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THE GIRLS ARE COMING

JUST GIRLS

THE ABIGAIL HART SCOTT MEMORIAL
SCHOOL

SWATOW, CHINA

SCHOOL SERIES X

PRICE .25

JUST GIRLS

THE ABIGAIL HART SCOTT MEMORIAL SCHOOL, SWATOW

By HELEN B. FIELDEN

Introduction by MRS. LIDA S. ASHMORE

INTRODUCTION

In September, 1831, Mr. and Mrs. Johnson who were at work for the Swatow people in Hongkong opened a boarding school in the lower rooms of their dwelling house.

In 1833 the mission was removed to Swatow and Mr. and Mrs. Johnson located at Double Island with all the other foreigners. Here Mrs. Johnson opened her second school in the lower part of her dwelling. The girls came one by one until there were ten. After Dr. Ashmore bought the present compound, Mr. and Mrs. Johnson came up from Double Island and lived in a house on the back street in Kak-chick.

After Mr. Johnson's death in 1832 Mrs. Johnson removed with the school to Tang O where she remained a short time. When she left the school was dismissed. This closes the expensive period of carrying on the school work, when everything was done for the pupils, even to furnishing their clothes and hiring all the work done.

Conditions were changing in our mission work. The church membership was increasing, more Christian homes were found scattered through our district. The missionaries now felt that the Christians must be taught to bear their own responsibility in the education of their own children.

Mr. Partridge with his first wife, Henrietta, had come to Swatow from the mission in Bangkok and Mrs. Partridge in the autumn of 1834 opened a school with five pupils in the Kai tai lau, the house in the valley at the right as one goes down from the chapel. This was the first house built on the compound. In 1836 there were twelve girls in the new building.

the first one put up especially for the school work and it cost only \$400. It consisted of school room and dining room down stairs with two dormitories above. When the building became so crowded that there was one continuous bed all along one side of the large dormitory, the girls getting in at the foot, and a waiting list of applicants, it was thought a new building was needed. After prayer meeting one Wednesday evening the matter was discussed and it seemed best to all to ask the Woman's Society for a new building large enough to accommodate the school for many years. In the end the entire cost of the building, \$1829, was met from our own drawn-work fund and the \$2000 asked from the Society was designated for a house for missionary residence. Thus we have seen the school work housed in the ground floor of the dwelling houses in Hongkong, Double Island, Kak-chick, the compound and Tang O, the Koi tai lau, and the first school building.

When Miss Norwood opened the school in October 1878 new conditions for entrance were embodied in a contract signed by the father or head of the family, agreeing not to bind the girl's feet, not to betroth her to a heathen and if the contract was broken \$15 must be paid to the school. It was difficult to get the parents to sign these or to agree to them, but in six months' time twelve pupils were entered. After the school was really started there was very little trouble about the foot binding. There was more about the betrothals, for dollars came into the question and dollars were worth more to some of our saints in the church than Christian sons-in-law. It was fought out in one case and we won, and there was less trouble after that.

We have noted Mrs. Johnson's activities in the school. When she laid it down, Mrs. Henrietta Partridge took it up and was a most faithful and successful worker. About the end of the year 1883 Mrs. Partridge asked me to take the school for a few months for her. Upon her death early in 1882 the school fell to me, and I gave to it such care as I could for about twelve years during Mr. Ashmore's first and second terms of service. Mrs. Foster,

Mrs. Waters and Mrs. Linda Partridge have all done what they could to make the school what it was when it was handed over to Miss Weld, the first young lady sent out to us by the Society for the school work. During her five years an average of about thirty-two new girls entered annually. There were eighty-one girls in the school in 1911. Miss Weld raised it from an indefinite primary school up to High School grade, and she has had a number of graduates.

The number of girls who have come under the influence of the gospel in the school from the first has been, as near as I can find out as follows: Hongkong school 12, Double Island, Kai-chick and Tang O 12, the first school in its own building 20, the one organized in 1878, 458 making a total of 502. This extends over 60 years of time—a cycle of Cathay.

(Written by Mrs. Lida S. Ashmore in 1911, in Swatow, China.)

JUST GIRLS

Sweet, attractive, happy girls; naughty, mischievous, roguish girls; studious, industrious, serious-minded girls; poor girls, rich girls, all of them just girls, to be loved and won for the Master. Shall I tell you about them?

WHERE THEY COME FROM

They come from the cities and villages scattered throughout the great Tie-chiu district, a region referred to in English as the "District of the Tides," having a population of about six millions, Swatow, a city numbering more than 60,000, being its port. From Christian homes come the majority of these girls, girls whose parents are poor but who have learned the value of an education such as a mission school alone can give. Other girls come—girls whose parents are unbelievers yet who recognize the advantage of a Christian training for their daughters.

THE ABIGAIL HART SCOTT MEMORIAL SCHOOL FOR GIRLS

is the only school of its grade in the whole District.

Across the bay from the thriving city of Swatow, nestled among the rocky hills at Kak-chieh (Angle Rock) is this Abigail Hart Scott Memorial School for girls, one of the earliest schools of our Society in China, having been opened in 1874 with five pupils. Swatow boasts of several government and private schools, and there are other missionary schools in the city, yet because of the quiet surroundings, and because this school is the only one of its grade in the whole Tie-chiu district, it is becoming a real problem to accommodate all who want to enter. This problem will, however, soon be solved for, by the generous Jubilee gift of Central District, we are to have an adequate new building with room for all grades and all necessary expansion. This will be indeed a new day for Kak-chieh.

