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# THE CHINA MISSION YEAR BOOK 1916

(SEVENTH ANNUAL ISSUE)

Edited By

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AN EDITORIAL COMMITTEE

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## PREFACE

**T**HE Missionary body in China and students of missions abroad are under a debt of gratitude to the Christian Literature Society for the annual publication since 1910, of editions of the CHINA MISSION YEAR BOOK. That Society freely offered its services for this purpose at a time when there was no other organ in existence to bring out such a book.

Since one of the main functions of the China Continuation Committee is to study the development of the Christian Movement in China, the Christian Literature Society, in January of this year, requested it to assume full editorial responsibility for the series in the future, and the Committee agreed to do so. The Christian Literature Society continues to act as the publisher and in the event of the China Continuation Committee ceasing at any future date to edit the book, all right in the series will revert to the publisher.

The responsibility for the general character of the book rests with the Editor and with the Editorial Committee. The Executive of the China Continuation Committee passed the following minute regarding the Book:

When articles in this YEAR BOOK are the expression of the policy or views of the China Continuation Committee, this fact will be made clear. In all other instances the writer of the paper is alone responsible for the opinions expressed.

The aim that has been kept in view in this issue and that the Editorial Committee hopes may become increasingly evident in future issues is to give in brief compass and readable form, as accurate an idea as possible of Christian activities in China during the preceding year. The period covered in this book is in general the twelve months beginning with April 1915. The YEAR BOOK does not undertake the discussion of opinions regarding the theory and practice of missionary work, excepting in so far as these opinions are already being embodied in the activities of the Christian community. The aim is to report work actually being done and, by a careful selection of the material presented, to give a comprehensive and at the same time a balanced idea of the developments now taking place, and of the emphasis that is being given to different forms of work. The book is not intended to be an encyclopedia of the year's work, to be used merely as a book of reference. It is rather hoped that it may be found of sufficient interest to be read through so as to give the reader a general view of the whole work.

There has, accordingly, been no attempt to include a reference to every missionary society or to every piece of work, however

important it may be, but rather to select sufficient examples to give the reader an idea of the extent and nature of the work. Many illustrations of other work have been chosen, especially of those which show new lines of activity that are becoming influential. Thus in Part II, on "The Missions and the Churches" reports are given of only thirty-six out of over one hundred and twenty different Societies. To have included all would have occupied an undue amount of space and these thirty-six represent eighty-four per cent of the missionaries and ninety-six per cent of the communicant membership of the entire number of societies. Those selected should be sufficient to give some idea of the magnitude of the work, of the way in which these societies distribute their forces, and the extent to which they have in recent years been opening new stations, and of those developments which the several writers regard as of chief interest and importance.

Some reports and documents which have already appeared in print elsewhere are given here again. This has been done only where it was thought that they would help furnish a correct understanding of the year's work, or where they are not readily accessible elsewhere. Fewer reports of the Special Committees of the China Continuation Committee are given than last year, as all these reports are printed in full in the *Proceedings of the Fourth Annual Meeting* of the Committee and have been widely circulated amongst missionaries in China, and the Secretaries of the Missionary Societies in Europe and America.\*

The policy of previous issues has been followed in not attempting to report on the work of the missions of the Roman Catholic and Greek Churches, beyond merely giving the statistics of the work of the Roman Catholic Missions, which are available in printed form. Those who desire fuller information regarding the present work of the Roman Catholic Church in China are referred to a book which has recently been published in French by the Imprimerie des Lazaristes in Peking. The title of the book is *Le Christianisme de Chine et du Japon* and is the first of a series of Roman Catholic Church Year Books to be published in China.

Several changes have been made in this volume, the most noticeable of these is the omission of the Directories. They had grown in recent years to occupy a large part of the book, adding greatly to its cost and preventing many from purchasing it. The Directories have been prepared by the China Continuation Committee under the supervision of Rev. C.L. Boynton, and will appear simultaneously with this YEAR BOOK in a separate volume. They have been brought up to date and a number of important changes have been made which should add to their usefulness. The book is also sold at the Christian Literature Society Book Depot.

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\*A limited number of copies of the *Proceedings* are still available and may be had by applying to the China Continuation Committee, 5 Quinsan Gardens, Shanghai.



Increased attention has been given to the statistics and to their graphic presentation. This is due to no desire to assign undue importance to numbers nor to measure the progress of missionary work largely by them; but only in order to reveal, in so far as this can be done by figures, the vitality of the work and healthfulness of its growth. No Church or Society is likely to understand *how* its own work is developing, nor to adopt and follow, during a period of years, a wise and consistent policy, without a careful study of the numerical growth of its several departments. The figures given at the back of the book have been kindly furnished by the missions in China. If studied along with the histories of these societies the statistics and charts will raise many questions, the correct answers to which are of the utmost importance to the progress of the Kingdom of God in China.

The Editor desires to express his thanks to all those who have assisted in making this book possible. The response to requests to supply articles was so cordial and general as to make it evident that the value of such a yearly review of the work is being recognized by an increasingly large number of people. His special thanks are due to the writers of the articles which appear in Part I., Rev. A. H. Smith, D.D., Rev. D. MacGillivray, D.D., Julean Arnold, Esq., and F. Lionel Pratt, Esq. The latter very kindly consented at the last moment to write the article on "Constitutional Development" which Prof. L. R. O. Bevan was prevented by illness from writing. Other articles such as those furnished by Rev. C. Y. Cheng, Dr. Fong F. Sec, Rev. F. L. Hawks Pott, D.D., and Rev. W. H. Gleysteen have involved a considerable amount of investigation and should prove of special value. The article on "A Brief Survey of Church Activities as seen in Christian Periodicals" is based on records kept throughout the year of some thirty Chinese Christian periodicals.

The Editor will greatly value any suggestions as to how the next issue may be made more useful.

E. C. LOBENSTINE.

Kuling, July 14, 1916.

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PART I  
GENERAL REVIEW OF THE YEAR  
CHAPTER I  
TWO DECADES OF CHANGES IN CHINA

A. H. Smith

It is a gracious provision of Nature that we are able to adapt ourselves so readily to changing circumstances that after a greater or less interval we frequently find it hard to visualize the former status.

The editor of the YEAR BOOK wishes a brief presentation of the altered conditions (other than political) of the past two decades or more, in China, especially from the point of view of a missionary. It is in response to this request that the following article has been prepared.

**Growth of Mis-** First, then, we are struck by the great  
**sionary Body** increase in the *size* of the missionary body. At the Missionary Conference of 1890 the statistics of the preceding year showed that in all there were 1,296 missionaries. In 1913 the number had grown to 5,565, or 4.3 times as many as before. During the past three years the increase appears to have been steady. It is said that a visitor to Shanghai once inquired of a resident whether there were any missionaries there. The reply was given with deep feeling: "The suburbs are simply infested with them." In the 1915 YEAR BOOK it was shown that there are six cities in China with more than one hundred missionaries apiece, Shanghai leading with 358, and ten others having more than fifty each. These surprising figures show what an incentive and what an opportunity there is for a redistribution of our forces.

If the number of workers has increased, so also have their qualifications risen. A large proportion of the present recruits are college or university men and women, of these a goodly number are decorated with the golden key of the Phi

Beta Kappa society (implying high rank in scholarship). The missionary has often, perhaps commonly, enjoyed a selective preparation. Under some boards, at least, not more than one out of twenty-five applicants reaches the field. Of these many have been active in the Young Men's Christian Associations or Young Women's Christian Associations of their institutions. Many have come from Student Volunteer Bands, and have studied—perhaps have taught—some of the many mission study textbooks now so widely used. Some have specialized in sociological or other lines. Among them the degree of Ph.D. is too common to attract special notice.

Upon reaching China these capable, earnest, and eager young people are more and more gathered in language schools, which are increasing in size and importance and meeting an evident demand. The range of study and the rapidity of acquirement by the students greatly out-distance anything possible under the old system, unless with exceptional teachers. The opportunity for acquaintance with a wide circle of workers from other missions and other fields will come to be valued more and more as years elapse.

**Small Missions** Another striking development, especially since 1900, is the large increase of small missions. Some of these have paid scant attention to previous occupation of the field, and some are distinctly parasitic, going only where others have opened the way, rendering the preservation of Christian comity very difficult.

**Summer Resorts** There is an increasing attendance at the summer health resorts, most of which have been opened within the past two decades, and have proven great blessings to all classes of foreigners in China. Here are held mission meetings, conferences of all kinds, and similar gatherings. Unfortunately it is not possible to eliminate from movements of this description unwholesome speculation in land. Rents are necessarily high, and perhaps not fitted to a missionary income.

Friends in the home land, perceiving the great advantages of these gateways to renewed health and strength often furnish the means to build the "cottages," but this



circumstance remains unknown, and the occupant is unjustly criticized for his extravagance. Despite their obvious drawbacks the summer resorts have saved countless lives. That they are not an annual necessity is shown by the fact that without them, now as in former times, many get on very well.

**Transportation** Within the past twenty years all the main railways have been built, and Chinese transportation has been revolutionized. Inaccessible Shansi and Yunnan can now be reached by rail, as Shensi soon will be. Shanghai is much less than forty-eight hours distant from Peking. On the Upper Yangtze steam is now at last reducing by some weeks the long voyage to Chungking. This is the precursor of the coming rail line to Chengtu, the far away capital of Szechwan, a line still, however, on the dim horizon. The effacement of the houseboat has been in part accomplished, yet one may still ride in it with comfort, tugged along by the puffy, wheezing, and sometimes unstable steam-launch.

The remoter mission stations in China are still remote, and for long will be so; yet one after another they will be overtaken by the development of railways, till China has a network of them north, south, east, and west, together with many diagonals. Their economic effects upon the nation are, and in the future are yet more to be, immeasurable. This is the true "Money-Shaking Tree" of Chinese legend. From the ports jinrikshas have spread to the interior cities, and one may now bump more or less joyfully over the stones of such capitals as Tsinan, Paotingfu, Taiyüanfu, Kaifengfu, Wuchang, Changsha, Hangechow, and even Foochow, and also in many market-towns as well. In the larger places the rubber-tired vehicles (euphemistically termed "glue-skin"—*chiao p'i*) are a great improvement on their rattling predecessors. Electric trams have been introduced into Shanghai since 1907, and also into Tientsin. In the former city the confident prophecies of riots were not fulfilled. In Peking trams are expected before many years. In the meantime a Round-the-City Railway from the Ch'ien Men east, north, and west to the Hsichih Gate has been lately opened. (It is said that this road cost a large sum to

build and can never hope to be productive in a financial sense.) The deadly automobile (to the registered number of more than an hundred) now honks its swift and relentless way through the wide streets and even in the narrow and often crooked alleys of Peking. Many Chinese cities have adopted electric lighting, though in some instances the current is so weak that not infrequently a diffused dimness is the most conspicuous feature. Even then it is an improvement on the old Cimmerian midnight.

#### City Improvement

The Occidental conception of what constitutes convenience in the matter of ingress to and egress from Chinese cities, has at last struck inward upon the Chinese themselves. Many city walls have been wholly or in part levelled, as in Tientsin, Canton, Shanghai, Hangehow, &c. "Convenience gates" have also been opened, particularly in Peking, where one city lies enclosed in another like a nest of lacquered boxes.

Parks and pleasure grounds have made their appearance, especially in Peking, where wide boulevards are now lined with rows of trees and pretty flower-beds. Many museums have been opened, and the exposition idea in various kinds of products has been generally adopted. Statues of men of note are beginning to climb upon lofty pedestals to be seen of men—a new enterprise in China. The species of locust tree introduced by the Germans at Tsingtau, has made that port a forestry exhibit. The energetic activities in similar lines of the University of Nanking, has attracted the attention and won the favour of the Central Government, as well as that of the provinces. That the ancient Spring Festival should be now also celebrated as an "Arbor Day" by official command, shows (in case the order is obeyed) what great possibilities lie just before China.

A reduction in telegraphic rates throughout China, is a welcome sign of progress. So is the general and growing use of the telephone, which even to the Chinese has become indispensable. The Chinese postal system which in 1914 handled more than 692 million articles (as compared with 113 million in 1906) is of increasing importance in the political, commercial, and social life of China, and its future seems certain to be even greater in proportion.

**Currency**

Of currency reform we see no signs, for the Chinese Government still sits "shivering on the brink, and fears to launch away," although it is now fourteen years since in the British treaty of 1902 this advance step was definitely promised. We are therefore obliged to content ourselves with the finely engraved notes of the various "Government Banks," displaying busts of wise old Chinese, vistas of water, city, pagoda, railway, steamer, city-wall, and ornamental portal, but each bill bearing a vicious little word in English and in Chinese which is the name of the town, city, or province where this token of value is expected to circulate. This makes each bill an article of commerce, and is useful to perpetuate "exchange," by which means immense sums are extracted from everybody reciprocally, the bankers enriching themselves by the process of taking dollars out of one bag and putting them into another!

**Newspapers**

One of the most far-reaching and significant changes in the modern China is the all-pervasive newspaper, sold in the streets and on trains as in the West. More than a year ago it was reported that in twenty cities there were about three hundred and thirty Chinese and Japanese journals, and forty-four foreign ones. Many of these are outspoken in their editorials whenever it is safe to be so, but under existing conditions caution is necessary for many newspaper offices have been closed with little or no warning. In this connection is to be mentioned the universal new Chinese language supplementing the former inadequate speech with a wilderness of new terms for new ideas. This has quite revolutionized current literature and greatly altered the spoken language also. These changes and innovations go on apace, and will inevitably do so indefinitely.

**The New Woman**

The greatest of all China's discoveries within the past twenty years is undoubtedly the New Chinese Woman. Of her much more will be heard in the near future. It may safely be remarked that she appears in very little danger of fulfilling the Confucian ideal of becoming in the domestic establishment (or elsewhere) "a shadow and an echo!"

While in these troublous times the education of women makes but little headway, the Chinese Government has definitely adopted the principle. This adoption is unquestionably one of the greatest revolutions in the intellectual history of mankind.

#### Lectures

The Lecture habit is one of the most important of the many recent innovations. From being unknown (and taboo where it was known) it is now generally accepted as a matter of course. The Government increasingly depends upon it for educating the people in its new departures in Agriculture, Forestry, or River Conservation—the last at present unhappily largely a mirage. Women speak in public as well as men, and, if they have anything to say, can address a mixed audience.

#### Medicine

When the pneumonic plague prevailed in Manchuria in 1911, the hand of the Chinese Government was forced to adopt Western methods of dealing with it, lest in the potent name of "Civilization" other powers should step in and assume the quarantine of China to save the rest of the world. The theory and practice of occidental medicine may be said to have been then potentially adopted, as it were *en bloc*. This does not of course mean that the Chinese system of medicine is given up. So far from it, it appears to be more firmly entrenched than before. It is universally admitted that in surgery foreigners are wizards, but when it comes to internal complaints many say and many more feel that they are not only no better than Chinese doctors, but are not so good! Chinese medical science, like the lunar calendar, is held in a counterbalancing reserve; the latter constitutes the real almanac of the Chinese people, the solar reckoning merely serving for official use, and for the modernized fringes of the Empire and the treaty-ports. It would be rash to predict that such will not be the case five hundred years from now, for we see in Europe to-day how strong a hold the old faiths and the ancient myths have had and still have even in the twentieth century, and in the midst of a world war.

Formal patronage was extended to western medicine when many years ago the late Grand Empress Dowager presented the sum of ten thousand taels of silver to the

Union Medical College in Peking, with the promise (upon a more or less formal examination) of government recognition of its degrees. The definite taking over of this great medical plant by the China Medical Board of the Rockefeller Foundation, and its purpose to found another similar institution at Shanghai (together with liberal subsidies to other medical schools under quite different management) form a combination of advance steps such as the Far East (or perhaps any other east) has never seen before. Half a century hence it will be easier than it now is to appraise at its true value this great co-ordinated, international benefaction.

#### Hygiene

Another significant change in the educated Chinese is their recognition of the capital importance of hygiene, both family and civic. Revolutionary conceptions like these, which in every land stubborn conservatism stoutly combats, are nevertheless making slow but sure headway in China. Trained nurses, men and women, are just beginning to appear in very small numbers. They form the thin advance guard of a mighty host which in many ways will modify and elevate the entire life of great numbers of the Chinese people.

#### The Christian Church

The time when the Christian Church in China was either altogether unknown, or was quite ignored, has long since passed. Among the high officers of the Central Government, as well as in the provinces, are men of great ability and prominence and influence, well known to be Christians. It was through the suggestion of one of these, Mr. Lu Cheng-hsiang, that in the spring of 1913 the day of prayer for China was so widely observed all over the country. The Christian Church is producing many able men—and women also—who occupy positions of great intellectual and spiritual importance. Among these, the Chinese evangelists, women as well as men, are in the front rank, and their influence is steadily broadening and deepening.

#### Social Service Ideals

Outside of the Christian Church there has emerged a relatively new type of Chinese, men of wide experience, broad sympathies, and in some cases of ample means. Some of them have given large

sums for Young Men's Christian Association buildings, for various public enterprises, and for the support of church work. Mr. Yung T'ao\* (not a baptized member of any church) is an example of this class. It was he who many months ago bought more than five thousand copies of the New Testament to give to his friends, a folded letter of his own accompanying each copy, explaining his views of the importance of the study of this book.

The social service idea, especially as expounded from the Christian standpoint, has entered deep into the inner consciousness of very many educated Chinese, and will inevitably more and more produce fruits after its kind. It is precisely this conception, *carried into execution*, which will one day completely revolutionize the social and not less the political life of China, and it is a conception for which China is wholly indebted to Christianity. The new Chinese education has provided an immense potential outlet for every form of activity, much of which can not be otherwise than helpful to China and its people.

#### Visitors

During the past decade and a half the greatly increased facilities for travel across Siberia, as well as on the Pacific, have brought to this country a larger number of travellers than ever before, many of whom have shown themselves to be persons of high intelligence, and some of them are disposed to stay long enough in China to make a beginning of comprehending it. Hotels at the ports and in Peking are crowded with visitors some of whom bring more than mere letters of credit, and go away with something other than Ta Ming porcelains, and handsome embroidered Dragon robes made expressly for the Empress Dowager herself!

Official deputations from many missionary societies have never been so numerous in any other period, nor so well informed. This was especially true of those who came to attend the great Centenary Conference of 1907, which marked the end of one epoch in Protestant missions to China, and the beginning of another.

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\* Mr. Yung T'ao was baptized by Dr. W. A. P. Martin in Peking during May, on the day when the centenary of the American Bible Society was celebrated.—(Editor).

The China Continuation Committee

The World Conference in Edinburgh three years later, is a landmark of international importance, the influence of which is world-wide, and likely to be permanent. In China it was the efficient cause of the sectional conferences held early in 1913 in six important centres, and following them the National Conference in Shanghai. The comprehensive and intelligent survey of existing missionary conditions looked at from every point of view, helped to dig deep the channels along which so many spiritual streams were soon to flow. It was at the request of the Continuation Committee of the Edinburgh Conference that Dr. John R. Mott visited many of the mission fields of the world, which led to the surprising development in this Empire. Out of the conferences just mentioned grew the China Continuation Committee, perhaps the most important application of missionary experience to missionary needs that has ever been seen in China.

Forward Evangelistic Movement

Out of the China Continuation Committee has been evolved the Forward Evangelistic Movement in many provinces, and a co-ordinated activity in other directions as well. The meetings led by Dr. Mott, Mr. Sherwood Eddy, and others have demonstrated that the student class of China (which Dr. Mott used to term the Gibraltar of the non-Christian world) is now as accessible as any other class. So, too, in a different way and to a less degree are the merchant, the literary and the official classes. This extraordinary state of things has impressively shown how little prepared is the Christian Church to grapple with its opportunities; and this again has led and is yet more to lead to better methods of educating to a sense of their duty church-members as a class, and the leaders in particular. The Sunday school is now at last recognized as the key to a live Church, and its work is pushed on broad and scientific lines.

The Chinese Church

The increasingly close union of denominational groups is a great assistance to that efficiency toward which the Church is dimly struggling. In many large missions there is within recent years a general devolution of responsibility from foreign

shoulders to those of the Chinese. The Chinese Church is at present subject to sharp "growing pains" due to the wide difference between more or less clearly perceived responsibility, and more or less clearly recognized lack of capacity. This condition can not, however, be permanent. The Christian Church in China must go forward into its new opportunity, or must confess itself a tested and a proved failure.

**The Outlook** In this delicate transition stage it is not difficult for the Candid Critic to point out that nothing is right and that everything is wrong. The numbers of the church grow but slowly, and its activities do not proportionately expand. There is everywhere a lack of *large* results, commensurate with opportunities. There is a general unwillingness to arrive at self-support, which in some missions is no further advanced now than it was twenty years ago. There are in missionary education serious defects, and in every stage from the primary school, up to and through the so-called (and generally mis-called) University. Our graduates are dazzled by the hitherto unheard of opportunities for sudden wealth far beyond the wildest dreams of their ancestors. These students—we can not do anything with them, and we can not do anything without them! The new missionary regime is brimful of organization. Everybody is on a committee; most are on several, and between the sessions of committees to prepare for conferences, and conferences to hear the reports of previous committees, and to nominate new committees, there is actually less accomplished than "when I was a boy"!

What you say, kind Friend, is not without some grains of sense; but let us remind you that in every age of great transition the Spirit of God has been working. He is working now, even in the midst of this cruel World War, indeed he was never more at work than now. All these impressive changes point to the eventual coming of the Kingdom of God in China.



## CHAPTER II

### EFFECT OF THE WAR ON MISSIONS IN CHINA

D. MacGillivray

The YEAR BOOK of 1915 contained no paper on this subject, as it was thought to be too early to make it advisable, but the editor in the preface briefly recorded some facts and impressions. This paper will form an amplification and corroboration of the forecast. The European war has now been running its disastrous course for almost two years. Its material effects are increasingly evident. "Only the long years will show the far-reaching ramifications of its baleful influence and the full measure of its legacy of woe." Waste of money and material, serious as it is, is infinitely outweighed by the destruction of the best young life of the churches. Inevitable gaps for a generation will mark all kinds of services requiring recruits. The spiritual and psychological effects of the war cannot fail to be enormous, both in Western countries and in countries where Western people are at work. Historians of the next generation may probably be better able to canvass the gains and losses. The object of this paper is not so ambitious. We have consulted many correspondents, and all we can hope to do is to state *some* effects on mission work and workers up to the present writing. Even if we could know all, it might only lead to pessimism.

Bishop Roots writes:

"As to the effects of the war on mission work I do not see that there has been any very obvious effect on the work with which I am connected. We have not had to make any reductions in our estimates for our work thus far, although we have not made such large increases in expenditures as we have in most recent years. There have been no changes of policy due to the war, nor has any forward movement or new work been checked in any very definite way. I do not observe any specific effect on the Chinese Church, or on non-Christians. As to the home constituency, there has been no special change so far as I can see in matters of either giving or other interest, or as to the number of recruits for the foreign

field. . . . Everybody anticipated that such a war as the present, lasting so long as this has already lasted, would have brought missionary work almost anywhere well-nigh to a standstill, and would have discredited the whole cause of Christian missions. The fact that such fears have thus been to a great extent proven to be unfounded affords ground for most serious reflection."

We should be thankful to know that on the whole the bad effects have not been as bad as feared. Let us be content to leave the future effects in the hands of God. "*Ebenezer-Jehovah Jirch.*"

**Emergency Relief** There was much real distress among Continental missions, especially during the first year, but friends in China and America responded nobly to the appeal of the China Continuation Committee in their behalf, and the sum of Mex \$25,414.21 has during the past year, in addition to Mex. \$28,933.52 the year preceding, been carefully disbursed to the most necessitous cases. This action has done something to ameliorate the bad effects of the war on these missions.

**Conditions in 1915** Before giving details it is well to recall the state of the missions and Chinese churches as revealed in the CHINA MISSION YEAR BOOK of 1915. The volume of work in all departments seemed to have suffered no diminution. The Bible Societies reported a great increase in circulation. The Eddy Campaign in twelve great cities was successfully carried out after the war broke out, and also the Fukien Province-Wide Campaign. The Honan campaign on a smaller scale was carried through in October, 1915. The China Continuation Committee has held two annual meetings since the war began and its work has gone on as usual. In fact a Statistical and a National Evangelistic Secretary have been added to the staff. The great campaign in the United States for property and equipment of the schools and colleges of China, foreshadowed by Bishop Bashford in the YEAR BOOK of 1914, p. 39, has of course been postponed. But more time is thus given to the study of co-ordination and efficiency. The Rockefeller Medical Foundation also has entered China at the very time when medical work was badly hit by the war. The Young Men's Christian Association work goes on expanding as in times of peace. An entirely new literature for Moslems is

being widely circulated. The Christian Endeavour movement flourishes, and has lately held at Hangchow the largest National Convention in its history since coming to China. Mission work in a part of Shantung was stopped by the siege of Tsingtau, but the Japanese are negotiating with the Pope to take over the protectorate of Catholic missions there, formerly belonging to the Germans, and work goes on as usual. Still, considering how ripe China is for forward movements in all lines, it is sad to think that so much expansion is definitely forbidden in the meantime.

**British Missions** In general, there is no retreat, but the shadow of the future is cast backward, and affects the present.

*The Manchurian Missions* report that they have made no reduction in their budgets. Only one important forward movement has been checked, the scheme for extending the Arts College in Moukden, to cost £3,060, from both the Scottish and Irish missions. Money has even been granted to build new middle schools. Also £1,000 for a normal school was raised by special subscriptions from home friends. It is delightful to record that the forward movement of evangelizing still goes on, and the missions are planning for a province-wide campaign. Of course the mission staff has suffered; virtually no new men have come out since the war. The medical work has suffered most; two hospitals have been handed over to partially trained Chinese assistants. At least seven missionaries are serving their country at home, of whom five are doctors. All the activities of the Church in arts, medical colleges, normal, middle and primary schools, evangelistic supervision, and Young Men's Christian Association work (supported by the Scottish churches), have been carried on as usual. Inquirers are on the increase.

The Chinese Church has been led to pray more earnestly and persistently for the nations at war. The majority fail to understand how war arises between nations professedly Christian, and openly say so. Probably through the war the cause of self-support will be much strengthened.

War conditions affect the northern Chinese very considerably, but notwithstanding, two additional native pastors have been called, while a third was called last winter.

As to the effect on non-Christians as hearers of the gospel, the war has been no appreciable hindrance. (This is also the opinion of many other missions.) Hearers are just as numerous as ever. Some are puzzled that Christian nations should be at war. Others think it is the non-Christian sections on each side who are to blame, and again others are callous and indifferent. One missionary reports that the main war criticisms and difficulties have arisen from the attitude of a few of the Christian leaders themselves. Pastor Chu of Newchwang thinks that the war has two bad results :

“(1) The churches will suffer for the want of new missionaries or through the absence of experienced ones.

“(2) Educated Chinese who read the papers will be still more prejudiced against Christianity. These men do not read the Bible, but they do observe the conduct of those who profess to follow its tenets, and the events in Europe tend to convince them that Christianity is a failure. But many others doubt whether the Chinese are influenced one way or the other.”

*The London Missionary Society* reports no reduction in the estimates, and no changes of policy directly or indirectly due to the war. There have been fewer recruits for the foreign field, but the work goes on as usual in all departments.

*The English Baptist Mission* reports in a similar strain. The worst thing is the shortage of doctors.

*The Friends' Mission, Szechwan*, reports that it has not been found necessary to make any radical changes. Curiously enough, this mission has had a larger reinforcement sent to the China field during 1915 than ever before in one year.

*The Church of England Mission, North China*, reports practically no difference since the war began, although three missionaries have gone home for war work and no recruits have come out.

*The Church Missionary Society* reports that everything continues as in times of peace, with only slightly reduced estimates.

*The English Presbyterian Mission* says that the war has made very little difference, though they do not know how it

will affect them later. Even in building, the pre-war promises are being met.

*The English Wesleyan Mission* has made no reduction in estimates, but there have been no recruits, while two doctors have gone home.

*The China Inland Mission* says that they have been better supplied with funds since the war began than previously. No forward movement or new work has been checked. In fact they have opened six new stations besides re-occupying two others which had long been closed, also they have established a considerable number of fresh out-stations. The number of male candidates has unavoidably decreased so far as Great Britain and her colonies are concerned. Nevertheless they added seventeen new workers in 1914 and forty-eight last year. The British Government has given special facilities to German missions associated with the China Inland Mission.

*The British and Foreign Bible Society* has made no reduction in estimates. The same is true of the *National Bible Society of Scotland*.

**British Colonial Societies** *The New Zealand Presbyterian Mission* reports no reduction in estimates. Their one great regret is that the war has stopped the movement towards co-operation in Kwangtung between American, German, and British societies, which was making good progress. Thus at the recent Provincial Christian Council no German representatives were present. Two Chinese Christian workers from the German missions are now in their employment, but on the understanding that they return to their own mission whenever they are needed. They lament the fact that the thorough training given them by the Germans has stopped: "Surely a great loss to the Church."

*The Canadian Presbyterian Mission* in Honan reports no reduction except in building estimates. Last fall the special evangelistic campaign was carried on notwithstanding the war, and a large new hospital is being built at Weihwei.

*The Canadian Methodist Mission* in West China gives similar optimistic reports.

**Continental  
Missions**

*The Danish Lutheran Mission* says that no important changes of policy have been necessary. However, reasons of economy prevent new work, particularly building. In spite of this, six missionaries on furlough have returned and sixteen new missionaries have come out, thus making a record year in the history of the mission.

*The Norwegian Lutheran Mission* reports no reduction, only a little more carefulness. Christians think it strange that this war should have occurred. Some of them believe it is a sign of the last times. Non-Christians are just as willing, or unwilling, to hear the gospel now as before the war. There may be even in some cases a growing willingness to hear the gospel. The income at home instead of decreasing has actually increased.

*The Norwegian Mission Society* has not yet cut down its expenses very much. Except the evangelistic movement, almost all forward movements have been stopped.

*The Swedish Baptist Mission* reports that at the outbreak of the war they were cut off from their home board and could receive no funds. However, the evangelistic work went on as usual and presently money came from home for the mission. The interest has been growing and new missionaries have been sent out. As to the home constituency, 1914 was in spite of the war the best year in the history of the mission, though there are signs that the high prices of necessities will cause a falling off. Six new recruits have come out to China.

**German  
Missions**

*The Rhenish Mission* tells us that no important changes have taken place during the last year. Self-support in the Chinese Church was greatly accelerated, and the Chinese Church has done more than it otherwise would. The mission has reduced the amount of help given to the children of church-members in the secondary and middle schools, but it is still premature to state definitely how these measures have affected the whole work. As to their medical work, this was always self-supporting, especially as European firms at Hongkong and Canton liberally supported the work in

former years. This deficiency has been overcome by increasing the fees for medical treatment for first- and second-class patients. The results were so good that the hospital is entirely self-supporting.

*The Berlin Mission* reports that the changes made are very important and the effects will be felt for a long time. Nearly all the schools remain closed, and it is feared that the effect of this after they are re-opened will be bad. All conferences of foreign and Chinese workers are suspended. The rent for chapels, and all repairs for chapels and churches are to be paid by the Christians. The policy for re-organizing the whole work, which has been under discussion for a long time, is postponed. Nevertheless the missionaries report that on the whole they have not lost, but gained.

*The Basel Mission* reports that for the time being the wages have been reduced ten per cent. This mission was compelled to quit the British colony of Hongkong, where were the headquarters and forwarding offices of the mission. Consequently financial arrangements were embarrassed, while many Chinese congregations in Hongkong and the New Territory lost their European leadership. The primary schools in this region have been closed. School books, provisions, etc., can no longer be obtained from Hongkong, but the banks now allow deposits to be removed. Postal arrangements have also been difficult. Furloughs are stopped for want of neutral steamers. One member worked at Swatow and recently at Shanghai on the Hakka Old Testament Revision, published by the British and Foreign Bible Society. The whole mission has been weakened and interrupted, although the Chinese Christians are gaining in self-support and in power of bearing responsibility. But their needs have been supplied. No new missionaries, save a Swiss, have come out. It seemed inopportune during the war to accept the invitation of the English brethren for co-operation in an evangelistic campaign in the Hakka region.

*American Missions* These in general report no reductions in estimates and no interference with their forward evangelistic movements, although great care is being exercised in financial matters. The number of recruits appears to be as large as usual.

*The American Church Mission*, as Bishop Roots above states, has been affected scarcely at all by the war.

*The American Baptist Foreign Missionary Society* says that amongst the Chinese there is seldom heard an appeal to the people on the ground of what Christianity has done for the West. The appeal now is to what Christ can do for the soul. (This is an enormous gain). For the first time the mission in South China is asking for appropriations to do institutional or social church work. They are already considering the matter of an institutional church at Swatow.

*The Methodist Episcopal Mission* reports practically no effects through the war. The splendid exchange-rates have helped the work, but the high cost of building-materials has been some hindrance.

*The American Board Mission* has not suffered in China. Possibly China is getting more men because the Board's work in Turkey has been stopped. The union evangelistic effort in Fukien has gone ahead as usual.

*The Methodist Episcopal Mission, South*, says that all plans for extending work are held up for the present, and furloughs have been stopped.

Other missions are planning very definite advance work.

*The Christian Literature Society* reports that they have slightly reduced their staff of writers, and also slightly reduced their salaries. The Hastings Bible Dictionary has, however, been successfully completed, and is now being printed, over 4,000 advance orders have been received. The Press Bureau work, after a brief rest, has been resumed. A series of extended Bible commentaries is being planned. Sales have been adversely affected. Other societies report that their sales also are decreasing. The increased cost of paper and other printing materials is being keenly felt by all. Consignments of Bibles, paper, etc., have been lost on steamers torpedoed in the Mediterranean. Many missionaries, especially Germans, have discontinued subscriptions to magazines. One Society says that the general depression of trade and the shortage of foreign imports affects their work considerably. The recent rise of silver is a serious blow.

Effects on Tract  
and Literature  
Societies



*The China Baptist Publication Society, Canton*, has gradually reduced the number of employees, until it is now less than half the number employed before the war. The price of paper has greatly increased, some kinds over one hundred per cent. Also some kinds cannot be secured. Demand for literature has decreased, due almost entirely to the falling off of receipts of European mission boards and societies, though there are recently some signs of increased demand.

*The Central China Tract Society* says sales have been steady, and the demand has exceeded in some cases the ability of the Society to meet. Chinese Christians in this as in other departments of work are contributing more than formerly.

**Effects on Medical Work** New doctors are very hard to get, while a few have left the field for Red Cross service at home. A few hospitals have been closed. It is impossible to obtain nurses from the warring nations. Some drugs are wholly unobtainable, while others have advanced three hundred per cent. or more in price.

**Effects on Individual Missionaries** On the whole the war does not seem to have made many regrettable economies necessary on the part of the missionary himself with the exception of some of the Continental missions. True, on the outbreak of war, magazines and papers were stopped, but presently were renewed again when the situation cleared. Nevertheless it is probably true that the average missionary has spent less on books and magazines than before the war. This means that he, his wife, and children are deprived of a necessary educational agent. The effect of these things will leave a lasting mark which it is doubtful if time will ever succeed in effacing. Missionaries have given large sums to war funds which ordinarily would have been invested in the Kingdom of God. Most of our correspondents seem to think that their efficiency has not been impaired in any way by the war. But this is certainly not true of the missionaries from countries engaged in the war, and even some American correspondents refer to the fact that the war has been a terrible strain on every one, and insofar it has prevented men from giving

their whole strength to their missionary work. Much time is consumed in reading war news. In many cases missionaries have sons in the trenches. Some have lost sons in battle. Nearly all other missionaries belonging to the nations at war have either relatives or friends engaged in places of danger, wounded or prisoners. Some have wives, husbands, or children returning to the East or going home through seas infested by submarines. The waiting for news in all these cases involves a tremendous drain on large numbers of persons, and it is quite impossible for them to devote their whole strength to the work, as in times of peace and freedom from anxiety. Moreover, the war imposes a painful restraint on many missionary communities composed of different nationalities in the Far East. This cannot but be detrimental to efficiency. Add to this that the events of war, in some cases at least, unfortunately impair one's kindly feeling towards one's fellow men. While such feelings last, no man is at his best for any kind of work, much less Christian work. It is to be feared that it will take years of peace to obliterate some of these deplorable results.

**Compensations** On the other hand, one missionary thinks that the war makes one more sympathetic, and perhaps the gain is as great as the loss. One missionary reporting for the largest mission in China, says that the war has in no way impaired efficiency; on the contrary, he believes that it has made their missionaries all more prayerful, and has increased their sense of dependence on God.

In conclusion, there have been very serious losses at a time when we can ill afford it. But there have been compensations. There is now less appeal to the prosperity of Western lands as a proof of Christianity, and more to the realities of Christianity and its work in the soul. Self-support has been on the whole stimulated and arguments for union work strengthened. There is a spirit of self-sacrifice at home which augurs well for the future. Some able to give more have taken the place of those contributors forced to discontinue their help. A spirit of prayer and seriousness is much deepened. As Mr. J. H. Oldham says:

"We know that God is working for repair. From the moment that the blow fell, all the divine energies have been at work to put things right. Those who, undaunted by scenes of destruction and waste, set their hands to the task of building and repair have God wholly on their side. Failure is not to be thought of. The only possible danger for missionary work is that those engaged in it should have too small a faith in what God's love and power can do."

## CHAPTER III

### CONSTITUTIONAL DEVELOPMENT, 1915

F. L. Pratt

The deliberate and orderly advance of the Chinese nation towards real constitutionalism which was begun in 1914, was rudely checked in 1915, and, at the moment of writing, political affairs in China are in a lamentable state of chaos. Four provinces are in more or less active revolt; a fifth has declared independence, but in a hesitating and uncertain minor key, and the remainder profess varying degrees of loyalty to the Central Government. The legality of the continuance in office of His Excellency Yuan Shih-kai has been openly questioned, and a Military Government that has been organized in Canton has even gone so far as to proclaim General Li Yuan-hung President of the Republic.

Difficulties  
Met With

In such circumstances there is in seeming something of irony in the words "Constitutional Development, 1915" that head this article. Most of the development that has taken place in the period under review, May, 1915—May, 1916, has been unconstitutional rather than constitutional. Yet it might be argued that, just as juvenile life is attended by ailments which are apparently abnormal, but which, in reality, are designed to prepare the system to resist the attacks of disease in maturer years, a new state system must needs encounter obstacles at the beginning if it is to make rapid and confident progress in after days. The theory of constitutionalism is understandable to every man of intelligence, but the practice is dependent upon a number of factors that the theorist in his enthusiasm is likely to overlook. In China, in the opinion of the writer, a mistake was made after the Manchus had been dethroned in adopting a species of constitutionalism that could only have been successful if the national electorate had attained a high level of political intelligence. The political medicine forced upon an emaciated patient in a very low condition as a result of prolonged

faulty treatment by the Manchus, was altogether too strong. The corrective that was afterwards administered was chosen without allowance for the fact that the elimination of the political medicine which had produced such bad results could only, if the safety of the patient were valued, be accomplished by slow degrees. The internal complications witnessed to-day are the result.

When Professor Bevan last year closed his article upon the subject now under discussion, the appearances, as he indicated, were that constitutional government was well in sight. A Commission to frame a Permanent Constitution was sitting, and as it included men holding differing political views, there was a probability that it would avoid both the Scylla of radicalism and the Charybdis of conservatism. With the object of securing a Constitution really acceptable to the bulk of the people provision was made for the election in October, 1915, of a Kuoming Hui-I, or Citizens' Convention, for the express purpose of considering the Draft Constitution prepared by the Commission above mentioned. This body was to be elected under the election law for the election of members of the Li Fa Yuan, which was to come into existence after the Permanent Constitution was promulgated. The election law of the Li Fa Yuan was expounded at some length in last year's article, and it is not necessary, therefore, to enter into details on this occasion.

The programme that had been arranged provided for the election of the members of the Citizens' Convention in October; their convocation to consider the Draft Constitution in January, 1916; the election of the members of the National Assembly in May, and the meeting of the latter body in September. This programme was not carried out owing to the movement to restore the monarchical system of government, which came into prominence in August, 1915.

Although the Republic was brought into existence without any protest being raised by believers in the monarchical form of government, this by no means indicated that the latter lacked numbers or influence. The republican system was adopted

because there was no possibility at the time of establishing a Chinese Dynasty. The tension that then existed between the North and the South would have rendered it impossible to found a Yuan Dynasty, and, moreover, public sentiment would have been outraged if a Minister, who had been entrusted by the tottering Manchu Dynasty with the task of saving it from destruction, had crowned his lack of success by ascending the Throne. The trend of events from the founding of the Republic to the unseating of the Kuomintang members of the National Assembly in November, 1913, however, confirmed the belief held in many quarters that republicanism was not a suitable system of government for the Chinese in their present stage of political development. A premature expression of this belief, coupled with a suggestion that President Yuan Shih-kai might ascend the Throne, drew from His Excellency a sharp reproof. This by no means checked the zeal of the monarchists, though it prevented for the time any further public agitation for a change in the system of government.

President  
Goodnow

A visit was paid to Peking in July by Professor Frank R. Goodnow, President of Johns Hopkins University, who was still Constitutional Adviser to the Government. During his stay in the Chinese capital he submitted a Memorandum to the President in which the relative merits of the monarchical and republican systems of government were considered from an academic standpoint. This Memorandum is much too long to quote textually. It laid down the broad principle that, while no one system of government could be pronounced to be superior to others, for countries in which the political consciousness of the people was imperfectly developed it was doubtful whether the republican system would give the best results. Stress was laid upon the danger of disturbances occurring over succession to the Presidency in countries where the principles of republicanism had not thoroughly been grasped, and Mexico was cited as an example. Dr. Goodnow made it clear that a restoration of monarchy in China would only be justified in certain circumstances. It was, he said, necessary :

(a) That the change be acceptable both to the thinking people of China and to the Foreign Powers in order that it might not meet with such opposition as would lead to disorder.

(b) That the succession to the throne be so fixed that no doubt could arise on the death of the monarch as to who would succeed. If we might judge from the European experience the only proper method of fixing the succession was to give it to the eldest son of the monarch or in default of sons to the eldest male relative.

(c) That the monarchy established be a limited constitutional monarchy, which, while for the moment vesting large powers in the Crown, would permit of the gradual development of greater popular government. The re-establishment of the former autocratic monarchy in China could not be regarded as promising any improvement over present conditions.

