they would be healthy themselves and have healthy children. I would have them spend less time in the class-room, and more time in God's fresh air and sunshine.

I would have only men and women whom I had reason to believe were true Christians for their teachers and I would insist that a large majority of the student body should be Christian. It is for this reason that we have come to China that they should all know *Him* from the least to the greatest. If with all their "getting" they fail in this we would better have remained in America.

## THE GIRLS' SCHOOL AT KWEILIN KWANGSI

HATTIE STALLINGS

YOU ask one engaged in Girl's School work to write about it and you find a response. Those of us who do work with girls and women know the wonderful opportunity and the great importance of such work. And though I cannot tell you much I have had joys untold in watching pupils grow in grace and knowledge of their Lord and Savior. One needs the wisdom from above to know how to turn their growth into lines of service.

Our school in Kwei Lin was organized for two purposes. One was evangelistic, for the purpose of winning lost souls. Another was for training those won, for service, in order that more souls could be won.

We started with only a few children from our Christian homes. It was not long until their hearts and ours went out to our non-Christian neighbors. The daily Bible lessons and a glance around us soon made us long to do what our Bible taught us to do. We could not enjoy such marvelous love and be content to watch others go on not knowing that they too might enter with us.

A school is the best place I know to win the lost. Those in school and those around them. In Kwei Lin we have been wonderfully blessed with opportunities and the aid of the Holy Spirit. The pupils love to pray with and talk to those who come in unsaved. About four years ago, a suggestion was made that we pray for a certain girl every day until she was won. In two weeks time five girls came confessing their sins. The pupils knew how to pray and lead their fellow pupils. Each year we have this experience. All who are old enough to understand come asking for baptism. Only two weeks ago thirteen were baptized. We were not having special services either. But we have a consecrated Chinese woman teaching Bible and living with the girls.

Our daily prayer is that the girls and women will hear God's Call to definite service. We have a woman's department to our school.

Now they welcome opportunities to do evangelistic work. They can go each day to the free clinic at the hospital. We ar-

range classes so they may go. Each Tuesday and Friday the women have evangelistic services at the woman's school and in the chapels. In one of these chapels a Bible class of 14 women and girls has just been begun. This was at the special request of those who were hearing on Fridays. Two of the pupils are glad to do this during the summer. They call it their opportunity to serve the Master and receive no pay for it.

What one learns in a school cannot be easily forgotten. It becomes a part of her very life. We see this again and again as we watch the lives of the pupils. One girl who has refused several years to marry a heathen, will go home to her heathen family and endure terrible beatings and cursings in a way that I fear you and I would not do. She is now a Bible woman in the Hospital and loves to talk of Jesus and His love as much as any other missionary. She is a real missionary. She continually asks us to pray for her family. She longs to see them saved.

The families represented in our school are varied. The parents come to visit the school and us and it is a great opportunity to witness for the Master. The pupils go home and tell what they are learning. Sometimes the heathen parent finds that this teaching will draw the child away from ancestor worship and will stop the child. But more often they come to investigate and find it interesting. Some accept and many choose to go the easy way and we are sad. Still they have had a message that has power in it and it cannot soon be blotted from the memory. Some day God's spirit will help more of them to realize the full meaning and there will be a great ingathering.

But in the school there is a daily teaching and a spiritual atmosphere that they cannot easily shake off. So it is that we know that the more pupils we have, the more Christians, intelligent Christians there are.

If all the pupils of each year go into their homes and live for Christ, there will be more Christian homes. The Christian man cannot teach and train children to worship aright as a Christian woman can. She is with them more. What China needs is the Christian home life. Let Christ be taught in the homes and this great heathen nation would be changed more quickly into a Christian nation. Let us make greater efforts to win the girls.

Our prayer is that our schools will be a great evangelistic center where souls will be won for the glory of God.

## PROGRESS AT HWANGHSIEN SHANTUNG

CLIFFORD E. HUSTON

**G**IRLS school work in Hwang Hsien was begun with the opening of Carter Girls School in 1908. As a boarding school serving the Christian constituency of three counties it rapidly developed into an institution having a nine year curriculum, covering lower primary, higher primary, and two years of middle school. This status was maintained until 1921 when it entered Tsung Shi School, the educational institution of The North China Mission. The middle school classes were then transferred to the normal and middle school department of the institution and Carter School became the lower and higher primary school for girls.

The school, through its history, has had few pupils from non-Christian families, practically none who have not some Christian relatives. This is due to the still backward state of the education of girls in this part of Shantung. Our aim has been to provide the opportunity for Christian education for the girls of the Christian constituency. Its graduates have given good service in our primary schools, the woman's hospital, and in their own homes.

The girls department of the Tsung Shi School now includes Normal Department, with practice school, and the Middle School under Miss Jane Lide; and the Lower and Higher Primary school under Miss Hunter. There is a total enrollment of one hundred and twenty which is the utmost capacity of the present dormitories. Our plans provide for the full training of girls in all departments of the school, including college, theological, and normal. Also for the development of domestic science, kindergarten training, an industrial department that will provide self-help for the benefit of poor students who wish to make their way through school, and special classes for young married women who have had no educational opportunity. We are hoping for early reinforcements that will hasten the development of the different lines of work.

In the Normal and Middle School department Miss Lide is trying two innovations with great success,—co-education in the classroom and cottage life in the dormitories. Co-education, within a limited scope, was introduced in the Middle School in the spring 1920 and has won the enthusiastic support of the

Chinese. Cottage housekeeping was introduced when the girls moved into their new quarters in the spring of 1921 and is proving equally successful. The students live in groups of twelve to fifteen girls in dormitory units comprising kitchen, living room, and bed rooms and each group manages all of its own housekeeping. For each unit there is a "group mother," a woman of middle age, who not only has charge of the home life of the girls but acts as chaperon in all of their classes, their recreation, and their social life.

## POOI TO ACADEMY CANTON KWANGTUNG

MARY RALEIGH ANDERSON

### AIM

To educate and train for service the Baptist girls of South China. A large majority of our pupils are from Baptist families, but we also have girls from other denominations and even heathen girls are not refused admittance if we have room to receive them.

### HISTORY

Thirty-three years of successful work.

### DEPARTMENTS

Lower Primary..... 5 years

Higher Primary..... 3 years

Middle School..... 4 years

Some Normal work is given in the middle school course.

### FACULTY

Principal..... Mrs. Janie Lowrey Graves

Chinese Teachers..... Thirty-seven. One of these teachers, Miss Grace Joy Lewis, is a graduate of the University of California.

Foreign Teachers..... Mrs. Graves, May Hine,\* Flora Dodson, Laura Coupland,\*<sup>+</sup> Reverend Reuben Bailey, Mrs. Bailey, Mary Anderson.

\* On leave

+ In Language School

## STUDENTS ENROLLED SESSION 1920-21

Five Hundred Ninety-two

## NEEDS

- (1) The prayers of God's people.
- (2) Trained Teachers. Teachers in the science, English and music departments are urgent needs.
- (3) Land, buildings and other equipment.

Even in the early days Baptists in South China recognized the importance of education and one of the first Christian schools in all China was established by our Mrs. Shuk, "the first woman missionary from America to China." Miss Whilden was also a pioneer in this work and some of the oldest day schools for girls in Canton were established by her. What a joy it must be to these pioneers if, in heaven, they are permitted to look down today on the scores of Baptist schools for girls scattered over the Two Kwong Provinces with thousands of students each year carrying the Gospel message into many heathen homes and villages that could not be reached in any other way.