OPENING DAY

During the closing days of September, while the heat is still intense, the girls begin coming to us from their humble and ill-kept homes, and the narrow, filthy village streets where their childhood has been spent. They travel under the careful guardianship of an older relative or friend, by boat and train, and arrive box and bundle in hand. The little old Grandma who guards the school gate has its doors opened bright and early, and stands there with a shining face, waiting to receive the girls, or to escort strangers to the reception room just within the yard. All the excitement attendant upon an opening day in an American boarding school is present here. Old girls greet each other hilariously, glad to be back again in the place where they have had happy times together; the new girls sit about or follow the old girls around, somewhat awed by the newness of it all, but their faces are eager with anticipation of what is in store for them.

THE NATIVE FACULTY

Prof. Lou, who has been teaching Chinese classics since the reopening of the school in 1916, takes a keen interest in the development of the school and the progress of the girls. Mr. Gueh, his assistant, has an entertaining way of teaching Chinese classical poems to his classes by chanting them in true Chinese rhythm. This proves quite distracting occasionally to the foreigner beyond the glass partition.

Of the native women teachers, three are graduates of the school, one having also completed a High School course at Foochow. These three, in addition to their class-room work, take their share in the responsibilities incident to dormitory and boarding school life. Miss Tang and Miss Ang are especially appreciated for their helpful spiritual influence among the girls, and Miss Ang's class for inquirers has brought splendid results. Mrs.

Wang is a graduate of a Presbyterian school in Amoy. Since she is married, with a little one of her own to care for, she lives outside the school, but her sweet character shows itself in all that she does, and it is a pleasure to have her as a member of the faculty.

A SCHOOL DAY PROGRAM

Busy girls, indeed, are these one hundred and four students in the Abigail Hart Scott Memorial School! The class-room claims most of their day; then they flock to the playground for gymnastics or to the assembly-room for music; perhaps they take a turn at the housekeeping activities of the day; and always there is the preparation of lessons.

HOW THE GIRLS PREPARE THEIR LESSONS

You and I would not prepare our lessons as they do theirs! To us their methods are strange enough. Sometimes when nearing the little outdoor reception room, one hears a loud voice,—a girl is standing in the middle of the room, with her back to the path close by; she swings back and forth shouting the characters from a Chinese text-book on the stand before her, oblivious to everything and everybody. Or, at other times, one may see three or four girls, arms locked together, each holding a book, walking up and down the yard, each girl declaiming her particular lesson. Apparently they do not disturb one another in the least.

Cold weather often finds groups of the girls sitting about the well-curb or the cement wash-tub preparing their lessons; anywhere where they find sunshine. During cold weather seasons, the fireless buildings are in truth far less desirable than the out-of-doors.

COLD SEASON OBSERVATIONS

Having spent several cold seasons in South China we have ceased to wonder that the girls wear several pairs of trousers, five or six jackets and woollen mittens, their necks not only protected with the collars of the jackets, but also swathed with two-yard woollen scarfs. These last do seem a bit superfluous.

Cold weather is certain to produce one picturesque sight. As we enter the assembly-room for the Tuesday evening prayer service, we behold ranks of figures wrapped in red blankets to their very ears, long braids of straight black hair showing conspicuously against the red of the blanket. For an instant the foreigner is inclined to think she has stepped into an Indian encampment instead of a Chinese school-room.

EXPERIENCES IN TEACHING ENGLISH

Perhaps there is no subject in the curriculum which brings forth more sighs and groans from the girls than English. But English they want and demand, and it is good for them to get acquainted with another language, and to find out that it can be no harder for them to learn than Chinese is for us. When a teacher has to face a beginners' class of forty-five girls, speaking only Chinese, it takes some courage to keep one's determination to use English only as a means of communication.

THE UNEXPECTED

To one accustomed to the formality of an American class-room, it is somewhat disconcerting to be questioned in such an abrupt and unceremonious fashion as was the writer recently when she was about to begin a recitation.

"Kon-nie"! Hearing myself addressed I looked up, expecting a question relative to the lesson of the day.

"Kon-nie, the hat you wore yesterday was very beautiful! How much did you pay for it?"

My astonishment was so great I fear a full second passed before I announced that we would proceed with the lesson.

SEWING

One afternoon in the week is devoted to sewing. This department is also graded, and when the girls graduate from the Grammar grades they are able to make a suit of clothes. The suits which last year's graduates wore to their class day exercises were suits which they themselves had made.

HOUSEWORK

A woman is hired to do the school cooking and kitchen work, but it would be quite impossible for her to do it all alone; accordingly the girls take turns in helping to prepare the meals. No little part of this preparation consists in drawing water from the well and carrying it to the kitchen. The scholars also do all the cleaning of the buildings when Saturday morning's lessons are over. The girls usually make merry over these duties, and the work, for the most part, is cheerfully done.



OUR SCHOOL BUILDING

MUSIC

Many of the girls are clamoring for music lessons but at present there is no one who has time to give them. "Better Jade" is the only one in school who plays the organ sufficiently well to lead the singing. The girls have improved wonderfully and now can take their parts nicely in the hymns in church.

GYMNASTICS

Volley-ball has found its rightful place in the lives of the girls. A good, exciting game of it on the cold days, when one needs a "warm up" is just the thing. Games and rhythmic exercises, under the able leadership of Miss Pou, are helping to create some of that grace which is so lacking in the Chinese figure.

SUNDAY AFTERNOON RAMBLES

After the Sunday morning church service, followed by personal workers' classes, and a Sunday School session in the afternoon, the girls are in need of exercise. A climb about these hills gives what they require, for the lovely views of Swatow and the harbor, of Double Island and the sea beyond from these summits puts an end to every trace of the blues, so common to school girls in every clime and country, and makes them glad that they are alive.