The knowledge that this Memorandum had been submitted to the President encouraged the monarchists to overt action. A body called the Ch'ou An Hui, literally "Peace Planning Society," was brought into existence, ostensibly to discuss in the same detached and academic spirit in which Dr. Goodnow had handled the subject, the question of the form of government most suitable to China. The real object of the organizers of the Ch'ou An Hui was to make restoration of the monarchical system a vital issue. Active propoganda work was started throughout the country, and particularly in Peking. Results were quickly obtained. The Ts'ang Cheng Yuan began to receive telegrams from the principal officials, military and civil, in all the provinces urging that the form of government should be changed. The voices that were raised in opposition to the proposal to restore the monarchical system were few and, generally speaking, without influence. Mr. Liang Ch'i-ch'ao was the only Chinese publicist of repute who openly opposed the monarchy movement in its earlier stages. As he had written voluminously in favour of constitutional monarchy in former days, his opposition was attributed to his personal antagonism to the President, who, it may be remembered, was largely responsible for the discomfiture of the reformers who were outlawed in 1898, of whom Mr. Liang Ch'i-ch'ao was one.

The acting Li Fa Yuan assembled on September 1. There had been much speculation

as to the attitude that this body would adopt. When Vice-President Li Yuan-hung, who usually presided over its meetings, failed to appear, rumours at once became current that his absence was due to his opposition to the monarchical movement. The subject of the form of government was not raised at the first sitting, but at the next meeting on September 6, over which General Li Yuan-hung presided, a message was read from the President which was couched in the following terms:

President's  
Message

“It is now four years since the people have entrusted me with the high office of President of the Chinese Republic. Moved by fear that the task might be beyond my capacity, I have laboured, during the past troublous years, under much anxiety and misgiving and have looked forward to the time when I might be relieved of the pressing burdens of the State and permitted to retire from the same.

“But while I occupy my present position, it is my imperative duty and responsibility to protect the country and the people. It is my special duty to maintain the Republic as the existing form of government. Many citizens from the provinces have been lately petitioning the Tsan Cheng Yuan in its capacity of the Li Fa Yuan calling for a change of the form of the present government of the country. But this is incompatible with the position that I hold as President. Since, however, the office of the President is conferred by the people, the same must depend on the will of the people. And since the Tsan Cheng Yuan in its capacity of the Li Fa Yuan is an independent body and is therefore free from external interference, I ought not—strictly considered—to express or communicate any views (on the issue raised by the aforesaid petitioners) to the people of the country or to the Tsan Cheng Yuan in its capacity of the Li Fa Yuan. But inasmuch as any alteration in the form of government makes and involves an important and radical change in the Executive Power—and since I am the chief of the Executive—I feel that it is impossible for me to observe silence, even though my speech may expose my motives to the risk of mis-interpretation.



"In my opinion a change in the form of government carries with it such a momentous alteration in the manifold relations of the State that the same is a matter which demands and exacts the most careful and serious consideration. If the change is decided on in too great a haste, grave obstacles will arise. The duty being mine to maintain the general situation, I have to state that I regard the proposed change as unsuitable to the circumstances of the country.

"As to the aforesaid petition of the citizens, it is obvious that the object of the petitioners is precisely to strengthen and secure the foundation of the State and to increase the prestige of the country; and it is not to be doubted that if the opinion of the majority of the people of the country is consulted, good and proper means will assuredly be found.

"Furthermore, it is not uncertain that a suitable and practicable law will be devised, if due consideration of the conditions of the country and careful thought and ripe discussion enter into the preparation of the Constitution of the Republic which is now being drafted.

"I commend this to your attention, gentlemen of the Tsan Cheng Yuan, in your capacity as acting members of the Li Fa Yuan."

Impression  
Created

It will be noted that in this message, although the President expressed the personal opinion that a change in the form of government was "unsuitable to the circumstances of the country," he inferentially left the question to the discretion of the acting Li Fa Yuan. The interpretation given to the message by members of that body was that the President would submit to the will of the people, whatever that might prove to be. Petitions in favour of the proposed change continued to pour into the capital, and on September 20 the acting Li Fa Yuan submitted a memorandum to the President reporting that eighty-two petitions in all had been received. They had decided that the petitioners sought to strengthen the foundation of the State and increase the prestige of the country. They suggested that in accordance with Clause 7 of Article XXXI of the Constitutional

Compact, the President should accelerate the convoking of the National Convention so that it should meet before the end of the year, or that he should devise other proper and adequate means to consult the will of the people.

**President's Reply** The President in reply said that arrangements had already been made for the election of members of the Citizens' Convention in November. When they were completed the Convention could be convened and from them an expression of the will of the people obtained.

**Petition from Monarchists** The course favoured by the President did not commend itself to the monarchists, and petitions were sent from many quarters to the acting Li Fa Yuan urging that a special popular body should be convoked to which the question of the form of government could be submitted. A petition, signed by over ten thousand persons, from the Ch'ou An Hui, pointed out that the proposal to submit the matter to the Citizens' Convention was open to objection. According to the provisions of the Constitutional Compact, the Citizens' Convention was a body to which was to be entrusted the duty of adopting the new Constitution of the Republic; if it were to take to itself authority to change the Republic to a monarchy, and to elevate the President to the Throne, it would be exceeding its legal functions. The convocation of another popular organ vested with ample powers at an earlier date was earnestly recommended. "This course," the petitioners declared, "will secure an effective solution while at the same time the spirit of the law will be strictly observed." A desire was shown throughout to accomplish the change in the form of government by means as little extra-constitutional as the circumstances permitted.

**Citizens' Convention** The acting Li Fa Yuan decided to adopt the course recommended. A bill was passed for the election of Citizens' Representatives, to whom was to be delegated the power of deciding whether the republican system was to be maintained, and, if the monarchical system were decided upon, of nominating the Emperor. The Law on the organization of the Convention of Citizens' Representatives consisted of sixteen articles.

The first article laid it down that the question of the form of government should be decided by the Convention in accordance with the collective wish of the entire body of the citizens of the country. The election of the Citizens' Representatives was to be by single balloting. The Convention was to be composed of the following representatives:—

(a) Each district in every province and special administrative area shall elect one representative.

(b) Outer and Inner Mongolia shall elect altogether thirty-two representatives, two for each League.

(c) Outer and Inner Tibet shall elect twelve representatives, six for each division.

(d) Chinghai shall elect six representatives.

(e) The Manchu, Mongolian and Chinese Banners (eight each) shall elect twenty-four representatives, one for each Banner.

(f) Sixty representatives shall be elected by the Chambers of Commerce throughout the country.

(g) Thirty representatives shall be elected by recognised learned scholars.

(h) Twenty representatives shall be elected by those who have done good service to the country.

The representatives in the provinces and special administrative areas were to be elected by the successful candidates of the primary election for the Citizens' Convention. In fact, the members of the Convention of Citizens' Representatives were virtually all to be elected in accordance with the regulations adopted for the election of members of the Citizens' Convention, but representation was also given to Chinese merchants abroad and Mohammedans. The regulations for the election of the Citizens' Representatives were promulgated on October 8 and immediately came into force. The successful candidates in the provinces were to assemble in the various provincial capitals about the middle of November and cast their votes either for or against a constitutional monarchy. Voting, however, began earlier than was expected and the first results were published on October 28, when it was announced that Chihli, Fengtien, Kirin, Shensi and Hunan had declared unanimously in favour of the re-establishment of monarchy with President

Yuan Shih-kai as Emperor. The result of the voting in these five provinces was informally communicated to the Legations in Peking.

**Protest of Entente Powers** In the afternoon of October 28 the Japanese Chargé d'Affaires, accompanied by the Minister for Great Britain and the Minister for Russia, called at the Foreign Office and advised the Government to postpone the monarchy movement. In reply, the Chinese Minister for Foreign Affairs stated that as the question of a change in the form of government had been raised by the people themselves there was no ground for apprehension. The Government had the situation well in hand. A few days after the advice had been given, the Minister for France and the representative of Italy associated themselves with the action taken by the other Entente Powers.

The elections and balloting continued, and there was no indication given that there was any wide-spread sentiment against the reversion to monarchy. On the contrary, both in the provinces and in the capital the voting was unanimously in favour of the proposed change and of the elevation of President Yuan Shih-kai to the Throne. Moreover, telegrams were received by the Government from many parts of the country urging that the advice tendered by the Entente Powers should be ignored, and vigorously protesting against foreign interference with China's domestic affairs.

**Crown Offered to President** On December 11 the Secretary of the acting Li Fa Yuan reported that the total number of votes cast by the Citizens' Representatives was 1993, all of which were in favour of the establishment of a constitutional monarchy and of the elevation of President Yuan Shih-kai to the Throne. It is worthy of record that at the final balloting by the Representatives chosen at the primary elections in the Capital, after it had been announced that the Representatives were unanimously in favour of a monarchy, Prince Pu-lun, a member of the Imperial Ching Family, made the proposal that the crown should be offered to President Yuan Shih-kai. The acting Li Fa Yuan petitioned the President to

accept the Imperial responsibility, but the response, in the first instance, was unfavourable. His excellency acknowledged that the will of the people was supreme and that as they had, through their representatives, expressed a unanimous desire to change the existing form of government, he had no right to discuss the matter further. On the other hand, his relationship with the former Emperor was an embarrassment, and he had moreover sworn to maintain and develop the Republic with all his power. Finally he suggested that some other person should be recommended as Emperor. Nothing daunted, the acting Legislature sent a second petition reviewing the meritorious public services of the President both before and after the Revolution. He had done all that was possible for the Ching Family and, therefore, need feel no embarrassment on that score. As to the Presidential oath the promise was made to the people, and now the people had released him from his promise and had asked him to establish a constitutional monarchy. On the night of December 12th the President signified that he was prepared to accept the honour and responsibility offered to him by the acting Li Fa Yuan on behalf of the people.

**Japan's Advice** A few days later the Minister for Japan visited the Chinese Foreign Office and reiterated the advice that had previously been given, namely, that the restoration of the monarchy should be postponed, and added that the Governments of the Entente Powers were maintaining an attitude of vigilance as regarded the future development of the situation. The Chinese Minister for Foreign Affairs replied that the change in the form of government could not take place for some time owing to the preparations that had to be made. He also asked for, and obtained, a highly important declaration that the advising Powers had not the slightest intention of encroaching upon the independence and sovereignty of China. This declaration was important because in many quarters it was held that the tendering of advice on a purely domestic question was in itself a violation of China's sovereign rights, a view, it may be said, that is certainly susceptible of defence.

**The Breaking of the Storm**      The next development can hardly be called constitutional. In Peking preparations were being made for the formal enthronement, but a storm was gathering in the south-western provinces. It broke on December 23, when, at a meeting of military officers and revolutionaries at Yunnanfu, it was decided to send an ultimatum to Peking demanding that the monarchy should be cancelled. Three days were allowed for this step to be taken and, no reply having been received to the ultimatum, on December 26 Yunnan was declared to be independent of the Peking Government. The Central Government immediately began to despatch military forces to the south to subdue the revolutionaries. These military operations lie without the scope of this article. The example of Yunnan was soon followed by Kweichow, and later Kwangsi, Kwangtung and Chekiang also declared independence. An informal announcement that the enthronement ceremony was postponed was made on January 22nd. On February 24th the important announcement was made that, as a step towards constitutionalism, Cabinet meetings should hereafter be presided over by the Premier instead of the President, and that the Ministers of State would be given greater liberty of action and responsibility. Another striking innovation that was announced was the attendance of foreign advisers at Cabinet meetings.

**Citizen's Convention**      It will be remembered that the Citizens' Convention was to assemble early in 1916 to consider the draft Constitution. As the members of this body were elected on the same franchise as that of the Li Fa Yuan that was to assemble on September 1st, it was decided to convert the Citizens' Convention into the Li Fa Yuan. A mandate was issued ordering the convocation of the Convention in the capacity of Li Fa Yuan on May 1st. The object in view was to submit the question of cancelling the monarchy to this body. Early in March, however, it became evident that it was extremely unlikely that the differences between the Government and the revolutionaries could be solved by constitutional means. The monarchy was formally cancelled on March

22nd, but the leaders of the revolutionaries then demanded that the President should retire.

**New Cabinet** An effort was made by the President to meet the views of the revolutionaries on May 6th. He appointed a Cabinet composed mainly of men who had actively or passively opposed the proposal to restore the monarchy; promised to convoke a popularly elected Parliament; to make the Cabinet responsible to the Legislature; to revive the Provincial Assemblies, and, in a word, to divest himself of autocratic power. The revolutionaries rejected all overtures; declared that the President had been guilty of high treason in accepting the crown, and that the legal President of China was General Li Yuan-hung. They maintained that, by the provisions of the Constitution, if the President became disqualified he must be succeeded by the Vice-President. The flaw in the argument was, of course, that the revolutionary leaders being self-appointed, and at the best representative of only a fraction of the people, had no legal authority to solve constitutional questions. However, they claimed that power and established a Military Government in Kwangtung, with Canton as the Provisional Capital of China.

**Conference at Nanking** Meanwhile the Military Governor of Kiang-su, with the approval of the Central Government, summoned a conference of delegates from the loyal provinces to meet at Nanking on May 15th to settle the question whether President Yuan Shih-kai should continue in office. While this conference was being held the Military Governor of Szechuan announced that he had "severed his connection with the Great President," which is apparently a new and original method of declaring independence.

**Presidential Mandate** In a Mandate issued on May 25th the President, *inter alia*, dwelt upon the unconstitutionality of the action of the revolutionary leaders. This portion of the Mandate is well worth quoting. It read :—

"The position and office of the Great President is based on the election of the citizens of the five races of the whole country ; and special provisions have been

made in the Constitutional Compact as to the conditions under which the Great President must vacate office. The retirement of the Great President is not within the right of a portion of military men to demand. If such a precedent be created all successors to the office of the Great President, no matter who they may be, will be liable to face the opposition of the military men of a few provinces, who may league together and demand by force of arms their retirement. Disturbances will then be continuous, and the disaster of internal strife that has been prevailing for many years in Mexico will result. A step that would have this effect is, therefore, not to be expected of any one who has any spark of humanity and patriotism in him."

**The Future**                      What the outcome will be it is impossible to say. Constitutional development in China has sustained a serious shock, but, as suggested at the beginning of this article, the temporary ill effects may lead to better political health in the future. If the Chinese people have learnt from experience they will avoid the extremes to which they have run since 1912. Advanced radicalism and an autoeratic Parliament consisting of immature and inexperienced politicians are just as likely to bring the country to grief as an autoeratic President or Emperor. The happy mean, a system by which President and Parliament share the power and the responsibility, is what China must discover if she is not to become a second Mexico, useless to herself and a menace to her neighbours.



## CHAPTER IV

### ECONOMIC AND COMMERCIAL CONDITIONS IN CHINA DURING 1915

Julian Arnold

**The War and  
China's Foreign  
Trade** Gradually the foreign trade of China is assuming a position of commanding importance in her economic and commercial life.

During the past twenty-five years China's foreign trade has increased from Tls. 250,000,000 to Tls. 900,000,000. Thus at present China's foreign trade may be considered as equivalent to between two and three taels per capita for her population. That of Japan is from eight to ten times as great per capita, while that of the United States is twenty-five times as great. Both Japan and the United States have profited enormously by the present European War. Unfortunately, China was not prepared to avail herself of the opportunities which the European War offered her. With silver exchange favouring export trade and with many of China's products in demand by foreign countries because of the War, the year 1915 should have been a banner year for the China export trade; in fact, it should have witnessed an increase of nearly one hundred per cent in China export trade and, like Japan, China should have had to her credit at the end of 1915 a favorable trade balance of upwards of Tls. 100,000,000, which would have gone a long way toward assuring the country of financial independence.

**Lack of Shipping  
Facilities** Probably the greatest factor which has prevented China's availing herself of this signal opportunity, was the dearth in ocean-going ships. Tens of thousands of tons of Chinese cargo in demand abroad could not find space for shipping. Tens of thousands of tons, even if it could find the space, could not have been shipped at the advanced freight rates, as the average increase of five hundred per cent in rates made the cheap, bulky materials which form a large proportion of China's export trade too costly to ship abroad.

While there is not any trans-oceanic steamer under the Chinese flag, Japan, with her big fleets of heavily subsidized steamships, was prepared when the war's demands came to her doors to make the most of this, her grand opportunity. The Japanese Government very wisely refused to permit the subsidized lines raising their rates more than seventy-five per cent over those obtaining prior to the War. At the same time these ships have been obliged to give Japanese ports and Japanese shippers preference in calls for cargo space. Japanese shipowners have added hundreds of tramp steamers to her ocean services and Japanese ship yards are busy day and night completing orders which will mean an addition of 400,000 gross tons to her mercantile marine by 1918. The returns of trade for Japan for 1915 reflect the results of the condition of preparedness in which the calls for war trade found her, for her exports for that year exceeded her imports by Yen 175,000,000. Only two or three times in the history of Japan's foreign trade have exports exceeded imports.

Had China been prepared as was Japan to avail herself of the opportunities which the War offered her, the nation would not to-day be facing a serious financial situation. But, for want of ships, these opportunities brought to China a fraction only of the prosperity that would have been otherwise obtained.

Exports for China did, however, reach the highest point in the history of China's export trade, being Tls. 440,000,000—an excess of Tls. 20,000,000 over the highest figures previously reported, and but Tls. 30,000,000 below the imports for the same year, which is the closest approach the export trade has ever made to the returns for imports.

**Influence of Foreign Exchange**      The low exchange value of silver while favourable to export trade naturally had a deterrent effect upon imports. Exports are sold in silver and imports purchased in gold; thus, when gold is at a premium compared with silver, exports move more easily and imports with greater restriction. The end of 1915 found silver on the incline and by May, 1916, silver reached its highest point in thirty years. Thus the conditions for the year 1916 are likely to be the

reverse of those for 1915, as imports will be encouraged and exports discouraged by the higher relative value of silver. Although ships are coming back on the Pacific trade and there is soon likely to be sufficient space for all tonnage offered, with prospects of lower rates, yet it is unfortunate that these advantages will be offered to the import rather than the export trade. China's foreign trade shelves are approaching a condition of emptiness, but to fill them she needs to be able to dispose of her native products.

#### Railway Construction

The European War has also reflected on China's internal developments. At the time of the outbreak of the War, China had entered into agreements with foreign capitalists which called for the construction of nearly ten thousand miles of railways. These roads are badly needed. Furthermore, their construction would involve the employment of large sums of foreign money in developments in China which would have added greatly to the prosperity of the country. The outbreak of the war forced the postponement of the construction of these railways in most cases. The railway between Hankow and Changsha, being constructed under the Hukuang Agreement, has, however, been continued and it is expected will be completed by April, 1917. It is the opinion of many that Europe will not have much capital for enterprises in China for some years following the conclusion of the War. China will probably have to look to the United States for financial assistance in industrial developments, and Europe will also be bidding for American capital after the War. Prior to the outbreak of the War, the Quintuple Loan Group were considering a loan to China for the reformation of her currency. This very important question, it appears, is destined to wait some years longer before an effective remedy will be inaugurated.

**Internal Loans** The fact that China has not been able to secure money from abroad since the outbreak of the War has fortunately resulted in forcing the country to look to its own resources for financial assistance. An internal loan of \$24,000,000 was successfully floated, in fact, over-subscribed, during 1914 and 1915. A second loan was successfully floated. The revenues from the Salt

Gabelle, under the able supervision of Sir Richard Dane, rose during 1915 to about \$80,000,000, exceeding the Maritime Customs revenues and coming next in order of amount after the revenues accruing from the Land Tax, which net about \$100,000,000. During 1915 it paid over to the Central Government a surplus of \$37,000,000 over and above its obligations to the Quintuple Loan Group.

It is estimated that China's obligations abroad net Tls. 1,000,000,000. During 1915 she met her foreign obligations fully and promptly.

**Development of Native Industries** The Ministry of Agriculture and Commerce did much during the year to encourage the development of native industry. Investigations were conducted looking forward to improvements in tea and sugar industries. An Experimental Station for tea cultivation has been established by the Ministry in Anhwei. Efforts will be made to improve the quality of China's tea. A native Tea Association has been organized to inaugurate a work designed to assist in the restoration of the prominent position once occupied by China tea in the markets of the world. The abolition of the use of alcoholic beverages in Russia increased the demands for China tea during 1915 so that Hankow especially witnessed great activity in tea shipments at advanced prices. The temperance agitation in other parts of the world will tend to increase the demand for tea and will offer to China tea opportunities for enlarged markets abroad.

**Cotton** In the cotton industry, the Ministry has retained an American cotton-growing expert to assist in teaching Chinese farmers improved methods of planting, growing and ginning cotton. China imports annually Tls. 70,000,000 of cotton yarn, mostly from India and Japan. It is the object of the Ministry of Agriculture and Commerce to encourage the growth and manufacture of cotton in China so that China may some day supply the raw cotton and manufacture the cotton yarn necessary to her own wants. Already China has one million spindles engaged in the production of cotton yarn, but thirty or forty times this number will be required. Considerable native capital has been embarked in the cotton spinning industry in

China, from which lucrative profits are made. Some of the China mills are reported earning twenty to twenty-five per cent in profits on cotton yarns produced by them.

#### Forestry

China has suffered for many decades because of deforestation, especially on account of the denuding of her hills of forest growth, which has not only robbed the country of a supply of timber but has been the cause of devastating floods and famine producing droughts. During 1915 the Ministry of Agriculture and Commerce secured the services of the Director of Forestry of the Philippine Islands to take charge for the Ministry of the work of afforestation in China. A Bureau of Forestry has been formed and a campaign of afforestation, already begun several years before, planned on a large scale. The Chinese festival—the Ching Ming—has been set aside under Presidential mandate as Arbor Day, and it is a noteworthy fact that in April of this year (1916), while the country was in the throes of civil war, Arbor Day was observed extensively throughout the country and tens of thousands of trees planted. On this occasion the Minister of Agriculture and Commerce and those in his Ministry associated with the Bureau of Forestry went to the Western Hills, near Peking, and participated in an Arbor Day celebration.

#### Mining

This Ministry has also under its direction the Bureau of Mines. The sudden demand created by the European War for antimony, which is mined in Hunan Province in large quantities and from which, as a result of war prices (six times those which obtained prior thereto), fortunes have been made by Chinese miners and smelters, has lent a great impetus to mining enterprises in China. Paradoxical as it may seem, China, which is reputed to be among the wealthiest countries in the world in coal deposits, imports annually nearly Tls. 2,000,000 worth of coal from Japan. Her importations of metals and minerals aggregate about Tls. 30,000,000 a year, although, besides coal, she has iron, lead, tin, copper and other minerals in great abundance. The Ministry of Agriculture and Commerce, during the year, retained the services of a British mining-law expert to draft a new set of mining regulations designed to encourage both native and foreign

capital in the development of China's mineral wealth, while at the same time conserving the interests of the Chinese Republic. The draft of these regulations has been recently completed and now awaits final sanction.

#### **Petroleum**

It is unfortunate that the investigations carried on for several years by the Standard Oil Company in Shensi Province for petroleum wells have not resulted in the success which it was hoped would meet the endeavours of this company. It now appears that petroleum in paying quantities cannot be found in this province, which at one time was thought to be rich in oil deposits. For the present at least the work has been abandoned.

#### **Hwai River Conservancy**

The Hwai River Conservancy work, the investigations concerning which were made under the direction of the American Red Cross, which now falls under the China Conservancy Bureau, of which the Vice-Minister of Agriculture and Commerce is Director, is receiving considerable attention, both from the Chinese authorities and from American capitalists who have been invited to finance this work. The European War has, for the present, interfered with the financing of a work requiring the tying-up of large capital, but indications point to the inauguration of at least a portion of this work within the near future.

#### **Industrial and Commercial Commission**

The Ministry of Agriculture and Commerce created during 1915 the Industrial and Commercial Commission. This Commission has inaugurated the very important work of securing full, detailed, statistical data regarding commercial, industrial and economic conditions in China. It has begun by securing this material for Chihli and Shantung Provinces and already, working through the magistrates in these provinces, it has succeeded in securing a vast amount of valuable data which are being classified and compiled for practical use. The Commission is also collecting material for a commercial and industrial library. It superintended, last year, the holding of the Peking Native Products and the All-China Native Products Expositions, held in Peking. These expositions were attended by thousands of Chinese visitors

and did much to encourage native industry and the use of Chinese-made goods by the Chinese population. They demonstrated to the foreign visitor the great strides which China is making in an industrial way and tend to show that it will not be many years before the Chinese people will manufacture for themselves many of the products now being imported from abroad.

**Japanese Boycott** The anti-Japanese boycott, following the Japanese demands on China, made during the early part of the year, lent a great impetus to native industry. Societies were organized throughout the country, especially in the south, for the patronage of Chinese made goods. Japanese merchants and shipping companies report heavy losses to their trade as a result of the boycott and admit as a sequel thereto a general movement on the part of the Chinese population to patronize home industry, where possible.

**Effect of War on Industries** The European War has also helped to encourage native industry throughout the country. Unprecedentedly high freight rates, scarcity of tonnage, increased costs of foreign manufactured articles and advances in gold exchange prices combined to make many foreign articles which were imported prior to the war practically unobtainable. In addition to these factors, some products were entirely shut off from the China market by virtue of the War, as, for instance, aniline dyes and synthetic indigo, the aggregate imports of which totalled about Tls. 15,000,000 a year. China at one time grew or imported from India the indigo necessary to her needs. This year witnessed the replanting of hundreds of acres of indigo. The stocks of artificial dyes on hand were, during 1915, bought up for export abroad. High freight rates have eliminated from the China market importations of American flour which, a few years ago, represented Tls. 12,000,000 of China imports. China flour mills found an opportunity to supply a great part of this demand, but these mills would have fared even better had the embargo on flour exports been raised. Iron and steel plants in China, paper mills, cotton looms, antimony smelters, oil mills, match

factories, egg-product plants, etc., were all affected favourably by the European War conditions making for increased demands abroad in some cases for the products of some of the mills and in other cases increased demands at home. Unfortunately, China is at present far from being an industrial nation. Her factories are few so that she is hardly in a position to manufacture for herself many of the manufactured products supplied by the West. Rapid strides were, however, being made in industrial pursuits under the impetus of the European War and the anti-Japanese boycott.

**Civil War** Unfortunately, at a time when the country seemed to be on the eve of a larger development and a greater prosperity in economic and commercial activity, she became involved in a civil war arising out of the question of the proposed reversion to a monarchical form of government. Although, as a result of protests from the South, the monarchy movement was cancelled, yet peace and order have five months thereafter (May, 1916) not been restored. Trade and industry have been affected adversely by this struggle. The Government Treasury has, as a result, been almost depleted. Poor China has, during the past twenty years, suffered one calamity after another. The Chino-Japanese War, the Boxer troubles, the Russo-Japanese War, the rubber speculation catastrophe, the Revolution, the Rebellion, the present European War, the Japanese demands and now another revolution: each of these events in turn has taxed the trade and prosperity of the country. It is to be hoped that the present struggle will clear the atmosphere and pave the way for the inauguration of a condition which will afford the industrious, peace-loving Chinese nation an opportunity of developing the marvelously rich resources which this country possesses. The resiliency of the Chinese people has become proverbial.

**Industrial Development and Foreign Trade** Some have expressed themselves as apprehensive lest China, with an extensive industrial development, become independent of foreign trade. Will it supply its own wants? Will it endanger the industrial development of the West by



encroaching on the trade opportunities now open to the West? Economic progress and industrial development mean increase in wages and a consequent rise in the standards of living. We, who are familiar with life in Shanghai, Hongkong, and Singapore where thousands of prosperous, wealthy Chinese reside, have noticed the rise in the standard of life among these people. The luxuries of the West multiply in the wants of the Chinese in proportion to their prosperity. All that foreign nations do toward assisting in the organization of an industrial China will go toward multiplying the wants of those people and increasing the purchasing power necessary to the supplying of these wants. Thus, the West has to rejoice with China in that which will help to develop among her people a strong, independent, industrial nation. Although the year 1915 has been a stormy one for the Chinese people, yet it is not without its rainbow of bright hope for the future, not only for itself but for the rest of the world as well.

## PART II

### MISSIONS AND CHURCHES

#### CHAPTER V

##### ANGLICAN GROUP

#### CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST (Church Missionary Society) (1844)

W. Banister

Stations with dates of occupation:—*Chekiang*: Chukih sien (1892), Hangchow (1865), Ningpo (1848), Shaohingfu (1870), Taichowfu (1892), Tungki (1913). *Fukien*: Chunganhsien (1913), Foochow (1850), Fuan (1914), Funingfu (1882), Futsing (1896), Hinghwafu (1893), Hotung (1903), Kaosansih (1896), Kiangtow (1896), Kienmingfu (1894), Kienyang (1891), Kutien (1886), Lienkong (1897), Loyuan (1889), Ningteh (1896), Sienyu (1901), Sungki (1906), Tosung (1904). *Hunan*: Hengchowfu (1910), Siangtan (1911), Yungchowfu (1903). *Kiangsu*: Shanghai (1845). *Kwangsi*: Kweilin (1899), Nanning (1914). *Kwangtung*: Canton (1898), Hokshan (1910), Hongkong (1862), Kowloon ( ), Linchowfu (1902), Pakhoi (1886). *Szechwan*: Anhsien (1894), Chengtu ( ), Chungkianghsien (1903), Chungking ( ), Chungpa (1894), Lunganfu (1911), Mienchow (1894), Mienchuhsien (1894), Mowchow (1906), Paoning ( ), Shihchuan (1895), Sintuhsien (1894), Tehyang (1903). *Yunnan*: Yunnanfu (1915).

Missionaries 365, Employed Chinese Staff 1,653, Communicants 9,640 (1914).

#### CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY (English Zenana Mission)

Stations with dates of occupation:—*Fukien*: Ciongbau (1897), Foochow (1884), Kienningfu (1902), Kutien (1889), Loyuanhsien (1893), Pingnan (1902), Pucheng (1908), Saiong (1893), Saugiong (1894), Sungki (1907).

Missionaries, Employed Chinese Staff, and Communicants included in returns for Church Missionary Society, for Fukien.

Provinces worked                      The Church Missionary Society began work in China in the year 1844, and now maintains Missions in seven provinces of China,—

Chekiang, Fukien, Hunan, Kwangsi, Kwangtung, Szechwan, and Yunnan.

In these provinces, the work carried on is in different stages of development. In Yunnan only the initial steps have been taken by the establishment of a medical mission, the first clerical missionary joining the staff in 1915. In Chekiang and Fukien, the oldest missions of the Society, the Church is now developing on diocesan lines, under the direction of the respective Bishops—Bishop Molony in Chekiang, Bishop Price in Fukien. In a descriptive article of this kind it will probably be most instructive to take the different missions in order.

### I. *The South China Mission*

This includes the work in Hongkong—a British Colony—four centres in the Kwangtung Province, one in Kwangsi (at Nanning), and the one at Yunnanfu, the capital of Yunnan.

**Hongkong** In Hongkong the work of the Church Missionary Society is entirely educational, the Chinese Church being self-supporting and the Chinese clergy all working under the direction of Bishop Lander, the Bishop of Victoria. Besides the work of primary education carried on in day-schools, there are four institutions of higher learning, in more or less close connection with the Hongkong University.

*St. Stephen's College* has now for many years been educating the young men of the wealthy classes, and is on an entirely self-supporting basis. The first student of this college to be admitted to the Bar in Hongkong, after graduating at Oxford and taking high honours at the Middle Temple, was admitted to the Hongkong Bar last year.

*St. Paul's College* provides a Christian education for members of the churches in the Colony and other places. One of its members has just won a King Edward Scholarship at the University.

*St. Stephen's Girls' College* provides an education, up to the University standard, for the daughters of the well-to-do. There are over 120 students, nearly all belonging to the wealthy and influential non-Christian families.

*St. John's Hostel* is a recognized University institution and has more applications for admission, from University students, than can be accommodated.

**Other Centres** The mainland mission centres are at Pakhoi, Canton and Nanning. The Chinese Church is growing. There are now seven Chinese clergy in the mission.

## II. *The Fukien Mission*

**Growth of Work** The Fukien Mission has just lost the pioneer leader and missionary, Ven. Archdeacon Wolfe, who passed away at Foochow last November after fifty-five years' service. He has seen the whole work grow and develop, from small beginnings, until the whole of Fukien has been covered by Christian activities. When he came out, in 1861, there were not ten communicants in the C.M.S. sphere. Now there are 275 congregations, more than 5,000 communicants, 20 Chinese clergymen, 601 Chinese workers (men and women). The writer of this article has just visited the Fukien field and bears glad testimony to the evidences of real and striking growth in Church organization. The Diocesan Synod was held in February and in the absence of the Bishop (who is gone as chaplain to the front) a Chinese clergyman was elected to preside over the assembly, and conduct the proceedings of this governing body by the Anglican Church in Fukien.

The Church Missionary Society began work in Fukien at Foochow, in the year 1850. In 1916 twenty cities and towns are occupied by foreign missionaries. In connection with the Church Missionary Society work the Dublin University Fukien Mission, and the Church of England Zenana Society act as co-operating agencies, and both of these maintain large and efficient institutions.

Besides the Bishop, whose residence is at Foochow, the mission staff comprises twenty-two European clergymen, nine laymen, twenty-one missionaries' wives, fifty-one single women; and in addition to the latter the Church of England Zenana Missionary Society employs another fifty single women, of these twelve being qualified doctors and twelve nurses.

**Institutions** The chief institutions are at Foochow. They include a Divinity School, the Stewart Memorial School for Women, a Women's Normal School, Trinity College (comprising an Anglo-Chinese School, a Middle School, a Normal School, and Upper Primary School). There is a Boarding School for Christian Girls, with over 300 pupils, a Hospital, and Union Medical College. There are also women's schools, girls' and boys' boarding schools, at all the principal country centres, equipped and directed by either the Church Missionary Society or Church of England Zenana Missionary Society. There are also hospitals at six other centres besides Foochow, as well as work amongst lepers.

**Evangelistic Work** The Church Missionary Society co-operated in the recent wide-spread evangelistic movement throughout the Province. Amongst the six missions operating in the Fukien province there has been a singular unanimity in plan and method, from the beginning, and this has resulted in the very wide diffusion and out-spread of the Christian community. In all this the Church Missionary Society has taken a prominent and distinguished part.

### III. *The Chekiang Mission*

**Distinguished Workers** What was formerly called the Church Missionary Society Mid-China Mission is now called the Chekiang Mission and includes the work in that province only. It is under the episcopal direction of Bishop Molony. Amongst its former workers are included some distinguished names, of men who in their day contributed greatly to the uplift of China and the up-building of the Christian Church: Bishop Russel, the first Bishop of Mid-China; Bishop George Moule, his notable successor; Archdeacon Arthur Moule, whose facile pen has so enriched the literature descriptive of the Chinese land and people; Bishop Hoare, who founded Trinity College, which has been the training school of so many able Chinese clergy, and whose promising career as Bishop of Victoria was cut short in a memorable typhoon ten years ago.

**Stations** The work of the Church Missionary Society is carried on from Ningpo, Hangehow, Taichow, Shaohingfu, Chukihsien, and Tunglu. In the earlier days of the mission much success was achieved in the numerous towns and villages around Ningpo. Later (in 1877) the gospel was introduced, under striking circumstances, into the Chuki district from Hangehow and again in 1886 into the Taichow district from Ningpo.

**Educational Institutions** The more important institutions are: Trinity College, Ningpo, where there is a theological class, high school and normal school; an Anglo-Chinese School, at Shanghai; the Mary Vaughan High School for Girls, at Hangehow; boarding schools for boys and for girls at Ningpo, Taichow, Hangehow, Chukihsien. The great majority of the pupils in these institutions are the children of Christians.

**Medical Work** Medical work is represented at Hangehow, Ningpo and Taichow. In this department of service the European War has made a great impression as the Taichow and Ningpo Hospitals are closed, the medical missionaries being at the front, while for the very large hospital at Hangehow there are only two men.

**Staff** The European staff of the Mission consists of the Bishop, thirteen laymen, twenty-five missionaries' wives, twenty-seven other women missionaries. There are twenty-three Chinese clergymen and one hundred forty-three lay agents. The Chinese Church Missionary Society supported entirely by the Chinese, has an ordained missionary and two lay evangelists in the Hangehow district.

#### IV. *The Western China Mission*

**Cities Occupied** The Church Missionary Society's Western China Mission operates in a section of the Szechwan Province, the northwest, in eleven cities and towns—Chungpa, Anhsien, Sintuhsien, Mienchuhsien, Mienchow, Shihchuan, Chungkianghsien, Tehyang, Mowchow, Lunganfu and Hanchow. These have been occupied at different times since the year 1892 when the Rev. J. H. Horsburgh led a party of evangelistic missionaries into this section of the country.

The work is under the supervision of Bishop Cassels, who was appointed in October, 1895, and whose episcopal jurisdiction includes both the work of the China Inland Mission and Church Missionary Society in Szechwan. The area covered by the Church Missionary Society sphere is about ten thousand square miles, an oblong district about one hundred fifty miles by eighty. Much territory still remains to be occupied in the north and west of the district.

**Nature of Work** The work is still for the most part directly evangelistic, carried on by meetings in preaching-rooms, lantern lectures and social work, and visitations amongst the homes of the people.

There is a Diocesan Training College at Paoning and a Students Hostel at Chengtu, in which the Church Missionary Society co-operates; and a women's school and boys' and girls' boarding schools at Mienchow.

**Staff** Besides the Bishop (who superintends two missions, China Inland Mission and Church Missionary Society) there are sixteen clergymen, seven laymen, nineteen missionaries' wives, and thirteen other women missionaries. One of the number is a doctor and one a nurse. There are fifty-five Chinese lay agents. This mission has had the distinction of giving one missionary life in the war service of his country. The Rev. James R. Stewart was killed in Flanders while fulfilling his duties as a military chaplain. He was a missionary in charge of the Students Hostel at Chengtu and was a son of the Rev. R. W. Stewart and Mrs. Stewart, who in 1895 were murdered by the vegetarians in the Kutien District of Fukien Province.

V. *The Kwangsi and Hunan Missions.*

**Beginnings of Work** Work was begun in Kwangsi province by the Church Missionary Society in 1899 when the Rev. L. Byrde and his wife were sent out to begin the mission in Kweilin. After a residence of some duration in a Chinese boat they secured a property in the city, and now our mission is established in three centres in this city of Kweilin. In 1903 a call came from Hunan, to the north of Kweilin, and the city of Yungchowfu was occupied. This has become the centre of important

extensions to three other cities, Taochow, Chüanchow, and Tungansien (TunganHun). Later on when a Bishop was appointed to supervise the work of the Church Missionary Society in Kwangsi and Hunan, stations were opened at Hengchowfu and Siangtan, further north in Hunan.

**Size of diocese** The diocese of Kwangsi - Hunan was formed out of the diocese of Victoria in 1909 and it consists of the province of Kwangsi, north of the central branch of the West River, and of that portion of Hunan which lies to the south of latitude 28°. Dr. W. Banister, a Church Missionary Society missionary in China since 1880, was appointed Bishop and consecrated in the year named.

**Nature of work** The work of the Mission is educational and evangelistic. Medical work is carried on at Kweilin by Mrs. Bacon (nee Charlotte Bailey, M.B.)

The women's work in the diocese has been undertaken by the Church of England Zenana Society, and there are seven single women connected with the work.

The staff of the Mission consists of Bishop Banister, eight European clergymen, one Chinese clergyman, and thirty-two Chinese lay workers.

**Effect of the War** During the period of war, it seems to be taken for granted, both at home and abroad, that we must be thankful if work can be kept going without retrenchment, and this has so far been possible, except that the medical men are one by one being diverted to the war front. Missionaries are being permitted to return after furlough, but no expansion can be looked for except through the Chinese. From my knowledge of Kwangsi and Hunan and observation in the Fukien and Chekiang Missions, I see little indication of any movement which marks an appreciation of the position which may face all British societies in the near future. While no serious interruption of the work has taken place, a general diminution in sanctioned estimates for the current year has been made, which may be increased next year.



DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE  
PROTESTANT EPISCOPAL CHURCH IN THE  
UNITED STATES OF AMERICA

(American Church Mission) (1845)

F. R. Graves

Stations with dates of occupation:—*Ahuiwi*: Anking (1892), Wuhu (1885); *Hunan*: Changsha (1902); *Hopeh*: Hankow (1868), Ichang (1886), Shasi (1886), Wuchang (1868); *Kiangsi*: Kiukiang (1901), Nanchang (1906); *Kiangsu*: Changshu (1900), Nanking (1908), Shanghai (1845), Soochow (1902), Tsingpuhsien (1902), Wusih (1900), Yangchow (1907).

Missionaries 177, Employed Chinese Staff 318, Communicants 3,477 (1914).

This Mission consists of the three missionary dioceses of Shanghai, Anking and Hankow. The following is a brief summary of some points in which progress has been made during the year.

I. *Shanghai Diocese*

**Shanghai** In the province of Kiangsu. St. Peter's Church, Shanghai, has been remodelled and improved, and the compound surrounding Grace Church in the old city has been enlarged by a valuable addition of land while the entrance to the property has been walled and a suitable gate erected. The Church of Our Saviour, Hongkew, has proceeded with its plan for moving from Broadway to a new site. A lot of land costing \$13,000 has been bought by the Chinese congregation and they propose to erect very shortly a complete plant consisting of church, pastor's house, and school, together with rooms for parish work. This is all to be done with money from Chinese. A new mission work has been opened on the French Concession to form a sort of link between our work in the city and our work in Sinza. This work is being carried on by the Rev. C. F. McRae and his assistants.

Our oldest Chinese clergyman, the Rev. H. N. Woo, although eighty-three years old, has just opened a new station at a place called Liu-aung. At Woosung, under Mr. McRae, St. James' Church has been built, together with parsonage, boys' and girls' schools.

**Other New Work**

At Puchen, opposite Nanking, a new work has been opened which is carried on at the expense of the Diocesan Missionary Society. Pao-ying, above Yangchow, has been opened and occupied by the Rev. E. R. Dyer.

In the neighborhood of Sungkiang four new out-stations have been opened by the Rev. C. Y. Tong. At Nanking Mr. Magee has opened work at Hsia-kwan. At Quinsan land and buildings have been bought by the Men's Auxiliary Society. At Zangzok the Chinese congregation at Fok-san has bought a building for use as a church, while in the Soochow district a church building has been erected by the congregation at Daung-k'en.

At Wusih a new church, probably the finest church building in this part of China, has been finished. At St. John's University a new Library was completed and opened, while accommodation for seventy-four boys was added to the Preparatory Department. A building has also been erected to serve as a co-operative store which the students themselves run and which furnishes the various supplies which they require.