At least one girls' day school for each chapel is the aim of our Mission and it is our desire that each day school be closely affiliated with the boarding school in its section. Pooi To Academy, in Canton, is the central school of this system. During the past year Pooi To has enrolled students from each of our interior boarding schools and from a large number of our day schools. Besides these students from all parts of our field in the Two Kwong Provinces, Pooi To also has students from Swatow, Pakhoi, Hainan, Shanghai, Japan and the Yunnan Province.

Pooi To Academy was founded in 1888 by Miss Emma Young. In the spring of that year Miss Young returned to America and in September Mrs. Graves took charge of the school. Mrs. Graves is still the honored principal and at a birthday feast given her last June by the Alumnae Association, the former students lovingly wished her ten thousand years of service. The alumnae are also presenting to the school an enlarged picture of Mrs. Graves in honor of her sixty-seventh birthday and her thirty-third year as teacher and principal of Pooi To.

The history of Pooi To has been one of continual growth and development and since the Revolution its growth has been marvelous. In the early days of Pooi To it was difficult to induce parents to send their daughters to school although there were no charges and small financial inducements were made to girls who would attend school. Now girls are clamoring for admission. During the past several years we have been compelled each session to turn away students for lack of room and this summer we are simply overwhelmed with applications for

entrance to the various departments of Pooi To. We have tried to keep our school fees within the reach of members of our own denomination and more than half of our students are from Baptist families. We receive some scholarship money from our Board in America, but most of our girls pay in full their board, tuition and fees. About one-fourth of the students enrolled last season are daughters of preachers, Bible women or teachers. The Christian workers employed by our Mission receive meager salaries but all of them pay something for the education of their daughters in Pooi To and many of them pay in full.

The development of Pooi To along other lines has been quite as marked as its growth in numbers. Although we have been hindered by lack of equipment, we have been able to keep pace with the other schools in South China in extending our course of study and raising our standard of work. Today Pooi To is recognized as a standard middle school and our graduates are received without examination into Canton Christian College, whose degrees are conferred by the regents of the University of the State of New York. In June of this year, six girls were graduated from our middle school and eighteen received certificates for the completion of our grammar school course. Most of the grammar school graduates expect to enter our middle school in September and all of the middle school graduates are returning to teach in our primary and grammar school next session. Some of them hope to go to college later.

Our land and buildings are entirely inadequate for our present enrollment and each year we are confronted with the necessity of enlarging our capacity. Fortunately we can do this in Canton by the use of matcheds and at present we have eighteen matcheds on our campus. Not only do matcheds make unsatisfactory classrooms and most unsatisfactory dormitories, but they also occupy space that should be available for athletics. Moreover, matcheds are expensive. It would be economy for our Board to borrow money for the erection of permanent buildings and thus save the large sums we are paying annually for matchsed rent.

We have only the beginning of the equipment we need in our library, music rooms and science laboratories. Although our equipment is so meager the girls delight in using the apparatus we have and they are finding practical applications for their knowledge. One night last winter our girls undertook to entertain an audience with lantern slides, using a borrowed lantern. When it was discovered that the slides did not fit the lantern, some of the science students found a moving picture outfit and manipulated it successfully! With the opening of school in September we hope to make our science work more practical by



extending our course of study in domestic science. For many years our girls have learned to make Chinese garments, to embroider, to crochet and to tat. Now we are to add a course in cooking and serving Chinese meals. This, like most of our work, will have to be conducted in a makeshift.

We have no gymnasium but during the dry season practically all of our campus is used for ball grounds. Last session our girls played tennis, basketball, baseball and volleyball—tennis. At the Eighth Athletic Meet of Kwongtung, held in Canton last spring, the girls' schools were invited to enter a volleyball—tennis contest. The Pool To team played each of the other teams in the contest without losing a game and for their victory won several handsome prizes. We appreciate these trophies especially as this was the only prize contest to which girls were admitted.

We try to stress the intellectual development of our students and we find much joy in helping them to develop physically, but our chief concern is that they may be born again and that they may grow spiritually. As direct evangelizing agencies, the girls' schools of the South China Mission constantly fill our hearts with joy and with gratitude to the One who gives the increase. A large number of the people who come into our churches come through the influence of the students and teachers in these schools.

The girls in Pool To higher primary and middle school have a long school day and a heavy schedule, yet, during the past session all but two of our middle school girls and many of the younger girls have found opportunities for service in Sunday School, Night School, Story Hour for Children, Gospel Preaching Bands and Prayer Bands. Also, during the past summer three Daily Vacation Bible Schools, enrolling more than two hundred students, were entirely staffed by Pool To girls. Last year more than forty of our girls and teachers were officers or teachers in Sunday Schools. The Tung Shan church depends on Pool To to furnish practically all of the officers and teachers for the Primary Department for Boys and Girls, the Girls' Junior Department, and the Girls' Intermediate Department of their Sunday School. Each of these departments is held in a separate building and the graded literature is used.

Our compound at Tung Shan is located near a heathen village, Tsz Pui Tai. From the beginning of our work here missionaries, preachers and Bible women have made continuous efforts to reach this village with the Gospel but the visible results of this work have been disappointing. Some years ago a little girl from this village entered Pool To. She and her mother were bitterly persecuted but finally the father and other members of the family were brought to Christ. Later two other girls and



Pool To Middle School Graduates 1921



Pool To Grammar School Graduates, 1921

several little children were sent to Pooi To and it was through these girls that our students were able to rent a room in the village for Sunday afternoon services. Each Sunday a group of women came to this room to hear the Gospel story while a crowd of children gathered in the entry for an informal Sunday School. Last year our Mission enlarged this work by opening a kindergarten and day school in Tse Pui Tai near the home where our girls had worked on Sunday afternoon.

It is always impossible to estimate the fruits of Christian work. This is especially true of a girls' school in China for most of our girls go out to establish Christian homes, and who can tell how far the light of a Christian home may shine into heathen darkness. However we find visible results of the work of Pooi To in all parts of our field. Most of the women teachers in Pooi To and in our boarding schools at Yingtak, Shu Hing and Wuchow are Pooi To graduates. Pooi To girls also have charge of most of our day schools and the head teacher in our boarding school at far-away Kweilin is a former student of this school. Pooi To girls are also found in Christian work for the Chinese in America.

As we plan the work of the coming session we feel that the Lord has richly blessed us in adding Reverend and Mrs. Reuben Bailey to our faculty. Mr. Bailey is a Baptist minister and Mrs. Bailey has been a teacher for many years. Mr. and Mrs. Bailey held a short series of evangelistic services in our school last spring and the results were most gratifying. A large number of students confessed Christ as their Savior and many of the Christian girls and teachers got a new vision of Christ. Many missionaries in China know Mr. and Mrs. Bailey and will rejoice in the fact that they are to work with us in Pooi To.

We are just opening school as this article goes to press. After one day of matriculation our dormitories are overflowing. Truly our numbers will be limited only by our limited equipment. We trust that you will join in our earnest prayer that not one of these hundreds of girls shall go away without Christ and that each may get a vision of true service. Our opportunities in Pooi To are boundless and our responsibilities are heavy. We can only look to Him for wisdom and for strength to do this great work that He has given us.

## THE ABIGAIL HART SCOTT MEMORIAL GIRLS' SCHOOL, SWATOW, KWANGTUNG

AERIE G. SANDENSON

*WE are at a critical period in the history of our girls' school!*  
Sometimes we dare not utter this cry which is never very far from our lips, for even loyal, sympathetic friends, grown weary of the oft-sung strain, are tempted to echo it flippantly. Yet never has that cry been truer, never more insistent.

Why do we feel so keenly that just now we are standing at the cross roads? Here are a few of our problems:

1. How can we raise the standard to meet the demand?
2. Whither shall we search for teachers?
3. Where shall we house all these girls?
4. What is the way to get hold of China's "new girl" in a way that will help her to be a power for her accepted Savior as well as for her country?