THE GIRLS WHO EARN THEIR WAY

Perhaps you are interested in the girls who are "working their way." There are a number of them. If a student requires financial aid, she must do something in return for it. The girls are very clever at knitting, crocheting, hemstitching, tatting and cross-stitch work. One girl makes most attractive breakfast sets, using native cloth and working pretty cross-stitch designs in colors.



MISS HELEN FUI



OUR SCHOOL BABY

THE "SCHOOL BABY"

I must give you a glimpse of the "school baby." She is the dearest youngster! We all love her! She and her two sisters are in the school for the first time. They are daughters of a wealthy man, a non-Christian who believes in paying for his daughter's education. Not having sons this father likes to dress the "baby" like a boy. (Notice the jacket buttoned up the front instead of at the side.) She is the brightest of the three sisters and we trust that in time she will become one of the Master's jewels.

ONE OF OUR GRADUATES

You will want to know Mrs. Lin, who, for many years has been connected with the school as pupil, teacher, and personal helper to the foreigner in charge of the school. Her familiarity with all details of the school work, her ability as a teacher, and her tactful dealing with the pupils have made her services very valuable. Although she now has four children of her own to care for, she still renders important service, and retains her interest in all the activities of the school life.

ANOTHER GRADUATE

We are very proud of Miss Helen Fuc, one of our graduates. By her own pluck and determination, she succeeded in completing a High School course in Foochow. Following her graduation she accepted a position in our school, where she acted as head-teacher most acceptably for a year and a half. Knowing that Miss Fuc herself was desirous of further training, and realizing the need of college trained native teachers to fit in with the future plans of the Abigail Hart Scott Memorial School, arrangements were made for her to enter Gihing College, Nanking, where she is now a student. We look forward to the time when this gifted young woman will return to help us in training the many girls throughout this district who are looking to us for a Christian education.

STORY OF "BEAUTIFUL JADE"

Shall I tell you about "Beautiful" or "Better Jade" from the village of South River, and why she has to earn her way? At the opening of one fall term she suddenly appeared. No one came with her. No one knew anything about her, and her strange manners were rather disconcerting as well as amusing. In time we learned something about her family: that her mother and older brother were Christians; and that they had given her enough money to pay her way for a few months. With the coming of a Chinese New Year her family demanded that she return to go to live with her future mother-in-law. The girl refused. Why? Because the man to whom they had betrothed her was in "foreign parts," already married and having children, and she knew that in time he would return and she would become his second wife. As she persisted in her refusal, Beautiful Jade's family declined to furnish any more money or to help her in any way to obtain an education. To resist the tearful pleading of this girl for work was impossible; in the end, by accepting all kinds of tasks, she has been able to remain in the school. She has developed into a quiet, dignified Christian girl, and whatever the future may hold for her we feel sure she will remain true to the ideals taught her in this school.

STORY OF TWO SISTERS

I must introduce next two sisters, "Flare Phoenix" and "Worthy Phoenix" of Canton's Peet. They are girls of real character and quite determined to win their way through school, supporting themselves the while. And they do it, too! How? By crocheting. Never did hands move as swiftly as do theirs! The results are astonishing. A father's desertion, providing no support for his family, has made it necessary for these girls thus to work their own way. The younger girl graduates from the Grammar department next term; she is so bright that we hope she can return to take a High School course at least.

CHRISTIAN LIFE OF THE SCHOOL

The Christian atmosphere of the school is sweet and pervasive. Every month there are students who desire to join the church and by far the greater majority of the girls become Christians while they are with us. The girls have their own weekly prayer meeting and their own missionary society, which supports two Bible women. The Christian girls join a personal workers' class led by Miss Ang who teaches them how to work for others. Each one selects one or more non-Christian girl to pray for and try to lead to Christ.

JUST GIRLS BUT THE FUTURE HOMEMAKERS AND LEADERS OF NEW CHINA

Just girls, I have called these students who come to us! And so they are. But we also think of them as the future Christian leaders and home-makers of this great nation. Their part, their influence in the making of a new China will not be a small one.

It is our earnest hope that they win in our School awakened minds, capacity for honest work and honest play, the foundations of enlightened Christian womanhood, and, above all, personal love and loyalty to Jesus Christ as their Saviour and Example.

The General Board of Promotion of the Northern Baptist Convention
for the
Woman's American Baptist Foreign Mission Society

Swatow, China, Aug. 8, 1925

Rev. J. H. Franklin, D.D.
Foreign Secretary A.B.F.M.S.
275 Fifth Ave.,

Dear Dr. Franklin,

The Executive Committee of the new governing body of the Chinese Church Convention met August 4-6. The chief items of interest to the Board etc.

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Herewith a copy of the official translation of the statement adopted by our Chinese Churches in the South China Mission. You will see it means "hands off" so far as ~~any~~ concerns any control of the policies or destiny of the work which until now was called the work of the Mission. Still the Chinese Christians are as cordial toward us as ever, welcoming us as advisers by their appointment on every committee, and often listening to our advice. We feel that there is no cause for discouragement in the attitude of the churches.

The thing that really discourages us, counteracts Christian influence, & threatens the very existence of the Christian forces, is the presence of these Bolshevik soldiers from the Soviet government of Canton, moving back and forth between Canton and Swatow, through Hope and Kityang, once through Chaochowfu and Kaying and elsewhere, sometimes accompanied by Russians, but always carrying with them anti-Christian, anti-foreign, and violent communistic propaganda. Don't let any half-informed senator ten thousand miles away from China tell you about these things, nor any hypocritical communist professor who visits China three months and then proclaims that "Bolshevism in China is a bogey", nor even a foreign missionary who has been on furlough for the last year or two. Ask Mr. Speicher of Swatow. Ask Mr. Adams of Hope. Ask the missionaries of Kityang, Chaochowfu, Kaying. We are living with it all the time, and we know that Bolshevism has become the greatest peril of China. Of course there were old sores in the Chinese mind, but the Russians have ripped them open and put red pepper in them, - and the Chinese are grateful!