At St. Mary's Hali classrooms and accommodation for forty more students have been added. The staff of the Mission has also been increased by the addition of six deacons to the list of the Chinese clergy, all of whom received their training in Theology in the English language at St. John's. The number of catechists has been increased by eight new catechists, who have been added to the evangelistic staff.

## II. *Anking Diocese*

**Progress and Growth**

Passing to the work in the diocese of Anking, we find that the work in this district is carried on from four centres,—Wuhu, Anking, Kiukiang and Nanchang, with foreign missionaries in residence, and from seventeen out-stations where Chinese workers reside and in a number of other places where services are held more or less frequently. During the past year steady progress has been made in most ways. The number of catechumens has increased from 779 to 840. of baptized

persons from 1,251 to 1,611, and of communicants from 550 to 659, contributions from \$1,611.93 to \$1,793.31. The only region where there has been any large movement toward the Church is the Chihhsien district about fifty miles south of Wuhu. Here there are perhaps 2,000 inquirers, about thirty of whom have been baptized and two hundred admitted as catechumens. The work has been going on for about three years and it is very difficult to find the exact motives. Desire for peace—of an external kind—is doubtless a large factor.

**Educational  
Work**

In educational work we have high schools at Wuhu and Anking and a school at Kiu-kiang almost of high-school grade. There are seven upper primary schools and twenty-three lower primary schools. There is one girls' boarding school at Anking which covers primary and about two years of high-school work. In attendance there has been a slight falling off during the year from 839 boys and 323 girls last year to 806 boys and 305 girls. Unless we are mistaken there has been a like falling off in the attendance at government schools during the year. School fees fell from \$14,797.98 to \$13,446.54.

We have one hospital with 68 beds at Anking. It has been full practically all the time. There have been 1,181 in-patients and 31,437 out-patients and 1,692 operations, major and minor. A school for the training of nurses, both men and women, is maintained in connection with the hospital.

III. *Hankow Diocese*

**Staff and  
Expenses**

In the diocese of Hankow the most important point to note is that throughout the year the work of the whole Mission has been prosecuted steadily without any unusual hindrances from political unrest, withdrawal of support from the home base, or internal dissensions. The staff engaged includes fifty-two foreign workers (not including sixteen wives), of whom eighteen are clergymen; and 253 Chinese workers, of whom eighteen are clergymen, with a Chinese constituency of 1,717 actual communicants; and a total current expenditure

by the American home base of approximately Gold \$110,000, and Chinese contributions of about Mex. \$8,000 during the year.

**Women's Work** St. Hilda's School for girls moved into its new building, which will ultimately accommodate about three hundred girls, and the number of students rose from one hundred to one hundred and fifty, while many are still turned away. In the Woman's Auxiliary (a missionary organization), the part taken by the Chinese women, both in organization and in producing the weekly lesson sheets, was larger than heretofore. The foreign women workers held a conference of their own for the first time, and a Woman's Advisory Committee of three was appointed for the purpose of giving them a more adequate hearing in the administration of the Mission.

**Primary Schools** The Diocesan Board of Education became active and at its suggestion a Superintendent of Day Schools was appointed (a foreign woman) and a Chinese Assistant Superintendent, under the stimulus of whose supervision both boys' and girls' primary schools have made more progress than for many years past. This was evident both in the amount of fees received and in the standing of the schools as tested by the examinations of the Central China Christian Educational Union, in which for the past two years all our primary schools are expected to register.

**Divinity and Deaconess Schools** Boone Divinity School, where most of the teaching is done through the medium of English, has had twelve students, and All Saints' Divinity School, where all the teaching is in Chinese, has had six students during the year, all eighteen of whom are to be ordained on completing their course—an indication that our educational work is not failing to produce some of the results for which it is specially fostered. Similar in its significance is the fact that three well-qualified women are to enter the newly organized course of training for deaconesses which begins early in 1916. This marks a stage in the development of our women's evangelistic work comparable to that reached in the medical work when Chinese women began to be trained thoroughly in medicine.

**Medical Work** Progress is being made in the plan to make the Church General Hospital, Wuchang, the one mission hospital of the diocese, a really strong centre. The men's and women's departments are now established on one site and the staff has been increased to three foreign doctors, one Chinese doctor (graduate of the Harvard Medical School in China), and four foreign nurses, but both equipment and staff still require large additions.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL  
IN FOREIGN PARTS**

(Church of England Mission) (1863)

Stations with dates of occupation:—*Chihli*: Chichow (1904), Hokiesfu (1880), Peking (1880), Tientsin (1889), Yungchinghsien (1880); *Shantung*: Chefoo (1874), Pingyin (1879), Taianfu (1878), Tungchangfu (1915), Weihaiwei (1901), Weih sien (1906), Yenchowfu (1909); *Manchuria*: Dairen (1901), Monkden (1912), Newchwang (1891).

Missionaries 65, Employed Chinese Staff 62, Communicants 1,363 (1914).

*Diocese of North China*

**Frank L. Norris**

**Staff** The foreign staff has been increased by the arrival of the following: Rev. R. Wainwright, temporarily acting as chaplain at Newchwang; Mr. Arthur Britland, chemist on the staff of the Union Medical College, Peking; Miss Lilian Stroud, nurse, at present learning Chinese. The Chinese staff has not been increased except in the teaching department, some girls who graduated in the normal class at St. Faith's School having now become teachers. There are signs on the contrary that some of the Chinese evangelistic workers are not well qualified for their posts, and they are ceasing to be employed.

**Nature of Work in Peking** The general nature and extent of the work may be briefly summarised as follows: its headquarters are in Peking, where the evangelistic work centres round the Cathedral, and spreads through (a) Bible classes and preaching room, (b) hospital and dispensary, (c) St. Faith's Home and the women's work connected

therewith, (d) the Ch'ung Te Boys' School with about one hundred and twenty boys, mostly non-Christian day scholars, (e) the St. Faith's Girls' School with about one hundred and sixty girls, half of them Christian, (f) the P'ei Hua School for girls of the upper class, which is successfully struggling to establish itself, and (g) our latest venture, a hostel for two hundred students in Government colleges.

This last merits further notice. No one conversant with the conditions under which such students normally live can be blind to the need of providing hostel accommodation for them. We have made a start, and our hostel is full up with twenty-three students. For the present we cannot take in more: and it is a moot question how far mere numbers are important compared with the more intimate intercourse which is possible between a warden and a small number of picked men. Time and experience will help to show.

#### Other Mission Stations

Outside Peking our work spreads from three centres, 1. *Yungchinghsien*, fifty miles to the south, conspicuous for its school work, which is *facile princeps* in the country. I overheard two old boys talking the other day in an inn, and one said: "If it were not for the Ts'un Shih School where should we Yung ch'ing boys get a chance nowadays?" There is also the beginning of industrial work for other boys.

2. *Hokienfu*, where we are trying the experiment of a country hospital in charge of a graduate doctor from the Union Medical College in Peking.

3. *Chichow*, forty miles south of Paotingfu, where the work is newer, more full of life apparently, and more unconventional. It embraces a home for girls rendered destitute by floods, worked as much as possible by the Chinese themselves, though supported with foreign money; village schools which are half-mission and half-village (at present working successfully); and energetic efforts, not alas! yet crowned with success, at co-operation with the gentry of the district in getting the Government to tackle the vitally important question of river-conservancy. Industrial work is also being planned for, and in everything the Chinese are given as free a voice as may be. The more vigorous life in

this station may be partly due to this fact ; but it is undoubtedly partly due also to the absence of an old tradition and unregenerate Christians, and the presence of an exceptionally earnest Chinese priest.

*Diocese of Shantung*

Geoffrey D. Iliff

The progress of the work during the past year has been very much the same as most years, slow but steady.

**Staff** The staff of foreign workers has been considerably reduced—for out of a total of twenty-eight workers (including wives) on the field at the opening of the year, no less than eight had left the diocese for one reason or another when the year closed. It is hoped that at least half this number will return eventually, but some leave vacancies which cause serious hindrance to the work for the time being. There is, however, a credit side to the account. The Australian Board of Missions has sent to the diocese a valuable worker in the person of Nurse Lawrence, for whom they guarantee the entire cost of her support. Also Rev. and Mrs. A. E. Shepherd have been lent to Weihaiwei during the absence of Rev. and Mrs. Burnett, now home on furlough.

The Chinese staff has been increased by the addition of three of our former students who have graduated at the Christian University at Weihsien; all three of whom are of great assistance in the educational work.

**Nature of Work** The general nature of the work in the diocese consists in establishing mission centres, under the supervision (generally) of foreign missionaries, with their schools for both boys and girls, preaching work, and if possible medical work also. From each centre educational and evangelistic work is extended into the surrounding district.

**New Centres of Work** During the past year a fresh mission centre was opened at Tunghangfu, a city which was formerly of very considerable importance, both as a business centre and as a Government prefecture. Even now, when it retains only about one-tenth of its former

trade owing to the silting up of the Grand Canal, it is the most important city in the northwest of the province. A new departure has also been made in dividing off from Tsianfu centre an already existing country work, and placing it under the charge of a Chinese clergyman resident at Sintaihsien, and thus making that city into the fifth mission centre in the interior, with its own educational and evangelistic work—but entirely under Chinese supervision.

Taianfu  
Cathedral

One of the outstanding features of the work of the past year has been the completion and consecration of the Cathedral at Taianfu, where the Bishop resides for the greater part of the year. It was built from plans furnished by a well-known Liverpool architect, the cost of building being provided mainly by special contribution from England, and the work being carried out by an architect who came out from England for that purpose. As a building it is excellent in every way, and as a factor in mission work it is invaluable, week by week attracting large numbers of people, and itself giving a strong witness to the dignity and permanence of Christian teaching.

### MISSIONARY WORK OF THE CHUNG HUA SHENG KUNG HUI

(The Anglican Communion in China)

S. C. Huang

The name, Chung Hua Sheng Kung Hui, dates from 1912, when the eleven dioceses of the English, American and Canadian branches of the Anglican Communion in China were organized and became a Chinese Church. These eleven dioceses still exist, each with its bishop and diocesan Synod for the management of diocesan affairs; and every three years, each diocese, in accordance with the canons of the Church, sends to the General Synod, besides its bishop, four clergymen and four laymen (Chinese or foreign) to consider matters affecting the progress and unity of the whole Church. These facts indicate in outline the parts of the Chung Hua Sheng Kung Hui and the whole which they constitute.



**Starting a Missionary Diocese**

Now if the Chung Hua Sheng Kung Hui had no organ to express its missionary life, and failed to take up its missionary responsibilities, it would belie its name, and could be of no help in setting forward the Christian Church in China. Happily, the General Synod at its first meeting bore this subject in mind, and appointed a committee to prepare a canon providing for a Board of Missions, and to take steps to begin missionary work. In April, 1915, at the second meeting of the General Synod, the committee presented a draft canon and a proposal for the election of a Chinese bishop, and reported a small sum of money already contributed, to begin work; whereupon, after deliberate consideration and as we believe under the guidance of the gracious Spirit of God, the proposals of the committee, with some modifications, were adopted. The Board of Missions was then elected in accordance with the canon, three bishops, three presbyters, six laymen, besides the president, general secretary, and treasurer of the Board; and each of the eleven dioceses has at least one representative on the Board. The Board is to meet annually, and has chosen an Executive Committee of five members which meets quarterly to transact its *ad interim* business. Organization having been thus completed, plans were at once considered for beginning work, and progress has already been made determining the following points: (1) Location of work (2) Workers (3) Kind of work to be undertaken (4) Finances (5) Temporary Episcopal supervision (6) Permanent Episcopal supervision.

**Choice of Field**

As to the first point, the Bishop of Honan and the General Secretary were sent at once to Shensi, in accordance with the expressed desire of the General Synod, and they made a detailed report of their investigations, from which it appeared that

- (1) the province of Shensi is most favourable for undertaking the proposed missionary work;
- (2) from the missionary point of view many parts of the province are as yet not fully occupied;
- (3) the means of communication are even now fairly convenient, and that these will be greatly improved when the

railway is opened; (4) they had consulted with the two chief missions having work in the province, namely those established in the capital, and had found no opposition to our entering the field.

It was then decided :

(1) to take the steps authorized by the General Synod, looking towards the establishment of the new Missionary Diocese in the Province of Shensi ;

(2) that work should be begun at first in the capital, Sianfu, then extended eastward along the Wei River valley to Tungkwan : and later on, if further investigation justified it and if funds and available workers would allow, in Hsinan and Hanchung ;

(3) that steps be taken at once to secure and deal with volunteers for the new field, and to raise the necessary funds for the support of the work.

**Appeal for  
Volunteers**

Notice was then inserted in *The Chinese Churchman*, the monthly organ of the Chung Hua Sheng Kung Hui, calling for volunteers from the eleven dioceses, clergy, catechists, Bible women, and other workers able to undertake this work in Shensi were invited to apply.

The question of work in the Diocese by non-Chinese was carefully considered and the following resolution passed :

“That the responsibility for the new Missionary Diocese is borne entirely by the Chinese Church, which hopes to appoint a Chinese bishop in a few years for this work. But the Board of Missions would welcome foreign missionaries as workers in the Diocese and grants from the mother churches toward their support, on condition that such grants be made to the Board of Missions and that appointments be made by the Board ; and further that such missionaries be under the episcopal authority of the Missionary Diocese.”

The work proposed is to open a preaching hall in Sianfu as soon as possible and to begin two primary schools, one for boys and one for girls.

**Finances** The principle of diocesan apportionment having been adopted by the General Synod for the support of the work undertaken by the Board of Missions, the following apportionment table for the first three years was approved :

	Total apportionment Mex.	Total number of Christians	Average per member
<i>Shanghai</i> .....	\$1100.00	2711	\$0.40
<i>Victoria</i> .....	600.00	2982	0.20
<i>Chekiang</i> .....	750.00	5208	0.14
<i>North China</i> .....	350.00	1163	0.30
<i>West China</i> .....	650.00	3641	0.17
<i>Hankow</i> .....	1500.00	5560	0.30
<i>Shantung</i> .....	360.00	1429	0.25
<i>Fukien</i> .....	1000.00	10092	0.10
<i>Kwangsi-Hunan</i> .....	100.00	341	0.30
<i>Honan</i> .....	100.00	167	0.60
<i>Anking</i> .....	440.00	1462	0.30
Total.....	\$6950.00	34756	0.20

Besides this, special funds from individuals for the purchase of property will be welcomed, care being taken, however, that such contributions should not interfere with meeting of the apportionment.

**Leadership** The immediate leader of the mission in Shensi would be, in the first place, the Chinese clergyman appointed by the Board of Missions, but the policy of the mission would be determined by the bishop in charge of the work in consultation with him and the Board of Missions. Until the time when a Chinese bishop has been duly elected and consecrated for this work, its episcopal oversight will be entrusted to one of the neighboring bishops and is at present in the hands of Bishop White of Honan.

The above paragraphs describe the main features of the corporate missionary life which the General Synod representing the eleven dioceses of the Chung Hua Sheng Kung Hui has proposed to undertake. In addition, however, to this common work each separate congregation in each

diocese has its own missionary responsibility and each diocese within its diocesan limits also has its special diocesan responsibility for missionary work within the diocese. This responsibility is being met in Chekiang by the "Chinese Church Missionary Society," while Fukien and other dioceses have their diocesan missionary work similar to that of the Hankow diocesan Board of Missions in Shihnanfu.

We pray God's blessing upon this corporate missionary work of the whole Chung Hua Sheng Kung Hui that being begun, continued, and ended in Him it may promote His glory and the establishment of His Kingdom in China.

## CHAPTER VI

### BAPTIST GROUP

#### THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY (1842)

J. T. Proctor

Stations with dates of occupation:—*Chekiang*: Hangchow (1889), Huchowfu (1888), Kinhwafu (1883), Ningpo (1843), Shaohingfu (1869); *Kiangsi*: Changning (1912); *Kiangsu*: Nanking (1911), Shanghai (1907); *Kwangtung*: Canton (1913), Chaochowfu (1894), Chaoyanghsien (1905), Hopo (1907), Kaying (1890), Kityang (1896), Swatow (1860), Ungkung (1892); *Szechwan*: Chengtu (1909), Kiatingfu (1894), Ningyuanfu (1905), Suifu (1889), Yachowfu (1894).

Missionaries 143, Employed Chinese Staff 569, Communicants 6,529 (1915).

Northern Baptists have work in three sections of China—in the Kwangtung province, in Szechwan and in Chekiang, with some educational and administrative work in Shanghai. The following statistics will indicate something of the strength of the constituency.

<i>Mission</i>	<i>Stations</i>	<i>No. of Missionaries</i>	<i>No. of Chinese Workers</i>	<i>No. of Members</i>
South	8	36	268	3831
East	6	65	227	1778
West	5	42	74	920
Totals	19	143	569	6529

#### *Pupils in Schools*

	<i>Primary</i>	<i>Higher Primary</i>	<i>Middle</i>	<i>College</i>	<i>Seminary</i>	<i>Total</i>
South	2311	382	48		27	2768
East	1227	444	167	66	27	1931
West	679	80	46	5	5	815
	4217	906	261	71	59	5514

**Staff** There has been no marked increase in the staff in the last few years. The net increase in missionaries for the last full year was 4, in Chinese workers of all grades 53, in number of members 687, in number of pupils of all grades 859.

Perhaps the most significant increase in staff has been in the number of Chinese college graduates recently added to the force. Within one year eleven college graduates have been added, one of these being a returned student from America.

**Administration** In all three missions, the Chinese constituency is organized into associations. In these associations is annually reviewed all the work being done both by the churches and by the missions. In these associations leadership is being developed and prepared to assume responsibilities for the direction of activities that are now almost entirely in the hands of missionaries. In connection with each of these three associations, there has been organized for a number of years, a Native Missionary Society. Funds are raised, Chinese missionaries are appointed and suitable arrangements made for the supervision of aggressive evangelistic work in districts chosen by them. During the last year it was reported that \$1,908 was thus spent by the three Chinese missionary societies connected with the denomination. In the conduct of these missionary societies, perhaps even more than in the work of the associations, are the Chinese leaders finding a sphere for activity and leadership. In the associations, the foreigners are also members; in the missionary societies, only Chinese. It is hoped that these Chinese societies will so develop in the next few years that an increasing amount of the work appropriations made by the mission can be designated to these societies to supplement what is collected and spent by them.

**Union Activities** Northern Baptists have in the last few years, along with other missions, shared in the movement toward union activities. The South China Mission is so situated that few union activities seem called for. Negotiations, however, have been pending for several years for union in hospital work in Swatow and medical work in Canton. The East and West China Missions are in

centres where union movements have made most progress. A list of the union enterprises in which these two missions are interested may be of value: The West China Union University, the West China Educational Union which is providing union examinations and supervision of schools, the University of Nanking, Ginling College (Nanking), the Bible Teachers' Training School for Women in Nanking, the Hangchow Union Girls' High School, the Hangchow Union Evangelistic Committee which is doing union evangelistic work in the city of Hangchow, the supervision of primary schools in Northern Chekiang as arranged for by the East China Educational Union, a union hospital in Huchow, and the Shanghai Baptist College and Seminary, which is a union institution between the Northern and Southern Baptists.

**Adoption of the Intensive Policy** Four years ago the Northern Baptist board adopted what is known as the Intensive Policy. Pressure was being brought to bear on the board to open work in many new districts in China and in other countries, and also to attempt more work than the funds available would warrant. At the same time a careful investigation revealed the fact that the board was already attempting more work and work in more places than it was able to carry on with anything approaching adequacy. In adopting the Intensive Policy, the board gave notice that in the near future the emphasis of its work would be put on developing existing work and on preparing the local constituency the more readily to undertake aggressive work in the districts not yet reached, but which have been claimed as territory of the Society. Only an outline of the Intensive Policy with a few fundamental principles was adopted, and each mission was requested to work out an application of the Policy for itself. The three missions in China have been busily engaged in this task during the last four years. The East China Mission has spent several hundred dollars and much time of a special committee in making a survey of its field and its methods of work in an endeavour to determine just what the application of the Intensive Policy will mean. The purpose has been, by investigation along a number of lines, to find out just how

much work the East China Mission should undertake, and how much it can do in an intensive way and with some approach to adequacy, with a view to the concentrating of efforts and of the appropriations available to the undertaking of only so much work, in so many places as it is believed can be carried on satisfactorily and also carried on in such a way as to stimulate the Chinese constituency to do its share of the common task.

**Results of the Intensive Policy** This effort to apply the Intensive Policy has already led to several results. One of these has been the decision of the board to withdraw from its work in central China. For about twenty years, the board has been conducting work in Hanyang, one of the three cities of the Wuhan centre. When the work was begun there, it was hoped and taken for granted that the board would be able to build up a mission in that centre with three or more main stations. After most lengthy consideration involving four or five years of study of the problem and the sending of four or five different commissions to Hanyang to report on the situation, the board reluctantly decided to withdraw from that centre altogether, not because there is not a splendid opportunity there for the building up of a strong mission, but for the simple reason that the board did not believe that in justice to its other work both in China and in other countries, it could make the increase in staff and in work appropriations that would be called for in the development of a mission in such an important place as that. Fortunately, some of the other missions in that centre were willing and able to care for the work on which so much money and time had already been spent.

This, perhaps, is the most striking example of the results of the application of the Intensive Policy, but both the East and West China Missions have been driven to a serious consideration of the advisability of withdrawing from territory already occupied in order to make more effective their work in the remaining stations. What the results of such consideration may mean in the near future, it is too early to say. One thing is sure, a strong desire and determination has been developed among the missionaries to



limit the work of the missions to what can be done with some degree of satisfaction. The thought is growing that if the board cannot make the necessary increase in staff and work appropriations there is another alternative more within the power of the mission bodies on the field, the use of which may lead to the accomplishing of the same results, that is, the limitation of work to what can be carried on satisfactorily by the staff and with the funds available.

**Mission Administration** Along with this study of field conditions in order to secure that the work will be done on an intensive basis there has been developed a stronger desire than in previous years to increase the amount of real administrative work done on the field. Northern Baptists have been organized for some years for advisory administrative work. Almost every phase of field activity is reviewed by the mission and recommendations made to the home board. This work has so increased both in amount and in importance as to call for constant increase and perfection in the machinery for taking care of it. The *ad interim* committees of the Northern Baptist missions are called reference committees. Gradually the real administrative work of the missions has come to centre in these committees. They meet four or five times during the year and are authorised to act on any questions which the missions themselves can act on. Their recommendations are usually sent direct to the board during the year, being reported at the annual mission meeting for review and approval. It is now believed that many of the details of administrative work which have in the past been sent to the Board as recommendations should be handled finally on the field. Some have estimated that at least three-fourths of matters formally acted on by the board upon recommendations from the field could wisely be left for final action by the field and thus set the home board free for the more adequate consideration of the larger problems. The local administrative work of the East China Mission has so developed as to demand the full time of an executive secretary in addition, of course, to the work of a local treasurer who also renders service to the West China Mission.

For some years the question of an inter-conference committee on the field to do for the Baptist missions what the China Council is doing for the Presbyterian missions has been under consideration. Owing to the fact that the West China Mission is so far away as to make practical co-operation very difficult, progress in this direction has been very slow.

**The Shanghai Baptist College** Within the last year an agreement has been reached whereby the South China Mission will be served by the Shanghai Baptist College and Theological Seminary. How long this arrangement will be satisfactory remains to be seen. For the next few years it is thought that it will not be necessary to definitely plan to build up a college and an advanced theological school for the mission in South China.

**Chinese Missionary Society** Only one other special feature can be mentioned in this brief report. In the East China field, the Chinese missionary society has put into the field a Chinese general evangelist whose main work is to hold special evangelistic meetings, to represent the society in the general supervision of its work and to collect funds for the society. The mission has agreed to appropriate dollar for dollar toward the expense of this general missionary. The experiment has proven a pronounced success. Reports come from all over the field of the most happy results from the special meetings which have been held. Especially have the various boys' and girls' boarding schools proved a fruitful field for work. Already plans are being discussed for the appointment, on the same basis, of a general Sunday-school secretary.

Of course only the briefest possible outline of work can be given in the necessarily limited space for such a review. This review will have served its purpose if it is able to make the readers feel that they have a general speaking acquaintance with the work of the Northern Baptists in China.

## BAPTIST MISSIONARY SOCIETY

(English Baptist Mission) (1859)

J. P. Bruce

Stations with dates of occupation:—*Chihli*: Peking; *Kiangsu*: Shanghai; *Shansi*: Sinehow (1885), Showyang (1900), Taichow (1892), Taiyüanfu (1878); *Shantung*: Chowtsun (1903), Peichen (1903), Tsinan (1904), Tsingchowfu (1875), Weihsien (1904); *Shensi*: Sanyuanhsien (1893), Sianfu (1894), Yenifu (1910).

Missionaries 105, Employed Chinese Staff 191, Communicants 7,286 (1914).

The work of the Baptist Missionary Society is carried on in three provinces—Shantung, Shansi, and Shensi. In addition, two missionaries are set apart for literary work in connection with the Christian Literature Society in Shanghai.

**Work in Shantung** The work in Shantung was begun in 1874 by Dr. Timothy Richard and is the oldest existing work of the Society in China. There are five stations where the Society's missionaries are at work, Tsinan, Tsingchowfu, Chowtsun, Peichen, and Weihsien. In the district covered by the Society's evangelistic operations there are twenty-one organized churches with a total membership of 5,800. These are united in four Associations, which again are united in one representative body called the Shantung Baptist Union. There are eighteen pastors, all of whom are supported by the Chinese Church through a fund raised and administered by the Union. The direct evangelistic work is administered by a committee consisting of missionaries and representatives of the Chinese Church in equal numbers.

**High Education** Since 1904 the Society has co-operated with the American Presbyterian Mission in higher educational work. Three Union Colleges were established; an Arts College at Weihsien, a Theological College with a normal school department at Tsingchowfu, and a Medical College at Tsinan. Experience showed the necessity of concentrating those three departments of education and plans were projected for a university at the provincial capital, Tsinan. A magnificent site was secured adjacent to the Medical College, and in 1915 building operations were commenced. The year thus marks the first stage in the consummation of

long cherished hopes. The Baptist Missionary Society share in the plant for this institution will be the Theological Hall, the Medical School, and the Tsinanfu Institute with its large and well-filled Museum. The last named has been established for some years and has had a remarkable influence from both the educational and evangelistic point of view. It will form a valuable nexus between the University and the life of the city. In connection with the Medical School a new hospital, provided by the Baptist Missionary Society at a cost of £9,000, was opened in September by the Governor. There is accommodation for one hundred beds, as well as a commodious out-patient department, all thoroughly up-to-date in arrangement and equipment. Since the opening of the new hospital arrangements have been made with the China Medical Board by which the College undertakes to receive a number of students from the Union Medical College (Peking) and complete their education, for which purpose the College itself, which was erected in 1910, is to be enlarged to provide additional well-equipped laboratories, the funds being furnished by the China Medical Board.

#### **Medical Work**

In addition to the Union Hospital in Tsinan the Society has two other hospitals in Shantung, one at Tsingehowfu, and the other at Chowtsun. The hospital at Chowtsun was built in 1915, and formally opened in April of this year. It consists of a large two story building with possible accommodation for eighty beds, and an excellently arranged out-patient department facing the main road to the railway station.

#### **Bible Women**

In the work among women a special feature of the year has been the graduation of the first class from the Women's Bible School, established for the training of Bible women. In all the districts mentioned above there are women missionaries engaged in evangelistic and educational work.

#### **Shansi Field**

One of the distinctive features of the year's work in Shansi has been the spirit of enquiry manifested, especially in Taiyüanfu, the Society's oldest station in this province. Another gratifying event has been the opening of the Young Men's Christian Association

building by General Yen Hsi-san. The building is provided by the Baptist Missionary Society. There are one foreign and two Chinese secretaries. The work includes English classes, Bible classes, religious and educational lectures and athletics. The membership is already over one hundred. Another interesting development at this centre is the prison work. The prison is visited by missionaries two or three times a week and addresses given to both male and female prisoners. Opportunities also are given for conversation with the prisoners, and have been found of great value. There are two hospitals at this station, one for men, and one for women.

The Society has work at three other centres, Sinchow, Showyang, and Taichow. The last-named is a new station, and it is too early as yet to speak of its prospects. At the two other stations the year has been full of encouragement, especially at Sinchow where a record number were baptized. The total membership in connection with the Society's work in this province is 547.

**Shensi Field** In Shensi the Society has three stations, Sianfu, Sanyuan, and Yen-anfu. In Sianfu an important feature of the year's work has been the opening of a Theological School, where twenty students have been received for training as evangelists. A branch of the Young Men's Christian Association also has been started this year under the leadership of Mr. Keyte, one of the Society's missionaries. There are two hospitals, one at Sianfu, and the other at Sanyuanhsien. In women's work a special feature of the year has been a remarkable increase in the number of students in the Girls' High School under the superintendence of Mrs. Shorrocks. The total membership of the Church in this province is 1,460.

## FOREIGN CHRISTIAN MISSIONARY SOCIETY

(Disciples of Christ) (1886)

Stations with dates of occupation:—*Anhui*: Chuchow (1887), Luchowfu (1897), Wuhu (1889), Wuweichow (1915); *Kiangsu*: Nanking (1886), Shanghai (1890), Tungehow (1895); *Szechwan*: Batang (1906).

Missionaries 46, Employed Chinese Staff 139, Communicants 1,300 (1914).

## Frank Garrett

**Deputation from Home Board** In 1914 a commission representing the home board and the home churches visited our missions in the Orient, including China. After their return to America our board issued its recommendations based on their report. Therein emphasis was laid upon the need of a better understanding between home and field, a more carefully worked-out policy for the entire mission, greater centralization with a view to increased thoroughness in work done, more attention to primary education and a more vital evangelism.

The board in order to bring the work of the field and the home base into a closer and more intelligent relationship are appointing an Oriental secretary who will spend a large part of his time on the mission field.

**Changes and Developments** During the year 1915 the mission has tried to conform its policy and work to these recommendations. Shanghai being the only one of our stations outside the Mandarin-speaking district, we have, with the approval of the home board, taken steps to withdraw from that city in order to consolidate our work.

Wuweichow, which had been worked as an outstation from Wuhu, has now been made a resident station. This will aid in consolidating the work between Wuhu and Luchowfu.

The residence property on the hills by Wuhu has been sold with a view to having our workers live nearer their work, thus adding greatly to their efficiency. Funds are being provided with fair liberality for the development of a strong and varied work there.

During the year the largest church-building in our mission was dedicated in Luchowfu. It seats some eight

hundred and has proved very useful. Plans are now made for the opening of four sub-centres in the city with a view to thoroughly occupying the field.

Between Luchowfu and Chuchow and in the surrounding territory is a large field in which we have many out-stations. The development of this work is one of our chief ambitions. No other missions are working there.

**Extension of the Work** In Tungehow Ku we have another very large and promising field left almost entirely for our mission to occupy. As this does not join directly with our other fields, we are planning to make Tungehow a strong centre for that field. With this in view an older worker is being transferred there. New workers will be added for the various departments of the work planned. A large tract of land, about five acres, is being provided by the city for our boys' school. With Tungehow as a centre we hope to occupy in the near future the entire peninsula from the river to the sea.

**Education** The mission has been called upon this year again to consider the relative emphasis to be placed upon elementary and higher educational work. We have concluded that we have given an undue proportion of our strength to higher schools, and must in the future give more attention to elementary work. There is no desire, however, to decrease our support of the higher work now done in union institutions.

**Self-support** More self-support is manifest in churches and schools. We now have five of our churches supporting their pastors and bearing their incidental expenses, while other churches bear a large part of their support. This year the Chinese church erected at Hsia Gwan, Nanking, without the aid of mission funds, a thousand-dollar school-building on their own land. The social service work of the Chuchow church, though not all we desire, has yet in a very satisfactory way emphasized right ideals.

The loss by death of Rev. F. E. Meigs and Dr. James Butchart is very keenly felt by the mission. These men were experienced and able, wise in counsel, and will be greatly missed in the years to come.

## FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

(Southern Baptist Convention) (1836)

Stations with dates of occupation:—*Anhui*: Pochow (1904); *Honan*: Chengchow (1904), Kaifeng (1908); *Kwangsi*: Kweilin (1895), Wuchow (1890); *Kiangsu*: Chinkiang (1883), Nanking (1912), Shanghai (1847), Soochow (1883), Yangchow (1891); *Kwangtung*: Canton (1850), Kongmoon (1905), Macao (1836, 1905) Pakhoi (1915), Shihing (1905), Yingtak (1890); *Shantung*: Chefoo (1860), Hwanghsien (1885), Laichow (1902), Laiyang (1915), Pingtu (1885), Tengchowfu (1861).

Missionaries 165, Employed Chinese Staff 386, Communicants 17,490 (1915).

The work of the Southern Baptist Convention in China is divided into five missions: South China, (including stations in Kwangsi and Kwangtung), Pakhoi, Central China (Kiangsu), North China (Shantung, Shansi and Manchuria), and Interior (Anhui and Honan).

**Educational Work** Our schools are of all grades from kindergarten up to the college. We have a share in the University of Nanking Medical School. In co-operation with the Northern Baptists we conduct the Shanghai Baptist College and Seminary.

**Staff** The number of our missionaries has not materially increased during the year. Our Chinese staff has had a normal growth. Our extension in territory has been mainly in the way of developing towns and villages contiguous to present work rather than seeking entirely new fields.

Our Sunday-school work is receiving more and more emphasis, and in some sections we have modern, up-to-date Sunday-schools that compare favorably with schools in the home-land.

**Present Situation** The reports from the various fields lead us to record the following important impressions:

That the Chinese communities as a whole are freer from bias against Christianity.

That a better class of people, socially and intellectually considered, are becoming Christians.



That men of better preparation are entering our theological schools. A fair per cent of college graduates are looking to the ministry as their life's work.

That the graduates of our schools are taking their places as teachers and preachers.

That our schools are increasingly taking their place in the affections of the people, and are becoming more and more self-supporting. Our schools in Shanghai are entirely self-supporting.

That our work located in distant parts not under close foreign supervision not only survives, but goes forward.

That the Chinese are showing greater ability to carry on Christian work.

That the best quality of mission work is being done where there is genuine co-operation between foreigners and Chinese in both finances and control.

## CHAPTER VII

### CONGREGATIONAL GROUP

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

(American Board Mission) (1847)

Lewis Hodous

Stations with dates of occupation:—*Chihli*: Paotingin (1873), Peking (1864), Tientsin (1860), Tungchow (1867); *Fukien*: Diangloh (1863), Inghok (1864), Foochow (1847), Shaowu (1873); *Kwangtung*: Canton (1890); *Shansi*: Fenchow (1887), Taikulsien (1883); *Shantung*: Lintsingehow (1886), Tehchow (1880).

Missionaries 155, Employed Chinese Staff 450, Communicants 11,187 (1914).

The American Board of Commissioners for Foreign Missions has three missions in China, the North China Mission in Chihli, Shantung, and Shansi; the Foochow Mission in North Fukien; the South China Mission in Kwangtung. There are fourteen stations with resident missionaries and about 234 out-stations. The foreign staff in 1915 consisted of 57 men and 102 women, an increase of eight over the previous year. The increase in the Chinese staff is about forty.

**Outstanding Events** The year was marked by the celebration of the fiftieth anniversary of opening work in Peking and also the fiftieth anniversary of the arrival of Dr. Chauncey Goodrich in China. During the year the organization of the North China Mission was put into operation.

**Building** The removal of the P'angchuang station to Tehchow has been completed with the exception of the girls' school which will be opened in the fall of 1916. The hospital for men and the hospital for women at Tehchow were dedicated and the Porter Academy opened with eighty boys in the higher primary and middle school

grades. The hospital at Lintsingehow was completed. At Foochow the Peace Street Church seating two thousand and the parish house will soon be completed and the pipe-organ costing \$2,500 gold installed. At Ing Tai of the Foochow Mission the parish house is already being used and the new church will soon be ready.

**Evangelism** The year was one of forward work in evangelism. In the Peking station groups of leaders spent a week in each of twelve strategic centres giving lectures on such subjects as "China's Natural Resources," "New Methods in Education," "Self-help." These meetings were organized by the leading gentry at each place and attended by officials and business men. These addresses were followed naturally by discourses on religion, often at the request of the audience. On Sunday regular services were held. The attendance at the lectures during a period of six weeks was 30,000. The evangelistic meetings following the lectures were attended by 20,000.

**Methods used** In Peking union bands of Christians of different denominations visited street chapels to stir up interest. In Shantung the post-office was used to send Christian newspapers and books to picked men and this was followed up by personal visits. Bible classes for men and women are reported from the three missions. In Shansi at Fenchow a short-term school for laymen was established. The Foochow Congregational churches united with the Methodist Episcopal Mission and Church Missionary Society churches in the Forward Evangelistic Movement, each mission setting apart one Chinese to this work. The Bible classes connected with this union forward movement were attended by two hundred twenty-seven men. One hundred fifty men were enrolled in evening classes for the study of Chinese taught by enquirers. Numerous lectures on plague, tuberculosis and other subjects were given, illustrated by lantern-slides. Thousands of placards were distributed. Many people were inoculated against plague. In the fall of the year three union evangelistic meetings were held at different centres in Foochow. At these meetings 461 men and 291 women signified their desire to study the Bible and classes were organized for them.

**Education** During the year the primary schools enrolled a larger number of boys and girls than last year. The receipts from tuitions increased. In several places distinct progress was made in relating the schools to the higher schools on the one hand, and to the demand of life on the other. In Shansi local boards of trustees were appointed for the lower primary schools. This body receives the appropriation from the mission, collects local fees and manages the school. In the Ing Tai station of the Foochow Mission the churches and the villagers are co-operating in eight lower primary schools. Teacher-training for these schools is receiving larger emphasis. In Taikuhsien, Shansi, a course for teachers to extend over several years has been given in the summer normal training school which has been running for the last two years. The middle schools are reaching a wider constituency and improving their work.

**Union** The North China Mission is co-operating in the Union Theological College at Peking. The South China Mission is co-operating in the Canton Union Theological College which enrolled forty-eight students. In Foochow the Fukien Union College was organized. This will form the nucleus of the Fukien Christian University. It opened in 1916 with eighty-five students in the Freshman and Sophomore classes. It is not hampered by a preparatory department though there are eleven mission middle schools in the province which will act as feeders.

**Medical Work** The medical work has made progress in all places. In Shantung in connection with the men's and women's hospitals a dispensary circuit covering ten cities has been inaugurated. A Training School for nurses, the first in Shantung, was established at Tchchow. At Taikuhsien, Shansi, a woman nurse, foreign-trained, was added to the staff, and two branch dispensaries, each opened four or five days a month, were established. In the last three months of 1915, 234 patients were treated at these dispensaries. At Foochow the hospital is installing a new sterilizing plant and an X-ray apparatus.

**Policy**

The Missions are organizing their work on modern lines. In the North China Mission the men's and women's Chinese and foreign work is all brought together into one organization. The three provinces, Chihli, Shantung and Shansi send sixteen delegates to the North China Council, each station being represented by one Chinese and one foreigner. This meeting was held at Tientsin. Each of the named provinces has a provincial or district association which handles the business of the province. Each station has a station association. The *ad interim* work is done by four standing committees: evangelistic, educational, social service, and property. From these are chosen the members of a standing executive committee of eleven, to which all matters requiring attention between annual meetings are referred.

In the Foochow Mission the annual meeting composed of pastors, preachers and laymen works through the Pastors' Club, the finance committees and other committees in fixing salaries, making appointment to work, dividing the appropriation from home. At the last annual meeting a church-building committee was appointed which will help weak churches in putting up buildings. Each district has a quarterly district meeting which handles the business of the district. The aim of both plans is to make each mission a unit in administration and organization. The workers are being related to their Chinese constituency rather than to the mission and individual missionaries. The mission funds are related to the Chinese administrative body rather than to individuals. The whole aim is Christianizing by working with the Chinese rather than by working for them. It is too early to speak of results but already an increased interest and an aggressive initiative are evident.

## LONDON MISSIONARY SOCIETY (1807)

W. Hopkyn Rees

Stations with dates of occupation:—*Chihli*: Peking (1861), Siao-chang (1888), Tientsin (1861), Tsangchow (1895), Tungchow (1897); *Fukien*: Amoy (1844), Changchowfu (1862), Hweianhsien (1866), Tingchowfu (1892); *Hupei*: Hankow (1861), Hwangpei (1898), Siaokan (1880), Tsaoshih (1899), Wuchang (1867); *Kiangsu*: Shanghai (1843); *Kwangtung*: Canton (1859), Hongkong (1843), Poklo (1861).

Missionaries 129, Employed Chinese Staff 267, Communicants 10,403 (1914).

**Effect of the War**

In spite of the hideous course of the War this Society has continued its operations with little if any hindrance arising therefrom. The fear which at the beginning of the conflict was very real that funds would be seriously depleted, has proved groundless, for the churches have responded readily and generously to the new needs, and there has been no curtailment of grants for the work in China. The medical staff has been reduced owing to the call of king and country being obeyed by a few of the doctors, but this is only a temporary reduction. Vacancies on the staff in other lines of activity have been filled to an encouraging extent, and missionaries on furlough have returned. Other new missionaries are under appointment, and are likely to be sent out this year.

**Advisory Councils**

The Society has an Advisory Council representing the whole of China, which has done splendid service in co-ordinating the work in the whole field and is destined to be of prime importance in realizing the more efficient and progressive policy which all desire. The Chinese churches have, likewise, an Advisory Council, the members being chosen by the five provincial councils. Last year these two councils held joint sessions, and this increasing co-operation between foreign missionaries and Chinese leaders has been a matter for great thankfulness, as the supreme object of both is the building up of a strong Chinese Christian Church, in harmony with the genius of the people.

**Handbook**

Dr. Cochrane, the Secretary of the Advisory Council of the Society, has issued a concise *Handbook*, based on information received from each of the Society's fields, which is an authoritative statement of the work as it exists at present, and of its policy for the future. It contains a full account of all the London Missionary Society's secretarial work in the country, with a series of statistical diagrams which are of great value in making comparisons, and also, a series of twenty-three specially drawn maps and plans, showing the out-stations connected with the various central stations.

**Losses**

We are thankful to report that death has removed only three of the foreign missionaries during the year, two of whom had already retired from active service.

**Chinese Leadership**

The Chinese more and more are assuming fuller control of the various interests of the Church, and, in many centres there are vigorous self-supporting and self-controlling churches. The church in Shanghai is contemplating the expenditure of \$10,000 for the purpose of extension and development, the Society having made a gift to the Chekiang-Kiangsu Council of the existing property at Shantung Road, to enable them to have a nucleus for such a desired project.