In this whole district of Swatow there is not yet another girls' institution of approved high school grade, although each year more girls want to continue their studies. We are trying to raise the standard of our school and we are doing it too; but the task is not an easy one. This fall we are beginning regular third year middle school work, thus nearing the completion of high and normal course. But we know not where to look for teachers. More and more our girls are seeking higher education; they are preparing, but they are not yet ready. It is extremely difficult to find the women teachers that are requisite to a boarding school of over one hundred and forty pupils. Last term the dormitories were so crowded that the doctors say we must not think of having as many girls again in the same house room. They know, too; crowding brings sickness. We cannot possibly provide for those who are applying for admission now unless we can find a place for a mat shed somewhere within the narrow limits of our school yard. Every available space is used for classroom purposes; even so, there is scarcely a period in the day when we do not have some classes packed into impossibly small rooms. The site for our new Administration building (some of the buildings suitable for dormitory temporarily) is already in preparation; and the money for the Domestic Science house has just come out from the W. W. G. in America. The much needed buildings are like the longed for teachers,—they

*We now  
have a  
small  
Temporary  
mat shed  
to be torn  
down a  
year from  
now.*

*(rooms)*



Bridge from Mission Compound to East Hill.  
Site of New High School Building



High School Girls Cutting First Tree on Site of  
New High School Building



The Four Smallest of the 33 Graduates



Primary Girls Flag Drill

are on their way to us, but they are not yet here. There must be an interval of time before they are ready for use. And in the meantime we are growing, growing!

The girls themselves, however, are the real problem. Fired with new patriotism, is there not danger that they may misunderstand what things they may do that will truly help their country? More at liberty than ever before to receive Christianity, will they perhaps want to join the church simply because it is a progressive thing to do? We must have them become strong, helpful women. They are finding a new freedom, and God is to be thanked that they are; but what wisdom is needed to guide them so that this new sense of freedom will carry them not downwards, but upwards!

Do these questions discourage us? Far from it! The very struggle for the solution of the problems is continually helping us to advance. We congratulate ourselves that we have done a wise thing in seeking the advice of our elder brother, the Boys' Academy. We are most grateful for the generous, unstinted way those in charge are giving us their help and co-operation. As a result we are not only better able to standardize our work but we are daring to try in history and science classes the experiment of co-education, the first in this section of the country. The college trained assistance that we thus gain is invaluable to us just at this time.

Until our new buildings are finished we have practically two schools in one. Some of the high school girls earn a large part of their way by teaching in the lower grades. Many of the grammar school girls earn expenses by tatting. The responsibility that some older ones have had cannot but be useful to them later on. They have led prayer groups and have helped their small sisters to study their Bibles. Eleven girls have been baptized this year, and others are waiting.

Indeed we are not discouraged! Ours is the eager, forward look,—do you catch the glimpse of it in these little pictures?

The high bridge across the valley takes us the first step nearer the new high school building, whose site is just above the boulders and beyond; the girls on the hillside are cutting the first tree on that site, and are hoping so anxiously that they will not have too long to wait.

Next is an armful of girls, the four "little" ones of the class of twenty-three who graduated this June from the grammar or higher primary. Of this number at least eleven will return to take high school work with us. Of those who are not coming back, one will train to be a nurse, and two or three will be sent to teach in village or primary schools somewhere in the district. Two are to be sent farther way from home to school, and several

are to be married. Hope makes our hearts beat high as we watch these girls and as we do our bit to help fit each one for the life that she herself must live.

Our little primary girls are treasures. Without them we could have no grammar school graduates, no high school students, no nurses, no teachers for those same lower primary schools. Another picture shows primary girls doing their best not to make a single mistake in the flag drill that has been taught them for exhibition on graduation day. In one school the girls are making tatting and giving it to buy the desks that could not be supplied for them. If they could all keep on and come to the big school to study, how happy they would be! Do you wonder that we are not willing to turn away one of them? They are dear little girls, and the big girls are dear girls too. People say,—and we are sure it is true,—that upon them rests the hope of China!



## WORK AMONG GIRLS IN TSINANFU SHANTUNG

MARGARET E. LOWE

THE Lord for many years has singly blessed the women and girls of this city through the indefatigable efforts of our English Baptists and other missionaries, which have been a great stimulus to us in the beginning of our work in Tsinan.

Our work here is somewhat unique in that in its infancy we occupy two centers already from which our work among women and girls can be directed. One Wu-li-kou and one inside the city wall. Our best days are before us, as like any new work there must be a time of development and seed sowing. Although this old city has been worked for many years we constantly meet women who have never heard the Gospel message, and we find open doors of opportunity in every section of our field, and the women were never more willing to hear the Gospel than now. I believe that the time is opportune for us to do large things for the women and girls of Tsinan.

The work among the women in Wu-li-kou began with four little girls entering our little day-school. After a few weeks three more were enrolled, and five were turned away because they were too old to enter.

Our Sunday School had a good influence on these little girls from the beginning, which not only touched the homes these represented but also neighboring homes. To see China's little daughters leading their mothers to Sunday School and the Sunday Services rejoices one's heart to overflowing.

Our little girls took a creditable part in our Christmas entertainment which was largely attended by the mothers, who listened with much interest. We find that the children respond so readily and are so easily approached that it is certainly worth while to give them a large place in our work. Through them we often win recruits for the Kingdom. The children sing songs, recite scripture verses, and tell Bible stories and in this way help us in telling the Glad News—sometimes in homes which otherwise it might not be heard.

One of the brightest spots of this year's work was the opening of the Good-Will-Center in the city. This work is supervised by Mrs. Evans and Miss Ramsbottom. In the center we have a little day school for girls with an average attendance of about;

twenty-five, a kindergarten of fifteen bright faced little boys and girls, a sewing room, a play room and a chapel for evangelistic services for women.

God's word has been taught daily in our little schools and chapels, and we feel sure that many hearers have been touched and softened. Four women and one girl were recently baptized. One of the women, who has had two years character study, expressed a desire as hoping to prepare herself for work among her sisters in Tsinan.

We are definitely optimistic about our work among the women and girls in Tsinan. There are open doors in every section of our field. The task is great. How we need trained consecrated teachers and Bible women to help us!

### JAMES BRUTON GAMBRELL, D.D.

P. H. ANDERSON

DR. James Bruton Gambrell, of Texas, the recognized leader of American Southern Baptists, has passed away. Baptists throughout the world mourn his going, but at the same time thank God for the life he has lived among us. In two more months he would have lived out his three score years and ten. Being full of years and rich in good works, he has entered upon an abundant reward. Many beautiful tributes to the memory of Dr. Gambrell have been written by those who co-laborers with him in Kingdom service. In the brief space allotted me, I wish to mention a few things that were outstanding in the life and works of this remarkable man.

Dr. Gambrell was a man of wide experience. In the Civil War he served as a scout under General Robert E. Lee. After the war he taught in country schools, graduated at the University of Mississippi, held country pastorates, and edited the Mississippi Baptist Record. In 1893 he became President of Mercer University. In 1896 he was called to Texas, where for fourteen years, as Secretary of State Missions, he led the Baptists of Texas from victory unto victory in their denominational work. For several years he was the able Editor of the Texas Baptist Standard, resigning that position to become a member of the faculty of the Southwestern Baptist Theological Seminary. His crowning work was as the leader of Southern Baptists, in his position a President of the Southern Baptist Convention. He was a prolific

and inspiring writer. His writings in book form are:—"Ten Years in Texas," "Parable and Precept," "The Gospel for the Eye," and "Baptists and Their Business."