Mr. Adams wants to go on furlough, and I don't blame him. The path of the Reds is no place for a British subject. He would be pretty likely to be killed or captured for ransom if he went back to Hope before this trouble is over. And the British are slow in seeking a settlement. They believe the Chinese will soon cool off; and that would doubtless be the case if the Russians were not throwing "oil" on the fire. Russia's formerly rich are dead or starving and fleeing; but the Reds have plenty of money to carry destruction into China.

We shall not advise missionaries to go on furlough just yet, but that may come soon. Meanwhile Mr. Whitman and his son are to be known as British subjects they should not come out until peace is restored. In fact many of us feel, - and Kaying missionaries in the lot - that there is little chance for a young foreigner of any sort just now in South China.

We are all safe. The attempted extension of the strike and boycott to include Americans was defeated by a large majority of the Swatow committee who control our destiny. But as Mr. Speicher says, "If Kheut's forces should take possession of Swatow, we might as well move out". Kachich is quiet. There are gunboats of three nations in the harbor. Four families are having a peaceful vacation in the Thai Long hills, etc.....

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Very sincerely yours,

(COPY)

A.H. Page

REPORT OF THE JOINT COMMITTEE OF SEVEN

NIA TANG BAPTIST CONVENTION
KACHHIEH SWATOW JULY 15, 1925

- 1- The Nia Tang Baptist churches are to preach Christ and His salvation.
- 2- The Nia Tang Baptist churches should emphasize the spiritual life that individual Christians may have a real experience of Christ's salvation so that the Gospel of Life may be preached in China.
- 3- The planning and administration of the work in all phases should be handed over to the Chinese Christians who must assume the responsibility that the self-governing, self-sustaining, and self-propagating spirit may be encouraged and developed.
- 4- Inasmuch as the preaching of Christianity in China is under the protection of the Treaties secured by Foreign Powers, people suspect that Christianity represented by foreign missionaries has a close relation with politics, and all the churches in Nia Tang are called "The Great American Church". Since it is impossible to clear up the misunderstanding existing in the minds of non-Christians, the Chinese church should now declare independence and cease to depend for its life upon the protection originally secured under the Treaties.
- 5- The most important thing in the present Chinese church is that the Christians should have pure Christian characters.
- 6- The Christian church is built on the foundation of the spiritual life; it does not depend upon any other force or any sort of organization, but upon the power of the Holy Spirit working in the life of Christians to develop and enlighten the churches. God will achieve wonderful things in China, as Paul said, "I can do all things in Him that strengtheneth me". Therefore the Nia Tang Baptist Churches should depend upon our Lord Jesus Christ and the creative power of the Holy Spirit, and be His followers like Paul.
- 7- Regarding the financial support from the Mission Boards the Mission and the Nia Tang Baptist Churches should make a careful study as to the best use of the money. Under the present circumstances, the Nia Tang Baptist Churches find it necessary to request the continuance of financial aid, but aid not conditional upon foreign control.
- 8- The Mission Board in America in obedience to Christ's command has sent men and women to proclaim the message of Christ's salvation and with a loving spirit of the Christ to establish all Christian and philanthropic work. We Chinese Christians should show our appreciation and sincere thanks to the Mission Board. As Scripture says, "The Lord ordained that they that proclaim the Gospel should live of the Gospel". But at the present time the Chinese churches are in financial difficulties. We are very much ashamed that we are unable to provide for the missionaries. Hereafter, the Chinese Church should make all possible efforts to meet these needs.

(Copy of Chinese text translated as supplied by D.Y.S. Fu, - Aug. 8, 1925)

The W. W. G. of the Abigail Hart Scott Memorial School, Swatow, CHINA.

In the evening of the 6th day, 10th month of the year 1922, we celebrated the fourteenth anniversary of the founding of our missionary society. Because the weather was fine, many guests honored us with their presence and helped to make it a great occasion. At seven-thirty sharp the program began.

After singing and prayer the president of the society explained in a few words the purpose of the meeting. Then came an address by Miss Tie Keng-seng, the society's first president. "In 1909, when Miss Myra Weld was the principal of the school, this society was founded by an enthusiastic group of girls. They gave their money and gave their sewing to send Bible women out to preach the gospel. And during the fourteen years since then, in spite of the changes which are inevitable in any school, the same plan has been earnestly carried on. With the help of the principals and teachers much fruit has been borne of this work. We cannot count the number of people who have been brought to Christ by the preaching of our Bible women, but it must be a large number. At the present time much work is to be done but little money with which to do it; many inland places are in such great ignorance of the gospel and are waiting for us to take it to them. Sisters, what shall we do about it?"

The next number on the program was presented by the grammar graduating class. The story of the ten virgins was given so well that tears were in many eyes when the curtain fell after the softly wailing song of the five foolish maidens who were turned away from the bridegroom's door.

The Chinese principal of the boys' Academy then gave us a stirring talk on our duty toward our less fortunate sisters who are not having the same opportunities that we are having. He said:

"There is no other girls' school in this district of Tie chiu that can be compared with this school here. Is not our duty a large one? There are girls all around us who never have proper physical exercise; who have no stimulus to think things out themselves; who have no idea that family life is a thing to be made beautiful by them if they only learn how; who have small chance for development in any direction. We must see what we can do to help these custom-bound sisters of ours to break the powerful bands which are holding them back from advancement.