District church councils are becoming each year more efficient and corporate, and are initiating active evangelistic campaigns; more men are called to the work of the ministry, supported by the churches themselves; men and women are opening their eyes to find the consciousness of possible developments, all of which are tokens of a promise for future extension and permanence along healthy lines. The mission is blessed in a number of prominent leaders among the Chinese, alert and vigorous, original in method and persistent in effort, whose services are worthy of all praise.

**Women's Work**

Work among women is being more systematically organized, assuming greater importance and receiving special care. Bible schools for women either in union with others, or by the mission, are becoming more common, but training of women seems to be the weakest part of the Society's effort, and needs careful attention.

Co-operation  
and Union

Union with other missions has developed to an encouraging extent, especially in the Canton and Amoy districts. Co-operation with the Christian College at Canton, and with the Union Theological College there, is an accomplished fact, and has not only tightened the bonds of fellowship, but also secured greater efficiency of workers. In the Amoy district, where there has been for long union work in education, there is a movement in favour of one united Church for all the missions, the London Missionary Society, the Reformed Church and English Presbyterian Missions, which augurs well for the stability and progress of the future Church.

The mission is a partner in the new Christian University in Peking. The China Medical Board has now assumed full responsibility for the Union Medical College and its affiliated hospitals. These were originally the contribution of the London Missionary Society to the North China Educational Union scheme, though some of the societies not within the Union were sharing in this branch. This College, in the words of the commissioners sent out by the Rockefeller Foundation "is more firmly established and better equipped than any other missionary institution in the country." Now that it is merged in an international and interdenominational body, arrangements are being made for carrying on the spiritual activities by a body representing the several missions.

One of the most flourishing institutions of its kind in China is the Anglo-Chinese College in Tientsin. For many years it has had an Anglo-Chinese Church, which has been greatly honoured as the birthplace of many souls. This church has now united with the Chinese Church adjacent, and together they strive to conserve the results of past years among all classes, and carry forward an aggressive effort in the vicinity. It is surely a sign of the times when such an amalgamation is possible.

From all parts of the field there are testimonies that the waves of blessing which swept over certain areas during the "Eddy Conventions" still beat strongly, with many additions to the churches and a renewed life in many hearts.



## CHAPTER VIII

### LUTHERAN GROUP

#### EVANGELISCHE MISSIONSGESELLSCHAFT ZU BASEL

(Basel Evangelical Missionary Society) (1847)

Otto Schultze

Stations with dates of occupation:—*Kwangtung*: Chonghangkang (1883), Chonglok (1908), Chongtsun (1864), Hokshiha (1886), Hongkong (1852), Hopingsien (1903), Hoshoowan (1885), Hoyün (1901), Kaying (1883), Kuchuk (1879), Lilong (1859), Linpingchow (1909), Lokong (1901), Longheu (1882), Moilim (1889), Nyenhangli (1866).

Missionaries 69, Employed Chinese Staff 316, Communicants 7,437 (1914).

September 24th, 1915 was the hundredth anniversary of the establishment of the Basel Mission. The mission was born amidst the roar of cannon during the first Napoleonic war. Its centenary has fallen during the disasters of the present European War and has been celebrated silently with prayer, thanksgiving and self-humiliation.

The most important events of the past year so far as they concern the work of the Basel Mission in China are:

*First*, changes in the personnel of the mission staff, and in its leadership,

*Second*, the result of the visit and inspection of the field by the Rev. Heinrich Dipper, and

*Third*, the situation created by the European war.

#### Staff

We heartily deplore the death of the late Rev. Theodore Friedrich Oehler, D.D., who, from 1884 until his death, which occurred at Basel, June 15, 1915, was not only the General Director of the Basel Mission, but also the Inspector of the Mission's work in China. His passing away means a great loss for the mission staff as well as for the whole Basel Mission work in China. He visited and inspected the Chinese mission field during 1888 and 1889, and from that time his heart belonged entirely to China. We lost not only the head Advisor and

leader but a father, personally acquainted and knitted together in love with every one of the mission staff. The Rev. H. Dipper has been appointed his successor as a Director of the Basel Mission, and the Inspector of the Chinese branch. Further we mourn the death of two senior missionaries, who died in the homeland last year: the late Rev. Gustav Gussmann (Inspector of Schools and Chairman of the General Conference in China from 1869 till 1907), who died at Öschelbron-Pforzheim in February, 1915; and the late Rev. Gottlieb Reusch (chairman of the finance department in China from 1872 till 1908) who died at Cannstadt during May, 1915. Besides those, Mrs. Neubacker (in China 1906-1913) died at Attersee, Austria, in March, 1915 and Mrs. Krüger (in China 1907-1914) died at Topeka, Kansas, U. S. A., in April, 1915.

On the *mission field* we deplore the loss of two missionaries: Rev. Heinrich Ziegler (since 1877 in China) who died at Moilim, Kwangtung, in October, 1915, and one young man, who, we regret to say, had to be dismissed during the last year. The European missionary staff has been re-enforced by only one new man, the Rev. Johannes Shoop, a Swiss, who arrived early in November. Not less than twelve ordained missionaries and their wives and two medical men with their wives have been kept at home and cannot return to their work in China until the war has come to an end.

**Mission Policy** The findings of the great conferences held at Chonglok from January 5-11, 1914 and at Kowloon-thong from March 17-28, 1914 under the presidency of Inspector Rev. H. Dipper, whilst he visited the Chinese mission field, have been put before and discussed by the home board.

The programme which has been fixed runs as follows: Our attitude toward political interests should be one of strict neutrality. The present opportunity for Christian propaganda on the mission field ought to be fertilized by energetic evangelistic efforts, by systematic women's work, by promotion and development of school work, by Christian apologetics and literature, by guiding the self-supporting congregations to self-government.

To realize this programme it was suggested that the European mission staff ought to be re-enforced by the addition of specialists, such as specially trained teachers, an architect and others; that the education of missionary students at home ought to be deepened and enriched by evangelistic training, and on the mission field by a language school, and by allowing there a certain time to be introduced in mission work by senior missionaries; that even the wives of missionaries ought to be trained in special courses for women's work on the field, etc.; that more executive power than hitherto ought to be bestowed upon the representatives of the home board on the field; that auxiliary resources and credits ought to be opened; that the European missionaries ought to be relieved from duties which can be laid on the shoulders of the Chinese workers; that the period between furloughs ought to be shortened. With regard to the Chinese staff need is felt for re-enforcement, for deepening of the religious life, for evangelistic training, for education in the line of leadership and self-government.

It was to be foreseen that this programme could not be realized at once, but nobody could know beforehand the interruption which would be caused by the outbreak of the European War, and its consequences. Nevertheless the statutes of the new organization of the Basel Mission Church in China have been fixed and completed in a very satisfactory manner.

#### Effect of the War

The situation created by the war made it impossible to venture upon new enterprises. The congregations of the Basel Mission in the Crown colony, Hongkong, and in the adjacent British New Territory, as well as the schools, lost their European leadership, and have been compelled to look out for themselves. On account of this, some of the schools have been temporarily closed. Two native pastors have been in charge of these deserted congregations. One of them, Rev. Tschong Shangfo at Chamshuipo, has done a very good work during the last year and has baptized fourteen children of Christians and thirty-five adults, so that this congregation numbers now two hundred fifty members. The three missionaries formerly stationed at Hongkong, who had to leave the British

colony, found employment in other places. Two of them, the writer of this article and the Rev. A. Nagel, are fortunately engaged in literary work. The translation of the entire Bible into Hakka has been completed, and was to be issued in March, 1916. A new monthly, "*Christ enbot für die Hakka*," has been issued by the Rev. Dr. Oehler and found many subscribers among the Basel Mission Church. At Kaying a large boarding school including a normal school class for girls of the well-to-do class of that city was opened in February, and the building of a large chapel was commenced at the same place in September. Other necessary buildings at several places have had to be postponed until the war is over, and the financial situation is more satisfactory. A number of the missionary staff are overworked and should have a vacation to restore their health. Some of them have been on the field more than ten years without furlough, but they have to wait till peace is restored. The lesson we need to learn is "to count it all joy when we fall into divers temptations, knowing this, that the trying of our faith worketh patience, but patience will have her perfect work, that we may be perfect and entire, wanting nothing." "Blessed is the man that endureth temptations; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

### BERLINER MISSIONSGESELLSCHAFT

(Berlin Missionary Society) (1850)

W. Leuschner

Stations with dates of occupation:—*Kiangsi*: Nananfu (1903); *Kwangtung*: Canton (1867), Chiling (1899), Dschuthongau (1891), Hongkong ( ), Lukhang (1897), Nanyung (1893), Schakkok (1902), Shuichow (1903), Siujin (1893), Waichow (1911), Yinfa (1902); *Shantung*: Kiaochow (1908), Tsimo (1901), Tsingtau (1898).

Missionaries 29, Employed Chinese Staff 143, Communicants 6,253 (1915).

**Effect of the War** The past year has been a serious, difficult year for the Berlin Mission in China, but one which will surely be followed by a great blessing. We were hindered from "lengthening our cords," but have endeavoured to hold by patient, honest work what we had gained

There has been no expansion, but there has been intensive work. This will prove the blessing of the year. "God drops his anchor only in quiet waters."

Most of the schools of the Mission could not be opened. Even had the poor Christians connected with the Mission been able to pay the cost of food, it would still have been impossible for them to furnish the salaries of the teachers, nor was the Mission in a position to do so. Moreover, most of the schools of the Berlin Mission were following the Government school regulations, necessitating more apparatus and other increased expenses. During the past few years the Christians have come to recognize that they must help themselves far more than formerly.

The schools which were opened were the Girls' School in Shiuchow, which covers a nine years' course of instruction, another girls' school in Tshichin, and several day schools for boys and girls in different parts of the field of the Berlin Mission.

The Christians and Christian workers greatly miss the schools and notwithstanding all difficulties an attempt will be made this year to open more schools.

Inasmuch also as the theological seminary at Canton has been closed, there have been no accessions to the ranks of our Chinese fellow-workers. The Mission has, however, a large staff of Chinese workers, so that she can well afford for a year or two to go without any increase in their number. This is the first time in the history of the Berlin Mission in China, that there has been an interruption in the work of the seminary. A number of faithful young theological students await the re-opening of the institution during the coming year.

Some of the Chinese workers, attracted by the higher salaries offered by other missions, have taken up work with them. This makes us feel sad, not because we begrudge to other missions the workers trained by us, but because these workers have left us for financial reasons. It is not an easy thing even for many a missionary to work with inadequate resources, in a land which places so great value on external things.

Two German missionaries, Wannags and Hildebrand, are having an enforced vacation in Japan as prisoners of war, and it is quite impossible to state when the end will be. The work of missions has been injuriously affected by the general world-situation, but reference to the fact need not be made here, for every true missionary, who is in earnest in preaching the gospel, has found this out for himself.

**The Flood** South China was visited in July by a great flood. In a large part of the field of the Berlin Mission the first rice crop was largely destroyed. With hard work seed-grain was secured and fields were again planted. It was hoped that the second crop would make up for the losses of the first. But alas! God in his wisdom sent on China a second "woe." The second crop was spoiled through drought. Not a drop of rain fell until it was too late.

At that time there was much murmuring against Heaven and Earth on the part of non-Christians, but there was little recognition of personal sin.

**Political Unrest** Toward the close of the year all kinds of rumours of political unrest and of change stirred the hearts of the people and made them uneasy. The missionaries, both men and women, unmoved by outward conditions have sought by quiet, honest and hard work to strengthen the Christian communities.

**Relations with the Chinese** It is characteristic of the German mission work that the missionaries are very closely bound to the Chinese Christian communities. They show that they are intimately acquainted with everything which takes place among them. While this is an advantage, it certainly entails much trouble and work. This should not be understood to imply that we are not working to make the Chinese independent; rather is it our desire for their independence that leads us to devote ourselves in a special measure to their up-building. Only when both inwardly and outwardly they reach the "full stature in Christ Jesus," can they truly be independent. The missionaries visit as a rule every out-station four times each year. This means extensive itineration, inasmuch as each mission has from seven to ten out-stations.

The missionary holds quarterly conferences with his Chinese fellow-workers. These serve not merely to keep him in close touch with the work, but also assist in the development of the workers and the deepening of their spiritual life.

**Christmas** Another characteristic of the German missions is their endeavour to make indigenous in China the German idea of Christmas in all its beauty and inner meaning. These celebrations are a time of joy and victory. As in olden times the children of Israel went up to Jerusalem, so now the Christians from all the out-stations gather together in the central station at Christmas time in order to unitedly praise God in Christ. They there learn to know one another and experience something of the "fellowship of the saints." Most of these little communities of Christians have Christmas funds from which the expenses of these gatherings are paid.

At one of the stations the school girls added this year to the enjoyment of the occasion by giving a Christmas entertainment. Miss Laura White's pamphlet was used for this purpose. The entertainment was extremely popular both with the Christians and non-Christians and had to be repeated. Many a proud Chinese learned there for the first time the real meaning of Christmas.

At the close of the gathering the graduating exercises of the Girls' School in Shiuchow took place. Four girls who had completed the seven years' course received their certificates in the presence of officials and heads of the government schools. It was taken for granted that such exercises in a Christian school should recognize the word of God and begin with prayer. As long as the Government allows us this liberty, we are quite ready to bring our schools under government regulations so as not to give even the appearance of desiring to build a state within the state. The word of St. Paul bears on this, "Obey them that have the rule over you and submit to them."

**The Outlook** The superintendent of the Mission, Mr. Kollecker, on a trip through his section of the field found the conditions of the Church better than he expected. He found an active Christian life and deep

interest in plans for the co-ordinated development of the Mission. He was much pleased with the spirit of sacrifice manifest in different centres.

In one of our stations (Namyung) a short time ago an old sombre pawn shop was changed into a handsome church. There remains no longer anything to remind one of the former gloomy building. So shall the Mission transform Chinese who are opposed to Christ into children of God of whom it can be said "old things have passed away, behold, all things have become new."

**DANSKE MISSIONSSELSKAB**  
(DANISH MISSIONARY SOCIETY) (1896)

S. A. Ellerbek

Stations with dates of occupation:—*Manchuria*: Antung (1902), Dairen (1910), Fenghwangcheng (1899), Harbin (1912), Hwaijen (1909), Kwantien (1906), Moukden (1912), Peking (1913), Port Arthur (1896), Siuyen (1898), Suihwafu (1911), Takushan (1896).

Missionaries 47, Employed Chinese Staff 109, Communicants 764 (1915).

**Beginnings  
of Work** When the first Danish missionaries arrived in Manchuria some twenty years ago the Presbyterian missions (Scotch and Irish) had been already long in the field. The newcomers received a hearty welcome and the greater part of the Liaotung peninsula was handed over to the Danish Mission. Later on, when an extension was rendered possible, North Manchuria was agreed upon as the field in which this should take place. The rapidly growing city of Harbin and the western half of the province of Heilungkiang will in the future be worked by the Danish Mission.

The work of the Mission has steadily increased; the foreign staff now numbers forty-seven (as against forty-four last year); the Chinese staff numbers one hundred and nine.

**Evangelistic  
Work** The Mission is essentially an evangelistic agency and relies on the preaching of Christianity as the chief means of propagating the gospel. In the hope of reaching out further among the



people, and also of gathering in some fruit of these many years of seed-sowing, an evangelistic campaign was planned two years ago. The whole of the field was divided up into five areas to be covered one by one in the course of five years. In each area three or four centres are chosen, and for a period of three months the best evangelistic forces of the Mission, Chinese and foreign, are gathered together in these centres in turn, to unite with the local churches in a great common effort.

This campaign, or "crusade" as we call it, has been the feature of the past year and the many encouraging results have more than justified the effort, and greatly stimulated the local Christians as well as those who came from other places to do the work. I think it came as a surprise to most of the Chinese Christians when they saw how general and how fair a hearing Christianity gets from all classes of society if only these are appealed to in a suitable way.

**Education and Medical Work** Though both are regarded as indispensable neither of these forms of work has been very strongly developed. Some interesting attempts to give education to boys and girls (as well as to adults) without laying the burden of support on others are being made. Gardening is relied upon in the case of boys, needle-work, etc., in the case of girls. The development of these experiments will be worth following.

Higher education is in principle considered as a union undertaking, and the Danish Mission is represented on the teaching staffs of the two Colleges (Arts and Medical) in the provincial capital, Moukden.

**The Chinese Church** The conference of Danish missionaries has accepted the term, "The Christian Church of China," and the principle of oneness as the ultimate goal at which we are aiming. The general tendency does not go in the direction of emphasizing the special doctrines of the Lutheran Church; at the same time we believe that as the spiritual life developed in the Church of our homeland differs in several respects from that developed in the Protestant churches of Scotland and Ireland, so will a Lutheran mission working in close

connection with a Presbyterian be able to bring a contribution of her own to the life of the Manchurian churches. It is not a dogmatic contribution that we aim to bring. Rather we aim to mould the inner life of the members of the early churches. It may be taken for granted that as Christian people from the various parts of the province intermix and influence one another, the ultimate result will embody what is of lasting spiritual value from both sides.

During the past year a Church Council was formed, including both Chinese and foreign members of our Mission. It is of course a temporary thing, but probably necessary as a stepping-stone, until the Chinese Church is ready to stand independently and decide for herself under which forms the principle of *one* Church in Manchuria can best be carried out in practice.

NORSK LUTHERSKE KINAMMISSIONSFORBUND  
(NORWEGIAN LUTHERAN CHINA MISSION ASSOCIATION)

Norwegian Lutheran Mission (1894)

O. M. Sama

Stations with dates of occupation:—*Honan*: Chenping (1904), Lushan (1906), Nanyangfu (1904), Sichwanting (1904), Tengchow (1904); *Hupéh*: Faughsien (1912), Künchow (1899), Laohokow (1894), Shihwakai (1904), Yunyang (1898).

Missionaries 38, Employed Chinese Staff 125, Communicants 1,017 (1915).

**Staff** The work of our Mission extends over north-western Hupéh and southwestern Hunan. We have eleven stations, thirty-five out-stations and nineteen preaching places. Six out-stations and seven preaching places have been opened during the year.

The number of baptized persons is 1,177, 214 having been baptized during 1915, the best year since the beginning of our work in China. The foreign staff has been increased by only two members during 1915. Four new missionaries came out from home, but as one soon died and another left the Mission our net increase is only two. (It may here be stated, that eleven other new workers were sent from home at the end of the year, but as they did not arrive in

China until the first days of January, 1916, they are not included in the statistics for 1915.)

The Chinese staff has increased during the year from one hundred and nine to one hundred twenty-five.

**Evangelistic Work**            The general nature of this Society's work in China is evangelistic and educational. The first named has the preeminence. The lines we follow are those generally adopted in mission work, preaching, teaching, and distribution of Christian literature. The main places for preaching are the churches, street chapels, markets and country places. Tent work has also been tried, but so far only to a small extent. In some places the evangelists come together for two or three days of preaching, and shifting from one place to another. This seems to be a good practice and will probably be more largely adopted in the future.

It is our aim as soon as possible to get those interested in the gospel into regular classes so as to give them systematic instruction in the most important truths and in the way of salvation. It is also our aim to help as many as possible, both men and women, to learn to read. For the women we arrange special classes lasting for a month or more at a time. We try to get them in from out-stations and country places. It seems to us almost impossible to get the country women to learn to read and to understand the way of salvation if they are not separated from their home duties for a time now and then.

**School Work**            Schools have been started at every station and also at some out-stations and country places. As soon as qualified teachers can be had we want to open schools at every out-station in order to give the children of Christian parents the benefit of a Christian education.

Five new schools have been started during 1915. Of primary schools we have twenty-seven, students 464; middle schools three, thirty-seven students. We also have a normal school with twenty-one students. The total number of scholars in all our schools is nearly 600.

In Sunday-school work we also have progressed during the year. Two new schools have been started and we now have thirteen Sunday-schools in all with a total enrollment of 284.

**The Chinese Church**

The churches are for the most part young and small and so far have not been able to do very much on their own initiative. There is a growing sense of responsibility among the members and the contributions to the work have increased. Taels 668 were collected this year as against Taels 410 in 1914. Considering the work from all sides this year stands out as a record year in our Mission.

**Outlook**

The attendance at the services and gospel meetings is very good. All over the field there is a great willingness to listen to the gospel. The people are very friendly toward the Mission. Almost everywhere they invite us to come and begin work. The outlook is very favourable indeed.

**NORSKE MISSIONSSELSKAB**

(NORWEGIAN MISSIONARY SOCIETY) (1902)

J. A. O. Gotteberg

*Hunan:* Changsha (1902), Ningsiang (1902), Sinhwa (1903), Taohualuen ( ), Tungping (1903), Yiyang (1902); *Hupch:* Shekow ( ).

Missionaries 35, Employed Chinese Staff 202, Communicants 1,706 (1915).

The Norwegian Missionary Society began its work in Hunan in 1902. Since then it has developed into a strong and well organized work. No financial difficulties have thus far been encountered in its work in China. The Society has always been able to provide the necessary funds as the work has developed.

**Effects of the War**

But soon after the great war broke out in Europe, our Society decided not to start any new work, and to cut down the expenses of the old work as much as possible. The year 1915 has therefore been a year of retrenchment. This was necessary because the Society's income in 1915 was less than in 1914,

and partly because of the uncertainty of the future. When we thought of the Society's work not only in China but also in other mission fields, we all felt it was our duty to prepare for possible future emergencies by present economy. However, in spite of this retrenchment, our work has grown, and the year 1915 has been a good year.

**Staff** The Society has been able to send six new workers to China, five men and one woman, and three old workers have been able to return. With the two who at present are on furlough, our foreign staff numbers thirty-five. With regard to the Chinese workers there has been a slight decrease in the educational staff, but an increase in the evangelistic staff. The total number of Chinese in evangelistic, educational and medical work is two hundred and two, or about the same as in 1914.

At the end of 1915 our mission occupied seven districts, namely Changsha, Ningsiang, Taohualuen (via Yiyang), Yiyang lower districts with Yüankianghsien, Yiyang upper district, Tungping with Anhwa, and Sinhwa. In these seven districts there are six main stations, forty-nine out-stations with resident evangelists and teachers, and fourteen preaching places where regular services are held. To the above must be added Shekow (via Hankow) where the united Lutheran missions have their Theological Seminary, and an evangelistic work in connection with this institution. At the end of 1915 the Christian community numbered 3,389. Of these 2,178 were baptized members (1,706 communicants) and 1,222 were catechumens. 431 were baptized during 1915.

**Educational Work** At the end of 1915 the Mission had fifty-one primary schools with 1,491 pupils, nine higher primary schools with 203 pupils, one middle school with 77 students, one normal school for women with 27 students, one theological seminary\* with 33 students, four night schools with 103 pupils, one school for the blind (men) with 15 pupils, and one orphanage for

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\*This is the Union Lutheran Theological Seminary at Shekow, near Hankow, 10 of the students in this institution are from our mission.

girls with 43 children. In the different schools there was a total membership of 2,027 scholars—a slight decrease compared with 1914. This decrease is due largely to the reactionary movement in Hunan: so many, especially in the country, went back to the old educational system.

**Medical Work** At the close of last year the Mission had four foreign doctors, four foreign nurses, fourteen Chinese nurses, four dispensaries and three hospitals. In 1915 1,010 patients were treated in the hospitals, and 18,910 in the dispensaries.

In 1915 several books for church work and school work were printed. These have been used quite extensively by most of the Lutheran missions in central China.

The income on the field in 1915 from church work, school work, and medical work amounted to \$10,435.80, an increase of more than one thousand dollars compared with 1914.

**Characteristic Features of the Year's Work** Some characteristic features of the year's work as compared with that of previous years may be mentioned:

1. A determination to keep the work going in spite of possible difficulties. Both the foreign and Chinese staff know that this will mean careful management and possible personal sacrifice.

2. The work has been better organized and the Chinese Church understands better than before the duty of making the work self-supporting as soon as possible.

3. The desire for a still closer union among the Lutheran missions in China has grown stronger. The Union Lutheran Conference at Shekow in the spring of 1915 helped much to strengthen this desire. We hope that the day may soon come when there will be one United Chinese Lutheran Church.

4. The evangelistic spirit has grown in a marked degree among our church-members. At the annual conference in the spring of 1915 an evangelistic committee was appointed to study methods, and make plans for aggressive work. Some new methods and plans have been tried, and these have brought new stimulus to our evangelistic work. Our usual Christmas meetings which for many years have

been held simultaneously at all our main stations and out-stations were a great success this year (1915). We had excellent weather and great crowds everywhere. In some places we had not room for all those who wanted to attend. In Changsha district we used tickets. In spite of the restriction however the services in this district alone were attended by about fifteen thousand people.

**RHEINISCHE MISSIONSGESELLSCHAFT**  
(RHENISH MISSIONARY SOCIETY) (1847)

H. Rieke

Stations with dates of occupation:—*Kwangtung*: Hongkong (1899), Kangpui (1898), Santong (1903), Taiping-Fumun (1898), Tongtowha (1886), Tungkun (1890).

Missionaries 17, Employed Chinese Staff 99, Communicants 1,743 (1914).

Effects of  
the War

At the beginning of the year, out of thirty-five foreign missionaries only seventeen were in the mission field. Three were prisoners of war in Japan and the remainder were on furlough, and detained by the war from returning to their work. In consequence of this out of seven central stations, only three at the present time have resident foreigners. The work at the three inland stations, now without foreigners, is carried on successfully by our Chinese fellow-workers under the supervision of a missionary, but church and school work at Hongkong are left entirely in the hands of the Chinese, who, as far as we can judge from here, have proved faithful workers and quite able to bear the responsibility thrown upon them so suddenly.

The rather small mission staff has been further reduced. Owing to failure of health, Miss Smithson had to take furlough after eight years of school work at Taipeng.

The first class of the Middle and Normal School (five-year course) graduated in January. Five successful students have been appointed as teachers, thus enabling us to open some more out-stations. One of these has been built entirely by the Chinese, without any financial help from the Mission.

**Educational  
Work**

Some progress has been made toward self-support. The statistics show an increase of church contributions by forty per cent. The contribution towards educational work has decreased from \$2602.15 to \$2167.00. When one takes into consideration the fact that only 595 students and pupils have been taught in our schools, instead of 883 as in the preceding year, the above percentage becomes still higher.

The falling-off in the number of students is, I think, due to the following reasons:

1. All the boarders are expected to provide for their own maintenance.
2. The school fees for day-school pupils have been raised considerably, and at the same time many free schools have been opened by the municipality.
3. Many Chinese teachers of the old school, who were not allowed to teach during the second and third years of the Republic, have reopened their schools, where modern books are excluded and only Chinese classics taught, according to the old fashion. The country people here prefer the old method.

**Medical Work**

The effects of the war on medical work have been less serious than on other branches. Fees for treatment and for rent of private rooms have been raised without difficulty; other Chinese contributions increased and an annual "Leper-asylum-Sunday" offering has been made in all the churches for the first time with fairly good results. A short report of the work done in the asylum, sent to all the pastors and catechists, enabled them to illustrate their sermons and to arouse the congregations to earnest prayer on behalf of the poor lepers.

**Medical  
Evangelistic  
Work**

The evangelistic work in the medical mission, introduced as "a new policy" in some other missions during the year 1914 (YEAR BOOK 1915, p. 300), has been the policy of our Mission for many years.

As another 'characteristic feature' I may perhaps mention, as stated by Mr. Bailey, Superintendent of the Mission to Lepers, that the Tungkun asylum is the only one which asks for 'entrance fees' from the lepers. Between



seven hundred and nine hundred dollars are received every year in this way. Usually the money comes from the relatives of the patients, sometimes it is collected by the villagers, who are anxious to get rid of the afflicted ones. Of course, no applicant for admission is ever turned away because of inability to provide the desired fees.

Among the 256 inmates 220 are professing Christians. Of these nineteen have been baptized during the year.

SVENSKA MISSIONSFORBUNDETS  
(SWEDISH MISSION UNION)

Swedish Missionary Society (1890)

K. A. Fernström

Stations with dates of occupation:—*Hupoh*: Hwangchow (1901), Ichang (1894), Kienli ( ), Kingchowfu ( ), Machenghsien (1898), Shasi (1896), Wuchang (1890); *Sinkiang*: Kashgar ( ), Yarkland ( ).

Missionaries 46, Employed Chinese Staff 96, Communicants 1,476 (1915).

**Beginnings of Work** In November last the Swedish Missionary Society celebrated the twenty-fifth anniversary of the beginning of missionary work in China. The first missionaries of the Society arrived in Shanghai from Sweden November 13, 1890. They chose Wuchang, the capital of Hupoh, as their centre for missionary work. The intention was to work mainly in the Machang District. There was very little hope at that time of establishing any large mission that needed a wide field for its work as there was not much interest in Sweden in the China Mission.

Moreover the Free Church of Sweden, which supports the Society, had already a large mission in the Congo, which taxed the pecuniary ability of the Free Church very near to its limits.

**The Field Selected** In the spring of 1893 a house was rented in Tung-pu, a large market place not far from Machenghsien. Then comes the brutal murder by an enraged mob of the two missionaries, Messrs. Wikholm and Johanson, at Sungpu, July 1, 1893. After

that sad event the district was closed to the missionaries and no one knew for how long it would be so. Meanwhile the missionaries felt they must look for another field, and in a few years head-stations were opened in Ichang, Shasi and Hwangchow. Visits were made now and then to the Macheng-Sungpu district, and in 1898 a house was bought in Sungpu and some work commenced there. In the year 1906 a head-station was built in Macheng, and the Macheng-Sungpu district is now a peaceful, promising field.

In addition to the above mentioned places the Society has built head-stations at Kingchowfu and Kienli and is taking steps for building one at Kisuei. Thirty-six out-stations are worked in connection with the above mentioned seven head-stations.

#### Schools

Over one thousand children are given education in primary schools. At Hwangchow the Society has a large seminary for girls and at Kingchowfu, together with the Swedish American Missionary Covenant, a Theological Seminary and Middle School, where about sixty young men study annually. A good deal of dispensary work is done at some of the head-stations, about 7,000 patients are treated a year, but as yet the Mission has not been able to get any fully qualified doctor.

#### Church Membership

The membership of the churches is 1,463, and the catechumens are about 260. The Chinese contribution for last year was cash 4,177,000 or 4,177 tiao (approximately Mex. \$4,000).

#### Twenty-fifth Anniversary

The celebration of the anniversary was held in Kingchowfu in connection with the Swedish American Missionary Covenant which mission was started in China the same year as the Swedish Missionary Society and in the same province. About forty missionaries and two hundred delegates from the churches were present. The Rev. E. G. Hjerpe of Chicago, U.S.A., President of the Swedish Evangelical Mission Covenant of America, had been sent to inspect the work of the mission and to attend the anniversary. As a sign of gratitude the Chinese churches had contributed a sum of money, a part of which was used to start a fund for assisting workers who through age or sickness cannot work

any longer. In addition the church made a "Jubilee" contribution to be spent in the regular mission work. It was with thankful hearts and great expectations for the future that we separated and went back to our work.

As can be seen from the above, the growth of the Mission has been far above what was originally expected and the wonderful thing is that this growth seems to have reacted on the home Church in such a way that the board, which first found it difficult to support one head-station only, now has no difficulty in supporting the larger work, with its forty-six missionaries, forty-two Chinese workers, six Bible women and about ninety teachers, beside the teachers of the seminaries.

### UNITED NORWEGIAN EVANGELICAL LUTHERAN CHURCH OF AMERICA

(American Lutheran Mission) (1898)

#### Editor

Stations with dates of occupation:—*Honan*: Changyanghsien (1910), Chikungshan, Juning (1898), Kioshan (1906), Loshan (1909), Sinyangchow (1898), Suiping (1912); *Hupeh*: Shekow.

Missionaries 43, Employed Chinese Staff 152, Communicants 1,305 (1915).

#### The Home Church

The American Lutheran Mission which carries on its work in the south central part of the Province of Honan represents the United Norwegian Lutheran Church of America. This church body consists of over 1,500 congregations with over 300,000 church-members, located principally in the Central and Northwestern States, Canada and on the Pacific Coast. It began its work in China in the fall of 1890 when three male missionaries arrived and two years later opened their first mission station in Hankow. From this beginning the work has steadily progressed, and with the powerful backing of a strong and growing home church promises very effective work in the future.

#### Staff and Evangelism

During the past year the foreign force has suffered a decrease of one in its total number of forty-four. The Mission occupies

six main stations, and from these carries on work in forty-two out-stations. During the year four new out-stations were opened. A most promising aspect of the year's work is the large increase in the number of Chinese workers. As against forty-six men and nineteen women reported last year, there are sixty-seven men and twenty-five women reported for 1916, engaged in evangelistic work. The training of Bible women and Chinese evangelists has been foremost in the aims of the Mission for years and this increase in the past year is only the harvest of past sowing. A Bible course for evangelists and Bible-women is held annually in June in connection with a teachers' institute. There are twelve organized congregations with a total communicant membership of 1,305. Last year only seven organized churches were reported, with a total membership of 1,097. There were 261 baptized during the year as compared with 193 during 1915. It should be most encouraging to realize how greatly God has blessed the purely evangelistic work of the Mission. Five new Sunday schools have been opened, making the total fifteen with an enrollment of 404. The Chinese contributions during the year have amounted to Mex. \$702.

#### **Educational Work**

The great value of an enlightened body of church members as well as of well trained Chinese workers has been recognized from the beginning by the Mission and has led to a growing emphasis on school work. Last year five of the foreign staff were allocated for educational work, this year the number has been increased to nine, although two of these are devoting only part of their time. The Mission has twenty-eight lower and four higher elementary schools. In the latter, the year has brought a decided change. There has been a decrease from sixty-eight female pupils (as reported last year) to thirty-six this year, and an increase from thirty male pupils (as reported last year) to fifty-three this year. Two middle schools for both boys and girls are conducted at Sinyangchow and Juning with a total enrollment of fifty-seven under the superintendency of Rev. I. Daehlen. These also offer normal school work. Students of the Mission desiring to take up theological

studies are sent to the Central China Union Lutheran Theological Seminary at Shekow near Hankow, where the Mission has assigned one of its staff as an acting professor.

**Medical  
Work**

The medical work of the Mission has had a very successful year, if statistics are any true indicators of actual results. One medical missionary has been added to the hospital staff together with a Chinese physician. This gives the Mission a working force of three foreign physicians, three foreign nurses, one Chinese physician and eleven Chinese nurses. The latter are students in the school for nurses conducted in the hospital at Kioshan, which has been in charge of Dr. Behrentz. Dispensaries have been conducted during the year at several of the Mission stations, principally at Kioshan and Juning. 524 patients have been cared for in the Kioshan Hospital during the year, and 6,039 individuals, as against 4,504 during 1915, have been treated at the various dispensaries. There has been an increase of Mex. \$505 in the Chinese contributions toward medical work during the past year.

## CHAPTER IX

### METHODIST GROUP

#### MISSIONARY SOCIETY OF THE METHODIST CHURCH, CANADA (Canadian Methodist Mission) (1891)

R. O. Joliffe

Stations with dates of occupation:—*Szechwan*: Chengtu (1892), Chungchow ( ), Chungking ( ), Fowchow ( ), Jenchow (1905), Junghsien (1905), Kiatingfu (1894), Luchow ( ). Penghsien ( ), Tzelintsing ( ).

Missionaries 168, Employed Chinese Staff 276, Communicants, 1,633 (1915) (including Women's Missionary Society).

Our mission in West China has one hundred and seven foreign missionaries located in ten stations. Three of these stations are in the territory taken over from the London Missionary Society. The other seven stations lie in a thickly populated district a few hundred *li* north and south of the provincial capital and are on an average less than two hundred *li* apart. These seven stations absorb eighty-eight of our foreign workers. Some of them of course are in special work, but fifty (not including wives) are engaged in the station routine work of preaching, teaching, healing—each station having these three branches of work.

**Size of Stations** An average of seven or eight workers to the station is hardly considered the full quota, but until the new territory is more fully occupied, this must suffice. By thus placing a larger number of workers within a smaller area it is hoped: to give more careful and direct training to the Church and church leaders; to give more attention to the direct evangelization of the masses without which the Church itself can never be made perfect; to emphasize more strongly Christian education and to better co-ordinate the lower with the higher branches of learning; to be able to manage a sufficient number of hospitals and similar institutions to create an impression and act as an evangelistic medium on the community outside the direct influence of the Church; that in the future when the chapels

number their communicants by thousands rather than by hundreds the Christians being more numerous in proportion to the population and the groups of Christians contiguous, this method will give a solidarity which should allow for independence and self-support much sooner than if the Christians were in separate groups scattered throughout a wide area.

A full missionary plant is established as soon as possible after the opening of a station and while in many cases the Chinese have contributed generously towards these, it is not our principle to wait for some expression on their part before proceeding to erect the necessary buildings.

**Staff** Of our present foreign force the majority have been less than seven years in China, twenty only have been over ten years in our work and but six previous to 1900, so we feel that we are just beginning, though as a matter of fact the mission work was started in 1892.

Last year notwithstanding the War our constituency stood behind us in a remarkable manner, furnishing the necessary funds and eight new workers for our West China field.

**Present Period  
Critical** The present is, we feel, the most critical period in our mission life, when directions once determined cannot be altered, and we survey with more than ordinary interest the year's work which shows marks of steady growth, rather than sporadic developments along new lines.

The preparation of a Chinese pastorate is just now our most pressing problem. Our regular course for Chinese ministers takes nine years, five of which must be spent in college and four on the field. The first class of twelve men will be ordained in 1917. Last year there was an increase of eleven in the Chinese evangelistic staff.

The church membership increased ten per cent but the strongest phase of the evangelistic work consisted in an epidemic of Bible schools which has gone through the stations and out-stations of our Mission. Next in importance to the preachers are the local leaders, whose ideals and

ideas cannot but determine the character of the future Church, and these schools prove to be an excellent method of training them.

#### Important Events

The most inspiring events of the year were seen in old-fashioned revival meetings. One such held at a district convention in Jenshow proved a very great blessing to those present. The Spirit of God was mightily present in the convicting of sin and in the renewing of lives. The terrors of conviction and confession of sins were followed by earnest supplications and peace-filled hearts. Explain such meetings as we like, they do not take the place of constant teaching, but they do mean the coming of new conceptions and the reformation of lives.

There has been no increase in the number of out-stations. The Home Missionary Society of our Chinese Church to the northern tribes has been reorganized and plans made for visitation for the coming year.

#### Educational Work

In school work the most important development has been a tightening up of our work to secure better efficiency in the schools and a closer connection between the different grades. All schools must be registered in the West China Mission, no new schools can be opened without the sanction of the authorities, and close inquiries are made regarding the qualifications of the teachers.

Considerable impetus has been given during the past year to self help and industrial departments in our schools. A canvass of our Mission places the schools as the most fruitful source of winning church-members. There are over one hundred lower primary, twenty higher primary and four middle schools, two of which are union. The students in these schools total over three thousand girls.

Fifty students and seven foreign teachers are our Mission's share in the activities of the Union University which carries faculties of Arts, Theology, Medicine, a Normal School and Missionaries' Training School. The first class has just graduated from the University. Two of the class are of our Mission, one of whom goes into educational work and the other into the ministry.



**Medical Work** Medical work is now fully organized in all our mission stations but two. Last year saw the opening of one new dispensary and one new hospital, with an increase of seventeen thousand patients.

The most noteworthy features of the year's medical work are: an increasing number of the more difficult class of operative cases are coming into the hands of our medical men; the higher class Chinese are increasingly giving of their influence and their means to the furtherance of mission hospital work; the medical men are making a special study of the best methods to follow up the patient and secure him for Christ and the Church.

**Women's Board** The ladies of the Women's Board work only in the stations occupied by the General Board. In addition to girls' schools and work for women in seven of our ten stations they have a large hospital at Chengtu and a share in the Union Normal School for women. They have also considerable out-station work.

In the several ways reviewed above, our Mission has during the past year tried to carry out its policy of intensive work in the development of church leaders and at the same time to do extensive work (not extensive territorially) by using as many and as efficient means as possible to call the attention of all classes to the gospel message.

**Young Men's Guilds** The past year has been the first year for several of our Young Men's Guilds and it has more than justified their institution. A new understanding of the gospel's meaning has come to many of the gentry and officials who otherwise would have been untouched. Co-operation with the Chinese in many forms of philanthropic work has been made possible and in some cases the guild has almost taken the place of a municipal institution to look after the welfare of the city. It is of course too early yet, to define the value of the guild as a force of winning men into the Church but its indirect influence has always been helpful.

**Mission Press** Last year the Mission Press printed one and a quarter million pages in English and twenty-eight million pages in Chinese.

BOARD OF FOREIGN MISSIONS OF THE METHODIST  
EPISCOPAL CHURCH (Methodist Episcopal Mission, North) (1847)

Edward James

Stations with dates of occupation:—*Anhui*: Wulin (1895); *Chihli*: Changli (1903), Peking (1869), Shanhaikwan (1890), Tientsin (1870); *Fukien*: Hinghwafu (1864), Sienyu (1865), Yungehu (1865), Foochow (1847), Futsing (1914), Haisang (1895), Kutien (1889), Lungtien (1893), Mintsinghsien (1896), Yenpingfu (1902), Yuki (1914), Yungan (1910); *Kiangsi*: Kinkiang (1867), Nanchang (1894); *Kiangsu*: Chinkiang (1884), Nanking (1887), Shanghai (1900); *Shantung*: Taianfu (1874); *Szechwan*: Chengtu (1892), Chungking (1882), Hochow ( ), Suining (1896), Tzechow, (1897).

Missionaries 343, Employed Chinese Staff 2,660, Communicants 27,961 (1915).

**Administration** The Bishops of the Methodist Episcopal Church are General Superintendents and are of equal and co-ordinate authority wherever the Church works. The Church is connectional, hence the six Conferences working in eight provinces of China have equal consideration in ecumenical Methodism with New England Conference or Southern California Conference.

Names and geographical location of Conferences:

- |   |                     |
|---|---------------------|
| 1. North China Conference                   | Chihli and Shantung |
| 2. West                    ,,            ,, | Szechwan            |
| 3. Kiangsi Mission       ,,            ,,   | Kiangsi and Hupeh   |
| 4. Central China         ,,            ,,   | Kiangsu and Anhwei  |
| 5. Foochow                ,,            ,,  | Fukien              |
| 6. Hinghwa                ,,            ,,  | Fukien              |

For administrative purposes Bishop J. W. Bashford has episcopal residence in Peking, and Bishop W. S. Lewis has episcopal residence in Foochow. Together they have supervision over a total list of 343 missionaries in these six Conferences, of whom 207 are of the General Board and 136 of the Women's Foreign Missionary Society, not including six foreign-trained Chinese women.