Dr. Gambrell's position as a leader rested on three important characteristics. He could always see the principle involved; he was loyal to the truth; and he had the ability to clarify issues, and keep to the main track. Though a soldier in the Confederate Army, he knew to accept defeat. After the war he gave himself to the building up of a war-torn but united country. In public addresses in New York, Chicago, and other places in the North, he plead for a right understanding between North and South. He recognized the race problem as being a Southern problem, and urged the North to let the South work it out. For nearly half a century he worked for better religious, educational, social, and economic conditions among the negroes.

Among those in America who laid the foundation for national prohibition, Dr. Gambrell was one of the forerunners. He was among the first to realize that the legalized saloon was an enemy of civilization, and that it was the duty of the nation to outlaw this evil. In public addresses, sermons and debate, and in published articles, he did much to create sentiment against the legalized liquor traffic. He fought this hellish traffic in towns, cities, counties, and states, and lived to see it driven from the nation by constitutional enactment. He saw clearly the distinction between personal liberty, and license to wreck the morals of a nation, and helped many others to see it.

Dr. Gambrell was a great defender of religious liberty. A few years ago, when the American army was mobilized on the Mexican border, Dr. Gambrell applied to Gen. Funston, who was in command of the army, for permission for the Baptist State Mission Board of Texas to conduct evangelistic meetings for the soldiers. The General had granted religious privileges to the Catholics, but he refused the request of the Baptists, except on condition that they would agree not to preach certain doctrines. Dr. Gambrell challenged the General's position, as being a violation of religious liberty, and started a controversy which became nation wide. But for Gen. Funston's sudden death, the fight would have been carried to the national congress. The same issue came up again during the world war, when all the religious work in connection with the American army was turned over to the Catholics and the Y.M.C.A. Dr. Gambrell was one of the first to see that the Y.M.C.A. could not represent Baptists and their teachings among the soldiers and that to deny to Baptists or any other religious body the right to enter camps of the soldiers for religious work, was clear violation of religious liberty. His contention was strongly supported by American Baptists,

both North and South, by many other religious bodies, and has since been vindicated by Government action.

But Dr. Gambrell is best known as a defender and propagator of the Baptist faith. From head to foot, inside and outside, he was a Baptist. He believed with all his soul that true Baptists represented the true New Testament Christianity; and that nothing was to be gained for real Christianity by compromising for the sake of outward union with other Christian bodies. He stood squarely on a Baptist Platform kept clarified the issues involved in the union movements, and kept Southern Baptists out on the straight road of denominational integrity and development. He believed that the Interchurch World Movement was a religious monstrosity, the like of which had not been seen since Noah and his animals came out of the Ark. And to him, more than to any other human being is due the credit for keeping Southern Baptists out of that Christ dishonoring movement. He helped to inaugurate a great World Program for Baptists, and his last great service for the denomination was as a commissioner from the Southern Baptist Convention, to visit and give encouragement to suffering Baptists throughout the war-torn countries of Europe. His last message to Southern Baptists was:—"Do right and go forward."

## AFTER CONVENTION REFLECTIONS

EDGAR L. MORRAN

**BOTH** Northern and Southern Baptist Conventions are over; the reports in the papers set one to thinking about the tendencies within these two bodies. They are both going somewhere; they are going in the same direction; and they seem to be going together. What are the things noticed?

### Action.

1. There is more internal movement, less talk, more consciousness of a mission to the whole world, an awareness of latent forces for the accomplishment of great tasks. Baptists are not on the defensive, are no longer a weak and insignificant body; they believe in their distinctive life. Two things have contributed mightily to this confidence. One is the carrying through to completion their campaigns; the other is the outspoken admiration and respect which their accomplishments

when working alone have inspired in others. It will not be out of place to quote from a recent editorial in THE PRESBYTERIAN, Philadelphia.

"We are devoutly and truly Presbyterian, but we love and honor our faithful Baptist brethren, and we are ready to say that there is no finer body of believers in our nation today than the Southern Baptists. The measure in which they have kept their faith in the midst of the modern onrush of error, and the manner in which they have managed their temporal affairs in the midst of modern frenzy, leading to the fullest, largest, and soundest success of any Protestant body in our nation, has bred in us the strongest admiration and confidence. Our Northern Baptist brethren have our high cordial regard also; but they, like ourselves, have had to contend with more defections in their own ranks. We do say, however, that we greatly appreciate the contribution to the common faith of the pre-convention conference on the Fundamentals at Buffalo. God bless you, brethren. Go on with your work!"

Southern Baptists have now passed their critical year, showing they mean to pay their pledges. Northern Baptists have freed themselves from certain entanglements, and have discharged some unpleasant financial obligations, and are now out on the highway, with faces set to complete the New Era Movement.

### "Hygienic Teaching."

2. It is gratifying to see such great determination in both bodies to "guard the deposit." Northern Baptists have held two sane, constructive conferences on the foundations of belief, and have recently set forth a brave confession. The laymen and many leaders who hold to these beliefs will more and more exercise a larger voice in convention control.

### A Full Gospel.

3. The World wide need, especially in Europe, has made a tremendous appeal to the benevolent and philanthropic instincts, and our people have poured out money, clothing and other help for needy nations. Our American Baptists are now closely associated with English Baptists in a great program for Europe and the Near East. This is not merely the so-called Social Gospel, but the expression of a well rounded plan of redemption wrought out by the Son of God. The dynamic of His life is with us; with this we need not fall into a vague man-made social program.

### Educational Control.

4. A principle which recently was not heard among Northern Baptists is now becoming vocal. It is that Baptists have a right to know and to control what is being taught in denominationally fostered schools; if teachers are unwilling to tell what they believe and teach, then it were better that these men should separate from these schools; that where men arise claiming exemption from such denominational control, there is at once a doubt or suspicion about the claimant. This, in general, is the expression; the principle is a sound one, and Baptists can not well work without it. Both Northern and Southern Baptists are coming to agreement about this, and we believe that as the principle is voiced and exercised so will our denominational schools profit thereby.

### How Will It Affect the Mission Fields?

We in China are going to be affected by these tendencies. The height to which our denominational life, whether spiritual or otherwise, rises in the homelands is just the measure of life among us; it can rise no higher.

1. We shall in material equipment receive long hoped for help. Our people will increase our confidence and encourage us to go forward. Conquering forces over there will communicate to us some of their conquering spirit.
2. We may expect additions to the missionary staff will conform more and more to a high standard of soundness in belief and loyalty to our Lord and His word. Wholesome care exercised in the selection of missionary candidates will benefit us. This is as it should be.
3. The tuning up of their educational work will naturally and inevitably be extended to the institutions in China, and other fields. It will mean reinvigoration and steadying both there and here.
4. This will all help us to keep to the main track. Our Lord has put us here in China, and the world, for this time; we need not apologize for our existence to any nor for a distinct denominational program and effort. We are here for a purpose, for a message. We live unto our Lord.

## BAPTIST WORK IN TSINAN

J. W. Lowe

### The English Baptists.

Our English Baptist Brethren have done a magnificent work here which is in every way worthy of the great Society which they represent. The Shantung Christian Institute, now a department of the University, is according to Dr. Harlan P. Beach, "One of the greatest evangelistic centres in the world." This Mission maintains two other evangelistic centres to the west of the city, one of these is for the ten thousand soldiers there.

### The Southern Baptists.

Our work in this city of two hundred thousand people was begun by Dr. and Mrs. Evans who opened their home for prayer meetings for the students and others. Later the "True Light Reading Room" was opened on one of the busy streets in the old city. The attendance and results of the work at this place has been very satisfactory. The Reading Room attracts many students from the government schools.