"The evil custom of buying little girls for slaves, - of putting the man on a pedestal while the woman is degraded, must be done away with, and we are the ones to drive it out. It is not only our duty, it is our privilege to take the gospel of the freedom, the comfort, and the blessing of life to those of our own blood who are so tightly bound with little prospect of ever having anything different. We must use the methods of education to bring to each of the girls of this Tie chiu of ours the happiness and peace that rightfully belongs to every one of them. Such is our responsibility, and it is a heavy one. Shall we ignore it? Or can we take it, earnestly and eagerly? These things cannot be done all in a moment, and cannot be forced; we must work carefully, and with the loving tenderness of Christ himself. We must think always of others, and never of self, remembering that Jesus gave even his own body for those He loves. If each one of us puts a shoulder under the burden to carry it gladly and to the limit of strength there need be no fear of criticism for duty neglected. 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-

hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.' "

Do you wonder that the hand-clapping which followed was thunderous ? It was like a battle shout, like a trumpet, calling us to a service which we cannot refuse.

Mr. Capen, the principal of the boys' Academy, and Miss Grace Sweet, who has charge of the kindergartens, sang together "I walk and I talk with the King", holding the interested attention of the audience. After this some of the W. W. G. girls gave a short drama entitled "The Mission Prepared for You".

The story was of a rich banker who was proud of his piety, of his devoutness, and especially of his enormous, far-famed charities. He remonstrated with his son for expressing his desire to serve his fellowmen by becoming a missionary to a distant land. The young man, grown tired of his father's way of giving, - which speculated always beforehand on the returns that would come later in wealth or in reputation, - finally rebelled, and declared that he must live his own life in his own way. This of course shattered the father's hopes for his only son. A dream in which he found that the place prepared for him in heaven was a poor tiny hut among many grand and beautiful mansions made the calculating old man see that his whole attitude had been wrong. His repentance was sincere and so changed his heart that he gladly sent his son to the mission field and pledged himself to true, whole-hearted giving for the rest of his life.

The audience was on tiptoe every minute. It seemed as though the players were living their story, not acting it. The sudden shifting of scenes, from the richly clad family in the home of wealth to the white-robed pilgrims walking the heavenly road and the shining angel who stood at the Gate, kept the hearers fascinated, and the fitness of the costumes gave added charm, but everything was subordinated to the spirit of the beautiful story itself.

9.30, the hour for retiring, came all too soon, and singing and prayer closed an event which will long remain in the memories of all of us. We are sure that only the Spirit of God, silently working, could have helped us to make this affair the satisfying success that it was.

Won't you girls of the W. W. G. , the Mether Society in America, pray for us that we may go over forward and may grow stronger and stronger to do the great work that is ours ? This is our own earnest prayer and hope, and we know that you can help us too.

Very sincerely yours,

October 14, 1934

Chairman, Tang Chek Min.

1. Congregational singing, Crown Him Lord of All.
2. Prayer (Chairman)
3. Response by the Choir, Gloria Patri.
4. Ladies' Quartet, His Name Shall be Jesus.
(Sun Tsu, Li Cheng, Kwei Tsu, Mai Un)
5. Anthem, O Praise the Lord.
(Choir, 22 voices)
6. Scripture Reading (Lim Li Hiang)
7. Solo, Sunrise To-morrow.*
(Gou Cheng Hui)
8. Duet, Just One Tender Lamb was Missing.*
(Tsai Hui, Sui Meng)
9. Male Quartet, Who Will Our Pilot Be ? *
(Hong Yu, Khick Bun, Cheng Hui, Chek Min)
10. Notices (Including report of summer school, by Lip Kieng)
11. Double Quartet, The Call to Service.
(Tsai Hui, Sui Meng, Kwei Tsu, Mai Un,
Hong Yu, Khick Bun, Cheng Hui, Su Leng)
12. Offering (Taken by Mou Kiang, Li Hiang, Gek Lang)
13. Congregational Singing, Revive Us Again.
14. (Mixed) Quartet, He Is Mine.*
(Khick Bun, Sui Hui, Mai Un, Cheng Hui)
15. Anthem (Choir), Rock of Ages.
16. Sermon, Tang Khick Bun.
(Blessed are the Meek; One of Eight Blessings)
17. Anthem (Choir), Behold, What Manner of Love !
18. Benediction Mr. Angg Tsak Chiu.
19. Response by the Choir, We Find Thee Everywhere.

* numbers in English

WOMAN'S UNION MISSIONARY MEETING

Kakchiah, Swatow
July 8, 1938

Hia Sui Meng Sin as chairman.

(Mrs. Lim was not able to be present at any of the meetings but Hia Sin as presided with dignity- in a way that showed she felt her responsibility and had been much in prayer about the matter.)

After brief devotional exercises came

Reports from the field.

(Some were brief but comprehensive; others were sadly vague and lacking in accuracy and detail.)

Sua-kak Khu: reported by Miss Ang of Ou-kie.

No. of societies, 14,

No. of members, 530,

Gifts for year, \$554.92

Swatow and Tatpou each have a Bible Woman.

11 delegates, 7 visitors, 5 missionaries present.

Kityang Khu: reported by Miss Lo.

Societies 15

Gifts, \$418.44

Some of the societies gave attendance records but no total figure was given.

3 delegates, 1 missionary present.

Chaoyang Khu: reported by Miss Kang (chairman of Khu not present)

Societies 4

Gifts, Lang Che sometimes \$80 or \$60, sometimes not,

Khou Khei \$5.00 monthly

Hai Wang \$16.00 yearly

2 delegates came later.

Chaochowfu Khu:

No report for Khu. Tang Lang and Tang Lim were represented

and gave very sketchy reports.

3 delegates.

Ung Kang: no report except that given by Kang Sinsie who simply spoke of the societies at Hai Sun

Ho tang

Sie Tang

No figures given

No delegates.