**Forms of Work** Almost every known form of work is represented: educational, evangelistic, medical, orphanage, literary, publishing, translating. The



**Important  
Features of  
the Year**

1. The appointment of a General Treasurer, Rev. E. K. Morrow, with office in Shanghai. Distance and local organization for the present make it inexpedient for North China and West China to share in this, but the finances of the other four Conferences are managed from this office. Aside from other substantial advantages, the profits secured in exchange more than pay all the expenses involved.

2. One of the secretaries of the Board of Sunday Schools, Dr. L.O. Hartman, visited China, and in the autumn Rev. W. H. Miner was appointed as Sunday-School Field Secretary for China.

3. Other notable visitors during the year were Dr. F.M. North, one of our Missionary Secretaries; Dr. W.I. Haven, President of the American Bible Society and one of our Board of Managers; and Mr. W.D. Price, editor of *World Outlook*.

4. During November was held at Nanking the Central Conference of Eastern Asia. This body, meeting quadrennially, is composed of delegates elected from the two conferences in Japan, one conference in Korea, and six conferences in China. It is deliberative, not legislative, and sends its memorials representing Eastern Asia up to the General Conference which meets in America the following year. Among the important memorials sent up this time was the request for a third General Superintendent for the Far East, to have episcopal residence in Seoul, Korea.

5. At the session of the Central China Conference, as part of a large and far-reaching movement for the advance of medical science and practice, the Nanking Hospital, after thirty-five years of splendid service and widespread influence, closed its doors as a hospital, and the property is converted into a conference academy for boys.

6. This year also witnessed the launching of a four-year campaign called the Forward Movement, having among its objects:

- (1) Doubling our full membership.
- (2) Trebling our Sunday schools and Bible classes.
- (3) Stressing self-support.

(4) Raising G. \$1,000,000 for property and equipment, of which it is attempted to raise Mex. \$500,000 in China. Liberal subscriptions have already been secured in China.

True to its traditions everywhere, the Methodist Episcopal Church in China lays great stress upon calling out and preparing a native ministry, and developing self-support, believing that the saving of China is to be done mostly by indigenous resources of men and money. Training a native ministry is laborious and expensive work, but it is not so expensive as a continuous foreign ministry; and it is the only way of raising up a church self-supporting, self-directing, and self-propagating.

The church seeks to minister to all classes of society without distinction or emphasis, believing this to be the true spirit of our divine Lord.

From the Episcopal Address of Bishops East Asia Conference Bashford and Lewis to the East Asia Conference, we take the following paragraphs:

“If the Chinese people can be brought to national consciousness by the Church of Jesus Christ and so guided in the recognition of the claims of other nations and nationals as to render patriotism or love of native land a contribution to international righteousness, a service will have been rendered alike pleasing to God and beneficial to mankind.

“Three outstanding characteristics must dominate any Church which may with hope of success undertake the leadership of the Chinese Nation in this high and holy task:

“1. Such a relationship of the individual to the Godhead as that the certitude of his spiritual experience shall witness to that high freedom which is at once his birthright and the basis of redeemed personality.

“2. A connectional Church in which every part and personality has definite relations to every other part and personality.

“3. An international Church whose boundaries are limited only by the whole race and so Spirit-filled as that the need of every race and every man shall be the great concern of every member in this great brotherhood.”

By widespread colportage and preaching; by organizing groups into classes for definite and systematic instruction; by the ministry of healing to those who cannot pay as well as to those who can; by training large numbers of boys and girls in lower schools, and young men and women in higher

schools, for service in church and state; by preparing Chinese men and women to be intelligent and conscientious doctors and nurses; by housing and teaching large numbers of orphans and other helpless or needy folk; by emphasizing the call of the Holy Spirit to the gospel ministry and by culturing those thus called; by teaching arts and crafts in industrial schools; by producing and distributing a high class and large variety of periodic, general and special literature; by giving opportunity for self-expression to all classes of people within her pale; by insisting upon the vital relationship between religion and morals, faith and good works; by combining congregational responsibility with connectional efficiency, universal legislature with a centralized and responsible executive headship: in these and other ways the Methodist Episcopal Church definitely and determinedly seeks to realize the Kingdom of God in fellowship with all who love and honour our common Lord.

**BOARD OF MISSIONS OF THE  
METHODIST EPISCOPAL CHURCH, SOUTH (1814)**

A. P. Parker

Stations with dates of occupation:—*Chekiang*: Huchowfu (1898); *Kiangsu*: Changchow (1903), Shanghai (1848), Soochow (1858), Sungkiangfu (1888).

Missionaries 110, Employed Chinese Staff 463, Communicants 6,049 (1915).

**Location** The China Mission of the Methodist Episcopal Church, South, occupies the southern end of Kiangsu and the northern end of Chekiang provinces. There are one hundred and ten members of the Mission, men and women, including the wives of missionaries, and they occupy five stations, namely: Shanghai, Soochow, Changchow, and Sungkiang in Kiangsu, and Huchow in Chekiang. Besides these five stations, at which work is carried on by the foreign missionaries, we have about seventy out-stations occupied by Chinese preachers.

A large amount of itinerating work is done by both Chinese and foreigners, men and women, and many other towns and villages are worked more or less frequently, in addition to those regularly occupied by the missionaries and Chinese workers.

**Evangelistic  
Work**

This Mission carries on its work along the four general lines followed by nearly all missions in China, viz: evangelistic, educational, medical, and literary. Several of the foreign missionaries, men and women, give their whole time to evangelistic work, together with about thirty ordained Chinese preachers and some sixty unordained evangelists, besides a considerable number of Bible women who help the foreign ladies in their evangelistic work.

**Tent Meetings**

In recent years tents have been used with most encouraging results in evangelistic work. Many of these tent meetings have been attended by thousands of people, men, women, and children, and hundreds of names of inquirers have been enrolled, of whom large numbers have been subsequently received into the Church.

The tents are carried about from place to place and set up in vacant spaces in the cities or towns, and the meetings are carried on in each place from ten days to two weeks, morning and afternoon and night. Relays of workers coming from different parts of the mission assist in the preaching and the work among the inquirers. The tents are used not only in places where we have no church buildings or chapels, but also in some of the large towns where we have a church building. The tent not only serves to attract attention and draw great crowds to the preaching, but it accommodates many more people than any church building or chapel in any of our stations or out-stations can hold. Many of the Chinese preachers and workers have taken the lead in these meetings and have shown great originality in devising means of attracting the crowds and holding them while the gospel is being preached to them.

We have now on our Church rolls as reported at the Annual Conference, last October, the names of 6,049

members, 1,314 of whom were received into the Church last year, and 10,404 inquirers, of whom 4,290 were enrolled.

**Self-support** Self-support has been developed to a considerable extent during the past year. We have some ten churches that may be called self-supporting, paying the pastor's salary and all current expenses, without any help from the Board of Missions. The idea of self-support is growing among the Chinese Christians and they are coming more and more to feel that the Church is their own and they must depend on themselves and not on the help received from the foreign country, for the support and propagation of Christianity. The development of the spirit of independence and initiative among the Chinese Christians is very gratifying indeed and augurs well for the future of the Church in China. We have been putting our best men into places of leadership and responsibility more and more, and we are getting most satisfactory results.

**Educational Work** Our educational work is progressing in a very satisfactory manner. The Soochow University registered nearly four hundred students for the fall term last year. Of these sixty-six are doing college work. We are getting our schools of all grades more thoroughly correlated than at any time in their previous history, so that pupils from the primary and middle grades can advance to the higher grades without difficulty. A recent move has been made looking to the development of the primary schools in a more efficient manner than has been the case heretofore. Hitherto we, in common with other missions, have largely neglected the great possibilities in this form of mission work. But, also in common with other missions, we have come to see that one of the most fruitful fields of mission work is in the primary or so called day-school, and that very much greater emphasis ought to be laid upon this branch of work than has been the case in the past.

**Bible Training School** We have recently opened a Bible Training School for Workers in Sungkiang. The object of this school is to train for the ministry and other Christian work men who, for one reason or another, cannot go to the Nanking School of



Theology for a full theological course. We have some thirty students in this school at present. One foreign missionary and two Chinese teachers are giving their whole time to the school, while another missionary gives part of his time to it.

#### Schools for Girls

Our high schools for girls and young women, namely McTyeire at Shanghai, the Laura Haygood at Soochow, and the Virginia School at Huchow, and the intermediate schools, Susan B. Wilson in Sungkiang and the Davidson in West Soochow, are all doing well. The total registration of students in these five schools for the past year has been nine hundred and sixty-four students. The Bible Women's School at Sungkiang has about seventy students in it. During the past year a number of efficient Bible women have been graduated from the Bible Women's School and are now located at different places in the mission doing effective work among the women and children.

#### Church Building

A new church was built in Soochow last year at a cost of nearly M\$30,000. The money for this church was given by St. John's Methodist Church in St. Louis, Missouri. It has a seating capacity of nearly fifteen hundred and is perhaps one of the finest Protestant mission churches in China.

#### Medical Work

Our medical work in the two hospitals in Soochow, one for men and the other for women, has been carried on in a very satisfactory manner during the past year. Dr. W. H. Park is planning to raise the sum of M\$100,000 with which to rebuild his hospital for men. He already has a considerable amount in hand for this object. Many of his former patients whom he has treated in past years are coming forward with liberal subscriptions to the fund. This is especially gratifying as it shows appreciation on the part of Dr. Park's patients of the services he has rendered them in former times.

The union of the medical work of the two missions, Baptist and Methodist, in Huchow has been finally consummated during the past year, and already gives promise of increasing efficiency and success. The Women's Hospital in Soochow, under the management of Dr. Ethel Polk, is

also doing a great work, having had a large number of patients from Soochow and the surrounding country during the past twelve months.

**Literary Work** Our Mission is also doing something in literary work. One member of the Mission is giving himself entirely to this branch of service. In addition to editing our Methodist paper, the *Chinese Christian Advocate*, which now has a circulation of some 2400 copies weekly, he edits the *Young People's Friend*, a joint publication of the Chinese Sunday School Union and of the Chinese Tract Society, and assists in the preparation of the Sunday School Lesson Helps. These lesson helps now have a total circulation of the Weekly and Quarterly Lessons of 130,000 copies. He is also editor of the *China Christian Advocate*, (in English) which is circulated among the Methodist missionaries and the home constituency. He is also a member of the staff of the Christian Literature Society and has been preparing books for publication by that Society. He had a part in the translation of *Hastings' Bible Dictionary*, which is now finished and in the press. It is hoped that this very important work will be published and on sale during the latter part of the present year.

#### UNITED METHODIST CHURCH MISSIONARY SOCIETY

(United Methodist Church Mission) (1859)

F. B. Turner

Stations with dates of occupation:—*Chekiang*: Ningpo: (1864), Wenchow (1878); *Chihli*: Peking ( ), Tangshan (1883), Tientsin (1861), Yungpingfu (1902); *Kweichow*: Shihmenkan ( ), Sifangching (1885); *Shantung*: Chuchia (1866), Wuting (1905); *Yunnan*: Chaotung (1885), Tungchwan (1885).

Missionaries 47, Employed Chinese Staff 357, Communicants 13,711 (1914).

This work founded in 1861 lies between the North China District Great Wall and the Yellow River, the Sea and Grand Canal; its five circuits centre at Tientsin, Tangshan, Yungpingfu in Chihli, and Laoling and Wuting in Shantung. The work of theological education formerly prosecuted in Tientsin is now associated with Peking (Methodist) University. There are fifteen missionaries (including six wives), forty-four Chinese pastors and

preachers and 144 local preachers; two hospitals which with associated out-station dispensaries record some 8,500 in-patients and attendances a year; two intermediate schools with eighty-six students, twelve students under theological training, two girls' schools and twenty-six boys' schools.

The work and aims are chiefly evangelistic. 3,503 members and 867 candidates have their spiritual homes in 206 chapels and preaching places, about a hundred of which in country districts are simple rooms provided by the people themselves; without considerable voluntary labour available the work would be impossible.

There have been no increases in foreign or Chinese staff owing to financial stringency at home; indeed some retrenchment and most careful economy have been necessary. There is a gratifying progress towards self-support; thirty-seven per cent of the stipends of Chinese staff and working expenses of departments have been met locally.

In this district the mission has established forty-five churches with 3,000 members and adherents. They are grouped in seven circuits and supervised by two English missionaries. There are fourteen Chinese pastors, a large part of the ministry being undertaken by lay preachers. In recent years there has been considerable progress towards self-support, about \$1,000 per year being now contributed by Chinese Christians. Medical and educational work have also been important departments of the mission.

A hospital with wards for men and women (sixty beds) and recording 12,000 attendances and in-patients a year is directed by a foreign doctor who with Chinese assistants and students also conducts a large dispensary for out-patients. The educational work centres in a college combining middle and high school grades. Its staff consists of three foreign and ten Chinese teachers. Last year there were 184 students. Elementary day schools for boys and girls are connected with several of the churches.

There has been no recent increase in the foreign or Chinese staff of the mission owing to financial limitations but each department shows steady normal progress.

**Wenchow District** Of the 250 churches and preaching places of this mission about 180 are the private houses of the Christians and generally involve no expenses. A large staff of 250 lay preachers preach, twice monthly, without charge at the nearer churches, and twice at more distant places, receiving each about twelve dollars a year for travelling expenses.

There are 3,500 members and 7,000 enquirers. There is growing annually an endowment fund, now \$6,000, the interest of which will be used later on for church expenses in circuits which have raised it.

The mission has a hospital, which last year registered 17,400 attendances and in-patients, a foreign doctor being in charge. There is a college with English principal and 116 students. Three evangelistic missionaries superintend the work. During the period in which churches and membership have trebled, the foreign staff has not increased and it is only by careful organization that so large a work can be maintained by so small a foreign staff.

**Yunnan District** This work centres around Chaotung and Tungehwan; it has fewer missionaries than heretofore though greater opportunities. The native staff teach during the week and preach on the Sabbath; but they lack initiative and tend to lean on the foreigner.

The Chinese work is small, but that amongst the tribesmen is large and successful. Amongst the Miao there is a wonderful change as of a tribe reborn. Among the Nosu also schools and chapels have sprung up about Weining (Kweichow) and Chaotung.

Another promising offshoot is the work among the Kopy (or Kan-i) a tribe south of Tungehwan: they are numerous and most responsive: this year they have promised \$700 in school fees. As a centre for this work we are opening Süntienchow.

Dispensers of medicine, vaccinators, dentists, supervisors of schools, preachers,—the missionaries have to spend much time on the saddle.

The recent death of Rev. S. Pollard is a heavy blow to the work. He mastered the language of the Miao, created a script, gave them their first books and was for nearly thirty years a typical pioneer missionary.

The church membership numbers over 6,000, with over 10,000 candidates.

### WESLEYAN METHODIST MISSIONARY SOCIETY (1852)

George A. Clayton

Stations with dates of occupation:—*Hunan*: Changsha (1902), Chenchow (1906), Liuyanghsien ( ), Paoking (1903), Pingkiang (1904), Yiyang ( ), Yungchowfu (1904); *Hupei*: Anlu (1891), Hankow (1862), Hanyang (1863), Kwangtsi (1871), Puchi (1915), Suichow (1897), Tayeh (1889), Teianfu (1871), Wuchang (1862), Wusueh (1872); *Kwangsi*: Wuchow (1898); *Kwangtung*: Canton (1852), Fatslan ( ), Hongkong (1852), Shiuchow ( ).

Missionaries 121, Employed Chinese Staff 205, Communicants 5,121 (1915).

**Field** The work of the Wesleyan Methodist Church is carried on in the provinces of Kwangtung and Kwangsi (commenced in 1852) and of Hupei (1862) and Hunan (1902). In what is known as the South China District the Church is at work in sixteen counties: Namhoi, Punyü, Koming, Hohshan, Heungshan, Sunwui, Taishanhsien, Hoiping, Kukianghsien, Lokehong, Yuyuan, Yingtak, Chingning, Tsongng, Pingnamyun and Tengyun, and in the British Colony of Hongkong. In Hupei District it is at work in fifteen counties: Kianghsia, Hanyang, Hanchwan, Mienyang, Teian, Suichow, Anlu, Kwangtsi, Chichun, Hsingkwok, Tayeh Wuchanghsien, Chungyang, Tungcheng, and Puchi. In Hunan District the Church is at work in Changsha, Pingkiang, Yiyang, Paoking, Yungchowfu, Chenchow and Siangyin.

**Staff** So far as the foreign staff is concerned there were no men added in 1915 and only three ladies: Miss Weaver for evangelistic work in Wuchang, Miss Stephenson for the Anlu Hospital, and Miss McCord for evangelistic work at Anlu. No addition was made to the Chinese staff in any of the three districts, but two ministers were ordained. In neither South China nor

Hunan was a new station opened, and in Hupeh the only new station, Puchi, was formerly a station of the American Baptist Foreign Missionary Society.

**South China District** In South China the year was marked by floods of unprecedented volume, which destroyed much mission property, interfered with the ordinary activities of the Church and gave opportunity for philanthropic work. The reports for 1915 from the circuits indicate that the Chinese Church is taking a more serious view of the responsibilities of church-membership. In some circuits an actual reduction in the numbers in membership has really meant an increase in the strength of the Church and it is gratifying to note that the initiative in such matters is not now entirely left to the foreign pastor, but that the Chinese pastors and the leaders' meetings have shown a growing desire that the Church shall be pure even though she may be temporarily diminished in numbers.

**Self-support** All three districts report steady progress in the matter of self-support and co-operation. The desire for independence is growing, but in the country districts the churches find it difficult to comply with the rule that self-support must precede self-government.

**Medical work** Medical work has grown, despite the absence of several doctors for military service. The new hospital at Shiuchow in Kwangtung was completed and the buildings at Pingkiang in Hunan have been begun. Anlu Hospital was unfortunately closed during the greater part of the year as no medical man was available.

**Colleges** Fatshan College closed successfully the first full year of its existence, and Wesley College, Wuchang, had a large enrollment.

**Church Buildings** The only noteworthy declaration of a new policy was that made by the home board in the following resolution:

"In the judgement of the Missionary Committee the time has come when the responsibility for providing buildings for worship upon the mission field should rest upon the community of Christians desiring such buildings, and the Committee lays it down as a general rule that the native Church in each district shall be expected to provide its own churches without grants from the Society. The

Committee recognizes that this may mean primitive and inexpensive structures at the outset in many places, but it is strongly of opinion that the people in a town or village who want to worship should provide a meeting place for that purpose. At the same time, in exceptional cases, when the Committee is convinced that the native Church has done its utmost, it will not refuse to listen to reasonable requests for a small final grant to show good will and sympathy.'

What the effect of this policy will be it is too early to forecast. It may mean that sudden progress will be made in the matter of self-support; it may mean a period during which few new chapels will be built.

It only remains to be said that in all the districts there has been a readiness of response to the evangelistic appeal which has cheered the hearts of the workers.

## CHAPTER X

### PRESBYTERIAN GROUP

#### FOREIGN MISSION COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

(Canadian Presbyterian Mission) (1872)

J. D. MacRae

Stations with dates of occupation:—*Honan*: Changte (1894), Hwaikingfu (1902), Kaifeng (1914), Siuwu (1912), Taokow (1908), Weihwei (1902), Wuan (1909); *Kiangsu*: Shanghai (1899); *Kwangtung*: Kongmoon (1902).

Missionaries 84, Employed Chinese Staff 177, Communicants 3,215 (1915).

#### Comparative Table—North Honan

	1914	1915
<i>Foreign Missionaries—Men and Women</i>	77	80
<i>Chinese Staff</i> .....	112	123
<i>Schools</i> .....	17	22
<i>Teachers</i> .....	33	43
<i>Catechumens</i> .....	1531	1724
<i>Communicants</i> .....	2175	2442

#### Staff

Canada's part in men and money in the World War, while it has, as yet, affected but slightly the general work of the Mission, doubtless accounts for the coming of fewer recruits to the field than in years immediately preceding. After repeated appeals to which the home board were unable to respond owing to scarcity of women volunteers being graduated from medical colleges, a second lady doctor has joined our forces. Absent for twenty-three years, the Rev. J. H. MacVicar, D. D. has now returned and will probably again take up evangelistic work.

The Chinese staff has sustained a serious loss through the passing away of Mr. Hu I-chwang. Of great native ability, thoroughly consecrated and rich in spiritual gifts, Mr. Hu was a preacher of rare power, a truly great gift of



God to the Church in Honan. Although there have been additions, yet among those willing to enter the service of the church there is a dearth of well-educated and efficient men such as the times seem especially to demand.

**Development** The North China Mission of the Presbyterian Church in Canada assumes responsibility, so far as Protestant bodies are concerned, for the evangelization of three prefectures of Honan lying to the north of the Yellow River. With the exception of Seventh Day Adventists no other missionaries have entered this area. From its inception the Mission has been primarily evangelistic. Medical work has been undertaken at four stations, at one of which a large, well-equipped modern hospital has been erected. The one hospital for women has a widely-extended influence. The motto "Build the school on the Church," adopted at an early stage in the history of the Mission, has resulted in a comparatively slow though steady growth in educational effort. Boarding schools and middle schools alike have, for the most part, aimed at training youth from Christian homes. While some rural schools have been established this form of mission enterprise has not had a place in our declared policy. The recent decision to open the doors more widely for admission of non-Christian pupils and to formulate a definite policy with regard to country day schools indicate the present attitude toward these questions.

The Chinese Church has twenty-eight congregations organized with elders and deacons. Three congregations have their own pastors and are entirely self-supporting, being subject to the control of a Chinese presbytery. The policy outlined (CHINA MISSION YEAR BOOK, 1914, p. 365) has met with a cordial reception and sixteen evangelists have been called. Thus the first steps have been taken toward a larger measure of financial responsibility and self-support in the Chinese church.

#### New Departures

1. *Efforts to reach Educated Classes.* Following on many months of preparation, an evangelistic campaign was undertaken during the autumn. Officials and gentry

rendered every assistance to the project. Dr. Peter lectured on Hygiene and Public Health and Dr. Mac-Gillivray on religious topics. At two centres where plans had been made for Bible study, classes were formed with an average attendance of seventy and fifty respectively. Apart from direct results a new friendliness and ease of access among officials, gentry and students augurs well for the future.

2. *Cities.* Commodious premises have been secured inside the city at another central station. So that after a period when the main strength of evangelistic effort was directed toward rural districts men are now being appointed to the definite work of city evangelism.

Miss Gregg of the China Inland Mission conducted meetings in three cities which were successful in assembling large audiences of women drawn from all classes.

3. *Union.* Arrangements have been completed for union with Shantung Christian University in the teaching of Arts, Medicine and Theology. In harmony with a previous agreement with the Canadian Church Mission, Kaifengfu, a men's normal course has been started, with eight students.

4. *Characteristic Features.* In not a few older congregations there exists a singular lack of interest in the propagation of the gospel and a contentment with the *status quo*. Contrasted with this condition is the warmth and enthusiasm of younger groups of Christians everywhere.

As compared with previous years there was evident among missionaries a disposition to adopt intensive methods with a more continuous residence at strategic centres, throughout the field.

While the Mission has hitherto shared in union efforts through its representatives with the Christian Literature Society at Shanghai and the Young Men's Christian Association at Kaifengfu, the appointment a year ago of one Chinese and one Canadian worker to assist in preparation and follow-up work in connection with the province-wide evangelistic campaign reveals a new desire to share in the large work of capturing the whole province for Christ.

**South China  
Mission**

The South China Mission centres in Kongmoon, in the province of Kwangtung. There is a staff of fourteen foreign and forty-seven Chinese workers. There are two organized churches with a communicant membership of 881.

While the growth of the Church has been normal, there has been a considerable falling off in the school enrollment during the year. Medical work carried on by two foreign and one Chinese physicians shows a considerable increase over last year, especially in the number of in-patients treated.

**FOREIGN MISSIONS COMMITTEE OF THE  
PRESBYTERIAN CHURCH OF ENGLAND**

(English Presbyterian Mission) (1850)

**G. M. Wales**

Stations with dates of occupation:—*Fukien*: Amoy (1850), Changpu (1889), Chiianchowfu (1881), Yungelun (1893); *Shanghai* (1913); *Kiangsu*: Shanghai ( ); *Kwangtung*: Chaochowfu (1888), Sanhopa (1902), Swabue (1898), Swatow (1856), Wukingfu (1882).

Missionaries 78, Employed Chinese Staff 438, Communicants 8,072 (1914).

**Staff**

The Home Committee is finding it difficult to obtain men for service in the foreign field. In a recent number of our home magazine under the title "Subjects for Special Prayer" was one, "For workers, ministerial, medical, educational." There have unfortunately been withdrawals from the field during the year and the Mission on the men's side is distinctly understaffed. The Ladies' Committee, on the other hand, seem able to find sufficient candidates to meet their requirements.

There has been no notable advance in the Chinese staff but it has on the whole, I believe, been well maintained. For some years past we have been confronted by the difficulty of persuading some of the most promising of our preachers to undertake the onerous duties of the pastorate; they prefer to remain in the less responsible position and shrink from the higher office.

**General**

Our Mission, although comparatively small, has its work in three distinct vernaculars—Amoy, Swatow and Hakka. The administration in each of these fields is independent of the others, but the Swatow and Hakka fields unite ecclesiastically in one synod and in Amoy the Reformed Church in America and the English Presbyterian Missions also unite in one Presbyterian Church.

The objective of the Mission from the earliest days has been to develop an autonomous Church. The faith of the early missionaries in ordaining pastors and establishing independent church courts when the work was in its infancy, has been fully justified and we of a later generation are reaping the fruits of their faith.

With a few exceptions, groups of congregations form the pastorates. Practice varies somewhat at the various centres. In Amoy, for instance, every congregation is attached to a pastorate and the number of congregations in a group forming a pastorate is larger than in Swatow where not more than three or possibly four congregations are grouped into a pastorate; the pastoral oversight of congregations not included in these groups being undertaken by the foreign missionaries.

**The Chinese Church**

The development of the Chinese Church continues and it is taking more and more control. The most recent development in the Amoy region is an attempt to place the appointment, payment and supervision of preachers under a committee of synod assisted by representatives of the missions. The scheme came into full operation only this year, but it has made a most hopeful start. We follow its progress with the deepest interest for if it fulfils its intentions it will solve many difficulties and will be a great advance in the task of devolving responsibility upon our Chinese brethren.

Our Swatow Mission has long had a flourishing scheme for the payment of pastors and preachers and this scheme is now being developed on a wider basis.

**Theological Education**

Theological education has occupied the attention of the Mission a good deal recently. There would seem to be three grades of students to be provided with training, the highest consisting

of College graduates, an intermediate grade consisting of middle school graduates, and a lower class of students of less education. Men of the highest class will be sent elsewhere for training; the other two grades are being trained locally in Bible schools and theological colleges.

Educational work commences with kindergartens and rises through the usual grades of lower primary (of which grade there are a large number of schools—boys and girls—in the country districts), higher primary and middle school. We have four middle schools and two Anglo-Chinese colleges.

The ladies carry their students to the second grade of the higher primary.

There is nothing of special interest to report regarding educational work generally; there is a considerable increase in the number of scholars and a marked advance in athletics.

**New  
Out-stations** But few new stations have been opened during the year. Our main new work is in the North Hakka field and has been unfortunately hindered by the retirement of an ordained missionary. Fresh developments of work are hindered by straightened finance owing to the war in Europe and by insufficient staff.

Medical work has always been a prominent feature in our Mission.

**Special  
Features** Probably the special features of the year are the emphasis on Bible study as a means of leading enquirers to a saving faith in Christ; development along this line in schools and in larger towns in connection with the churches; and, in Swatow, the preparation being made for a campaign in connection with the Provincial Evangelistic Campaign.

FOREIGN MISSION OF THE  
PRESBYTERIAN CHURCH IN IRELAND

(Irish Presbyterian Church Mission) (1869)

Editor

Stations with dates of occupation:—*Shengking*: Chinchowfu (1885), Fakuting (1891), Kwanchengtze (1886), Kwangning (1891), Moukden (1889), Newchwang (1869), Sinminfu (1888); *Kirin*: Kirin (1891), Yushuting (1891).

Missionaries 45, Employed Chinese Staff 342, Communicants 9,440 (1915).

In Manchuria the main effect of the political unrest in China seems to have been a deepening of the doubt about the future of the Province, causing unrest and apprehension, more especially in the minds of the educated classes. When the unrest becomes acute, it is undoubtedly harmful to several branches of the work. Students in the schools and colleges find it hard to concentrate attention on the daily programme. Yet when men's minds are roused to think seriously on any subject it is no small asset to the missionary Church.

**Floods** Sinminfu was in the summer and autumn of 1915 the scene of devastating floods that pauperized the whole district and invaded the compound containing our mission building. The outer walls were washed away and some of the buildings fell. To repair the damage done to the church property and to ensure the future safety of the present buildings will require the expenditure of £1000.

**Evangelistic Work** The outstanding hindrance in the year's preaching has been the abject poverty of the mass of the people. "How to eat and live is the important concern of the great body of the people." Yet it is still "the unanimous testimony of our preachers that wherever they go the people are willing to listen to the gospel."

For over a year the Church in Manchuria has been in a state of expectancy. The special evangelistic committee of the synod has arranged for a great forward movement,

probably to culminate in a provincial campaign in 1917. In many places small campaigns have been held already. There never was a time in the history of missions in China when a forward evangelistic movement on a large scale had more chance of success.

The most effective and permanent evangelistic agency is the middle school. There the Church gets young Christians of the best type.

It is now four years since the three Protestant Missions working in Manchuria decided to take up special work among government students. A member of each of the three missions was allocated to this work in co-operation with the Young Men's Christian Association. The year 1915 was one of quiet, steady work.

**Higher Education** The Mission has a part in the theological college in Moukden, on the faculty of which it is represented by Dr. Fulton, and in the Manchuria Christian College. This is a union institution conducted by the two Presbyterian missions in Manchuria and by the Danish Lutheran Mission. The war has interfered with the erection of a much needed building for class rooms. This year seventy students were enrolled (of the graduates all but one have remained in the service of the Church). In the past the Mission or the Church have always been able to offer employment to the graduates. The time has about come when this will no longer be the case.

**Middle Schools** In every station, with the single exception of Moukden, there is a boys' middle school, making eight schools of boys of this grade in the Mission. There is also a girls' middle school in each station except Newchwang.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN  
CHURCH IN THE UNITED STATES OF AMERICA

(American Presbyterian Mission, North) (1837)

J. Walter Lowrie

Stations with dates of occupation:—*Anhui*: Hwaiyuan (1901), Suchow (1913); *Chekiang*: Hangchow (1859), Ningpo (1844); *Chihli*: Paotingfu (1893), Peking (1863), Shuntehfu (1904), Tungchow (1861); *Hunan*: Changsha (1913), Changteh (1898), Chengchow (1904), Hengchowfu (1902), Siangtan (1900), Taoyuan ( ); *Kiangsu*: Nanking (1874), Shanghai (1850), Soochow (1871); *Kwangtung*: Canton (1845), Kachek (1890), Heihow (1885), Kiungchow (1885), Kochow (1912), Linchow, (1890), Nodoa (1886), Sheklung (1915), Yeungkong (1892); *Shantung*: Chefoo (1862), Ichowfu (1891), Tengchowfu (1861), Tenghsien (1913), Tsinan (1872), Tsingtau (1898), Tsining (1892), Weih sien (1883), Yih sien (1905).

Missionaries 427, Employed Chinese Staff 1,984, Communicants 34,329 (1915).

Comparative Table of Statistics

	1914-5	1915-6
<i>Missionaries</i> .....	405	427
<i>Stations</i> .....	31	32
<i>Out-stations</i> .....	786	838
<i>Chinese workers</i> .....	1877	1984
<i>Communicants</i> .....	31080	34329
<i>Added during year</i> .....	4092	3384
<i>Schools</i> .....	476	688
<i>Chinese contributions for Church work, exclusive of educational and medical work</i> ..	Mex. \$45,000	

From this table it will be seen that there has been progress in equipment and number of workers, but a slight decrease in the number of communicants added during the year, which is a matter calling for serious consideration and earnest prayer; the increased force should avail to produce at least a proportionate increase in membership.

Of course, all gifts of foreigners are cordially welcomed; but only partial success in recording the purely Chinese gifts has been attained thus far.

Some important changes in Mission administration and advances in co-operation with the Chinese are under consideration, but have not yet been put in operation.



The spiritual life of the rank and file of the church membership is the object of special concern in all the seven missions; and in the largest of them, Shantung, groups of pastors and evangelists have held meetings for the quickening of the love and zeal of the Christians which have met with a good measure of success.

**Street Chapels** Signs are not wanting that the stereotyped form of evangelistic street chapel is passing. There are now a few places (and more will follow), set back from the street, spacious, well-seated, well-lighted, where a well-trained man, college-bred, it may be, speaks at a specific hour for a specified time on an advertised subject for which he has carefully prepared. The results are encouraging both in the type of audience obtained and the impression made upon the hearers.

In some cities a new method of utilizing street chapels was planned and carried out by one of our missions and others. A band was formed by fifteen or twenty most effective preachers, both Chinese and foreign, in all the missions. A schedule was prepared for three days' meetings, one speaker at each meeting, for each of the eight or ten chapels of the city; and the three days' periods were so arranged through consecutive weeks that interested hearers at one chapel, would be able to attend at all the others if they desired. Each of these three day "missions" was then well and early advertised, subjects, speakers, time and place, and arrangements were made for follow-up work and all with such success as to encourage a repetition next year.

**Education** In the North China Mission a momentous change was made by the taking over of the Union Medical College by the China Medical Board. Another important change decided upon was the amalgamation of the Union Theological College with the Theological Department of the Peking University. Plans are maturing for the consummation of the larger educational union in North China, by the establishment of a federated University at Peking.

The Ginling College for Women has been formally opened at Nanking. Beside our mission, the American

Baptist Foreign Missionary Society, the Methodist Episcopal Mission (North and South) and the Foreign Christian Mission co-operate.

In the Hunan Mission the constitution of the Hunan Union Theological School, jointly conducted by our mission together with the Reformed Church in the United States, the United Evangelical and the Wesleyan Methodist Missions, was formally adopted.

Experiment of the South Shantung Industrial School has already proved so successful that plans are under way for a considerable enlargement of the work, and for the co-operation with the Chinese in the raising of funds for property and running expenses, as well as in the management of the school. The Trades School at Hangechow has secured suitable premises.

The demand for education greatly exceeds the resources of the institutions established by the Government, so that there are more and more applicants coming to our schools. On the other hand, there are indications that we are approaching a period when our Church and its institutions are not able to absorb the entire products of our schools. In view of this and the new conditions prevailing in China, a readjustment of our educational system and policy is called for. It is of the highest importance that courses of study for our lower grades be so arranged that this large body of students will get, as much as possible, such kinds of work as will fit them for life's duties and good citizenship.

**Industrial Education**      What is the place of industrial training in the missionary programme? This is a question now before nearly all of our mission stations. The Chinese Christian leaders are calling for it earnestly, but without, as yet, being able to present any practical plan of operation.

It is plain that the introduction of training of eye and hand into all courses of instruction contributes materially to the sane and symmetrical development of the pupil's intelligence and character. But the how, when, and where of it still baffle efforts to devise a general policy applicable

throughout the entire field. Net-weaving, rug-weaving, carpentry and gardening for boys and lace-making for girls are being introduced here and there with varying measures of success; but the testimony of those who have initiated even these simpler lines of training is encouraging. We can but hope that ultimately all our Christian students, irrespective of their economic condition, will be familiar with at least the rudiments of some form of handiwork.

**Co-operation with the Chinese** Co-operation with the Chinese has been a notable feature of the year. Nearly every Mission reports progress in some form. Co-operative schemes seem more feasible and more easily carried out in evangelistic work than in any other phase of our mission activities. We are inclined however to sound a note of caution. Wherever co-operation is natural and will lead clearly to some better results, we feel it wise; but the essential principles should be carefully borne in mind and any scheme fully thought out to its logical conclusion before the attempt is made. No steps should be taken which may need to be retraced.

**Self-support** A gratifying progress is reported from every part of the field. The Church is taking over more and more of the burden which has all too long been resting upon the missions with regard to contributions for the distinctive work of the Church as distinguished from its schools and hospitals.

With regard to contributions for the distinctive work of the Church as distinguished from its schools and hospitals, the mission has endeavoured to separate clearly the gifts of the Chinese Christians from the gifts of foreigners (missionaries and others), in order that the sum reported as "Chinese contributions" may represent solely the gifts of Chinese Christians.

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH IN THE UNITED STATES

(American Presbyterian Mission, South) (1867)

P. F. Price

Stations with dates of occupation:—*Chekiang*: Hangchow (1867), Kashing (1895), Tunghianghsien (1892); *Kiangsu*: Changchow (1911), Chinkiang (1883), Haichow (1908), Hwaiianfu (1904), Kiangyin (1895), Nanking (1905), Shanghai (1902), Soochow (1892), Suchowfu (1896), Sutsien (1894), Taichow (1908), Tsingkiangpu (1887), Yencheng (1911).

Missionaries 137, Employed Chinese Staff 474, Communicants 3,601 (1915).

**Field of Work** There are two missions, the Mid-China Mission in Chekiang and Kiangsu between Hangchow and the Yangtze River, and the North Kiangsu Mission between the Yangtze River and the old bed of the Yellow River. The Mid-China Mission has eight stations; five in cities occupied also by other missions and three in centres where it alone occupies the field. The North Kiangsu Mission occupies seven centres, six of which it occupies alone. The Southern Presbyterian Church, largely through the Mid-China Mission, is working conjointly with other missions in several union institutions or enterprises.

In order to accede to the request of the editor of the YEAR BOOK for information regarding the work of the two Missions, I sent out a series of questions, seeking fresh information along several lines suggested by him. Twenty-seven replies have been received and the following is a digest of these replies.

**Chinese Staff** There have been thirty-eight in all added to the Chinese staff of workers during the year. A few places report no increase in native staff and two report retrenchment.

Thirty-two new out-stations or preaching places have been opened. Of these Yencheng reports ten and Suchien ten. Dr. H. M. Woods says, "One out-station was opened at Shingkong, a busy market town 40 *li* northeast of Hwaiianfu, a chapel rented and native worker established there."

**New Developments**      Regarding new developments in the work of the year there are many encouraging things. Mr. McMullen reports "special Bible classes in Hangchow city led by Chinese workers. More than two and one-half times as much contributed to pastor's salary as in previous years." Dr. Blain reports also, "quite a marked advance in giving and one self-supporting church. Interest at several points in some forms of social service." Dr. Hudson reports "access to government high school for boys in which there is a Bible class in English. Access to prisons for preaching." Miss Addie Sloan says there is "a decidedly deeper interest in listening to the gospel on the part of those who take any interest, but fewer numbers listening." Chinkiang reports general increased interest but some opposition from local officials in country places. Kiangyin is planning for work among the higher classes. Mr. Hancock, Yencheng, reports a disposition to furnish temples for Christian meeting-places. He also speaks of one evangelist supporting himself by the use of English and of another being supported by a Chinese Christian. Mr. Harnsberger at Taichow speaks of much opposition. Dr. Patterson reports interest aroused through the use of a tent, and Dr. Junkin reports a new church organization. Dr. McFadyen reports, "Decided increase of social diseases of all kinds, spread by hordes of idle soldiers." Mr. Armstrong, Suchowfu, says "that the revival conducted by Mr. Goforth has greatly improved moral and spiritual conditions. Also there is progress along the line of self-support and family worship." Mr. Brown says, "The country members on their own initiative have assumed the support of two Bible women."

**Encouragement**

In regard to the condition of the Chinese Church as compared with last year some report no change. Others report encouragement along various lines, one of the most marked of which is advance in self-support. Among the encouraging signs are mentioned, "a broader outlook," "more inquirers," "realization of responsibility on the part of Christians," "a marked increase of spiritual life and understanding," "a more spiritual growth," "more appreciation of duty and

opportunity" and "strong desire for deeper spiritual life and better knowledge of the Word."

**Some of the Problems**

New problems mentioned are Sabbath-observance, polygamy, a tendency on the part of Chinese preachers to tolerate unworthy church-members who have money; an expanding work with reduced appropriations, mentioned in various forms, one being "how to make bricks without straw;" and the difficulty of the older "helper" being unable often to meet the new conditions; the difficulty in some places of purchasing land; the attitude of the soldiers in other places creating prejudice against the foreigners; and the problem of "knowing how to make the higher classes feel at home in our congregations, which are made up largely of the lower classes." One man reports "no new problems but plenty of old ones."

Of new lines of work many mention new ventures in self-support. Rev. W. H. Stuart reports \$1,000 given by an alumnus to Hangchow College. Rev. H. W. White reports as a new thing, "the reality of the demon possession and healing by prayer now fully recognized."

**The Outlook**

Regarding the outlook the tone is decidedly hopeful. Dr. Blain says, "Most of our workers seem to be working harder and showing more earnestness than before, so I am hopeful." Dr. Hudson says, "The political situation has affected business, society, schools, etc., also makes people hesitate to join the church, or move forward in anything, a sort of depression, but they are quite willing to hear the gospel when preached intelligently." Mr. McGinnis says, "The outlook is good, but principally by faith." Mr. Moffett says, "The doors are wider open, especially among the better class of people." Mr. Little says, "Something of a reaction has taken place but we think it is only temporary." Mr. Paxton says, "The church will probably not increase as rapidly as before, but the growth is bound to be more healthy." Mr. Crenshaw says, "A door is open but there are many adversaries." Mr. Hancock says, "The outlook is very bright but the lack of competent native workers makes it impossible to overtake opportunity." Dr. H. M. Woods says, "Compared with

ten years ago the advance is so marked that we believe it will be impossible to recede permanently from it." Mr. Grafton says, "In the Church generally I look for gradual, steady growth. I cannot see the great onward sweep of Christianity as others see it in other places." Dr. Junkin says, "The outlook is very bright, but it is difficult to meet the demands of the old stations on the one hand and to open new ones. There is much to give hope but how shall we meet the situation?" The various schools of the missions report steady increase in attendance. Rev. Frank Brown says, "The results of the revival of last winter are permanent and there is much interest on the part of the church-members for the unsaved."

One of the most encouraging features of the whole work is the development of the work at Tsingkiangpu. For twenty-five years our missionaries labored there faithfully but with almost no visible results. Now all this is changed. A strong church has been developed within the past few years and there were ninety inquirers examined at the last communion. Mr. Talbot of that station says, "We have every reason to expect continual growth. There have been several cases of religious persecution, but this will be no special hindrance to the progress of the work."

#### BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA (Dutch) (1842)

H. P. DePree

Stations with dates of occupation:—*Fukien*: Amoy (1842), Changehowfu ( ), Siokhe (1887), Tungan ( ).

Missionaries 31, Employed Chinese Staff 191, Communicants 2,069 (1915).

The Reformed Church in America is not one of the large denominations, but has nevertheless been at work in China a long time. China was the first of its present fields to be entered. India, Japan, and Arabia are the other fields supported by its 127,000 communicants.

**Staff** Work was begun in Amoy in 1842, and since that time the force of missionaries on the field has varied greatly at different periods. The largest

number of missionaries connected with the Mission was reached in 1912 when they numbered thirty-two. By deaths and break-downs it was reduced greatly, so that in 1915 when our oldest ordained missionary, Rev. P. W. Pitcher, passed away we were brought down to twenty-two. The reinforcements of 1915 have brought us back to thirty-one, with one short term medical man in addition. Of course some of this number are on furlough, and through the call of the China Continuation Committee to Rev. A. L. Warnshuis, two are resident in Shanghai, although still connected with the Mission.

The Chinese staff has not grown during 1915. Several of the older pastors have died, and to the younger preachers come strong temptations to go to Java or the Straits Settlements where larger salaries are paid. While it is a pleasure to be supplying such distant regions with workers it is a cause of worry when it hinders expansion in one's own field through lack of workers.

**Field and Force** Our field covers about six thousand square miles and embraces a population estimated at three millions. We have fifteen ordained Chinese pastors and thirty-eight other evangelistic workers, besides seventeen women who are seeking to win and teach their Chinese sisters. These figures are exclusive of those of the English Presbyterian Mission, who have from the first laboured with us in the same Chinese church. Four years ago we celebrated the fiftieth anniversary of the organization of a Chinese presbytery.

**Self-support** Self-government has been encouraged and self-support always aimed at. The last year saw an advance in this direction in the launching of a scheme whereby the Chinese synod and the Mission share in the appointment and the payment of the evangelistic workers. The Bible women are not included in this, but all preachers and evangelistic workers are now appointed by a committee on which the Mission has representatives but of which the Chinese form the chief part. A budget is made for the expenses of the ensuing year, the amount the Chinese church can raise is estimated, and then appeal is made to the Mission



to raise the balance. In a few cases all the workers connected with a church are paid by funds raised by themselves. This does not mean merely the pastor, who from the very first was paid entirely by the Chinese, but the preachers in out-stations connected with the church. Especially in the location of preachers has the new scheme begun to prove helpful, for it is no longer the knowledge of the Mission, generally very limited, with a little advice from one or two Chinese friends, that decides the location of workers; but it is now the problem to which a body of men appointed by and representing the Chinese church address themselves. The scarcity of labourers comes home to them more than before, and the desire to finance all the work is growing. The membership of the churches founded by our Mission (it seems hardly proper to say "connected with our Mission," for they have so long been part of a Chinese Church) is 2,069.

They contributed last year for church work \$23,197.82, or an average of \$11.16 per member. The contributions show an increase of \$2,538 over the previous year and an increase of \$.40 in the average per member. It is encouraging to see this annual growth and steady advance toward self-support.

#### **Bible Classes**

Another more recent feature of the work has been the greater emphasis on Bible classes in schools and churches. This is partly as a result of the Eddy campaign. In Amoy the leaders of Bible classes in five churches meet one night each week for study and discussion of methods. A visit from Miss Paxson led to some eighty decisions for the Christian life in one of our girls' schools. Voluntary Bible classes have now been made a specially hopeful feature in the work in both boys' and girls' schools.

#### **Medical Work**

Of our three hospitals, Hope and Wilhelmina Hospitals located in Amoy were open for only six months of the year. Fortunately this was not the result of a decreased force, but due to the rebuilding of these hospitals, almost doubling their capacity. All the

money for this purpose, \$12,900, was given by Chinese who had learned to appreciate the service rendered by the hospitals.

A step forward towards the solution of educational problems was taken in the opening of the arts course of the Fukien University, with which we are affiliated. We are glad to be sharing in the opening of this new school and look for greater definiteness and efficiency in our educational system as a result.

**BOARD OF FOREIGN MISSIONS OF THE  
REFORMED CHURCH IN THE UNITED STATES**

(Reformed Church in the United States) (1899)

**Editor**

Stations with dates of occupation:—*Hunan*: Shenchowfu (1904), Yochow (1901).

Missionaries 29, Employed Chinese Staff 54, Communicants 175 (1915).

The Reformed Church in the United States began work in China in 1899, when Rev. William Edwin Hoy, then a member of the Japan Mission of the Church, was released from his duties there, to establish a mission in China.

**Staff** The Mission has a foreign staff of twenty-nine, one having been lost during the year. To this must be added a Chinese staff numbering fifty-four. Of these fifteen are in evangelistic, twenty-nine in educational, and the remaining ten in medical work.

**Evangelistic Work** There are three main stations, Yochow, Lakeside, a point four English miles from Yochow and the seat of the principal school work of the mission, and Shenchowfu. There are three organized congregations with a combined membership of 175. Of these thirty-nine were added during the year. Three new out-stations have been added during the year, making nine in all. Sunday school work is being emphasized and the Mission reports a Sunday school enrollment of 540, about three times the total communicant membership.

**Educational Work** The educational work of the Mission is carried on by eleven foreign and twenty-nine Chinese teachers. There has been an increase

of eight Chinese during the past year. The Mission conducts three elementary and two middle schools, and reports eleven students as doing work of a college grade. The theological students of the Mission are sent to the Union Theological Seminary at Changsha.

**Medical Work** Medical work is carried on at Yoehow and Shenchowfu, and some 15,897 individuals were treated, a considerable increase over the preceding year.

**UNITED FREE CHURCH OF SCOTLAND'S  
FOREIGN MISSION COMMITTEE**

(United Free Church of Scotland Mission) (1872)

James W. Inglis

Stations with date of occupation:—*Shengking*: Kaiyuan (1896), Chaoyangchen (1897), Liaoyang (1882), Haicheng (1875), Moukden (1875), Tichling (1896), Yungling (1894); *Kirin*: Ashiho (1892), Sansing ( ); *Heilungkiang*: Hulan (1905).

Missionaries 63, Employed Chinese Staff 468, Communicants 10,032 (1915).

There has been no outstanding feature to mark the past year but a good deal of steady work has been accomplished.

**Baptisms** The number of adult baptisms may appear large, but the net increase to the membership is not great. Owing to the length of time we have been at work, there is now a large proportion of old people and thus a higher death-rate. We have a large migratory population and are continually losing men, either pushing on to new lands, or returning to their homes in Chihli.

A new feature is the establishment of station-classes at which selected members from the out-stations come in and unite with the central congregation in a course of study continuing for perhaps a fortnight. At the time of writing one of these is being held in Moukden with an attendance of 250.

**Theological Hall** The Union Theological Hall was held for the first time in a building of its own. For many years the classes had most inadequate accommodation, to the detriment of the health and spirits of the students. The building is constructed with a view to future

needs; it has three class-rooms, which are thrown into one for public meetings, and living room for fifty students. The present students with one exception are evangelists who have been trained in classes during one month annually for at least four years. Of six men licensed last summer, three have since been ordained, in every case over the congregation where they had been resident preachers. Of these one is at Chinchow in the southwest and two on the plain near Harbin.

**Student Work** For some time the Mission has been impressed with the need for special efforts to reach government students, and classes have been started in Moukden under the auspices of the Young Men's Christian Association. Mr. Scougal, who had given his time to this, left on war service, but the work has gone on. During the New Year vacation, three sets of classes were held for Bible study, each lasting six days, with about forty students in all. It is notable that so many were willing to give up their forenoons during the holidays for this purpose. Four have been baptized, one of whom had been influenced at Dr. Mott's visit in 1913. These are the first fruits of this special type of work.

**Medical College** We have likewise been encouraged by the baptism of fourteen of the students of the Medical College. This college is open to all, and a fair proportion of the men come from non-Christian families, but there are only a few who have not become believers. The number in attendance is now 105, a third set of forty having been admitted this January. The first set, numbering twenty-nine, should graduate in March, 1917; all this class are now Christians. The Medical College has been badly hit by the War. Dr. Simpson left in Autumn 1914 and has been hard at work ever since with the Russian Red Cross. At the end of last November the two junior members of the staff left for home and have received commissions.

**Union Arts College** The Union Arts College had seventy students enrolled. The foreign staff was raised to five by the addition of one each from the Irish and the Danish Missions, but the number was again

reduced on the departure of Mr. Hay who felt called to war service by the sinking of the "Lusitania." The college graduates have mostly found employment as teachers of middle schools. Some find special work with the Young Men's Christian Association or in charge of reading rooms; one is employed as inspector of schools. It is to be regretted that so far they hang back from studying for the ministry.

**Industrial School** The latest educational scheme to be realized is the Industrial School. This receives lads who would not naturally choose the severely scholastic programme of the colleges. In addition to ordinary school-work they are trained in joinering and carpentry by a foreign expert, the aim being to turn out superior workmen who are Christians.

**Women's Work** In women's work the notable feature has been the opening of the Girls' Normal College Buildings, and the graduation of the first class. A donation of £70 has been received from home for the establishment of a maternity hospital, which will render more effective the help that has long been given in this way.

## CHAPTER XI

### OTHER MISSIONS AND ASSOCIATIONS

#### CHINA INLAND MISSION AND ASSOCIATE MISSIONS

James Stark

Stations with dates of occupation:—*Anhui*: Anking (1869), Chengyangkwan (1887), Chihchowfu (1874), Hweichow (1875), Kienping (1864), Kinghsien (1915), Kwangtechow (1890), Laian (1899), Liuanchow (1890), Ningkwofu (1874), Shucheng An (1904), Taiho An (1892), Wulu (1894), Yingchowfu, (1897); *Chekiang*: Changshan (1878), Chuchow (1875), Chüchowfu (1872), Fenghwa (1866), Hangchow (1866), Hwangyen (1896), Kinhwafu (1875), Lanchi (1894), Lungchuan (1894), Mokanshan (1901), Ninghaihsien (1868), Ningpo (1857), Pingyanghsien (1874), Shaohingfu (1866), Sienkü (1899), Sinchanghsien (1870), Sungyang (1896), Taichowfu (1867), Taiping (1898), Tientai (1898), Tsinyün (1898), Wenchow (1867), Yenchow (1902), Yungkuang (1882), Yünhwo (1895); *Chihli*: Hwailu (1887), Peking ( ), Shumtehfu (1888), Tientsin (1888); *Honan*: Chenchowfu (1895), Chowkiakow (1884), Fukow (1903), Hiangcheng (1892), Honanfu (1902), Kaifeng (1901), Kingtzekwan (1896), Kwangchow (1899), Mienchih (1905), Shekichen (1886), Sihwa (1899), Sinanhsien (1899), Taikang (1895), Yencheng (1902), Yungning (1900); *Hunan*: Changsha (1901), Changteh (1898), Hengchowfu (1906), Hungkiang (1912), Nanchowting (1904), Pao-king (1903), Siangsiang (1912), Siangtan (1905), Sinning (1914), Taohwaping (1912), Tsingchow (1911), Wukangchow (1908), Yüanchow (1903); *Hupei*: Hankow (1899), Ichang (1895), Kucheng (1903), Laohokow (1887); *Kansu*: Chenyüanhsien (1897), Fukiang (1899), Kingchow (1895), Lanchowfu (1885), Liangchowfu (1888), Ningsiafu (1885), Pingliang (1895), Siningfu (1885), Tsinchow (1878), Tsungsin (1905); *Kiangsi*: Anjen (1889), Changshu (1895), Fuchow (1899), Hokow (1878), Iyang (1890), Jaehow (1898), Kanchow (1899), Kianfu (1891), Kienchangfu (1899), Kinki (1906), Kiukiang (1889), Kuling (1898), Kwangsinfu (1901), Kweiki (1878), Loping (1910), Linkiang (1898), Lungchuan (1904), Nanchang (1898), Nanfeng (1903), Nankangfu (1887), Ningtu (1906), Sinfenghsien (1899), Takutang (18 ), Tsungjen (1906), Tungsiang (1903), Yangkow (1890), Yüanchow (1903), Yungfenghsien (1907), Yungsin (1899), Yüshan (1877); *Kiangsu*: Antung (1893), Chinkiang (1889), Kaoyuchow (1889), Shanghai (1854), Tsingkiangpu (1869), Yangchow (1868); *Kweichow*: Anping (1913), Anshunfu (1888), Chenyuan (1904), Chenyüan (1897), Hingi (1891), Kweiyang (1877), Szenan (1915), Tatingfu (1915), Tsunyi (1902), Tushan (1893); *Shansi*: Chaocheng (1908), Chiehchow (1895), Fengchen (1902).

Hinghsien (1915), Hotsin (1893), Hungtung (1886), Hunyüan (1898), Hwochow (1886), Ishih (1891), Juichenghsien (1913), Kiangchow (1898), Kiehshu (1891), Kihhsien (1911), Kweihwating (1886), Küwo (1885), Lanhsien (1915), Lingkiu (1913), Linhsien (1911), Luanfu (1887), Luchenghsien (1889), Paotowchen (1888), Pingyangfu (1879), Pingyaohsien (1888), Puchowfu (1903), Saratsi (1903), Shohchow (1914), Siao-yi (1887), Sichow (1885), Soping (1895), Taning (1885), Tatungfu (1886), Tienchen (1910), Tsinglo (1912), Tsoyün (1895), Yicheng (1897), Yoyang (1896), Yüncheng (1888), Yungningchow (1898), Yüwuchen (1896); *Shantung*: Chefoo (1879), Ninghaichow (1886); *Shensi*: Changwubhsien (1914), Chengku (1887), Chowchih (1893), Fengsiangfu (1888), Hanchenghsien (1897), Hanchungfu (1879), Hinganfu (1898), Hingping (1893), Hoyang (1904), Hubsien (1913), Kienchow (1894), Kienyang (1897), Lantien (1895), Lichüanhsien (1903), Lungchow (1893), Lungchuchai (1903), Meihsien (1893), Pinchow (1905), Pucheng (1913), Sianfu (1893), Sisiang (1895), Tunghowfu (1891), Wukung (1894), Yanghsien (1896); *Szechwan*: Chengtu (1881), Chuhsien (1898), Chungking (1877), Fushun (1902), Kaihsien (1902), Kiangtsing (1902), Kiatingfu (1888), Kiungchow (1902), Kwanganchow (1910), Kwangyüan (1889), Kwanhsien (1889), Kweichowfu (1903), Liangshan (1902), Luchow (1890), Nanpu (1902), Pachow (1887), Paoning (1886), Pengshanhsien (1911), Shunking (1896), Suifu (1888), Suitingfu (1899), Tachu (1909), Tatsienlu (1897), Wanhsien (1888), Weikiu (1909), Yingshan (1898); *Yunnan*: Kütsingfu (1889), Pingi (1904), Talifu (1881), Tengyueh (1908), Wutingchow (1907), Yunnanfu (1882).

Missionaries 1,077, Employed Chinese Staff 1,250, Communicants 38,000 (1915).

To review the work of an organization with such extensive operations as those of the China Inland Mission within the prescribed limits of space makes possible only brief and general references to the various forms of activity in which its workers are engaged, and this is especially so, when, as in the present instance, the survey includes eleven associate missions.

**Increase of Staff** During the period under review, despite the conditions arising out of the war in Europe, no retrenchment was necessary; on the contrary, through the goodness of God in supplying the men and the means, there was marked expansion. Thirty-seven new workers were welcomed to China, whilst five were accepted in China, and six former members and associates were re-admitted after temporary retirement. The following table, giving details, may be of interest:—

<i>Country</i>	<i>New Workers</i>		<i>Total</i>
Great Britain,.....	4 men....	13 women....	17
North America.....	1 man....	1 woman....	2
Re-admitted to membership in North America	1 „ ....	1 „ ....	2
Australasia .....	1 „ ....	5 women....	6
Accepted in China ....	2 men ....	1 woman....	3
Re-admitted to membership in China .....	1 man....	1 „ ....	2
	<u>10 men....</u>	<u>22 women....</u>	<u>32</u>

*Associate Missions*

Norwegian Mission in China.....	2 men....	2 women....	4
Scandinavian Alliance Mission.....	1 man....	1 woman....	2
Swedish Mission in China .....	.....	2 women....	2
Swedish Alliance Mission	1 „ ....	2 „ ....	3
Finnish Free Church..	.....	1 woman....	1
Accepted in China ....	.....	2 women....	2
Readmitted in China ..	1 „ ....	1 woman....	2
	<u>5 men....</u>	<u>11 women....</u>	<u>16</u>

Eight members and two associates were removed by death, whilst twenty-one members and three associates retired from failure of health, marriage, family claims and other causes. Notwithstanding this fact, the forces on the field at the end of the year were greater and the stations occupied more numerous than at any previous time in the history of the Mission, the reinforcements received bringing the total number of workers in connection with the Mission up to 1,077, of whom 288 were associates. These figures were made up as follows:—

	<i>Men</i>	<i>Women</i>	<i>Wives</i>	<i>Widows</i>	<i>Total</i>
Members	285	240	235	29	789
Associates	108	96	77	7	288
Total	<u>393</u>	<u>336</u>	<u>312</u>	<u>36</u>	<u>1,077</u>



<i>Associates</i>	<i>Men</i>	<i>Women</i>	<i>Wives</i>	<i>Widows</i>	<i>Total</i>
Swedish Mission in China	18	17	17	1	53
Swedish Holiness Union..	17	7	6	1	31
Scandinavian Alliance Mission .....	20	21	16	1	58
Swedish Alliance Mission	6	5	2	2	15
Norwegian Mission in China .....	6	5	3	1	15
Norwegian Alliance Mission .....	2	-	2	-	4
German China Alliance	16	6	13	-	35
Finnish Free Church ..	-	7	-	-	7
Liebenzell Mission.....	23	20	18	-	61
German Women's Missionary Union .....	-	4	-	-	4
Friedenshort Deaconess Mission .....	-	3	-	1	4
Independent .....	-	1	-	-	1
	108	96	77	7	288

**New stations** During the year the cities of Szenan and Tatingfu, in the province of Kweichow, Kinghsien in Anhwei, and Shohchow, Hinghsien and Lanhsien in Shansi, were opened as central stations, whilst eight former stations, which had been temporarily vacated owing to lack of foreign workers, were re-occupied, thus raising the total number of main centres with resident missionaries to 223, of which 71 were occupied by associate workers. The out-stations were increased from 1,082 to 1,179.

**Increased Income** The financial stringency in the homelands, affecting as it must have done the giving powers of many donors, did not lessen the amount contributed to the funds of the Mission; on the contrary, in Great Britain, North America and Australasia there was a gratifying increase of income, amounting in the aggregate to £6,178 over the receipts for the preceding year, whilst the incomes of the Associate Missions collectively showed only a trifling decrease of £43. Moreover, the

favourable rate of exchange prevailing throughout the entire year greatly enhanced the silver equivalent of the gold remitted to China. Thus through the unfailing faithfulness of God there was not only an absence of financial pressure, but it was found possible to spend more money on the work in the field under almost every head than during any similar period in the Mission's history.

**A Year of Progress** In every department of the work there was evidence of progress. The results gave cause for encouragement, whether viewed in their relation to the evangelization of the heathen or the spiritual development of the Church. Emphasis was, as ever, placed on the preaching of the gospel. Besides the regular proclamation of the divine message at each station, the surrounding villages were in many instances systematically visited, and extensive itinerations were made with a view to reaching the unevangelized regions in the various provinces into which the operations of the Mission extend. A few examples of the methods employed may be of interest.

**Evangelistic Work** A worker in Kansu, accompanied by a Christian teacher and a colporteur, made a journey to Nien-peh-hsien, some twenty miles distant from Siningfu, and canvassed all the shops. They were well received, the shopkeepers being most willing both to talk and to purchase copies of the Scriptures. The Government school was visited and each of the teachers presented with a copy of the New Testament and of "The Traveller's Guide," both of which were much appreciated.

The sacred mountains near Meih sien in Shensi and in the district of Changteh in Hunan were visited by missionaries and bands of Christians who preached the gospel to the thousands of pilgrims who visited these heights.

A lady missionary, with seventeen women who volunteered to accompany her, evangelized every market, village and hamlet in the mountain region north-west of Yüshan, Kiangsi, and left a portion of Scripture with each family. "In the evening," this lady writes, "their tiny

feet ached with fatigue, but nothing could quench their joy and willingness to make the only true God known to others. The secret of their strength was to be found in the long hours spent in prayer before daybreak."

A worker in Eastern Szechwan at the end of the year completed a six months' journey among the mountain villages in the district of Suitingfu. His literature sales totalled 11,000 books, and he had numberless opportunities for preaching the gospel to those who otherwise would never have heard it.

Within a period of nine months one missionary covered 3,373 English miles in journeys in the Min and Kin valleys on the Tibetan frontier, disposing of over 18,000 copies of portions of Scripture and other Christian literature. The following extract from one of his letters, gives an idea of the conditions of travel in that remote region. He writes:

"My destination was up a deep ravine to Tsaopo in the Washi territory, a journey by no means easy at any time, but now made almost impossible by broken rope-bridges, torrent-rent roads, rolling rocks and blazing sun. I reached Lianghokow with a tired body and throbbing brain, and enjoyed an hour's rest in the home of one of my 1,907 enquirers, who, although lost sight of all these years, is giving a sure testimony in the wilds of Washi. In the most sequestered hamlets I have found portions of the Bible in an old print, but they were Exodus or Jonah. In my work I am careful only to leave annotated Gospels and simple tracts, and I am confident much of the literature is understood. The tracts, books, almanacs given or sold to Chinese, Tibetan or Kiarung speaking peoples amounts to 1,600 portions. This will mean that the greater part of the Washi population, and the Chinese of the border towns and markets have heard the gospel."

**Evangelistic Missions** Evangelistic missions were held at selected centres in several provinces, conducted by Pastor Ding Li-mei, Evangelists Hsieh and Li, and others. In not a few cases these were specially for women. In this connection Miss Jessie Gregg travelled 1,200 English miles in Shansi, and at each centre visited conducted two meetings a day. Her largest audience was eight hundred and her smallest fifty. In all two hundred and eighty women and girls professed conversion. Similar gatherings were held by Miss Gregg in the province of

Honan involving an even greater number of miles of travel, when two hundred and fifty-three women and girls signified their decision for Christ.

At Yangchow in the province of Kiangsu a series of gospel meetings for women was also held. These were advertised by large posters and small hand bills, as also by the issue of tickets. The chapel was decorated for the occasion. The following account of the mission from the pen of Miss Margaret King, will be of interest. Miss King writes:

“Every bit of the expense of the advertising and decorating—and we were lavish with both—was met by the Chinese sisters; we were not allowed to give at all, nor was there any need. I had ordered in great abundance, not knowing they would pay all, yet every bill in connection with these special meetings was paid by them.

“One or two outstanding characteristics of these meetings were: *First*, the quiet and attention. No one went out, and as the doors were shut when the meetings began, no one came in. We thought it best to exclude small children. This was difficult, but it paid. *Second*, the after-meeting. When the main address was over, an invitation was given to all those who would remain and talk over the subject to do so, and each day many stayed. This was where we were able to do our best work. All through the audience, at regular intervals, were seated Christian women, who, as soon as the invitation was given began to talk to those about them, and before long had little group meetings all over the chapel. *Third*, the work of Miss Clough’s schoolgirls. They were most enthusiastic workers. Those who pray for and give to our Girls’ School I think would have been rewarded had they seen these girls, some of them quite young, holding their little groups with an earnest presentation of the gospel. They also led the singing, and with their young teachers took all the burden of the musical part of the meetings. To hear one girl give a few moments’ talk on, and then sing, such hymns as ‘Come to the Saviour,’ ‘What a Friend we have in Jesus,’ was a real inspiration.

“I wish I could tell you more about the meetings. One, perhaps the best of all, was when four of our Christian women gave testimony as to how they came to believe the Gospel message. We chose four representative women, all with a definite Christian experience. One was our Bible-woman, another, a well-to-do country woman, the third, a lady from an official family and the fourth, an ex-schoolgirl. It helped the faith of all to hear and see what our Saviour had done for these women.”

Opportunities for preaching the gospel were never greater, and whilst indifference and even opposition were not infrequently encountered, the response to the divine

message was most encouraging, the missionary almost everywhere receiving from the majority of the people a respectful hearing.

#### Baptisms

During the year the number of converts baptized exceeded 4,200. Thus over 54,000 have made public confession of their faith in Christ since the commencement of the work. Not only in numerical strength did the Church increase, but also in effective power as an organization. Though there was cause to mourn lack of spiritual perception on the part of the members in many instances, yet there was marked growth, manifesting itself in greater liberality, a deeper sense of responsibility for sharing with others the blessings of the gospel, higher standards of devotion and increased desire for the knowledge of God's Word.

#### Organized Churches

The number of organized churches at the end of the year was 806, and the communicants in fellowship approximately 38,000, whilst an additional 45,000 men and women were reported as under Christian instruction. The paid Chinese helpers male and female exceeded 1,250.

The Church offerings, apart from contributions for educational work, approximated £2,650.

#### Voluntary Work

Voluntary evangelistic effort was a cheering feature in the work at many centres, not a few of the converts tithing their time for this purpose. At a conference held at one of our Scandinavian Associate stations in Shansi the converts not only contributed 80,000 cash for church purposes, but promised 840 days' service without wages for preaching the gospel. At a centre in Western Szechwan an aged couple celebrated their sixtieth birthday by contributing the support of a preacher to act as their representative. The Superintendent of the Swedish Mission in China reported that a conference of church leaders held in March last year, when over fifty delegates from Shensi, Shansi, and Honan were present, gave evidence that the churches were growing in the knowledge of Christ and in their sense of responsibility for carrying the gospel to their own countrymen. The importance of encouraging voluntary work is widely recognized, calling as it does for

self-sacrifice which cannot fail to bring spiritual enrichment to those who make it, and at the same time providing scope for the exercise of preaching and other gifts, with consequent advantage to the Church.

#### **Bible Classes for Christians**

The recognition of the fact that the missionary is responsible not only for the preaching of the gospel to the heathen, but also for the instruction of the converts gathered in, has led to the extension of the local Bible school system to the towns and even villages where the Christians live. At a large number of centres classes lasting from two or three to ten days were held both for men and women, to meet the need of the converts for teaching in the Word of God, it having been found that this does more than anything else to give stability and permanence to Christian character. Mr. Percy Knight, whose time is wholly devoted to this form of service in the province of Shansi, visited the stations along the Kwangsin river in Kiangsi, conducting Bible study classes, especially for church leaders and any others who would profit by them.

#### **Bible Training Schools**

In addition to these informal Bible schools, there are in connection with the Mission four Bible training institutions, where men of approved character, giving evidence of spiritual qualifications for the work of the ministry, are received for a two years' course of systematic Bible study, with a view to increasing their efficiency as evangelists or unpaid Christian workers. Last year over eighty students were in attendance.

#### **Educational Work**

There was on the part of the Chinese Church an increased recognition of its obligation to provide Christian education primarily for the children of its members. The number of boarding and day schools advanced from 375 at the beginning of the year to 430 at the end, with nearly 10,000 scholars, close upon 3,000 being girls. In the curriculum of these schools the teaching of the Holy Scriptures was given a prominent place, it being felt that the success of all mission educational work can only be measured by its spiritual results, and

experience having shown that where the pupils are made to feel that Scriptural instruction is regarded as of vital importance conversions follow.

The policy of the Mission is as far as possible to get the Christians to bear the expense of the education of their children. Grants in aid are made from mission funds; but it is understood that these will gradually be reduced until full financial responsibility is assumed by the parents or the Church.

#### Medical Work

Medical work was maintained in nine out of the sixteen provinces occupied by the Mission, there being in all eleven hospitals under the care of sixteen doctors. The aim is to have two medical men at each hospital; but a shortage of doctors made this impossible in some cases.

Extensive effort was put forth amongst the tribes of south-west China. Fourteen workers, living at seven different centres in the provinces of Kweichow and Yunnan, devoted their time and strength to this work. It is estimated that something like 100,000 of the tribes people have come under the influence of the gospel.

#### Work for Moslems

Last year witnessed more direct work on behalf of the Moslems of China than any previous one. Special literature for free distribution amongst Mohammedans was sent out by Mr. F. H. Rhodes, who is set apart for this work, to missionaries in connection with some twenty-eight different societies, 25,000 copies of the second edition of the Borden Memorial booklet, "A Cruse of Precious Ointment," being distributed in the early part of the year, whilst other literature specially prepared for Moslems was widely circulated. The erection of a large new hospital at Lanchow was begun and it is hoped will be completed this year, with a view to reaching the great Mohammedan population of Kansu.

A review of the work of the China Inland Mission for the year in which it celebrated its Jubilee would be incomplete without a note of praise to God for His manifold mercies and for all the manifestations of His power and grace vouchsafed continually. "Not unto us, O Lord, not unto us, but unto Thy name give glory."

## CHRISTIAN AND MISSIONARY ALLIANCE (1888)

R. A. Jaffray

Stations with dates of occupation:—*Anhui*: Nanlingsien ( ), Tatung ( ), Tsingyanghsien ( ), Wanchih ( ), Wuhu (1889); *Hunan*: Changsha (1899), Changteh (1897), Hanshowhsien ( ); *Hupei*: Hankow ( ), Wuchang (1893); *Kansu*: Choni (1905), Minchow (1896), Taochow (1894), Titaowchow (1902); *Kiangsu*: Shanghai (1902); *Kwangsi*: Kweilin (1899), Liuchowfu (1906), Lungchow (1906), Nanning (1898), Pingnanyun (1906), Pinglo (1904), Sunchow (1897), Wuchow (1896).

Missionaries 75, Employed Chinese Staff 163, Communicants 2,014 (1915).

The work of the Christian and Missionary Alliance in China is divided under three conferences.

The work in Central China, established twenty-seven years ago, is located in the provinces of Anhwei, Hupeh, and Hunan. The Western China Mission, established twenty years ago, is located in South Kansu; and the Southern China, established twenty-three years, in the province of Kwangsi.

The emphasis in the Christian and Missionary Alliance is laid very decidedly upon evangelistic work in all three fields.

The educational work of the mission, apart from primary schools, of which there are twenty-seven in the three missions in China with a total of 721 scholars, consists of middle and Bible school work for the thorough Bible education of Chinese preachers, teachers, Bible-women, etc. In all, we have 189 young men and women in these advanced schools, the majority of whom are definitely preparing themselves for Christian work.

During the past year a very decided and organized effort has been made in our Chinese churches to accomplish something definite along the line of self-support. The results have been gratifying. Previously, considerable progress has been made, especially in some of our local churches; a notable example being our Wuchow church which has been self-supporting, in the sense



that it has been supplying the money entirely from Chinese sources, for all running expenses and the support of its Chinese pastor and three other workers. The total contribution of this church has averaged in the past few years about Mex. \$1,000 which means an average of about \$5.00 per member per year. The total Chinese church offerings for the three missions aggregate at Mex. \$4,297.09, an average of \$2.13 per member per year.

The general policy followed out in the matter of self-support has been to make it quite clear to the Chinese Church that theirs must be the responsibility of taking care of the support of the local native church. Beginning with the incidental expenses of the church, such as lighting, rents, etc., it is expected that in regular stages, as the church enlarges and develops, other financial burdens in the support of chapel-keeper, Chinese evangelist, Bible-woman, Chinese pastor, etc., will be assumed by them.

**Special Responsibility** In all, the Christian and Missionary Alliance in its three fields in China has 58 stations and out-stations with 2,014 church members. During 1915, 283 adults were added to the church by baptism. Especially in the far western province of Kansu, and in the southern province of Kwangsi, our missions feel that they have fields for which they are particularly responsible. Both of these provinces are very much neglected, and in the providence of God, we have been privileged to be the pioneers in these districts, and the neglected millions of these provinces have been largely left to our mission to be evangelized.

The approximate value of Alliance property in Central China is Mex. \$85,890 and in South China Mex. \$127,650. Statistics from Western China are not fully to hand.

**Publication Work** A new feature of our work in China, which has developed during the past few years, is that of the publication work.

A small printing plant was organized in Wuchow some four or five years ago, and since then the printing and publishing of literature, particularly along the lines of Bible study for Christian workers, has developed considerably. In 1913 a quarterly periodical for Bible study, *The Bible*

*Magazine*, was commenced, and up to the present time we have from all parts of China subscribers to the number of over two thousand.

**Work in Indo-China** From our Alliance Mission in South China a branch work has developed in French Indo-China, which has now become a separate mission, though its affairs are still administered from Wuchow. Two stations have been opened; one at Tourane, Annam, and one at Haiphong, Tonkin. Five missionaries are on the field at the present time and two are at home on furlough. A few converts have been won, and colportage and itinerating work are being pressed especially. Recently certain restrictions placed upon our work and workers in French Indo-China by the authorities on account of suspicions caused by the intense war conditions, have been removed, and our missionaries have again been given liberty to carry on their work.

#### FRIENDS' FOREIGN MISSION ASSOCIATION (1886)

R. J. Davidson

Stations with dates of occupation:—*Kiangsu*: Shanghai (1914); *Szechwan*: Chengtu (1904), Chungking (1890), Suining (1904), Tungchwan (1900), Tungliang (1904).

Missionaries 40, Employed Chinese Staff 115, Communicants 332 (1915).

#### Staff

Not since the first missionaries of the Society of Friends came to China, over thirty years ago, have there been such additions in one year to the staff of the Friends' Foreign Mission Association here as in 1915. The beginning of that year brought five new workers and three former ones to the field, and at its close there were on the way or already arrived four more fresh workers and three returned from furlough, making a total addition on the field of nine new and six former missionaries. The membership of our foreign staff was thus brought up to forty. Considering the smallness of the constituency of the Society of Friends in Great Britain and Ireland; about 22,000 in all, and in view of the stress and strain of war conditions in the homeland, such an

increase of workers in 1915 makes it an eventful year for the Friends' Mission in China.

A most interesting feature of this increase is that one of the new missionaries and two of those returned come from the United States of America, thus linking the Society of Friends in America very closely with that in England in this foreign mission work.

The Chinese staff is increased by the return of a student who has just completed two years training in England and America, a man of considerable Christian experience of life and work, who it is expected will continue to be a great source of strength to the Mission. There has been little, if any, increase in the number of Chinese teachers and evangelists during the year.

The medical work in Suining has been fortunate in the return from Peking of a student who has just completed his medical course there, and taken his degree, the first Szechwan student to acquire this honour.

The young men connected with the middle schools and the Union University take an increasingly active part in the educational and evangelistic work of the mission.

The largest and most varied work of the mission is in the city of Tunghwan, where there are fifteen out-stations attached to the central one in the city, a boys' and a girls' boarding and day school, men's institute and women's hospitals.

In each of the out-stations there is the beginning of a Christian church, and in most of them a primary school either for boys or girls or both. These later are a good source of supply for the boarding schools for girls and boys in Tunghwan.

The work in Tungliang and Suining districts is of a somewhat similar character to that in Tunghwan, though not in development so strong. At Suining a new general hospital was opened in the beginning of 1915.

In Chungking, the oldest station of the mission, besides the ordinary church work, boys' and girls' day schools and middle boarding school for boys, an attempt has been made to

Field of  
Work

Chungking  
Institute

reach the merchant class by means of the Friends' International Institute. The work of this Institute is largely of a social character, and has resulted in bringing about most friendly relations between the Chinese and foreigners, and affords a splendid opportunity for the illustration of the practical application of Christianity to the needs of the city. The members of the Institute support some of our mission schools, and take a considerable share in conducting an orphanage in Chungking.

**Work in  
Chengtu**

In Chengtu, church and school work of various kinds has been carried on for nearly twelve years with considerable success. One of its most encouraging sides is that several of the boys who have been through our schools are becoming able and trustworthy Christian workers, and while the church membership is not large, most of the members are engaged in some kind of Christian work.

The mission has one-fourth share in the establishing and maintaining of the West China Union University. Two members of the mission give full time to university work, while others contribute part time, and some of the church members take an active share in the middle school run by the University.

**Self-support  
and Self-  
Government**

These subjects have received considerable thought during the year, and a plan has been devised by which the responsibility previously borne by the missionaries is being shared by the Chinese Church. The plan is only in its experimental stage, and while so far giving satisfaction, time must prove its ultimate value.

The subject was first taken up by the Annual Meeting of the Church. It appointed ten members as representatives to meet with the Committee of Missionaries (the controlling body of the mission), to consider how best the Church could share the responsibility with the missionaries. It was agreed that certain matters under evangelism and education should be considered by a joint body of Church representatives and the Committee of Missionaries, which in the past had been decided by the latter body alone.

This proposal has received the sanction of the home board.

This same principle is being applied more or less in all our stations. The church appoints an educational and an evangelistic committee, composed of Chinese and foreigners; these committees control the work of their respective departments in the station, subject to the church meeting, the missionaries, who were previously in sole charge of the work, sharing the responsibility of control and direction with the other members of the appointed committees. The committees prepare estimates for the future year's work, and find out how much the local church can contribute, and then apply to the mission for grants-in-aid of the work.

The result so far has been the quickened interest of the church-members in the development and the sustaining of both evangelistic and school work. It is found that methods which may work well where there is an educated and experienced membership do not necessarily succeed where the church is not so far advanced, therefore the mission leaves much liberty for working out details according to the conditions of each district.

Beyond sanctioning experiments along such lines as these, the mission has not committed itself to any definite policy. The feeling is that the more the church really knows it has a true share in the direction and maintaining of the work the greater will be its interest and devotion.

**Readiness to  
Hear the  
Message**      The most marked feature of the year's work has been the great willingness of the people generally to listen to the Christian message.

In the past years audiences were composed of sightseers and listeners, who were actuated largely by curiosity. During the past year or so the people come to hear because they find the missionary has something to give them that will help their country and themselves individually. Some have thought that the old street-preaching days were over so far as the street halls were concerned, but with a brighter and more cheerful building, a more carefully

prepared message suited to the present day needs, the value of the preaching hall was never greater than to-day. At least this is our experience in the city of Chengtu. Other cities, I believe, would bear the same testimony.

## YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CHINA

(1895)

C. W. Harvey

Location of recognized City Associations:—*Chekiang*: Hangehow; *Chihli*: Paotingfu, Peking, Tientsin; *Fengtien*: Antung, Hsinyen, Moukden; *Fukien*: Amoy, Foochow, Hinghwa; *Honan*: Kaifeng; *Hunan*: Changsha; *Hupch*: Hankow, Wuchang; *Kiangsi*: Nanchang; *Kiangsu*: Shanghai; *Kirin*: Kirin; *Kwangtung*: Canton, Sunning, Swatow; *Shansi*: Taiyüanfu; *Shantung*: Chefoo; Tsinanfu, Weihaiwei; *Shensi*: Sianfu; *Szechwan*: Chengtu; *Yunnan*: Yunnanfu.

Foreign secretaries 82, Chinese secretaries 134, total membership 23,989.

A review of the work of the Young Men's Christian Association must take into account its interdenominational character and close relationship to the churches. Its active and controlling members and executive staff are and must be members of Christian churches. Its activities are, therefore, activities of the churches represented, and the results of its work either return directly to the churches in the form of new or more efficient members or express the Church's outreach among the young men of the community through this special union effort. Any report, therefore, of its work is essentially one in which all the churches share.

The work of the Associations has been largely among the student classes. Its organization has taken two forms. Student Associations have been organized in educational institutions with membership composed only of students and members of the faculty, with activities conducted by volunteer workers and without permanent equipment. A second form has been the city Associations organized primarily in provincial capitals and other important cities where there are large numbers of the student classes either in schools or colleges or engaged in commercial or official life. These Associations require expert secretarial leadership, strong local boards of management, considerable equipment and a wide range of activities.

**Number and  
Membership of  
Associations**

The chief emphasis of the past year has been placed on intensive development rather than on expansion into new cities or forms of work. No effort has been made to increase the number of student or city Associations. The organization of new city Associations has been discouraged by the National Committee except where trained secretaries could be secured and where conditions ensured permanence and efficiency. At the end of 1915 there were thirty city Associations with a membership of 13,475 and 136 student Associations with a membership of 10,514, making a total of 166 Associations with a total membership of 23,989. City Associations are now organized in sixteen provinces, including the capitals in each instance.

A special feature of the year was the membership campaigns conducted in Peking, Tientsin, Shanghai, Hangchow, Nanking, Hongkong, Foochow, and Canton, resulting in the enrolling of members. These campaigns enlisted the services of some of the most prominent men in the different cities and enrolled in the Association membership representatives from the leading classes. Shanghai leads with a paid-up membership on December 31, 1915, of 1,731 in the senior department and 1,024 in the junior department, a total of 2,755. The cities with adequate permanent equipment show rapid growth in membership. On December 31st, the membership of the Associations of this type was as follows: Peking, 1,802; Foochow, 1,456; Tientsin, 1,455. The number of members reported includes only those actually enrolled and paid-up, and does not indicate the number of young men served by the Associations through their activities, many of which extend beyond the regular membership.

**Equipment  
and Support**

The City Associations are organized on a locally self-supporting and self-governing basis. Building funds have been secured from foreign sources up to the present, but funds for building sites have been raised locally. This policy of self-support which has been pursued from the beginning of the work has proved to be a wise one and its results are most encouraging. It has done much to emphasize and develop the indigenous character of the movement.

Progress has been made towards securing permanent equipment. During 1915 the Shanghai Boys' and the Taiyüanfu buildings were completed and formally dedicated. Early in 1916 the Foochow Central building was dedicated and opened for use. The building of the Canton Association will be completed in 1916. Contracts have been closed and work started at Hongkong and Hankow. Plans are completed for the buildings for Hangechow and the National Headquarters in Shanghai. Permanent buildings in the Lily Valley, Kuling, for the Yangtze Valley Student Conference will be completed in a few months. A large proportion of the Associations are still working, however, in rented quarters. The total value of buildings completed or being erected is Mex. \$990,000. Funds have been provided by Chinese officials, merchants and others for building sites now valued at approximately Mex. \$730,000.

An encouraging feature of the year has been the increased amount secured for the work from members and contributors. During 1915, Mex. \$141,754.67 was paid by the members, or more than twice the amount for the preceding year. Subscriptions secured locally, almost wholly from Chinese sources, amounted to Mex. \$38,698.84.