### Schools.

Upon the arrival of my family, and Miss Ramsbottom, a new evangelistic centre was opened in the Foreign Concession. A primary school for boys and girls was opened by Mrs. Lowe which now has an enrollment of thirty-six—and all are required to pay a small tuition fee.

Miss Ramsbottom is conducting a Primary School at the Good-Will Centre which has an enrollment of thirty pupils.

### The Church.

We began the New Year with a New Church of nine consistent members. Four women and nine men were recently added to the membership by baptism.

### Famine Relief.

From Tsinan, as a centre for our relief work, thirteen of our own missionaries have gone out to give relief to the famine

stricken people of this province. More than one hundred thousand sufferers have been relieved by our own workers, both Chinese and Foreign. During the month of May nearly a thousand people received daily a ration of millet gruel, or "moa moa" (bread).

### Work among the Students.

This is to me a most fascinating work. During one week Dr. Evans and I gave our "Health Lectures" to over one thousand students in their own schools. Recently in a co-educational school of five hundred pupils I had the pleasure of speaking not only to the pupils but also to over a hundred parents brought in by the children.

### Buying Land.

Twenty-nine mou of land, in an excellent location, for a residence and school compound has been purchased, and also a church lot on one of the main streets which connect the old and new cities. The outlook for Baptist work in Tainan is most promising. The need and call for reinforcements is urgent. One single lady and one family are needed at once.

## BAPTIST MISSIONS AT TAI-AN-FU SHANTUNG

T. J. BLALOCK

**DURING** the year 1894 the following missionaries from different states in the Southern part of U.S.A. settled in Tai-an-fu for the purpose of carrying on mission work in this region. About April 15th D. W. Herring and T. J. Blalock arrived here. And some time later T. P. Crawford D.D. and W. E. Crocker and still later in the Summer and early Autumn F. M. Royall, Mrs. T. P. Crawford, G. P. Bostick and family Miss Fannie Knight and D. W. King and Mr. and Mrs T. J. League.

About the time of the arrival of Mr. Bostick and family Brethren Herring, Crocker and Royall removed to Tsining Chow, and shortly afterwards Mr. League and family and Mr. Blalock removed to Shui Peh. In May 1895, Miss Emma Humphries and Miss Mary Sullivan joined this mission.



May the 30th Mrs. W. D. King (Miss P. S. Knight) was removed by death.

Early in the Autumn Miss Sullivan united with Brother Royall in marriage and removed to Tsining Chow, and on February 17th 1896 Miss Humphries was joined with T. J. Blalock in marriage and removed to Tai-en-chwang about 160 miles south of Tai-an-fu.

Before the arrival of these missionaries in Tai-an-fu the Anglican Mission had one foreign missionary here and the Methodist Episcopal Mission had a couple of native workers here.

At the wedding of Mr. Blalock and Miss Humphries Mr. Sprent the Anglican Missionary was present and when asked at dinner for remarks, amongst other things he said, "You Baptists are the first to bring a foreign woman to this city, you were the first to bring in Christian Baptism a convert in the crystal waters that flow from Tai Shans sacred heights, you were the first to lay your dead to rest in Tai Shans sacred soil, and you were the first to celebrate the sacred ordinance of matrimony in this Ancient City."

From that time to this, as to the experience of the missionaries at Tai An, it would require volumes to write a detailed account of it. Much of the time we have had from two to three families and at other times there has been only one family with much heavy work upon them under trying circumstances of protracted illness. For a good number of years my wife and myself and Miss Attie T. Bostick were our only force here. Now however we have a force of ten missionaries all of whom are new except two. The new missionaries eight in all, have been out less than a year and are all busy with the study of the language. For about three years, because of the smallness of our force and the great need of missionaries who were able to speak the language, we asked the North China Mission to send men and women in here to help us out, and we were thus for several years associated in the work, and expected this arrangement to continue indefinitely. But on account of the recent recruits to this mission and the great need of workers of the North China Mission at other places they withdrew their workers.

As to the progress of the Chinese churches; at times it has been rapid and hopeful, and at other times great difficulties have arisen which have much retarded the work. I can not go into any account of the hindrances, but at one time we had a kind of landslide in our mission to the modern pentecostal movement which did much to retard the work and unsettled our Christians.

But the greatest difficulties we have had to face have not been all from without, but from a lack of vision from within on the part of the Christians themselves. We have from the first striven for ideal self support amongst the Christians, but our Christians are poor and have from the first been in touch with wealthy missions which have spent much money on this work. This has tended to make them slow to help themselves and look to the mission or missionary to do all for them.

In addition, this is one of China's great pilgrim centers and a mighty strong hold of idolatry. And the people here have profited much through the pilgrims and naturally are hard to reach with the Gospel, and when connected hard to develop in Christian benevolences. Their idea is generally that they are to get help—materially rather than give out to help others.

Notwithstanding the hindrances the little Church that was organized in Tai-an-to some twenty-five years ago has steadily grown, and others have been organized in the country round about, some of them now stronger than the mother Church. In addition to this, many of our converts have gone to other sections and started up work that we are not able to keep up with. During this time too, many have died in the faith and are with our Lord, and many too have died spiritually and others scattered to we know not where. And while we have nothing great or wonderful to boast of, we rejoice that the word has been preached and that it has not returned void, and for the real estimate of our work here whether it be much or little we must wait for eternity to reveal.

As to the future, we are hopeful and feel we have learned much from the experiences of the past. It is our desire to more than ever let what we do be founded not on earthly wisdom or hope of gain, but upon prayer and spiritual power both in the lives of the missionaries and in that of the native Christians. Whether we gain many converts or few and whether we have much to show for what we do or little, figures not in our lives now, but our great concern is that what we do shall stand in that testing time when our Lord and Master comes to judge our works. To this end we are praying that our native converts may get such a vision of our Glorified Christ and His power as to make them swing out on Him and do a work of their own that will become their pride and joy now and crown when our Lord comes.

Christian missions and Chinese Churches, will never make much head way till the native Christians learn to let loose of the missionary and his influence and money and take hold of Christ. And if God can use us to teach the Chinese Christians some sorely needed lessons in that line here at Tai-an-fu we shall feel that our labor has not been in vain.

## NOTES FROM PEITAIHO, SHANTUNG

R. C. FOWERS

**WE** have some distinguished visits here this season. Dr. Torrey the world famed evangelist has given a series of addresses on the Resurrection, he emphasized the absolutely enormous wealth of evidence for the truth of the fundamental doctrine of the Christian religion. Another famous preacher who has recently arrived is Dr. Kelman who is here visiting his daughter and her family who at present occupy a rented house in East Cliff, but intend to build later.

The arrival of heavy rains is not untimely but rather unfortunate for those whose holiday arrangements are fixed and time limited. The crops however give promise of very unusual abundance which after the famine conditions of last year is a great cause for abounding thankfulness and gratitude. In many places however drought has given place to flood so there is always something to regret in this distressful country. Politically too there is much to be desired and small cause for satisfaction, Chang-tso-lin seems to keep well in evidence but not in any desirable manner.

Bishop Norris

of the Anglican Mission in Peking has been expounding the findings of the Lambeth Conference of Bishops on Christian Unity but with what success only time will show.

Dr. Harold Balme

has been duly elected President of the Shantung Christian University in place of Dr. J. B. Neal who has been acting President for some time but is now unfortunately set aside by a stroke of paralysis which leaves him unfit at present for business of any kind. Dr. Balme's election to the vacant position has given general satisfaction.

E. S. Little Esq.

who is one of the leading residents here has recently returned from a six months' tour in Australia. During his stay in the Commonwealth he has been made official representative of the Commercial interests of Australia in China which is of course a position of great honour and responsibility.