(poor attendance was due in part to very heavy rains which made roads impassable.)

Business:

Voted:

Reprepare and have mimeographed a special blank for the five khu to use when making out the annual report.

Committee to attend to this matter: New Chairman
New Secretary
Miss Kang
Miss Traver

Re. Tang Siu Un:

Chaoyang would like to have share in inviting her for the whole field but cannot give as much as \$80, and if Hap Sua missionary society is closed up (as is reported), can probably not give as much as \$80.

Sua-kak has suggested this plan of having Miss Tang for the whole field but if the other four khu do not wish to join, they will still invite her for the Sua-kak khu alone, as last year.

Kityang approves.

Chaochow delegates do not understand much about it, but approve in general.

Ungkng not present.

Voted:

~~Yoked~~ To invite Tang Siu un to be a worker in the whole Ling Tong field: salary, \$372.

(This was changed later by the Woman's Committee, and she is to receive only \$300, the same as last year. It was felt that an increase for her when others are not being raised might cause trouble.)

The tentative division of allotment of her salary was to be as follows:

Ungkung, Chaoyang and Chaochowfy each \$50, Kityang \$80, and Swatow-Kakohish the rest- between \$200 and \$250, according to what her traveling expenses amounted to. Each Khu is to pay its part to the treasurer, and the Woman's Committee chairman for each khu is to collect from the societies.

Voted:

Not to give our regular contribution to the Ling Tong this year, but to use the money towards Tang Siu Un's salary.

(This was also changed later in committee, and the vote was that since we are undertaking the extra support of Tang Siu Un this year, we would give only \$100 instead of \$120 to the Ling Tong. It would have made very bad feeling, I am sure, if we had not made any contribution, - both with Miss Kang and with the men in the Ling Tong. It was thought that they would see the reasonableness of the latter suggestion.)

Evening session:

Address by Miss Tang.

Election of officers as follows:

Chairman,	Li Pae Kuang
Vice-chmn,	Hia Sui Meng
Sec'y,	Li Pae Lang
Vice-sec.,	Lo Sok Meng
Treas.,	Miss Sellman

Two "workers":

Ang Sok Siang, A.C. *Sullivan*

Voted:

To write to the Ling Tong Convention telling them the names of our president and secretary and informing them that we are not electing a separate Woman's Committee; the Committee of the Woman's Union Missionary Society to act in place of a Woman's Committee.

There was discussion of some other topics but no other actions were taken. Emphasis was laid on a more careful keeping of records and on the collecting of those records from the individual societies, putting them together in complete yet comprehensive form for report at the Annual Meeting. The Reading Books were not changed.

RETREAT, beginning July 9, 1935.

The preacher from the North, Seng Moksu, preached each morning on Revelation, and each evening on the subject Life and Living (Se-mia Se-uah). I did not hear all of his talks and I am not going to try to report any of them. His Outlining of the book of Revelation was taken bodily from the Schofield Bible. Many people who came to no other meetings came to hear him and then went home again.

The first evening was taken up with messages from the Hakka and the Leung Kwang delegates, and with Seng Mok-su's first sermon.

July 10: Morning-

- 1) Seng Moksu.
- 2) Le Moksu, Voluntary Work (discussion)
A church member's greatest contribution to church work should be service given. WORK is accomplished not by money but by the impelling power from within.
- 3) Mr. Hobart, Worship.
What worship ought to be, helps for making services true worship services, a model program.

Afternoon-

- 1) Mr. Luebeck, Evangelism
The four most important qualifications for an evangelist are
 - a) He must be born again,
 - b) He must be ~~chosen~~ chosen by God,
 - c) He must have talent, ability,
 - d) He must get practice.
 Six topics for discussion:
 - a) Freelance preachers ought all to be registered(?) or linked up with the Ling Tong Organization.
 - b) Each evangelistic group ought to be linked up with or under the supervision of the central committee.
 - c) Each evangelist ought to have the proper qualifications, education, preparation, etc.
 - d) An evangelistic retreat should be held annually.
 - e) Bible study classes for laymen should be conducted.
 - f) Every church member really ought to be an evangelistic worker

2) Tang Mokou, The Meaning of the Church.

Evening, Seng Mokou.

July 11, morning-

- 1) Seng Mokou
- 2) Lo Mokou, Volunteer work, discussion.
- 3) Introduction for group discussions:
Tang Chhiang Haa, Training of Lay Leaders.
Tang Siu um, Young Peoples Work.

Help us young people in three ways:

- a) Spiritual matters (lang li)
- b) Getting knowledge (tsai ask)
- c) Planning our work (mou liak)

Your must love the young people

Lead them lovingly

Teach " "

Help " "

Li Tshun Chak, Sunday School Work.

After noon

- 1) Lin Hick Tsho, Educational Work.

A new plan was suggested whereby all the schools would be carried on under the supervision of a central Board of Trustees. Schools now below par can thus be brought up to standard. We must have these schools if we are to get any future Christian leaders. Immediate addition should be a normal school carried on in connection with the Academy, using the Seminary building.

- 2) Mr. T.P. Huang, Duties of leaders and the Covenants of the Church.

Evening, Seng Mokou-

July 12, morning

- 1) Seng Mokou
- 2) Lo Mokou
- 3) Group Discussions

(I led off in the young people's group and then Miss Tang read the list of proposals we had for the consideration of the group. These were discussed separately as far as there was time. our group recommended for adoption by the retreat the following:

Recommended:

1. That whenever possible every church should have a y.p. society.
2. That an annual retreat for young people be held by the Ling Fong.
3. That every preacher pay more attention to reading good ~~new~~ books and introduce them to the y.p.
4. (A list of books was suggested.)
4. That special attention be paid to ~~young~~ leaders for young people.
5. That teachers and students of Ling Fong schools be urged to cooperate with church leaders for the development of the y.p. work.