#### Secretarial Staff

An important advance has been made in securing and training secretaries. An encouraging feature has been the increase of the Chinese staff as compared with the foreign; at the end of 1915 there were 134 Chinese secretaries and 82 foreign. Fifteen of those from abroad are supported by nine missionary boards and societies, and sixty-seven by the International Committee of the Young Men's Christian Associations. Special attention is being given to the training of Chinese secretaries. The most promising advance in this line during the year was the creation of the Secretarial Training Department of the National Committee with Mr. D. W. Lyon as Executive Secretary. This Department has given careful study to the problem, assisted by a commission of secretaries at the National Conference held at Hangechow, November 4—11, 1915. The following activities are contemplated in the immediate future: (1) selecting training centres and supervising the training work therein; (2) organizing and



conducting training institutes; (3) organizing and directing the summer training school work; (4) receiving and dispensing scholarships for study in China and abroad.

The Associations in Tientsin, Shanghai and Canton have served as training centres during the year. Thirteen secretaries were in training in Shanghai, ten in Tientsin, and two in Canton. Training Institutes were held early in 1916 in Canton, Foochow and Shanghai.

**Secretaries'  
Conference**

One of the most important Association gatherings of the year in many respects was the Triennial Conference held in Hangchow November 4—11, 1915, under the auspices of the Association of Employed Officers of the Young Men's Christian Associations of China. This is a voluntary organization composed of Chinese and foreign secretaries. The findings of the Conference have no authority other than as recommendations based on experience. Ninety-one secretaries were in attendance, including fifty Chinese and forty-one from abroad working in China. They represented twenty city Associations located in fourteen provinces, besides Hongkong and the Chinese student work in Tokyo. The Conference was conducted on the commission plan. The themes discussed were: the efficient administration of a city Association in China; our immediate programme in physical work; pressing problems in Association educational work; a practical religious work programme for the Association, including its responsibility for the religious needs of its members as a religious force in the community and for voluntary service; a workable programme for providing an adequate force of trained secretaries; problems and policies in the expansion of the movement; the personal life of the secretary.

The findings of the commissions placed chief emphasis on a more thorough occupation of the cities in which organizations exist, a conservative policy with reference to expansion in the immediate future; increased attention to the religious needs of the members; special efforts to bring the men in Bible classes to decision for the Christian life and into church membership rather than immediate steps to increase the enrollment in such classes; a more conservative policy with reference to evangelistic campaigns except where the

churches are united and prepared to conserve the results; an advanced programme in the training of secretaries; careful study and adaptation of our educational and physical work to the needs of Chinese young men; and the importance of the personal life of the secretary. The strong Chinese leadership was noticeable during the Conference.

**National  
Convention**

The Seventh National Convention of the Associations of China was held in Shanghai November 3, 1915. This gathering is held triennially. It is the only legislative body of the united Associations in China. The purpose of this year's Convention being purely legislative, no attempt was made to secure large delegations or to provide a popular programme. One hundred and eighteen delegates were in attendance representing eighteen city and eight student Associations located in thirteen provinces, besides Hongkong and Tokyo. Among the items of business transacted was the change of the Chinese name of the National Committee to 中國基督教青年會全國協會. An amendment was added to the constitution authorizing and empowering the National Committee to hold property for itself or the local Associations, and to register such action with the central Government. This action was taken in view of the more experienced and representative character of the National Committee as compared with the local boards of directors and also to make provision for the holding of property in the case of funds secured from abroad. The members of the National Committee were elected to supervise the work throughout the country.

**National  
General  
Secretary**

An important development of the year was the action taken by the National Committee appointing Mr. C. T. Wang as General Secretary to succeed Mr. F. S. Brockman, who was recalled to become Associate General Secretary of the International Committee. Mr. Wang brings to this work long and intimate experience in the Association movement in China and abroad, as well as a clear grasp of the problems of the Church. His election has met with the heartiest approval of all his associates in the national staff

as well as members of boards, secretaries and Association members throughout the country.

**Activities of the National Committee** The National Committee operates through an Executive Committee of nine members and the following departmental committees: city, student, publication, lecture, religious, physical, secretarial training and the Student Volunteer Movement for the Ministry. Twenty-seven secretaries served the Committee in 1915 in the different departments. The work of the Committee and its secretaries is largely conducted through or in co-operation with the city and student Associations. Other activities are of a more general nature. The Student Department, in addition to visiting and assisting 110 student Associations, shared in the conduct of six student conferences held at Wofossu, Tsinanfu, Hangehow, Kuling, Amoy and Canton. Nine hundred and forty-three students were in attendance. These conferences are primarily for training leaders in the student Associations. A number of non-Christian students in attendance decided to become Christians, and Christian students were led to prepare for the ministry.

**Student Volunteer Movement** The Student Volunteer Movement has continued to render important and direct service to the churches by presenting the claims of the ministry to students and helping those intending to enter the ministry during their period of preparation. Pastor Ding Li-mei and Rev. Wang Shen-chih have travelled for the Movement throughout the year, visiting all the thirty-nine institutions having volunteer bands, besides many without such organizations. Fifty-three volunteers have already entered the ministry and 109 are studying in theological seminaries.

**Publication Department** The Publication Department in 1915 issued twenty new books and pamphlets and nine new editions or reprints. 194,049 copies were sold, including literature on Bible study, social service, personal work, apologetics, biographies, character building, education, physical education, present-day tracts and Association literature. Three monthly magazines, *Progress*

and *China's Young Men*, Chinese and English editions, were published by the Department and widely read by young men.

**Lecture Department** Three new divisions of the Lecture Department were inaugurated, including Health, Education and Conservation. The Health Division is under a sub-committee of medical men appointed by the National Committee, and its policy has been worked out in full co-operation with the Council on Public Health of the China Medical Missionary Association. Demonstrated health lectures, exhibits, lantern-slides and literature have been utilized. During the year seventy-three lectures were given in fourteen cities to audiences aggregating 83,226.

The Education Division inaugurated its work with special demonstrated lectures showing the place of education in the life of the people and comparing conditions in China and other countries. Large audiences have attended the lectures and deep interest has been awakened. Four cities were visited in the autumn of 1915 and sixty-five lectures given to audiences with a total attendance of 19,268.

**Conservation Division** A new departure during the year was the beginning of the work of the Conservation Division under the leadership of D. Y. Lin of the Yale School of Forestry. This work is in charge of a sub-committee and supported apart from the regular funds of the National Committee. The aim of the Division is to promote interest in the preservation of China's natural resources and thus help to prevent poverty and distress. Lecture tours were made in Chekiang and Anhwei at the invitation of the Governors. Lectures were also given in Fukien and Kiangsu before special groups. Seventy-two lectures were given in sixteen cities to audiences of 26,439.

**Physical Department** The secretaries of the Physical Department have not only served the Associations but have been asked to lecture on physical education before government schools and other groups and to assist the Kiangsu Educational Association in the training of leaders for the playgrounds in each *hsien* in the province. The Executive Secretary of the Department acted as

Secretary of the Far Eastern Olympic Games held in Shanghai in May, 1915, and in this way served the interests of physical education throughout the country.

**Bible Study  
in Local  
Associations** Bible study has had an important place in the year's programme. It has proved to be a most effective agency in leading young men into the Christian life and service. Reports for 1915 reveal 684 Bible classes in city Associations with 8,258 students, and 718 Bible classes in the student Associations with an enrollment of 7,561, making a total of 1,402 classes with 15,819 young men enrolled. The enrollment in Bible classes in most of the Associations exceeds the total enrollment in both day and evening educational classes—a total of 8,258 were enrolled in Bible classes as compared with 5,332 in educational classes. The Shanghai Association in 1915 had a total of 2,097 young men studying the Bible in the city and student branches. Throughout nine months of 1915 there was a daily average of 105 men and boys engaged in Bible study in the Shanghai Association building.

**Local  
Evangelism** Decision meetings were held during the year by a number of the Associations. At least a thousand men are known to have decided for the Christian life and have been introduced to pastors for church-membership. 693 young men have been brought into church-membership in 1915, largely from the membership of the Bible classes.

No series of large evangelistic meetings was held in 1915. Special attention was given by the Religious Work Department of the National Committee and by all the local Associations in helping to conserve the results of the meetings of 1914. Short union campaigns were conducted in Taiyüanfu, Kaifengfu, Changsha, and Chengtu with encouraging results. The travelling secretaries of the Student Volunteer Movement have had fruitful evangelistic results as an outcome of their visitations. Reports from all sections of the country indicate a peculiar ripeness for evangelistic effort among young men. The harvest is limited only by the state of the Church's preparedness for reaping and conserving the results.

**Social Service**      The eagerness with which young men and boys have undertaken practical forms of service for others has been most encouraging. Lectures have been given and literature distributed concerning health, sanitation, tuberculosis, plague, "flies kill people" and kindred topics. Day, evening and Sunday schools have been conducted, playgrounds opened and play promoted, city surveys of social conditions made, social service clubs organized and promoted, services held in jails and reformatories and other similar activities promoted. In many instances the teaching in the Bible classes has been the incentive to serve; in other cases service has preceded and awakened interest in Bible study.

**Educational Work**      The aim of this work has been to meet a real and recognized need of young men and to develop Christian character. The need is made evident by the steady increase in the numbers enrolled. In 1915 sixteen Associations reported day schools with a total attendance of 1,754; twenty Associations reported evening schools with an enrollment of 3,578, or a total of 5,332 students. The Shanghai Association with a total enrollment of 1,230 in its educational department has been compelled to turn many away each term because of lack of space. A number of Associations are giving attention to vocational and industrial training to meet a very real need. Schools of commerce and finance have been started by the Peking, Tientsin and Shanghai Associations.

**Physical Work**      The changed attitude towards physical education is one of the marked features of the year. The winning by China's athletes of first place in the Far Eastern Olympic Games in May, 1915, over competitors from Japan and the Philippine Islands, has been a great stimulus. In the International Hexathlon Contest, held under the direction of the International Committee, the members of the Hongkong Association won first place among all the Associations in competition outside of North America. Both of these victories have greatly stimulated healthy outdoor sports and contests. Regular physical training has been encouraged among the members. Five of the city Associations now have modern

gymnasiums completed; three have the services of expert secretaries of physical education from abroad as well as of Chinese secretaries. In the Shanghai Association in 1915, there were 466 men and 550 boys enrolled for regular physical training in the gymnasium, as compared with 60 men and 90 boys in 1912. During the year 8,686 visits were made to the gymnasium. Not only has physical work been of real value in developing strong bodies but it has been a real agency in building up Christian character.

**Boys' Work** The completion of the Shanghai Boys' Building in 1915 is significant as providing the first Association building in China specially equipped and devoted strictly to Boys' work. The building was opened on March 31st, and on December 31st the membership had risen to 1,024, giving it third place among all the boys' departments of the world. The keynote of the Department has been service rather than the securing of privileges. All of the work of the Boys' Division centres in the Bible classes, of which there are thirty-five in all. Every boy is led to assume responsibility for one piece of service each week. Boy Scout movements under Christian auspices have been provided by a number of Associations, and boys' camps conducted with very encouraging results in character building.

**Student Work** A very large proportion of the student work carried on by the Associations in China is conducted through the city Associations located in student centres. A large percentage of the membership of such Associations comes from the student class. Student hostels are provided in all of the new Association buildings which have been erected and by a number of the Associations still occupying rented quarters. In every instance they are filled, and in Peking and Shanghai the demand far exceeds the space available. The value of a place for students where the influence is wholly Christian is very great.

Special attention is given to the important groups of students returning from America, Japan and Europe. The Peking and Shanghai Associations have secretaries on their staffs especially to serve these groups and to bring them into

church relationship. A secretary is also provided by the Shanghai Association to give attention to the hundreds of students going abroad annually. This bureau in 1915 furnished information to 376 men who contemplated going abroad, and assisted 136 students from seventeen provinces in such ways as securing passports, medical examinations, tickets, information concerning colleges, hints on travel, giving letters of introduction and in other practical ways. Many letters of appreciation are received constantly from men who have been helped.

The work for Chinese students in Tokyo has been continued with encouraging results. Two branches of the Association with student buildings were maintained in Tokyo. In April, 1915, there were 3,000 Chinese students in Japan, ninety per cent of whom were in Tokyo. They are of a much higher average than formerly and are found in institutions of a higher grade. Probably no group of Chinese students in the world are more fiercely tempted and less safeguarded in their student days. As a class, they occupy more positions of importance in China than do returned students from any other country. For these reasons the bringing of these men under Christian influence while students is of the greatest importance. The Association has co-operated closely with the two Chinese churches in Tokyo. During the year seventy students have been baptized in the two churches. The number of church-members among Chinese students at the end of 1915 was 110, or about four per cent of the whole student body.

**Chinese Students Abroad** Work among Chinese students in America has been promoted during the year by the Chinese Students Christian Association, and in Great Britain by the Chinese Students Christian Union. One hundred and thirty-six student Associations are carrying on work for the students in the schools and colleges of China; 133 of these Associations reported in 1915 a total membership of 10,514. 718 Bible classes were conducted with an enrollment of 7,561 students.



1,083 students are known to have been baptized and joined the churches during the year in addition to the 693 already reported from the city Associations, or a total of 1,776 young men almost wholly from the student classes.

## YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS OF CHINA

Grace L. Coppock

Organized City Associations :—*Chihli*: Tientsin ; *Kiangsu* : Shanghai ; *Kwangtung* : Canton.

Student Associations in fifty-five schools.

Foreign secretaries 24, Chinese secretaries 9, total membership 4,195.

**Reinforcements** Nothing brings greater encouragement to an organization than a large reinforcement of workers ; especially is this true in such an organization as the Young Women's Christian Association, where we are having, almost daily, to definitely refuse to undertake different pieces of work because of being under-staffed. Entering only those centres where mission work is already well developed, we have not had to wait for openings, as do other agencies which have entered newer fields. On the contrary, we have never been able to avail ourselves of more than a small portion of opportunities already open to us.

Therefore it is with much praise and thanksgiving that we report the addition of twelve foreign secretaries since we last wrote a report for the YEAR BOOK. With the exception of two, who were sent out for special office work, all are at language study. Of the above number, one was sent to us from Australia by the Australasian Associations and one by the Swedish Young Women's Christian Associations. Our working force therefore now consists of twenty-four foreign and nine Chinese secretaries, representing in all five countries.

**Student Work** There are now fifty-five student branches with a membership of 3,175. These represent schools of seventeen denominations and one large government school. In many of these Associations a regular voluntary course of Bible study is carried on by the students.

In no other line has there been more marked growth than in the summer conference work. Never before had we held more than two conferences in a season, whereas in 1915 six were held as follows:

<i>Section</i>	<i>Place</i>	<i>Date</i>	<i>No. of Delegates</i>
North China	Wofossu	June	103
Yangtze Valley	Nanking	June	187
East Central	Hangehow	July	152
North China (Non-Mission Schools)	Tientsin	July	51
Fukien Province	Foochow	Sept.	115
Kwangtung (Training Conference)	Canton	Oct.	44
			Total 652

Ninety schools were represented at these conferences. Most favourable reports have come from many schools, one school stating that the conference meant so much to their delegates that the spirit of the whole student body was changed as a result.

The plan of the Eight Weeks Club was presented at the conferences and 240 became members. The purpose of this club is to train and guide girls in pieces of service which they can safely and wisely undertake in their home communities during their summer holidays. Both social service and direct evangelistic effort were undertaken by these girls.

Through the visitation of the student secretary and the influence of the summer conferences 889 young women in schools have signified their determination to become followers of Jesus Christ and 947 have pledged themselves to do definite personal work among their non-Christian relatives and friends.

The work in city Associations has been greatly strengthened by the addition of four Chinese secretaries. Through the social, educational and physical departments a point of contact has been made with a goodly number of women, and unremitting effort through meetings, prayer and individual contact is

being made to bring to them the Life that is life indeed. The membership in the three cities already organized is 1,020. Pre-organization work has been begun in Peking. Owing to the illness of one of the secretaries, we have had to temporarily postpone the beginning in Foochow.

**New Buildings** Both the National Committee and the local Shanghai Association have greatly benefited by moving to Quinsan Road, where the buildings are more suited to our needs.

**Physical Department** The long-looked-forward-to Training School of Physical Education has made a beginning by the opening of a class with six young women in training. The new buildings, providing suitable hostel accommodations, as well as gymnasium, dressing rooms and baths, make possible much better physical work than could be done formerly. Gymnastics in nine schools are directed by the Department of Physical Education.

**Athletic Associations** The formation of an Athletic Association with a charter membership of twenty-six has aroused much interest in tennis, captain ball, volley ball and other games among the younger women in Shanghai.

**Secretaries' Conference** In February twenty-seven secretaries, Chinese and foreign, met together for ten days of conference at Woosung, to discuss plans and policies for advance work in the Associations during the coming triennium. In every undertaking God has richly blessed us and we thank Him for His continued guidance.

PART III  
EVANGELISM  
CHAPTER XII

RESOLUTIONS AND FINDINGS OF COMMITTEES,  
CONFERENCES AND COUNCILS

I. EXTRACTS FROM THE REPORT OF THE SPECIAL  
COMMITTEE ON A FORWARD EVANGELISTIC CAMPAIGN

(China Continuation Committee)

Relation to  
Work Done  
and Planned

The record of the year in work which is the continuation of that begun in the previous year and also in work that is new, is too long to be given here in detail. For that record we must refer to the special articles already mentioned, and to the many missionary reports and periodicals in which it properly finds a place. Neither does it seem advisable to advertise here the plans that have been made or are in process of making for advance movements this year. The initiation of such movements lies wholly outside of the province of this committee. This we fully recognize. We shall be glad if only we can serve the churches and missions responsible for such movements by helping them to secure easily the benefits of experience gained in other parts of the country. It is sufficient to state here that the committee is in close touch with the continuation of the province-wide movement in Fukien, and of the special meetings held in several of the great cities in China in 1914, and it is also in touch with the plans that are developing in Manchuria, Honan, Szechwan, and Kwangtung, and also with special evangelistic committees appointed by the Presbyterian Synod of the Five Provinces, the East Asia Conference of the Methodist Churches, and with a large number of individual missions and stations.

**Special Week  
of Evangelism**

The paragraph in the "Programme of Committee Work" (No. VII, 6, f.) in which a special week of evangelism is suggested requires fuller explanation. The proposal originated in the minds of several of the members of the committee, and the possibilities of such a plan were illustrated by the experience of the South India United Church in the special week of evangelism carried through by them with great success last year. That church has determined to again arrange for such a week next October, and other churches in India are this year making similar plans. With reference to such proposals for China, we clearly understand that it does not lie within the province of the Continuation Committee to issue any call for the observance of such a special week. This Committee will only bring to the attention of the constituted authorities the wide-spread desire for such a week, and must leave it to these authorities to determine whether or not to issue such a call to their own community and also to decide the form of observance to be adopted by them, and the plans to be followed. Insofar as it may be desired, the Forward Evangelistic Movement Committee will endeavour to serve those who decide to observe such a week by making known the various plans and methods that are being adopted. The correspondence that has already been received indicates that the first full week after the Chinese New Year (old style), *i.e.* January 28th-February 4th, 1917, will be the time most suitable to by far the greater part of the country, but it does not seem essential that there should be any rigid rule regarding this question of time. In some districts where the number of experienced workers is small, it may be found desirable to arrange for successive weeks of evangelism in the different centres to enable these workers to help all of them. Neither is it absolutely essential that every part of such a large country should accept the very same dates to undertake such a special effort. It would seem that for those who find the suggested dates to be unsuitable for any reason, it would be just as helpful to choose another week, explaining to their workers that their efforts were a real part of the nation-wide movement, so that they might have the inspiration and stimulus that may come with that thought,

even though the time is not strictly simultaneous. It is much more important that every effort be made to safeguard the church-members against the idea that one strenuous week will discharge the obligation of the year. The aim must be to make this week the climax of a whole year's preparation and the beginning of another year's persistent follow-up. It should also be made clear that the objective of the week is not necessarily to hold a series of large meetings, but rather that it is to enlist every church-member in some form of direct evangelistic work. In many centres, perhaps in most, no special meetings will be held. It has been suggested that in most places one of the definite objectives should be to seek to win the families that already have one or more representatives in the Church or in Christian schools. Such suggestions as these and others will be made in fuller detail by the Forward Evangelistic Movement Committee to those who desire this.

The proposal essentially is that missions and churches should plan for a special week of evangelism, in which every church-member is asked to take part. Such a definite piece of work set before the Church in the near future should lead to more definite preparation and active service. The central aim of such a plan would be to stimulate the Church as a whole, and every member of it, to take a definite and regular part in the work of evangelism and to help them to realize that the responsibility for this work rests on the whole body of the Church and not on paid workers only. The purpose should be to create a persistent, organized, and enthusiastic missionary endeavour in the whole Church, among both pastors and laymen, of which this week of evangelism would be but the beginning. Such a united effort would bring to the churches a new sense of real unity, and with that a new knowledge that each congregation and each member is supported by the resources of the whole Church.

### Findings

**Sphere of Work**      The committee has thus far devoted a considerable proportion of its attention to the study of evangelistic work for students, both men and

women, business men, and gentry in the larger cities. The reason for this was because meetings for these classes were held in the larger cities of China in 1913 and 1914, and because of the resolution adopted by the National Conference in 1913, which said,

“The Conference believes that the time is ripe for a great forward movement in the evangelization of special classes in cities. The call is urgent for comprehensive plans carried out with careful organization that will embrace the actual work and the conservation of results. We appeal therefore to the churches in China to plan together for a co-ordinated evangelistic campaign in the immediate future, beginning with the larger cities.”

It is, however, evident that the desire is widespread that the committee's study should comprehend all forms of evangelistic work for men and women, embracing all classes, in the smaller cities and in the country as well as in the larger centers. The committee agrees that it should respond to this desire and should give its attention to the whole field of evangelism, but it is also of the opinion that its best contribution to the whole work will be in carrying forward the study of the work already begun in the past two years, and, that, therefore, it should continue to give careful attention to the work for special classes in the larger cities, while at the same time it makes a beginning in the study of the wider field.

To the committee it seems that there is need for emphasis upon the importance of including in the aim of all evangelistic efforts the winning of the whole family; and it is to be noted, therefore, that every section of this report implies definite reference to work for women as well as for men.

The committee wishes to re-emphasize the purely advisory character of its work. It believes that the best service it can now render will be in studying evangelistic movements, and in making available for those who desire the Committee's help (*e.g.*, local and provincial evangelistic committees, mission conferences, church organizations, etc.) such information as the committee may be able to secure, along with any suggestions which the committee may be prepared to make. The appointment of a National Evangelistic Secretary, free to devote his entire time to this work, should greatly add to the committee's usefulness.

**Bible Study  
Classes**

The special evangelistic work in the larger cities during the past two years has been characterized by the effort to use Bible study classes as a means of deepening the interest awakened by the larger meetings, and of leading men to personal faith in Christ. In reviewing these efforts, the committee finds that in every centre there has been great difficulty in securing qualified leaders of such Bible classes. The experience gained in many of these centres has revealed the following methods as being of large value in producing successful class leaders:

1. *Training Conferences.* The conferences specially planned for the training of leaders of adult Bible classes which have been held during the past year, have been very helpful. Such conferences should provide expert educational instruction and practical training in leading Bible classes, and should also give suggestions concerning the promotion of personal work and other methods of fruitful evangelistic work. All those appointed to attend these conferences should be pledged in advance to undertake the leadership of Bible study classes in their home churches upon their return. Before the delegates go to the conference, plans should be made for local conferences so that the larger training conference may be repeated in some measure in every place that has sent delegates. Efforts should be made to secure the attendance at these local conferences of all possible and probable leaders of Bible study groups, especially theological and other students. Experience has shown that there is much advantage in having two or more delegates from each centre appointed to attend the larger conference, so that they can be of mutual help to each other in working out in their home churches the lessons they have learned.

2. *Normal Classes.* Experience also shows that, for the permanent maintenance of successful Bible classes, it is essential that normal classes for the group leaders should be organized in each centre, and should be continued throughout the year. Such classes can do much in helping the workers to use better educational methods, but their value



will also be found in inspirational results. By dealing directly with the special difficulties encountered by each group, they can greatly encourage the individual leaders.

3. *Supervision.* It has been found to be very important that there should be careful supervision of the work in the Bible study classes for enquirers, with records of the attendance and of the work of the class. It also seems advisable that these classes should meet at the same time in one central place, rather than in isolated shops or other buildings, where they do not get the mutual stimulus of each other's success and are therefore more easily discouraged and easily discontinue their meetings. This also makes supervision easier and more effective.

4. *Ministers.* This experience also seems to show that theological colleges and Bible schools should include in their regular curricula a more adequate provision for instruction in Bible class methods, with practical training in such classes. It also seems desirable that conferences should be planned for those who are already ministers and preachers in the churches, in which they also may be given some help along these lines and in methods of training their church-members to do this work.

**Church Life** In the past few years in the larger cities, experience has shown that much of the difficulty of holding the interest of enquirers is to be explained by the low state of spiritual life in the churches, and their lack of evangelistic zeal. The churches do not seem ready to receive and care for the large numbers of new enquirers and Christians. This experience also suggests the following methods of dealing with this very serious difficulty.

1. *Evangelistic Committee.* A carefully chosen committee can be of great service in keeping before the membership of the church the opportunities and duty of evangelistic efforts and in making plans for aggressive work. Where different denominations, or more than one congregation of the same denomination, are at work in one city, and they desire to unite in the prosecution of a forward evangelistic movement, such a union committee has been found to be very helpful. Such committees in the larger cities have

also found that they need executive secretaries, who can give their whole time to the study, co-ordination, and continuous prosecution of evangelistic work in the city.

2. *The Ministry.* There seems to be reason to ask that the theological colleges and Bible schools should give more attention to this practical difficulty of carrying forward evangelistic work with a Church lacking in missionary spirit and in qualified leadership, and should provide in their regular curricula for instruction, practical as well as theoretical, along the lines of personal work and other evangelistic methods. For the ministers and preachers already at work in the churches, there seems to be need for some provision that will give them such special training, and for retreats that will nurture their spiritual life. In some cases, it has been found of great usefulness to appoint a special worker, or an assistant pastor, specially trained for personal evangelism and Bible class leadership.

3. *Deepening of Spiritual Life.* Great benefit may be derived from meetings for Christians, whose motive should be the deepening of their prayer and spiritual life. They might take the form of Bible study classes, or of addresses, or of both. The results desired should be planned for, whether a call to service, or prayer, or an attack on some known corporate failing. These results will be in direct proportion to the care taken in preparatory work. A call to service should be prepared that the enthusiasm may find fitting expression.

4. *Work for Every Church-member.* In several places there have been special efforts to find suitable work, that was practicable, for each individual church-member, making all feel that each one has a vital part in the evangelistic work of the Church. It seems to the committee that this should be recommended for more general adoption by all churches.

5. *Missionaries.* A study of the missionary forces in the larger cities would seem to show that those who are not engaged in educational, medical, and other institutions, have been almost altogether drawn into administrative work, and therefore there are very few who are able to give more than a small fraction of their time to direct evangelistic

work. These circumstances have developed gradually by the growth of the missionary enterprise, and it should be necessary only to call the attention of mission councils and boards to the facts as they are in their own centres to lead them at once to set aside men and women in much larger numbers who can give their whole time and energy to direct evangelistic work in the cities of China at this time of extraordinarily large opportunity. The continuance of close relationships between financially self-supporting churches and missionaries engaged in direct evangelistic work is also a subject that seems to call for very serious consideration.

**Evangelists**      The experience which the committee has had leads it to make the following suggestions:

1. A supreme effort should be made to discover men and women, both Chinese workers and foreign missionaries, with special evangelistic gifts and experience. Conferences for evangelistic workers in different parts of the country would be helpful in the cultivation of such gifts and in the exchange of successful experience. It also seems desirable that there should be better facilities by which churches that are planning evangelistic meetings may secure information concerning available workers. Where desired, this committee should endeavour to serve as such an agency.

2. There appears to be a need to help and encourage new missionaries, who are or will be assigned to undertake direct evangelistic work, and it is suggested that special classes at summer resorts and language schools should be arranged, to discuss fruitful methods of work, and the best presentation of the gospel. It is also suggested that home boards should both look for men and women of special evangelistic gifts and also provide facilities for this training in the home lands with a view to doing the special work in China.

**Women's Work**      The committee wishes again to point out that all the above sections of this report refer equally to the work among women and to the work among men. The disparity in the number of men and women in the Church leads the committee to re-emphasize its

statement made last year calling attention to "the importance of keeping in mind that the aim of our work should be to reach the family and not merely the individual and that, therefore, co-ordination and inter-relation of work for men and women should receive careful consideration." If there is a union evangelistic committee in the city, it is important that its work should include work among women so that the effort may be made to get Christian women to face, in a systematic way, the task of reaching the women of the city with the evangelistic message.

The committee recommends to the China Continuation Committee the adoption of the following programme of work for the Special Committee on a Forward Evangelistic Movement for the ensuing year:

**Programme of  
Committee  
Work**

a. To endeavour to promote earnest, persistent intercession in behalf of evangelistic work, and to this end to co-operate with the Committee on the Promotion of Intercession, and to urge that intercession be a working part of every evangelistic effort.

b. To continue the study of the lessons to be gathered from the most fruitful evangelistic efforts throughout China, and also in other countries, especially India and Japan, and to make known helpful suggestions, based upon such experience, to the Christian forces in China by means of the Christian periodicals in both Chinese and English.

c. To have members of this committee, so far as possible, respond to invitations to visit synods, conferences, conventions, and other meetings in order to keep before the Church the urgency of the existing opportunities for evangelistic work which seem to be limited only by the vigour of the spiritual life and the preparedness of the working forces of the Church.

d. To continue to emphasize in every possible way the intensive and preparatory work in the churches, especially in the training of Christian workers for personal evangelism and for leadership of Bible classes.

e. To give such assistance as is within this committee's power in the carrying on of special evangelistic work in such cities and provinces as desire this assistance, and as

meet the conditions, which were specified in the report of last year, and which this committee believes to be necessary for the success of such movements. It seems especially desirable that the committee should endeavour to assist, so far as possible, the Local and Provincial Committees in carrying forward the special evangelistic movements already begun in various cities and provinces, so that the follow-up work may be persistently continued, and that the contact already made with government schools and other special classes may be maintained and drawn closer by cultivating their friendship and confidence.

f. To assist in making plans for a special week of evangelism in which every member of the churches of China may take part and with a view to reach all classes of the people.

It is suggested that the week after the first Sunday of the Chinese year (old style) (*i.e.*, January 28th-February 4th, 1917) be observed for this purpose wherever possible with the understanding that with reference to the time there is liberty of choice for all.

In making the above plans the aim should be to make this week the climax of a whole year's preparation and the beginning of another year's persistent follow-up. The objective should be to enlist every church-member in some form of direct evangelistic work without necessarily holding public meetings.

g. To discover and make known what experience shows to be the most suitable literature for evangelistic purposes that is already available; to take steps to secure the preparation of other books that are urgently needed; to help in making known the most successful methods in getting such books circulated and read, and to make a larger use of Christian periodical literature, both in English and Chinese, in accomplishing the work to aid in which is the reason for the existence of the committee.

**Conclusion** It is in the spirit of prayer and consecration that this report should close. The Church of Christ faces a great open and possibly passing opportunity. The past few years have demonstrated that this opportunity is not confined to the great cities but exists

in every part of the country where men have shown that they have a vital message answering to China's need to-day; it is not one class, but all classes, students, gentry, merchants, farmers, soldiers, that are eager to hear good teaching; it is not one man, but both Chinese and foreign evangelists in increasing number, who are successfully bringing the gospel to these eager people; it is an opportunity limited not by forces or influences outside the Church but apparently limited only by the life and activity of the Church itself.

The Committee is meeting at a time of great political unrest and uncertainty. These circumstances may in many places forbid large public meetings, they may determine the methods of evangelistic work, but they do not destroy the opportunity. Testimony is now coming in from centres that are most disturbed showing that the evangelistic opportunities there are greater than ever. Men's minds are sobered, and in great earnestness they are seeking for light and truth that may help them in this day of great crisis. Commercially, politically, educationally, China is changing with extremely great rapidity. What of her religion? The times appeal with great urgency to the Church of Christ to bring to China that which alone can satisfy the deepest longings of the people—the knowledge of God and of the Christ, who reveals the Father in His infinite glory and love. China is ready. The Church in China is awakening, aroused to her opportunity, not fully prepared, but willing to go forward. Missions are sympathetic but handicapped by the lack of suitable evangelistic workers. The unprecedented opportunity demands a corresponding extraordinary response on the part of the Christian Church and the missionary movement. Vastly increased resources, especially of duly qualified men and women, and also large financial resources, which can make the best use of the men and women who are available or can be trained for this work, should be given to China without stint and at the earliest possible moment. Prayer in the spirit of sacrifice, and great faith that cannot be discouraged, will give to the Church that power which will win China to Christ.

## II. REPORT ON EVANGELISM

Adopted by the East Asia Conference of the Methodist Episcopal Church,  
Nanking, November, 1915

We are profoundly grateful that with the blessing of God upon us we have added 46 % to our membership in all China during the past quadrennium, and that we now have about 28,000 members and 25,000 probationers in our fellowship. But these four years have brought us no relief as to the utter and pitiable inadequacy of our evangelistic forces.

The population of East Asia is nearly one-third of the human family. It occupies one-third of the habitable globe, and presumably has, at least latent, one-third of the material wealth of the globe. With the rapid spread of materialistic civilization, with commercialism and militarism in charge of these vast forces, Christianity faces the most tremendous, the determining task of the ages. The work of our institutions, schools, etc., while so necessary for the more intensive cultivation of the few, is altogether too slow a process for the present needs of the present generation, and to meet the political, social, and economic conditions now facing us. The development of a materialistic Far East imperils the Christian civilization. For harmonizing the nations of the Far East among themselves, and for harmonizing the East and the West, there is no other single agency or force comparable to the rapid spread of Christian conceptions and gospel ideals through a great increase in direct evangelism of the masses and all classes. We pray that the Church in the homeland may see and feel this situation, and may during the coming quadrennium increase at least fourfold the number of missionaries engaged in direct evangelistic work throughout this area.

Even so, we do not suppose that the evangelization of these nations is to be done in any large measure by foreigners; hence we need to cultivate most assiduously all indigenous resources of men, means, and methods.

We most earnestly commend the Forward Movement as embodying the essential principles of action needed now.\*

We urge personal evangelism, a sense of privilege and personal responsibility upon the part of our lay members for a witnessing Church.

We urge special revival campaigns, with or without the co-operation of other churches,—times for deepening conviction and registering decisions.

We urge a more systematic and intelligent culture in knowledge of the Scriptures as the root of Christian consciousness.

We urge emphasis upon the “transformed” life, becoming a “new creation,” and upon “fruits meet for repentance.”

We urge higher ideals of Christian stewardship, both as means of grace, and as means of promoting the work of the Church.

We urge vast, but systematic, distribution of the Scriptures, and other forms of Christian literature, and that every one of our pastors constantly practice this service also.

We urge the undivided and unfaltering influence of our Church promoting all temperance reforms, and supporting the authorities of the state for the suppression and eradication of all social and economic vices.

We urge that wherever possible special attention be given to the soldiers, thousands of men in the military camps otherwise neglected; and to prisoners in jails, to bring more humane treatment, and regenerative power and new life to these human wrecks.

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\*The programme adopted at the Eastern Asia Central Conference, is as follows: “To meet the present crisis we, as a Central Conference of Eastern Asia, assembled from all parts of the field, make pledge to place ourselves in God’s hands for fulfilling the following programme during the quadrennium. For China we will annually carry into every circuit an aggressive campaign for intelligent decisions for Christ, setting as a goal for the four-year period *the doubling of our membership and the trebling of the number in our Sunday school and Bible study classes, enrolling 50,000 in the systematic study of the Bible. To provide equipment imperatively needed we will secure at least \$1,000,000 Gold.*”



We urge as a definite ideal,—to bring the gospel message intelligibly to every person within our areas.

*We urge as a definite ideal the doubling of our membership during the ensuing quadrennium. We believe this can be done from the membership of families already represented in our schools and at our altars; and we urge upon our pastors in their respective parishes the preparation of a most careful and comprehensive constituency roll on forms provided.*

Furthermore, when the China Forward Movement begins to succeed financially we shall be greatly embarrassed by lack of trained workers. To the question "Why build churches if they are not to be supported by local congregations?" must be added one of not less pressing importance, "How expect a congregation without a pastor to support anything?" There must be a forward movement toward discovering suitable candidates for our ministry. Facilities for training such men already exist. Every worker should consider it a part of his duty to direct men to the ministry.

### III. EXTRACTS FROM THE REPORT OF THE EVANGELISTIC COMMITTEE OF THE CHINA COUNCIL OF THE AMERICAN PRESBYTERIAN MISSION (NORTH)

October, 1915

During the year the work has been pushed everywhere along the normal lines and with gratifying success.

Your committee cannot better sum up the evangelistic situation than in the words of the Special Committee on a Forward Evangelistic Movement of the China Continuation Committee:

"At this moment the Church in China is confronted with a tremendous need and with an opportunity more full of encouragement than ever before. Recent experience has shown that all classes of the population are becoming accessible and more disposed than ever to listen to the Christian message. The lessons of experience are accumulating and are being made available for general study and use. The Chinese churches are taking fresh courage and are increasingly realizing their responsibility for the work which the times demand. The development of Chinese leadership is making steady progress. All departments of mission enterprise have their contributions to make to this central work of evangelization, so that the

Forward Movement may broaden and gather strength in all its parts as it goes forward. But of all, this committee's study of the present movement leaves it with this as their strongest conviction that what is most needed now is a life of deeper union with Christ and a fuller receiving of the power of the Holy Ghost in the churches and in the mission on the part of both the Chinese church-members and workers and also of the foreign missionaries. For this, let all who really seek to help forward this great movement on true and right lines pray increasingly.'

**Province-wide Campaigns** Your committee heartily commends the province-wide campaign idea and urges participation by all our missions when opportunity offers. We observe that where trial has been made, the great weakness has lain in the unpreparedness of the Christian Church to cope with the situation when confronted by unprecedentedly large numbers of enquirers, especially of the higher or more scholarly class. A sufficient number of Bible teachers could not be found, and many who were willing proved incompetent. These campaigns have done much to disclose to the Church its inadequacy to cope with a large opportunity and to arouse the church leaders to strenuous efforts to remedy the situation. These campaigns have awakened the Church, preparing it for an even larger effort to reach outsiders later. If such conditions prevail elsewhere, we fear we may find them among the Christians of our own missions. We, therefore, urge strongly that efforts be made on every hand to train our Christians to meet a situation which will sooner or later confront them.

We are pleased to note the place of Bible study in preparation for and in the follow-up work of these campaigns. Here we feel lies the greatest need of our own Christians.

We should commend the decision of the Continuation Committee to place an Evangelistic Secretary in the field for the furthering of such evangelistic campaigns.

**Field Survey** Where a "Survey," either province-wide or more local, has not yet been made, we strongly urge such a study of the field, its needs, its resources, and the best means to be employed for its speedy evangelization.

**Evangelistic  
Literature**

We note that efforts are being made for the proper classification and advertising of evangelistic literature. This is a much needed work and commands our hearty support.

**Evangelistic  
Forces**

We are impressed by the great need of recruits for our evangelistic force, especially men, which confronts us from practically every one of our thirty-two stations. To our minds, with all due regard for other claims, this is the most pressing need of the hour. But five stations have more than two evangelistic men for both the central city and field work; most of our stations have but two, and six have only one. Reckoning furlough and other absences the paucity of the effective force is appalling.

In this field the lack of continuous effort is no less fatal to success than in institutional work. Though the evil is not so immediately apparent as in the closing of a school, the result is no less disastrous. We must, therefore, see that our force of evangelistic workers is sufficiently large to give continuity, and to avoid the error of acting as if it were possible to cease this work for a time, calling the men to other fields, and later take up the work where it was left off. Many men have been called from evangelistic work by the pressure of the opportunities in education or organization. Such men must be replaced and sufficient men added that there may be a proportionate development of all the work. Only by repeated emphasis on direct evangelism can we attain the great purpose of our mission.

Another tendency is towards large plants at "strategic centres" with no foreigner in residence. We shall be greatly interested in a study of the relative value of this method as compared with the method employed in certain parts,—following the lines of development of the Christian body.

**Nurture of  
Christians**

Among the things needful we would rank as most important the necessity for a more careful nurturing of the newly-baptized members of the Church. In many parts all organized training is preliminary to baptism; but little, if any, follows. In cases where some provision is made, it is, we fear, wholly

inadequate. Upon the systematic nourishing, as well as the general shepherding of the flock, its real spiritual life will depend. We urge upon our missions, and through them the Chinese churches, a systematic effort to align every baptized member in some form of regular Bible study and spiritual culture finding expression in Christian service.

**City Evangelization** The Shantung city evangelization project, after a limited trial, has been reasonably successful; we renew our commendation of the idea. Affording a method of meeting a situation upon Chinese rather than foreign lines, also furnishing a fitting sphere of Christian service for the more highly-educated Chinese young men, are the features which impress us most highly. The utilization by the Church and mission of the output of our colleges and higher schools is a problem which confronts us on all sides.

**Bible Study** Hainan reports a method of interesting the general membership in Bible study. At each communion service, a prepared list of biblical questions is given each member to be looked up and answered at next communion season. The lists may easily be graded in character.

We heartily commend the outlined suggestions made by the Shantung Mission:

1. That we, as missionaries, urge through the co-operation of committees, presbyteries, and private channels that a family altar be established in every home.

2. That there be a mid-week prayer meeting in every out-station, with the suggestion that Christian Endeavour topics might be profitably used.

3. That the plan of weekly offerings be introduced in every congregation.

4. That one Sabbath service be that of the Sabbath school studying the regular lesson or some other portion of Scripture.

5. That each station hold an annual Bible class for primary day school teachers, preparing them for their work of teaching the Bible, conducting Sabbath service and Sabbath school and Christian Endeavour.

6. That the out-stations, by groups, hold special religious services conducted by a company of travelling evangelists.

7. That, if possible, an inter-station religious convention be held among the stations by sections for the purpose of conference, prayer and inspiration.

## CHAPTER XIII

### EVANGELISM IN COUNTRY DISTRICTS

The purpose of the YEAR BOOK is to record experience, not to advocate theories. The purpose of the articles that follow in this chapter is to exhibit some of the plans that are being used in different parts of China to bring the gospel to a district for which a mission has accepted responsibility. These articles are not full and adequate descriptions of the evangelistic work that is being done in these various districts, but they give glimpses of how some of the work is actually undertaken. The articles do not include all the plans that are successfully employed in evangelistic work in China to-day, but they are written by men in widely separated provinces, and they describe a sufficient variety of plans to be suggestive to workers in all parts of the country.