## NORTH CHINA NEWS

ESSAY L. MORRAN

THE Bible Conference, held this year at Laichow, is proving one of the most important of our annual gatherings, both for inspiration and for spiritual food. The station well cared for their 250 guests. Some of the devotional services were of very high order. There was a Child Welfare Day which added to the interest. Mrs. Lowe demonstrated how to bathe and dress a baby (a celluloid life-sized youngster it was), and Mrs. Leonard lectured on the preparation of food and feeding the infant. The interest was great; one wonders how soon the listeners, or beholders, will put this into practice!

Rev. J. W. Lowe gave some illustrated lectures on Sanitation; his chart exhibits were a small education in themselves. Lowe tells a good joke on.... somebody. A friend of length and good proportions had helped him through five of these lectures, when he said: "Lowe, I am just beginning to wake up to the importance of this sanitation work!" The joke was not altogether on Lowe, was it?

Sunday School work, methods and plans were well cared for by Rev. Pan Tai Fang, of the C.S.S.U., Shanghai. He also preached very strong sermons, to the building up of his hearers. The writer conducted Bible Study and expositions through the book of First Thessalonians. Thirty-two took examinations on this work, and were "enrolled in the book of life" as Faithful-to-the-end-ers."

### Missionary Movements.

Mr. Emmet Ayers, son of Dr. and Mrs. T. W. Ayers, Hwanghsien, has been appointed and is now in China ready for autumn language work. Miss Ida Pruitt, Peking, has been visiting her parents in Chelco this summer. Robert Pruitt, we learn, is to be married soon to a charming girl in Philadelphia. May every happiness be theirs.

What a genuine pleasure it was to have Rev. P. W. Hamlett and family, of Soochow, with us in North China this summer. From Seminary days we have highly esteemed this good man. After a beneficial stay, the family has returned to their field in Central China.

Miss Cynthia A. Miller, Rev. and Mrs. S. E. Stephens, Dr. and Mrs. A. W. Yocum and Dorothy have all left on furlough

since last writing. Miss Miller is to be at Pickton, Texas, the Stephens in Georgia and South Carolina, with headquarters at Gainesville, Ga.; the Yocams, in and around Baltimore, Md. (1328 Aisquith St.)

### **Famine Follow-up Work.**

A band of 14 men and women under the direction of Rev. W. H. Sears has been following up the spring relief work. In Tsiyang county there has been established a church with 157 members.

### **Mission Meeting.**

The second week in July we had our annual meeting. Thirty nine were present at most of the sessions. There were several visitors, among whom were Rev. and Mrs. Reuben Bailey of New Zealand; they have three missionary daughters in China, and themselves have the missionary spirit.

For the first time in eighteen years the nurses and doctors had a Medical Conference. We rejoice in their mingling with us, and hope they will make a point of attending mission meetings in force.

Wm. H. Sears was elected Permanent Statistical Secretary. That he eats up figures, Brother Sears thinks is a joke. This is a responsible task, and he takes it seriously. Our meeting was a busy, full one,—constructive for the most part.

### **A Versatile Man.**

Another good story that has recently come out has a point for other missions and missionary gatherings. According to the story we have a most useful man among us. In a certain station some matter was mentioned; this man moved in favor; desultory discussion followed, and then our brother seconded the motion. With it then properly before the house, more discussion followed, and then came the vote. Our accommodating friend then voted squarely against the whole proposition. Mission stations and meetings that are short on members, or who need new methods of expediting parliamentary procedure, constantly stand in need of such a versatile member; but we serve notice that you cannot have our man. There are, however, no patent rights on his methods!

Minutes of the meeting were mailed out August 27. The chairman this year is Mr. Charles N. Hartwell; the secretary is Rev. Ivan V. Larson.

### **Mandarin Department of the C.B.P.S., Tsingtao.**

Tracts for evangelistic workers are now being furnished from here for places in Manchuria, and for all the stations of the

Swedish, the English, and the American Baptist missions in Shantung. The Society's use of this forwarding depot seems to be pleasing a good many people. Production of tracts in Mandarin has begun on a small scale. The following have been sent to the press: Adaptations of two articles by Dr. E. V. Mullins, viz., "Need of Christianity in Present World Conditions," and "Modern Partial Eclipse of Christianity." These two ought to find effective service with students, educated classes, and open minded men. "Have You Bathed?" is for general evangelistic use. "A Footbinding Ballad" will prove useful in many places in the north. There is a reprint of several useful song sheets by Pastor Hsi, and others, which have been widely used in singing the Gospel into the hearts of many in test campaigns in Shantung.

#### A Feather in the Cap of C.B.F.S.

Owing to the illness of the secretary, I. V. Larson, (now recovered, we are glad to report), the minutes were edited here and sent to our China Baptist Publication Society in Canton. Letters are often 14 days on the way. It was reported to us that there were 12 other jobs in English ahead of our minutes. In one month and seven days the printed minutes were mailed out from Tsingtao. It was a neat job, and well done, with a minimum of delay. No wonder we felt it was a feather in the cap of the Society. A dozen jobs ahead of ours! But the minutes were out before all the missionaries had returned from their vacations.

#### A Question of Translation.

What would you use? Is there something better? Misses Caldwell and Ray, committee to arrange W.M.U. Programs for 1922, submitted their work here. For the term "Organized Personal Service" they are using 客人服务的组织; for "Literary Work," or The "Production of Literature" they use 文学事业. What improvements are suggested?

#### "Sunday School Student" Wins Praise.

An eminent Presbyterian pastor who is also a teacher of preachers is reported to have said that of all the quarterlies that come to his study, the Baptist "Sunday School Student" is in his judgment the best. The Mandarin edition has for some years been in charge of Dr. C. W. Pruitt.

#### LADIES OF CHINA. ATTENTION. A NEW BOOK.

Swedish, American, English Baptist women, east, west, north and south, are in line for a very helpful handbook for

women's meetings for 1922. The ladies of the North China Mission have passed in their manuscript for the programs for monthly meetings; these programs include both devotional and mission study features. I would call attention to the following:

1. Good plans for the year appear in the beginning.
2. Because many small groups of women in rural districts have not access to material for these studies and talks, there is provided here very full treatment, so that with a little study any society may have an interesting meeting.
3. Interest all through the year is ensured by the variety of topics. Beginnings of Baptist Work in England, and in America, including mention of the Menonites and Quakers; the Present Work in China; three helpful biographies of illustrious women who have lived in China, Miss Lottie Moon, Miss Bonnell, and Mrs. Kao are full of inspiration for the churches; scattered Baptist Work in Europe, Christian Education, Medical Work, Prayer Life and Loving Service—what a feast of good things for China's women!
4. It is in easy Mandarin, and may be used from Kwangtung to the Arctic Ocean, and from the Tibetan Mountains to the Yellow Seas.

Try this course of study and worship on all your groups of women. It will be an unifying force for Baptist women in China. By the way school libraries will find this a useful reference book.

#### Another Book for Girls and Women.

"Ann of Ann" has been a most fascinating and helpful book used in Y.W.A. and other classes in America. I have secured to translate this, or adapt it to Chinese life, a very capable man, Mr. Sung Ming Tai. He is a member of the Tsingtao Baptist church, has been in the Chinese Customs for several years, and is well versed in Japanese, English and Chinese. He spent some time in newspaper work. The translation will probably appear in installments in one of our periodicals.

#### Baptist Monthly in North.

"The North China Baptist Paper" has already appeared twice. The Baptist Missions working in Shantung, Honan, Anhwei, Chili, Shensi, and the Manchurian provinces are taking this paper. We believe it will prove an unifying force in our churches' life. It is published in Tsingtao on the 15th of each month under the management of the Editorial Secretary of the Mandarin Department of the C.B.P.S.