6. Schools: Teachers must make effort to lead specially those who can be developed into Christian leaders.
7. Schools must invite a special full-time Y.P. worker.
8. The Itinerant Teachers' group will be asked to take special pains to ~~develop~~ the training of young people.
9. There should be an annual training class in the Ling Tong (for leaders of Y.P.)

(The other two groups brought in reports also, and they were printed and distributed; I'll not take time to translate and write down here. This list of findings above was discussed more than the others, and was spoken of appreciatively by some I heard.)

Afternoon

a) Hospital- Mr. Hobart.

Reports given of Old Folks Home
Makchich Hospital
Kityang Hospital

Five questions presented for discussion:

1. Shall the 5 associations join in supporting one Old Folks Home under a central management(instead of trying to run more institutions)
2. What shall the Benevolence Committee do about trying to get funds for free medicine ?
3. What kind of hospitals shall we propose to carry on, ordinary, or first class ?
4. Should the Central and District Hospitals all be governed by the Ling Tong Convention ?
5. Should all these institutions be governed by a single central Board of Trustees ?

b) Mr. Huang, Duties of Leaders and Covenants of the Church

July 13 and 15 the same type of program continued, ending with a fine discussion of the Seminary situation by Mr. Waters Monday afternoon.

(This takes us right up to Convention time.)

Report of the South China Conference A.B.F.M.S. 1936
by A. H. Page, Secretary.

Since Drs. Truett and Rushbrooke of the Baptist World Alliance, after attending Centennial celebrations in India and elsewhere, were to be here from February 28 to March 2, our Conference was arranged to include these dates. It was a great disappointment that the illness of Mrs. Truett prevented Dr. Truett from being with us. However, Dr. Rushbrooke filled every engagement possible and was very much enjoyed. In forty-eight hours he spoke five times to Chinese and mixed audiences and twice to our Mission Conference. Some of his addresses were Scriptural sermons. Others came out of his long experience in many countries as General Secretary of the Baptist World Alliance, and were exceedingly informing and interesting.

In spite of the General Board's terrible letter of December 29 in which it was made clear that in the coming three years the work of our Board's ten mission fields must again suffer cuts in work appropriations, in all missionary allowances, and in the personnel itself, which in the case of South China will doubtless mean attrition by the retirement of half our missionaries who are at or near the age limit and few more, if any, being sent to take their places, --in spite of all this we had a cheerful and harmonious Conference, and hopefully considered plans for the future years. We are determined that this Five Year Program of Retreat forced upon our Board shall be made as orderly as possible, while we trust in providence and the forces at home to put an end to it as soon as possible and change the retreat into victorious advance. Our medical needs and plans were discussed from an advisory point of view, and it became evident that we approve the adoption by our Convention forces of our own ancient plan to build up a strong Central Hospital at Kityang. We also agreed that there should be one good school for high grade nurses, and that the other hospitals should be more or less subordinate to the Central Hospital.

A brief memorial service was held for Mr. Whitman, whose cheerful and faithful life-long service among us was so recently brought to a close. Mention was also made of the passing of our beloved Dr. Adkins, the service of whose later years has brought blessing to many in the home-land, and of a veteran of the early years of the Mission, Mr. Mokibben. The devotional addresses were of a high order and of real benefit, especially that of Mr. Waters on the Epistles to the Corinthians which was delightful and inspiring. We were greatly disappointed that we failed to hear Mr. Hobart's address on the book of Hebrews, since he was confined to his home by illness. The special music was very enjoyable, and the social evening before we separated was a thing to be remembered with pleasure until next year.

Excess mistakes!

In the review of a year it is not the steady carrying on that impresses so much as these things wherein the year has been different. The past year in South China has been very different from all its predecessors; and, though many of the differences are not inspiring, you who give your time to read mission reports will want to know the facts. And perhaps these are not so discouraging, since they come largely out of the worldwide depressions, which even missions cannot escape.

The chief differences have been in the adjustments that have had to be made to fit the work to the ever-reduced appropriations and staff. These appropriations at the beginning of the year were very nearly an exact 50% of what they were four years earlier. Since much of the work cannot be carried on a 45% or 50% basis, several so-called "vertical" cuts have had to be made, that is, the entire elimination of certain units of the work.

Of our eight central stations, county Sestow and Kakchieh as one, Sun Wu, our Hakka station in Kwangsi Province, has been turned over to the China Inland Mission, a body of devoted people who believe in real conversion and mostly practice immersion. It is of course disheartening to bid farewell to a section of our mission people, but certainly no better pastoral care could have been found for them, and there is no reason why the labor and sacrifice invested there should be lost. Rev. David Campbell, a son of one of our own Hakka missionaries, has been appointed with his wife to take charge of this field. All the property of the district is being given without cost to the China Inland Mission and the Sun Wu Church, and the accumulated appropriations of the four years when Communists prevented most of the usual work from being done there, have been devoted to re-roofing the church and other buildings burned by the Communists, so that the church may have a comfortable home and carry on effective service.

The Board in its extremity is hoping to be freed of the Kaying district also, though a counter proposal of the Hakka Mission, that Kaying and Hopo be administered by a Hakka Home Mission Society with greatly reduced appropriations from the Board, is still awaiting the Board's decision. On account of its distance from Sestow and the expense in men and money required to carry it on, the Mother Church in Bangkok is being considered as another possible sacrifice. The Chaochowfu and Ungkung fields are now under one missionary; and the Chaoyang field, aside from a resident doctor responsible only for his own work, has had practically no missionary supervision through the year. The Aityang field, as usual, is left with only the women medical workers during Mr. Giedt's furlough, which was delayed a year after it was due.