## Missionaries belonging to the Swedish Baptist

### MISSION IN SHANTUNG.

**Kiaochow:**—J. A. Rinell and wife,  
 Egon G. Rinell,  
 Oser H. Rinell, \*  
 Miss Esther Wahlén,  
 " Edith Pettersson, \*  
 " Afra Afeldt, \*\*  
 " Hulda Ejderblad. \*\*

**Chucheng:**—J. E. Lindberg and wife,  
 A. J. Lidquist and wife, \*  
 Miss Matilda Persson,  
 " Signe Lindberg,  
 " Ninne Eriksson.

**Kaomi:**— A. Leander and wife,  
 Miss Nina Fredriksson.

**Jackow:**— Elis Almborg and wife. \*

\* On furlough but coming back before the end of the year.

\*\* Coming before the end of the year.



THE PROVINCE OF SHANTUNG

- TSINANFU**—Rev. J. S. Whitewright 1881 and Mrs. J. S. Whitewright, Mr. R. C. Forsyth 1884 and Mrs. R. C. Forsyth (Retired) Rev. E. W. Burt M.A. (Oxon) 1892 and Mrs. E. W. Burt, Rev. J. C. Kaye M.A. (Man.) 1904, Rev. H. Payne 1905 and Mrs. H. Payne, Dr. Harold Balme F.R.C.S. D.P.H. 1907 and Mrs. H. Balme (absent), Rev. W. P. Pulling M.P.S. B.D. 1914 and Mrs. W. P. Pulling, Rev. R. S. McHardy B.S.C. B.D. (Lon.) 1902 and Mrs. R. S. McHardy (absent), Dr. E. R. Wheeler M.B.S.S. M.B.C.S. L.R.C.P. (Lon.) 1916 and Mrs. E. R. Wheeler, Mr. F. H. R. Harmon 1918 and Mrs. F. H. R. Harmon, Dr. L. M. Ingle B.A. (Cantab) M.B.B.G. M.B.C.S. L.R.C.P. 1919, Miss M. F. Logan Nurse 1920, Miss E. Pallard, Nurse 1916, Dr. W. Fleming, M.B. Ch. B. D.P.M. F.R.C.S. (Edin.) 1920, and Mrs. W. Fleming.
- CHOUTSUN**—Rev. E. C. Smyth 1887 and Mrs. E. C. Smyth, Dr. J. H. Watson M.B. D.P.H. M.B.C.S. (Durh) 1889 and Mrs. J. R. Watson, Rev. A. G. Castleton 1906 and Mrs. A. G. Castleton (absent), Rev. J. S. Harris 1908 and Mrs. J. S. Harris, Dr. S. E. Bethell M.B. Ch.B. (Edin.) 1920 and Mrs. S. E. Bethell, Rev. E. J. Ellison B.S.C. (Liver.) 1908 and Mrs. E. J. Ellison, Miss M. Thomas 1909, Miss P. S. R. Willis 1915 (absent), Miss Harriette Gibson B.A. (Lon.) 1899 (absent), Miss L. G. Smith, Nurse 1920, Miss A. M. Smithwaite 1920.
- PEICHEN**—Rev. A. E. Greening 1897 and Mrs. A. E. Greening, Parfoull, Miss Kate Kelsey 1914 (absent), Miss J. A. Manger 1918.
- TSINGCHOWFU**—Rev. J. P. Bruce M.A. 1899 and Mrs. J. P. Bruce, Rev. E. A. Nickalls 1896 and Mrs. E. A. Nickalls (absent), Rev. F. Madeley, M.C. (Lon.) 1897 and Mrs. Madeley, (absent), Rev. A. J. Garner 1906 and Mrs. A. J. Garner (absent), Rev. F. S. Drake B.A. B.D. 1909, Dr. T. C. Patterson M.B.C.M. (Edin.) 1899 and Mrs. T. C. Patterson (absent), Miss A. O. Kirkland 1899 (absent), Miss E. L. Goodchild 1906, Miss H. M. Turner 1909.

PROVINCE OF SHANSI

- TAIYUENFU**—Rev. J. J. Turner 1881 (retired), Dr. E. H. Edwards M.B.C.M. (Edin.) Honorary 1884, Miss F. M. Edwards M.B. B.S. M.B.C.S. L.R.C.P. Honorary 1901 (Oxon), Rev. H. R. Williamson B.A. B.D. 1908 and Mrs. H. R. Williamson, Rev. J. C. Harlow 1905 and Mrs. J. C. Harlow, Rev. Frank Harmon 1887 and Mrs. F. Harmon, Rev. E. C. Harrison B.D. 1906 and Mrs. G. C. Harrison, Dr. E. K. Ford M.B.C.S. L.R.C.P. M.B., London Hospital 1920 and Mrs. E. K. Ford, Rev. T. E. Lower 1920 and Mrs. T. E. Lower, Rev. O. P. J. Smith 1904 and Mrs. O. P. J. Smith in England, Dr. C. J. Stockley M.B. Ch.B. 1920 and Mrs. C. J. Stockley, Miss E. L. Beakingsale 1919, Miss F. E. Coombe 1911, Miss E. A. Roush 1911 Nurse, Miss G. Jagans 1911 Nurse, Miss K. M. Franklin 1905 on Parfoull.
- HSINCHOW**—Rev. E. R. Fowles 1908 and Mrs. E. R. Fowles, Rev. S. H. Smith 1907 and Mrs. S. H. Smith (absent), Mrs. John Lewis 1909, Miss J. A. Manger 1908 (absent), Miss F. M. Wood 1908 (absent).
- TAICHOW**—Rev. H. T. Stonelake 1906 (12 years on the Congo and Mrs. H. T. Stonelake, Rev. F. W. Price 1911 and Mrs. F. W. Price, Dr. T. Kirkwood M.A. M.B.C.M. D.L.M. (Glas.) 1911 and Mrs. T. Kirkwood (absent).

PROVINCE OF SHENSI

- SIAMFU**—Rev. A. G. Shortcock B.A. (Lon.) 1886 and Mrs. A. G. Shortcock, B.A., Rev. J. Shields 1908 and Mrs. J. Shields, Dr. H. C. Broonhall, F.R.C.S. (London Hospital) and Mrs. R. C. Broonhall, Rev. E. F. Borst-Smith F.R.G.S. 1906 and Mrs. E. F. Borst-Smith, Rev. H. W. Bardatt, B.A. (Lon.) 1910 and Mrs. H. W. Bardatt, Rev. F. S. Russell 1913 and Mrs. F. S. Russell, Dr. A. Young L.R.C.P.S. (Glas.) 1909 and Mrs. A. Young M.A. M.D. Dr. J. Jones M.B.C.S. L.R.C.P. London Hospital 1912 and Mrs. J. Jones, Dr. A. A. Lees B.A. (Cantab) M.A.C.S. L.R.C.P. M.A. 1910 and Mrs. A. A. Lees, Miss M. E. Shekleton 1891, Miss F. L. Smith 1913, Miss D. Curtis B.A. 1907, Miss C. E. Waddington 1913, Miss M. L. Watson, M.A. 1920.
- SAN YUAN**—Rev. J. Bell A.T.S. (Congo) 1894 China 1901 and Mrs. J. Bell, Rev. W. Mudd 1900 and Mrs. W. Mudd, Miss A. Sowerby 1900, Rev. J. Watson 1909 and Mrs. J. Watson.
- YENANFU**—Rev. D. Smith M.A. 1912 and Mrs. D. Smith.

THE PROVINCE OF CHILI

- PEKING**—Rev. A. Sowerby 1889 and Mrs. A. Sowerby.

THE PROVINCE OF KIANGSU

- SHANGHAI**—Rev. E. Morgan 1884 and Mrs. E. Morgan.

Appointed to China but not to Stations—Miss A. S. Rogers 1920, Miss L. G. Smith 1920, Miss A. Smithwaite 1920, Miss F. S. Walker, 1920, Miss F. M. Watson 1920.



## GENERAL CHINA.

- SHANGHAI**.—R. E. Bryan, "Mrs. Bryan, "Miss" Willie Koby, Miss Della Frost, Frank Kachowen, Mrs. Kachowen, "Miss Louisa Tucker, Miss H. J. Fisher, Miss Paula Johnson, J. M. Rogers, Mrs. Rogers, Miss Catherine Bryan, Miss Mary E. Lewis, Miss W. L. Graham, J. E. Jackson, Eugene K. Smith, Mrs. Smith.  
College and Seminary: C. H. Westbrook, J. E. Webster and "Miss. Webster, J. E. Myers, Miss Elizabeth Kishner.
- SOOCHOW**.—AT. C. Briggs and "Mrs. Briggs, "C. H. McDaniel and "Mrs. McDaniel, F. W. Hampton and "Mrs. Hampton, Miss Sophia Lawrence, H. H. McMillan and "Mrs. McMillan, "Miss Olive Bagley, Gordon Herring, Miss Blanche Gorton.
- CHINESE**.—C. C. Barclay, Mrs. Barclay, "A. T. Taylor, "Mrs. Taylor, L. E. Oliver, Mrs. Oliver, H. E. Savage, Mrs. Savage.
- TANGCHOW**.—J. W. Paine and "Mrs. Paine, Miss Alice Paine, Miss M. E. Macmillan, E. V. Taylor, M.D., and "Mrs. Taylor, Miss K. E. Teal, Miss Harriet Andrews, E. F. Tatum, Miss Mary C. Townsend, Dr. Carl P. Jackson, Robert M. Myers, M.D., Miss Eva Sullivan.

## FAH-HOI.

- FAH-HOI**.—"B. T. Wiggins and "Mrs. Wiggins.

## NORTH CHINA.

- TSINGTOW**, (Shantung Province).—Miss Ida Taylor, W. W. Adams and "Mrs. Adams, "Miss Florence Lide, "Miss Ada Bell, T. F. McCrea and "Mrs. McCrea.
- SHANGHAI**, (in Chekiang).—T. M. Smith, M.D., and "Mrs. Smith, Miss Anna B. Hartwell, W. C. Graham and "Mrs. Graham, W. B. Giles and "Mrs. Giles, C. W. Pratt and "Mrs. Pratt, Miss Catherine Hunter, C. A. Hartwell, "W. W. Hunt and "Mrs. Hunt, Miss Blanche Bapton, Miss J. W. Lide, Miss Lida F. Watson, Frank F. Lide, Mrs. Lide.
- HSINGTU**, (Shantung).—W. H. Sears and "Mrs. Sears, Miss Florence Jones, A. W. Carson, M.D., and "Mrs. Carson, Miss Pearl Caldwell, David Brown and "Mrs. Brown, Miss Rosale Ray, George K. Herring, M.D., Mrs. Herring.
- LAICHOWFU**.—Miss Mary D. Whipple, Miss C. A. Miller, Miss Alice Hunt, J. M. F. Gaston, M.D., and "Mrs. Gaston, C. A. Leonard and "Mrs. Leonard, Miss Bertha Smith, Dr. Jeanette E. Reed, Miss Della Knight, Robert A. Jacob.
- CHEFOO**.—Fannie Stephens and "Mrs. Stephens, Mrs. Jewell L. David, James W. Myers, Mrs. Mary Laiyang, T. O. Harris, M.D., and "Mrs. Harris, I. T. Linton, and "Mrs. Linton.
- TAIKANGU**.—Miss Ada Smith, "J. V. Darrow and "Mrs. Darrow, T. L. Blalock.
- TSINGTAN**.—R. E. Stephenson and "Mrs. Stephenson, "E. L. Morgan and "Mrs. Morgan.
- TSINAN**.—F. S. Evans, M.D., Mrs. F. S. Evans, J. W. Lawrence and "Mrs. Lawrence, Robert Hamilton.
- TSINING**.—Frank Connely and "Mrs. Connely.

## INTERIOR CHINA.

- CHENGCHOW**, (Hunan).—"W. E. Larkin, "Mrs. Larkin, D. W. Herring, Mrs. Herring, William Fielder, Miss Fielder, Samuel G. Foster, M.D., Mrs. Foster, J. T. Fielder, Mrs. Fielder.
- KANSING**, (Hunan).—W. E. Larkin and "Mrs. Larkin, H. M. Harris and "Mrs. Harris, Miss Let J. Savage, "Charles Foster, "Mrs. Gordon Foster, E. M. Foster, Mrs. Foster, Miss E. B. Walker, H. L. Hargrove, Mrs. Hargrove, M. L. Brown, Mrs. Brown, Miss Ada E. Dean, I. D. Lawrence, Mrs. Lawrence, Gordon E. Middleton, Mrs. Middleton, Miss Emma Hunt.
- KHEITEN**, (Hunan).—S. J. Townsend, Mrs. Townsend.
- YICHOW**, (Szechwan).—Walter E. Smith, Mrs. Smith, G. F. Smith, Mrs. Smith, Miss Orr, Elizabeth Mary L. King, M.D.

## THE NEW EAST A MISSIONARY NEWS PAPER

Published bi-monthly by  
The China Baptist Publication Society  
Jesse S. Graham, editor

Send all MSS. for publication to the Editor, Sendow. Send all business communications and remittances to China Baptist Publication Society, Canton, China.

**Subscription Price**.—In China single copy, fifty cents per year, each additional copy to the same address, twenty-five cents, silver, per year. In the United States and other foreign countries, single copy, forty cents, U. S. Currency, or equivalent, per year, each additional copy to the same address, twenty cents per year.

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simply moved from one room to another in their own house, while repairs went on.

Mabelle Cully and Helen Kilde were my coworkers in the Girls' ~~the first year~~. The next year ~~the~~ Miller came to join our staff, then Enid Johnson and later others in turn. In 1918 a class of twelve girls was graduated from the grammar ~~and elementary~~ school course. Then came the struggle to develop high school work. In 1925 a class of twelve received their high school diplomas - the first group of girls to finish high school work here.

A variety of courses was introduced, and arrangements were made for certain classes of the girls to study with the boys at the boys' Academy - where Mr. Page and the late Mr. R. J. Capen worked for many years. A domestic science course was introduced

and senior girls went & live in  
the new stone domestic science  
dormitory, a model Chinese  
house (with moon door, "sky well"  
inner open court) and appropriate  
Chinese characters decorating the  
entry.) The new Girls' School  
commencement building was begun.  
There was not enough money & finish,  
so we held classes in the basement  
and the first floor for nine years.  
(A flat cement top can change  
classrooms into something like  
bake ovens in the hot season.)  
A new residence for women missionaries  
was put up (also stone), and that is  
Prescott House, where I went at once  
to live and have lived ever since.  
All the time that I have been in China.  
In 1927, following the wide  
strikes in schools, our educational work  
was closed for a time. Emily Miller  
and I were sent to Shanghai, C. I.,  
where we served for several months  
in the educational and evangelistic work.

Has the postman come? Not yet?  
Alas! And the hour is late.  
Has the postman come? I fret  
Each moment that bids me wait,  
I may hope until he comes  
And then, as I wait my turn,  
All impatient hear the names,  
As one doles each message out  
While I feel that I must shout  
Or scream, and my fingers burn  
To snatch and to find my own,-  
Yet I stand and wait, until