In the Ling Tong Convention the only general evangelist was dismissed for lack of funds, leaving the evangelistic work to be carried on exclusively by the districts, each within its own borders. The reduction of the number of district executive secretaries is being discussed. Chaoyang has temporarily settled the question there by combining the offices of executive secretary and district evangelist.

Last year the proportion of the general budget assigned to each district, if not paid by a certain date, was by vote to be taken from the Board's appropriations for that district. The Convention in July repudiated that plan and agreed to supply the budget by subscriptions;

but to date only about half the necessary amount has been subscribed and comparatively little has been paid. Such heavy and frequent reductions in appropriations are putting the whole organization in jeopardy; for hard times have arrived in China and subscriptions are small and difficult to get. Nearly every boys school in the Mission is deep'y in debt, and the hospitals are struggling.

To these conditions so me of our Christians have responded generously, considering their means, while others, with thousands of years of economic striving in their blood, have been harder to keep in line. Also there have been wolves, in the true New Testament sense, scattering some of the flocks. Except for unprecedented opportunities for reaching the people with the Gospel message, conditions have probably been harder for missionaries than in any time for many decades.

The Hakka Convention has organized a Home Mission Society, which hopes to get contributions of local money, and will ask reduced appropriations from the Boards, for the support of the work in the Kaying and Hope fields, thus giving some relief to the Boards and hoping to prolong the existence of these fields as members of the South China

Mission. The Ling Tong Convention has tried to save money by simplifying its organizations, placing all the work under three efficient boards, Evangelistic, Educational and Benevolence, and a Finance Committee to find means for it all. The Benevolence Board has sub-boards for each of the four hospitals and for the old Folks Home, to afford more intimate touch with these divisions.

A big change has been effected in the program for theological education, not primarily for the sake of economy, though the plan is capable of operation, and is actually being carried on this year, with a smaller subsidy than the Seminary has had. The local Seminary is closed; a few of the better-qualified students are being sent to the Methodist Seminary at Foochow; those not so well prepared are going to a training school of lower grade in Canton; and the Faculty is in the field holding two-week institutes in various centers for the training of lay leadership. This plan is still in the experimental stage, and has not yet obtained the necessary support of the pastors and churches.

We are grateful that our permanent losses in missionary personnel this year have been balanced by heroic effort on the part of both Boards. Dr. and Mrs. Grossback, honored and beloved, have finished a long life of valiant and efficient service and have gone home to America; Rev. and Mrs. Carl Copen, well prepared for evangelistic work, have come to fill the ranks, spending their first year in the Language School in Peiping. Devoted and faithful Mrs. Worley has also retired after over three decades of highly-valued service; and the Centenary Gift of the Women's Board to maintain our numbers is our well-trained Doctor Geneva Dye. These gifts are appreciated to the full. Would that the same good work could continue for the next five or six years, for several missionaries of both Boards are within a few months or years of the retiring age, or already past it, and the two single women who have done so much in the field work for the women of South China have been laid up several months of the year, and there has been no woman missionary for country evangelistic work to meet the greatest challenge we have ever known.

A spirited friendly debate was recently precipitated by the decision of the Officers Cabinet of our benevolence board to ask that

3. an American male doctor be sent to one of our hospitals which has no foreign physician. We have asked and waited for this gift for years and never forget the need. Most of the Chinese see the local needs staff, in spite of these years of waiting, still have the vision of an efficient central hospital and its great helpfulness to all the others; but all agree that the need is real and great and constant, and can be met in no other way but by sending us a man doctor. It depends on the home forces to decide whether we must still wait through our Five Year Program of Retreat before we may see this need met.

One happy event of the year was the erection by Dr. Groesbeck of a sufficiently large and beautiful church building for the Bangkok Church in Siam. Mr. Robert, sent to Siam to attend the dedication of the building, and to take over Dr. Groesbeck's work there on his retirement, has well described the occasion in the denominational papers. After over a hundred years in very poor quarters on noisy streets, this Mother Church of the South China Mission has now adequate and comfortable accommodations. The church was built largely from funds obtained by the sale of other mission property in Bangkok, and furnished, and accessory buildings erected, largely from the subscriptions of the church members and their friends.

In spite of hard times several churches in South China have repaired or added to their buildings. The work had been so carried on that the number of baptisms was about a hundred more for this year than for the previous one which was the highest up to that time. Dozens of volunteer preaching bands, a few accompanied by doctors, have gone out to preach the Word to willing listeners. On launches and trains Gospel tracts are accepted and read without shame. Multitudes of people, in the church and out of it, are eager to know Scripture truth. Church membership spending more time in scripture-reading and family worship. Several independent preachers have been going from church to church, some doing a great deal of good, and some dividing the flocks by teaching not only contrary to Scripture but scientifically absurd, such as the fixing of Christ's coming in 1936, and that the earth is square and flat, - and then carrying off large contributions from churches that cannot pay their pastors' salaries.

In the line of progress, a large combination order from the several districts has been sent in for the new hymn books prepared in Shanghai by a committee from several denominations.

Politically we have shared the grief of all China and had incidents of our own. There is no doubt in our minds that Japan, having isolated and controlled the four provinces now called Manchukuo, is now isolating five more provinces, perhaps to add to the other four. The Chinese who know what is going on are plenty angry enough to fight, but their rulers do not dare to commit their cause to battle until they are better prepared. The Japanese are every arrogant, sending opportunities to be offended, forcing their so-called friendship on the Chinese people with gunboats and armies. We have had two incidents in Szechow which might have caused trouble but for a very submissive attitude of the government. The students, with a sense of unbearable injustice stronger than their wisdom, want to cause a war; but the government has thus far held them in check.