#### I. THE PLAN OF THE MISSION OF THE PRESBYTERIAN CHURCH OF NEW ZEALAND, IN KWANGTUNG

George H. MacNeur

**The Field**                    The population is estimated at 800,000, all in villages and market towns, and mainly of the farming class. Wealth is in the hands of those who have made money outside their own district. In area, the field consists of a plain stretching for about fifty miles to the north of Canton city, and about twenty miles in breadth. It is intersected by two waterways, and by the Canton-Hankow railway.

**Occupation**                There are three ordained missionaries, no ordained Chinese pastors, twelve evangelists paid by the Mission, eight Bible-women paid by the Mission, and 320 baptized adult Christians. The Mission has no evangelistic work in Canton city, though the impossibility of securing residence in the country forced us during the

early years of the work to put our houses in a suburb of Canton. We now have three country stations and one in the city.

**Plan of Work** All work is superintended by missionaries, who hold meetings for examination of candidates and communion services at each chapel once in each quarter. Candidates are required to appear before the church session three times before baptism. At communion seasons, the missionary usually spends the week-end at the chapel. He also makes occasional visits, preferably on market days, to see that preaching is carried on regularly, and to assist in the same. Each chapel is in charge of a resident evangelist.

**Nurture of the Church** Each quarter at a different centre, united conferences are held, lasting four days. These are attended by all the foreign and Chinese evangelistic workers, and by as many of the teachers and office bearers as can come. The local church-members are invited to these conferences and usually a series of evangelistic meetings is held in the evenings. The Bible study is at the request of the Chinese workers, directed by the missionaries but carried out on the co-operative plan. Topics relating to Christian life and work are chosen at one conference for discussion the following quarter, and leaders are appointed to introduce these. These gatherings have greatly helped to keep the workers both Chinese and foreign in touch with each other and continually remind us that we are partners in a common enterprise. Plans for the work are discussed and in this way the missionaries are enabled to get the Chinese point of view.

We have a library and encourage preachers to read some standard periodical. Certain of our teachers are sent to a normal training school, which meets in Canton for a fortnight during the summer and all of our preachers attend an annual conference of workers from various missions held in the city. The Bible women attend a similar conference.

We feel that the spiritual and intellectual life of the Church will be very much what the Chinese preachers and teachers make it and so we do all we can to strengthen them.

**Chapels and Schools**

Our chapels are without exception in market towns. It has been impossible so far to rent or purchase property in any village for this purpose. We aim to have a primary school connected with each chapel, but are still far from this ideal. We have at various times opened schools for boys or girls in different villages, but the anti-foreign spirit and superstition of the villages have usually closed them after a very brief history. We employ none but Christian teachers. A local teacher of ability and character is the best means of securing permanency.

Until we secure a visible and permanent place for the Church in the corporate life of the villages our work must be largely pioneering. It has to be remembered that the larger part of our field has only been even nominally occupied during the past five or six years, and that we are working in what is not merely virgin soil but ground more thickly overgrown with superstition, lawlessness, and anti-foreign bitterness than perhaps any other part of China. Several important divisions of the district have for a number of decades been leagued to oppose the entrance of Christianity. There is a great amount of uprooting to be done before the good seed can find fruitful soil. Our schools and especially our hospital are doing much to make evangelistic work worth while.

**Evangelists**

Our evangelists are all, excepting one who has a roving commission, engaged in local pastoral work. They are responsible for chapel preaching on market days (every fifth day) and for a Sunday service. They prepare candidates for baptism, visit the church-members in their homes, and in some cases are also elders of the church. These workers are moved to other centres every three or four years.

**Foreign Funds**

So far most of our work has been developed by the use of foreign funds. At several centres the members have contributed fairly liberally towards the building of chapels and they are gradually assuming responsibility for chapel expenses but all salaries are still paid by the Mission. In our primary schools we



pay a subsidy of Mex. \$50 per annum, and the teachers must get the remainder of their salary from the pupils.

**City and Country** Our Mission was established for the express purpose of evangelizing a country district from which many emigrants had gone to New Zealand. (See *A Century of Missions in China*, page 249). At the annual conference of our Mission held in February, 1916, a committee was appointed to report on the advisability and practicability of securing a centre for work in the city. Our parish borders on the city; we hope to have a part in union movements there; our language students are resident there; and the connections of the whole field with the city are so vital that some of us feel it imperative that we should open there. In the meantime all our work is in the country and through school and hospital and chapel we are all seeking to evangelize the villages.

**Lessons Learned**

1. The difficulty of withdrawing foreign support once the Chinese have learned to expect it. How happy our co-operation would be if it were not for the money relationship between the missionary and the evangelist. Wisely or unwisely our young Mission followed the long-established custom of most of the older missions working from Canton. Evangelists trained in these missions, or influenced by their traditions, are loth to exchange the assured monthly salary from the Mission for the uncertain support of the Chinese Church. As these evangelists are the pastors of the flock it follows that teaching regarding self-support comes almost entirely from the missionary on his or her occasional visits, and this is rendered void of result through the permanent influence of the preacher.

2. The value of intensive work.

Some years ago Dr T. Cochrane referred to our plans for occupying our field as an interesting experiment. It is still an experiment and whether we are going to make any real contribution to the vexed question of mission policy the future has still to decide. For its area and population our parish is probably more effectively occupied than most. The district is compact, although comprising

parts of three magistracies. We do not pass through the territory of any other mission in order to reach any of our chapels. It is easily accessible by rail or passage boat. If it belonged to one of the older missions it would be considered a field for one foreign worker with his headquarters in Canton and probably with work there as well. We are purposing to have a foreign staff of fifteen, exclusive of married women, eight of these for evangelistic work in this field.

Our main purpose in placing such a large foreign staff in the field is not that these missionaries may do widespread evangelistic work. It is that their influence may be really *felt* by the Chinese workers and communicated through them to the people. We believe we have accomplished, in spite of the difficult nature of the field, more by this intensive method of working than if we had spread ourselves out over different parts of Kwangtung province.

Our co-operation is closer, our plans are better defined and continuity is more certain. There is of course the question whether such a large foreign staff will not militate against the growth of independence in the Chinese Church. We recognize the danger.

### 3. Educational work as an integral part of evangelism.

Our school work has met with grave obstacles in the suspicion and superstition as well as the poverty of the people, and also the difficulty of securing efficient teachers. But we have seen enough to convince us that the money we put into work for the young is the best investment we make. For myself I have often wondered whether a stronger indigenous church would not be more likely to grow up around a village mission school than around a market chapel.

## II. THE PLAN OF THE KOCHOW STATION OF THE AMERICAN PRESBYTERIAN MISSION, KWANGTUNG

Charles E. Patton

**A Problem  
and its Solution**

Given a field comprising six districts or counties, having six walled cities ranging from twenty thousand to fifty thousand

population, one hundred and fifty-nine market centres, each of which has from five hundred to fifteen thousand people, and about each of which cluster, on an average, twenty villages, a total population of at least a million and a half; given such a field six days' journey by four days' journey in extent,—were you the missionary, how would you proceed to develop it? The problem before us, is an actual problem, one which confronted two missionaries five years ago when permitted by the mission board to take up residence in the centre of a comparatively new and unworked field to become the nucleus of a new mission station.

**Threefold Programme** Naturally the first move was to make a thorough and more or less comprehensive study of the field itself, which resulted in the formation of a threefold programme. Of this programme the first feature was the establishment at the station centre of a model church, a model in the sense that it was to be a pattern for the entire field. Into it likewise were centered all the interests of the field as a whole, and from it went out to all parts of the field ideas, suggestions and all the helpfulness possible. The second feature was the opening up of preaching places at strategic centres throughout the field. These in the very nature of the case, there being few if any Christians, are opened at the expense of the Mission. The third feature, was the following up of the natural drift of the Chinese Church, grouping and organizing its membership, letting it lead up whither it might. In all of this programme our aim was the establishment of a self-supporting, self-governing and self-propagating Chinese Church.

It should be noted that this paper is limited to the evangelistic work. The educational and medical work furnish another story. We have outlined a programme of three features. Upon the first feature, we cannot dwell. In order to bring more quickly before you, *the second feature, namely the opening up of chapels at strategic centres*, let me take a concrete case.

**Locating a Chapel** Starting from Canton, two days' journey by water, brings you to within thirty-six miles of Kochow. This thirty-six miles is a

twelve hours' ride, as journeys go in China, and is broken midway by a market town, Kungkun. This town in itself was a strategic centre, but being midway on the road to and from Kochow, we were very eager to find an entrance. We tried to rent or buy, but all in vain. Just at this time one of our young preachers, having finished four and one-half years' work at a certain chapel, became ambitious to add to his education at Canton. Between the close of his work and the beginning of his studies at the Canton Christian College lay a period of two months. We seized the opportunity, and taking the preacher into our confidence, we sent him off with something like these instructions: "The key to the situation, we believe, lies with the gentry. If they are favorably disposed, the people will come to us; otherwise, the people will hold aloof. Here are ten dollars for incidental expenses; spend a month in the town, get into touch with the gentry in any way you can; do not attempt to preach, as from a pulpit, for you probably cannot secure a pulpit for such a hearing, but in any way possible tell the gentry why the missionary comes, what he stands for, and why he opens chapels and schools. Go in and do the best you can." The young preacher went in and secured for himself living quarters in the corner of a temple. His next move was to call on all the Chinese gentry and leading citizens. Soon return calls led to feasting and return feasting. Due no doubt to his own suggestion, there arose a desire for the opening of a summer school, a sort of normal class. He planned a course of one month's teaching. He arranged a curriculum which included some mandarin, with which he was familiar, a bit of western mathematics, some English and lectures upon the new educational system of China.

#### A Summer School

Opening day came, bringing a few would-be pupils. The rabble however made anything like school an impossibility. His pupils fled. The very audacity of his next move enabled the young preacher to win out. He went to some of the leading gentry, and said; "You wanted us to open this school. We have done our part, but you see the result. I do not know what we can now do, unless we set another

date, and you come and sit as pupils. The rabble seeing you, will not dare molest or make us afraid." And strange to say, those leading men promised, came and sat. The rabble was overawed and the school went on. The climax of his month lay in a visit on the part of Mrs. Patton and myself. For the evening of the first day he had arranged a special programme to display the attainments of the month. To our amazement, there were assembled seventy pupils, every man of whom was of the school-teacher grade or upper class. Many teachers had closed their schools for the month in order to enter the class. At the tap of the bell the school would stand up, at another tap sit down; the young preacher literally had the school under his thumb.

**Missionary's  
First Visit**

The next morning at seven o'clock, he had arranged a breakfast tea in our honour. The whole seventy were present. This was followed by formal calls upon us by the guests. The seventy were arranged into squads of tens. The first ten came, were properly seated, made the usual formal inquiries, and after a brief chat departed. So with each of the squads of ten, up to the seventh, who came at about two or three o'clock in the afternoon.

**The Leaders  
Won**

For that evening, at my own suggestion, he had arranged that they were to come again to question me. I had a twofold purpose. On the one hand I wished to add to his instruction, on the other to test his work and to see how much of the real gospel he had talked during the month. For a full two hours, those men literally fired questions at me as rapidly as I could make brief responses; and all their questions were pertinent. But here is the point: fully one-half of questions asked bore directly upon the gospel and the Church, showing that he had done excellent work. The climax of the evening lay in a most eulogistic address delivered by the oldest man in the company, in which he tendered us the keys to the city, invited us to come in and open a chapel, a school, or whatever we chose. Today in that town, we have a

chapel with a membership of between twenty and thirty, and as many more adherents, all the outgrowth of this initial effort on the part of the young preacher.

This shows how the missionary must at times begin with nothing and work out toward something; how when a direct frontal attack would fail, by a flank movement he may perchance win out, or in other words, how, in such a strategic place, where there are no Christians, the missionary makes for himself an opening. So much for the second feature of our threefold programme.

**Organizing  
Groups**

*The third feature of our programme was the following up of the natural growth of the Chinese Church.* When five years ago, we took up residence in this field we found one hundred and fifty Christians, but they were isolated; too far away from any then existing chapel for anything like regular Sabbath attendance. They were the results of the work of our colporteurs, the pioneers or scouts. We adopted the slogan, every member at worship somewhere every Sabbath. Borrowing the idea of grouping by tens from the Bethany Sunday School of Philadelphia, we proceeded to group our Christians locally. Where there were not ten, two, three or more were organized into a group. The group at once proceeded to elect from its own members one to be leader or deacon, later an elder. Such a group was encouraged to develop into a chapel, later into a full-fledged church. Soon we had some twenty of such groups.

**Circuit-riders**

Confronted by this number of chapels and having but a limited force of preachers, each preacher was made a circuit-rider with approximately four chapels to care for. He spent not only his Sabbath in a given chapel, but also the week following, during which he was expected to visit an average of at least three neighbouring villages. On such visits he took with him the deacon or member of the local group, thus encouraging personal work and introducing the preacher who was a comparative stranger. The preacher having four chapels to cover in a month, could spend but one week at each. The remaining three weeks of the month were cared for by the local deacon who had sole charge of the work.

**Records and Maps** A record of this village visitation was made in the following way. Upon a wall of the central station church, we made an outline map of the entire field. About each chapel of the field, as marked on the map, we drew concentric circles, representing certain distances. Each of our preachers, colporteurs, Bible women and school teachers, submits a monthly report sheet showing his daily work. From these reports the names of towns or villages were inserted in the circles on the map, showing the work done by each. Thus at our annual workers' training conference, which last year had one hundred and eighty-five in attendance for two weeks, the workers of the field may see graphically exhibited the villages, towns and cities which have had a hearing of the gospel; or, more to the point, may have before them the great extent of country not yet covered by the gospel.

**Training Deacons** Another problem soon confronted us. The twenty groups had as many deacons and elders, but they were, for the most part, untrained men. We sought to enable them to rise a bit above their fellow-members. We have a four-year term diaconate and eldership. At our biennial election each deacon-elect was required to pledge himself to spend at least three days at the central station in Bible study to master the Westminster Shorter Catechism, and the Presbyterian Book of Church Government and Discipline. The local congregation reasoned that if a man was unwilling to prepare himself for the office, he was not worthy of the office, and would therefore proceed to elect some one else in his stead.

**Locating Other Chapels** Our next slogan was: "Find men first, then places." An erroneous idea had grown up in the minds of our Chinese friends, that it was impossible to meet for worship in any place other than a formally opened chapel; opened in most cases at mission expense. We sought to convince them that four walls and a roof were not essential to the preaching of the gospel, or the assembling of themselves for worship. They were urged to meet in their own homes, in shops, or, as in several cases, even in temples. Subsequently when a group

grew to any size, and wished to secure for itself a building to be used as a chapel, the group was required to prove itself, to do something first. In every case where mission aid was granted, an equivalent of some sort was required on the part of the local group. Initiative and responsibility were pressed upon the members and officers of the local group. At the end of the year the missionary came, not to say: "Next year you will do so and so," but to ask: "What are your plans for the next year? Show us and we will see how the mission may supplement your effort."

**Self Govern-  
ment and  
Co-operation** From the above, it will readily be seen how from the beginning there was self-government on the part of the Chinese Christians. There is another aspect of self-government which more intimately touches our foreign share. One of the most important problems of mission policy at the present time in China is to find a satisfactory form of co-operation between the Chinese Church as such and the missionary body as such. This does not mean that individual missionaries have not at all times freely conferred with individual Chinese as to the disposition and use of foreign funds; but the time has now come in Kwangtung province particularly, and in a measure elsewhere, when it is a real problem how and to what extent the Chinese may be entrusted with the disposition of foreign contributions.

**Elders Making  
a Budget** Some three years ago, we were led to an experiment. Five representative elders were invited to spend three days at the central station. To them was given the budget of the current year. They were told that there was Mex. \$3,000 available for the field work of the ensuing year. They were asked to completely reorganize the budget within the limits of that sum. They were given power to increase or decrease salaries, even to recommend the dismissal of workers. To make their task a more real one they had to make provision for fourteen new theological students, whom they as elders had already approved, who were to be sent to Canton to enter upon theological studies. That is to say from Mex. \$3,000 they were to take Mex. \$1,400 and yet have Mex.



\$3,000 left, a genuine problem! After considerable wrestling, late the evening of the second day they came with a very satisfactory budget.

**No Employe of Mission can be a Church Officer** In this experiment we observed several very interesting things; one of which was this. One of the five elders was at the time a colporteur in the employ of the Mission.

In their effort to provide for the theological students the elders were compelled to close a number of schools and dismiss several colporteurs, reducing the salaries of others. Much to our disappointment we noticed that the salary and position of this elder-colporteur were left untouched. We felt our scheme therefore was in danger of collapse, our experiment a failure. The second day after however the elder-colporteur came to us saying: "This thing does not look right. It is not a square deal." "What is that," we asked? "The fact that we have dismissed other colporteurs and allowed my position to stand. To sit in judgement on my own work does not seem right." "Granted," we replied, "but what do you propose to do about it?" "I mean to resign as colporteur," he said, "I would rather be an elder anyhow than a colporteur." And resign he did. From that day to this it has been an unwritten law in our field that no church officer shall at the same time be an employe of the Mission, or receive any compensation whatever from mission funds. Out of this experiment has grown a simple but apparently satisfactory form of co-operation, under which the Chinese Church has a large voice in the disposition of foreign funds, as well as of their own contributions.

**Loan Fund** How to begin self-support was another of our problems. Ten years ago in the adjacent field, together with the field we are discussing, there were nine chapels. The total contributions of three chapels amounted to Mex. \$96. The rent and most of the current expenses were paid by mission funds. How to transfer this burden to the Chinese was our problem. After some study we secured from a friend in Baltimore a limited sum to be used as a loan fund for the purchase of chapels. With this fund we went to each chapel group

with a proposition something like this: "The outgo of rental annually is a great waste. You should stop it. You could own this building and make it your own church home. Here is what we will do. If you will raise one-half the sum necessary for the purchase of this building, we will lend you the other half without interest to be repaid by you in annual instalments of approximately the rental. As you repay, the money will be again loaned to other groups. You will be helping them as you have been helped; you will be doing unto others as you yourselves have been done by." The use of some money without exorbitant interest was irresistible; herein lay the bait. We reckoned that on an average one chapel each year would be bought. Much to our surprise the very first year saw four chapels bought. Our capital was swamped; we could not proceed. We secured more capital and continued to buy. To summarize: to the present time this fund has been the direct or indirect means of purchasing in these two fields, fourteen different buildings. The original capital has gone out and come back three times over and is now on its fourth round. In other words one dollar has already done the work of three, and is beginning to do the work of the fourth dollar. But better still was the incitement to self-help. Had we at the outset asked any one of those groups to pay the rent of the building it would have had a score of reasons why such a proposition could not be considered. From one way of giving they were led on to others until at the end of five years from the beginning of the loan fund those original nine chapels were not only repaying their loans, but were bearing all of the current expenses in addition; everything except the preacher's salary.

**Summary** In all that we have said, we have aimed to show you how the missionary goes about his task; how when confronted by a problem he seeks for it some solution; how, given a certain set of conditions, he simply attacks his problem in as common-sense, matter-of-fact a way as possible. After that it is a matter of patience, perseverance and prayer. To show the out-working of this programme, let us sum up the results of the past five years. Five years ago, there were in this field, two trained Chinese

preachers, now there are six with fourteen yet in theological study; then there were two Chinese elders, now nine elders, and twenty-two deacons. Five years ago there were four chapels, now twenty-two; then the field had one hundred and fifty baptized Christians, now over seven hundred; and those Christians gave in that year about thirty-five dollars Mexican, last year over eleven hundred dollars Mexican; and, incidentally we may add, the field last year sent \$18.07 to India as a foreign mission gift, the planting of another principle.

Self-  
propagation  
the Objective

At the outset, we stated our aim as the planting of a self-supporting, and self-propagating Chinese Church. Self-government and self-support you have seen in their workings, but self-government and self-support are sought not as ends in themselves but as means to an end, self-propagation. For, until the Chinese Church has in it not alone the power itself to live but also such a life as will lead it naturally to propagate itself, ultimately taking possession of the land for Christ, China won to Christ through the Chinese, we have not secured the real thing. Let me emphasize the adjective, a Chinese Church. It is not an American nor an Americanized Chinese Church but a Chinese Church pure and simple.

### III. PLANS OF SOME OTHER MISSIONS

#### A SYMPOSIUM

A. L. Warnshuis

The contributors to this symposium are Rev. J. B. Cochran, Hwaiyuan, Anhwei; Rev. W. F. Junkin, D.D., Sutsien, Kiangsu; Rev. C. A. Stanley, Tehchow, Shantung; Rev. W. T. Locke, Chenchow, Hunan; Rev. A. A. Fulton, D. D., Canton; Rev. R. A. Jaffray, Wuchow, Kwangsi; Rev. W. J. Hanna, Talifu, Yunnan. Reference is also made to the annual report of Rev. A. G. Bryson, Tsangchow, Chihli; to a letter written by Rev. J. M. Yard, Chengtu, Szechwan; and a brief quotation is made from the annual report of the Tsaochih station, Hupeh.

## 1. The Fields

- Hwaiyuan** Area 4,200 square miles, which is visited more or less frequently; with a further area to the east, which is not visited by other missions, and which the mission is supposed to visit, although unable at any time to go there. There are from three to five million inhabitants, and seven *hsien* and *chow* cities.
- Sats'ien** Area, three *hsien*. Population, nearly or about two million, including cities.
- Tehchow** Area, eight *hsien*. Population, about two million.
- Chenchow** Area, about 6,000 square miles, the greater part being mountainous with poor roads, few waterways, and bad inns; the mission is actually working in seven counties. Population, estimated at about one million and a half; generally, the people are very poor, depending, as a rule, on agriculture.
- Canton** Area, the city of Canton, and three southwestern *hsien*, Sanning, Yanping and Hoiping. Population in these three districts is not far from two millions.
- Wuchow** Area, Kwangsi province, but one-half of the province is still unreached. Population of the province, according to the Minchengpu Census, is 6,500,000. The population surrounding most of our main stations compared with the country, for instance, of Kwangtung province, is considerably less; but inasmuch as the people are scattered, and often living in villages among the mountains, this makes access to them the more difficult.
- Talifu** Area, five *hsien*. Population, under one million.
- Tsangchow** Area, nine *hsien*.

## 2. Occupation

- Hwaiyuan** There is at present one station at Hwaiyuan, and a new station is planned for at Showchow, both with foreign residents. It is the purpose to have a strong out-station in the charge of resident Chinese in each of the seven cities, but the beginning of such work

has been inaugurated in only two of them. There are now in this region, two foreign evangelists, two foreign ladies allocated to evangelistic work, one Chinese pastor, nine Chinese evangelists, two Bible women, and 300 Christians, less than fifty of whom are in the city of Hwaiyuan.

**Sutsien** Two foreign missionary evangelists divide the whole field, and each supervises his own section. There are as yet no ordained Chinese pastors, but several licentiates. There are fifteen paid evangelistic workers, five Bible women, and 542 communicants in the whole field, of whom about 180 are in Sutsien city. An evangelist is stationed at each of the more important out-stations, having in connection with it pastoral care of several contiguous out-stations. There is one general itinerant evangelist for the whole field, who goes about with a tent seating more than a hundred people. (See section 6, page 218.)

**Tehchow** Two ordained foreign missionaries, one ordained pastor; other Christian workers, thirteen men, eleven women, 980 baptized Christians. Our hope and plan is to occupy each *hsien* city with an adequate plant, that is, chapel or church, rooms for primary boys' and girls' schools, reading rooms, station class rooms, etc. The general idea is that the *hsien* city shall be the centre of all work for a county. In the country villages we are trying to put the emphasis on the *school as the centre*, the idea being that we shall gradually be able to provide Christian teachers of sufficient training to perform the functions of a teacher-pastor, and so help solve the vexing question of support. The man, or man, in the *hsien* centre, will have general charge of the work for the country, and will be expected to be itinerating among the villages as much as time will allow. If there is one man in a centre, it is very difficult for him to get sufficiently free to do much of this work. There should be two men, with one of them out most of the time.

**Chenchow** There are no ordained Chinese ministers in the field. There are thirteen evangelists, two colporteurs, one Bible women, 600 baptized members and about 200 catechumens. When the station was opened we

determined to follow as closely as possible a station plan of occupation. First to open the cities (*hsiens*), then the larger market towns, the latter to be opened when the time was indicated by an invitation from Christians or catechumens who had heard the gospel in the larger centres. This rule has been adhered to as far as has been compatible with the leading of the Spirit. Our minds have been kept open to any proper influence that would cause us to deviate from this plan but on the whole we have adhered to it. Except in one instance, that of a busy market thirty *li* from our main centre, we have steadily refused to open chapels at any point where there were no Christians to form the nucleus of a church. We have a church in each of the seven *hsiens* and in eight villages or market towns.

#### Canton

The work in the three districts is carried on chiefly by the Presbyterian and Congregational boards, with some chapels of the Baptist and Wesleyan missions. In the Sanning district the Presbyterian Church has twelve chapels; in Yinping district fourteen, and in Hoiping four. In connection with these chapels are twenty organized churches, five of which are entirely self-supporting, and the others partly so. The American Board Mission has nearly an equal number of chapels with several self-supporting churches. The Presbyterian and American Board missions have occupied the chief centres, and all the important market towns have been supplied with chapels by those two missions. Care has been taken to avoid overlapping by these two missions, the field has been so divided that each has a well-defined territory, and work is carried on without any unnecessary expense, and in a spirit of harmony and mutual benefit.

The strategic centres are the market towns, each one of which is the centre of trade for scores of villages. The people attend these markets about every five days, and on market days large numbers are found at the chapels. These towns should be occupied as fast as chapels and preachers can be secured. The beginning is to rent a shop and fit it out in an attractive style, and station there a live man to preach and, on the days between the markets, to visit the near-by villages. He makes a monthly report of these visits

to the missionary in charge. Every chapel should have a Bible woman who should visit in the villages. If the supply is insufficient, then each chapel should have the services of a Bible woman part of the year.

**Wuchow** The plan followed by our mission in South China for the evangelism of the country districts has been to locate a foreign missionary in some large, central, strategic city as a main station, and endeavour as rapidly as possible to open therefrom out-stations to be visited regularly by the missionary. Also, itinerating trips by the missionary, with native evangelists and colporteurs, are arranged throughout the district from this main centre.

The above remarks are with regard to the work of the Christian and Missionary Alliance in Kwangsi. The other missions represented in our province, with the exception of two independent missionaries, are branches of mission work whose headquarters are in Canton or Hongkong. The work of other societies, therefore, in our province, while more or less extensive, has not attempted to grapple with the needs of the province as a whole in the same sense that the Christian and Missionary Alliance has tried to do, inasmuch as its work in South China is confined to this province.

**Talifu** No Chinese pastor, two paid evangelists, one Bible woman, forty-five Christians in entire district. One central chapel, with preaching places in country district; one central school, but no schools, as yet in the country

### 3. Nurture of Christians

**Hwaiyuan** For the nurture of the spiritual and intellectual life of the Church, classes of inquirers and Christians are held. In the autumn, all come to Hwaiyuan; and in the spring, meetings are held in each local centre for a period of from three to eight days. Sunday schools have been started in all the chapels, so that regular Bible study is maintained, and there has been a good spirit of evangelism among the Christians, who bring in others. All of our evangelists have a limited area assigned to them, and are considered residents of some out-station

with the country chapels under their charge. The only itinerators over the whole field are the Sunday school superintendent and the day school superintendent. We have established in the region twenty-five day schools which have regular monthly examinations, and all the resident teachers, being Christians, help in the Sunday services. They have been of great use in the building up of the Church.

**Sutsien** The local evangelist holds special classes for Bible study at times when people have leisure for study. At the central station also, with assistance of Chinese workers, the missionaries hold such classes at special times for those who can come. We try to have Sabbath schools at the out-stations, but they are often very poor efforts because of lack of people capable of teaching. We try to impress upon the elders of each church their responsibility for the nurture and purity and correct life of the church-members.

Our plan is a day school under a Christian teacher at every out-station. This teacher often takes the place of a local evangelist and has oversight of the work to a certain extent when the latter cannot be there, or in places not yet provided with a regular visiting evangelist. The school is part of the church life and work. There are now in this field thirty-one day schools. Including boarding school pupils, there are six hundred or more boys and girls under daily Christian instruction.

**Chenchow** As soon as possible we appoint elders and deacons for the oversight of the spiritual and temporal affairs of the church. For the spiritual nurture of the church, there are regular preaching of the Word, with frequent administration of the sacraments, and also Sabbath schools and Christian Endeavour societies. Opportunity and encouragement are also provided for the lay member to exercise his gift in preaching, house-to-house visitation, selling books, etc.

As far as funds allow, a day school is conducted in all our chapels. We pay, when necessary, half the salary of the teacher. It usually is necessary. The curricula of these schools is as nearly as possible that prescribed by the



Central China Christian Educational Association. Our aim is to give at least a primary education to every child of every Christian. The more promising pupils are drafted to our high schools in Chenchow. There they are prepared for entrance to the preparatory course of the Hunan Yale College or of other colleges in China.

**Canton** The missionary must give persistent careful oversight. Every part of his field should be regularly visited, every chapel carefully inspected, the preacher encouraged and stimulated, and frequent visits to the villages should be made in company with the preacher and other members who may find time for that purpose. No missionary can carry on successful evangelistic work and undertake educational or medical work at the same time.

Frequent meetings should be held, at central points, for all the workers, and plans made for expansion, as well as for intensification of all evangelistic work. At large centres, meetings for all Christians should be held twice a year for the purpose of Bible study, and to consider the best plans for carrying on work over wider areas.

**Wuchow** Our plan for the development and nurture of the spiritual life of church-members in most of our stations is that of nightly Bible classes, which are usually fairly well attended by members of the church. Special series of cottage meetings in the homes of Christians for Bible study etc., have proved very helpful in some cases. One or two of our stations have adopted the plan of holding quarterly conventions in the central station, when members from all the out-stations are invited to come in for several days of special instruction. In connection also with special evangelistic effort, Bible classes for Christians have been conducted with good results.

**Taiifu** Besides the usual services, Bible classes, and prayer meetings, a conference is held every April at the central chapel.

#### 4. Training of Leaders

**Sutsien** When the number of members at an out-station, or at two or three closely connected out-stations, justify it, and when suitable men are available,

elders and deacons are elected, church organization is effected, and the membership is thus put under the direct care of a local session, the foreign evangelist still acting as pastor until they can have their own called and ordained Chinese pastor. (Our policy is not to ordain until the church or group of churches calling a man assumes two-thirds of the salary promised, and agrees to assume the whole within a definite period.) We are exceedingly careful to instruct and warn as to the choice of elders and deacons, and are careful as to whom we consent to help ordain.

Once a year a workers' conference is held. This is a purely Chinese organization and is under their direction, but the foreign evangelists are members and all work together in perfect harmony. In one section of the field, there is a meeting twice a year of representatives of the nearby evangelistic societies for conference and Bible study. This is also under control of the Chinese and is of great help.

In some cases we bring in country school teachers at their or our own expense, and give them special instruction for a month or six weeks at a time. This is very difficult to work in this poverty-stricken field without hurt to self-support.

**Tehchow** It is hoped that each county will call a man to the general pastorate of the county with his centre in the *hsien* city. The supervision of the village churches will then come under his care primarily, while the mission force will be able to devote themselves to more general evangelism.

**Chenchow** Our evangelists are all, with one exception, locally trained men. Most of them have only a moderate education in Chinese subjects, but it has been found possible to make them fairly proficient in their knowledge of the Bible and most of them are good preachers. They all have three months each year for five year in the Hengchowfu Bible School, followed in their fields by a prescribed course of reading. All are itinerant evangelists with the exception of the man in Chenchow, who is occupied with a variety of duties. Not all of them itinerate as much as could be desired but this is the ideal

kept before them. Each one has a centre where he has his home and where he preaches every Sunday; from this centre he visits two or more markets or large villages regularly, selling books, preaching, and seeking to win the good will at least of the people. These "ventures in friendship" are among the best means for winning the people to the gospel, regular sermons not excepted. A diary, open to inspection, helps the missionary to keep in touch with the men he meets, and his general progress.

**Canton** The first and focal aim of the missionary in charge of evangelistic work should be to secure a large body of able preachers and teachers, and this is a work of a life time. He must ever be on the outlook for a promising man. Preachers already in mission employ should make visitation of schools and acquaintance of teachers their special aim, and try to get the hearing of every bright school-master, in hopes that he may become a convert and light-bearer to his people. Bible women are a very important agency, and indispensable to the instruction of women. and should be carefully trained for their work. Every strong church should have a Bible woman, supported by that church,

**Tsangchow** In October a preachers' conference is held. Last year the programme included the discussion and practical demonstration of Sunday school methods, and in connection with the forward evangelistic movement in both country fields, many of the problems encountered by the preaching bands were dealt with in an illuminating way. Much valuable information was gained from the experiences of many keen evangelists. A series of lectures on missionary methods, based upon Roland Allen's stimulating book, aroused much interest, and caused many to think seriously on the vital question of self-support. Some addresses on Livingstone and Hudson Taylor brought the need for personal consecration vividly before those in attendance, as did also several periods devoted to the maintenance of a preacher's spiritual life.

**Tsaoshih** The following sentences are quoted from the annual report of this station. "A point that is vital to the exercise of a ministry that will evoke the

best in gifts and service from Chinese Christians in the country is a ministry that has not been educated because it can acquire the prescribed intellectual equipment, but one which has been trained to do better the kind of work already attempted in humbler spheres. Our evangelists and leaders must be sought in the first place amongst the zealous church-members who have the evangelistic passion, rather than amongst the graduates of our schools whose education in some cases unfits them for work in the country. . . . For the high task of training the present preachers amid the actual conditions of their work, the ablest missionaries should be set apart."

#### 5. Finances

**Hwaiyuan** With the exception of the pastor's salary, all salaries are paid from foreign mission funds, but all chapels are built with funds raised on the field, one-half coming from the Christians and inquirers of the immediate locality where the chapel is situated.

**Sutsien** We require local patrons to pay at least one-third of running expenses of all schools and provide school rooms. The evangelists are employed almost exclusively with foreign funds. The Chinese Christians are beginning to assume a small share in this expense and we are hoping to develop this more and more. The mission's policy is to require the Chinese Christians to provide their own homes of worship at out-stations, but at important centres foreign aid has been given.

**Tehchow** In the first instance the work in the *hsien* city is of necessity largely subsidized by funds from the home society. The central work carried on by the teacher-pastor is to stand as a sort of example and incentive to work through the county, which in its turn will have to be self-supporting. In emphasizing the school as the centre in the village work, the idea is that the combined income from both church and school should go to the support of the one man, or perhaps more as the case may be. By this plan, the funds from the American society will be used for the work in the *hsien* centre, leaving all the other work as

free as possible to develop along its own lines. For some time, the calling and paying of the men in this work will be in the hands of the mission council. But nothing in this plan will stand in the way of a county calling a man to the general pastorate in the *hsien* city.

**Chenchow**

Needless to say our ideal is self-support. While we are scarcely in sight of it as yet we are using every legitimate means towards its attainment. Last year our Chinese Church contributed over a thousand dollars to the general work. As we have no rich members and most of them living on the minimum wage this is a fair showing. At times we have been in danger of overstraining this ideal, and the temptation have been to drive rather than to lead. With us the Chinese show greater willingness to contribute to buildings than to the support of the preacher or teacher. Our policy is that only when a church is willing and able to support him, should they be encouraged to call an ordained pastor. We have none as yet.

It is probably true of us as of most mission stations that the day of self-support has been delayed by the too liberal use of mission funds. We began by supplying the buildings and the salary of the preacher, and it is difficult to make the change. In our schools we were glad to get pupils at any cost. Now the struggle is on to make the pupils pay for food and books at least. This is a more serious question in our poor district than it would be in the ports or where the Chinese have been enriched by foreign trade or other means. We are in the transition stage between a purely non-Christian constituency and a struggling church, and it is not so easy for the Christians to understand why we are not willing to do as much for them after they believe as we did before. They are babes in Christ and will grow.

**Canton**

We begin with chapels, rented shops in market towns, and these shops develop into self-supporting churches. Every dollar given by the Chinese church-members is a means of grace to them. To produce stagnation, I know of no better way than to open a chapel, and to continue its support by perfunctory visits on the part of the missionary. The time has come when chapels that have been opened for ten years, and are still

largely supported by missions, should either be closed, or strong guarantees be given by the church-members that every effort will be made to increase the contributions, and become self-supporting within a very limited period of years.

The time has fully come when all evangelistic work should be under the careful scrutiny and responsibility of the presbytery. The employment and dismissal of preachers (except those in self-supporting churches), Bible women, and itinerant evangelists should be in the power of the presbytery. Only by exercising power can the Chinese Christians learn how to use power. Make them responsible for the use of funds and they will not employ incompetent workers, especially when they contribute the larger part of the funds. The missionary must be in closest touch and sympathy with the work, and should have a share in the responsibility, but the deciding power should rest with the Chinese members of presbytery, who will be in the large majority. Foreign funds should be placed at the disposal of presbytery on carefully stipulated conditions, which should have the approval of presbytery. Funds supplied by the mission towards established work should steadily decrease, and the money so released should be applied to new work, also under the care of the presbytery.

Only in large cities, with few or no converts, should churches be built with foreign funds. Such churches should be equipped in a manner to attract the best classes, and should be centres of social as well as of evangelistic and educational activities.

All schools should be paid for by the Chinese. Given a large body of genuine converts, and schools will follow, paid for by the Christians. We must concentrate on making converts. Any exception should be made only after most careful consultation with presbytery, and for very sufficient reasons. Converts should be taught plainly that they are responsible for instruction given to their children and cannot expect foreign funds to be used for that purpose, except under extraordinary circumstances.

Wuchow

Our missionary society, with foreign funds, provides in the beginning of each

central station the money for the support of Chinese workers, including preacher, school teachers of boys' and girls' primary schools, Bible women, etc., but expects the Chinese Church to at once commence to assume the financial responsibility and thus relieve the foreign missionary society as soon as possible. We are gratified to feel that substantial progress is being made along the lines of self-support in all of our stations. We ordain native pastors only when they are fully supported by the local church. As a rule, we do not approve of engaging with foreign money Chinese workers for country out-stations, unless such be a direct evangelistic agency.

Thus far the aggressive work of opening new out-stations from our main centres has been undertaken by foreign money. The one exception to this is our Wuchow church, which has been self-supporting, in the sense that they provide the salaries of four or five Chinese workers and all expenses connected with the church and out-station, for the past five or six years. This out-station was begun and has been continued from its commencement with Chinese money. We, however, encourage our Chinese churches to be self-supporting in their main station first before attempting any advance work in connection with opening new out-stations.

**Taiifu** Foreign funds are used for the salary of two evangelists. The city church pays the rent of out-stations, oil for lighting, and other sundry expenses. Last year the church bought a stereopticon for country evangelistic effort, also tracts, etc.

**Tsangchow** In 1914, the District Church Council decided that in the future no preacher might be regarded as the pastor of any church, unless that church provided a portion or the whole of his salary. The majority of the staff, hitherto classed as resident preachers, were thus transformed into travelling evangelists, who moved from church to church, encouraging the local Christians, leading them out in preaching bands, and after a limited stay proceeding to the next group in the district. With two exceptions, in Tsangchow and Chouchia, where pastors have been supported wholly for six months by the local

Christians, all the mission preaching staff has been kept on the move. No worker during the year has spent more than an aggregate of two or three months in any one church.

#### 6. *Missionary Spirit and Activity in the Churches*

**Hwaiyuan** A strong spirit of evangelism has been developed in our boys' boarding school, and they frequently visit the nearby villages, while the girls from the girls' school help in the city services for women, and in the Sunday schools for neighbourhood children.

**Sutsien** Our city is not a great one, and our whole work is largely of a country character. There is volunteer country evangelistic work done by a number of city church-members, and a good deal by the boys in boarding school. More than ten places in and about the city are visited every Sunday. The mission hospital has a large evangelistic influence.

We have one general itinerant evangelist for the whole field, who goes about with a tent seating more than a hundred people. This tent is used in towns and villages and is kept busy all the time. The local evangelist helps in the tent work when it is in his particular field. Also one local Christian is employed to help all the time while other local Christians render help in preaching and testifying as they are able and willing.

The evangelists located at the different centres give some time to evangelistic preaching at points where there are no Christians and to bookselling, but most of them could do more of this than they do.

A good deal of local evangelistic work is lately being done at some out-stations by private Christians under the leadership of local helpers, and this is greatly developing spiritual life. In this connection evangelistic societies are doing excellent work.

**Tehchow** It seems to me that the mission for some-time to come will have to bear the larger share of the responsibility for the wider evangelism. Funds in the small struggling churches will not be adequate for



the task. At the same time, necessity for local evangelism in their immediate vicinity must be impressed upon them.

**Chenchow** Chapels are open all day for the entertainment and instruction of visitors. A regular preaching service is conducted every evening. A regular course of sermons is arranged. The text is advertised on a poster at the chapel door with a general invitation to all to be present. Once a month or so we give, in place of the sermon, a popular lecture on science or other subject of common interest. A stereopticon is occasionally used, but it is almost too popular for the size of our building.

A certain amount of itineration has been done by our doctors and many of the patients in the hospital are from the country. This has helped to break down prejudice and is a factor not to be neglected in country work. The clinic is held in the chapel and the gospel is always preached to those who attend. Many of our preachers have a few simple remedies and can be of help where there is no medical attendant available. When done in the right spirit and not for gain this is a means of gaining the friendship of numbers of people. The danger to be avoided is that the preacher should become a quack, who practices for what there is in it for himself. So far we have had little or no trouble in this way.

**Canton** In addition to preachers and helpers employed by presbytery at out-stations and other centres, there should be a body of able men, sent out and supported by presbytery, whose special work should be the visitation of all chapels to carry on work in villages, assisted by the preachers at the different chapels. Special services should be held at the chapels by these men, and efforts made to induce all Christians to engage in personal work.

Two of our ablest men are employed to visit every chapel at least once, and hold special services for the purpose, not only of stimulating all members, but to reach large numbers at the special meetings and by visits with the regular preacher to villages in the vicinity of the market

town. These meetings are continued both during the day and in the evening for a period of from three to five days reaching many thousands during the course of the year.

**Wuchow** All our stations and out-stations have street chapels, or some place where aggressive evangelistic work is carried on. In most of our stations we have boys' and girls' primary schools established. We have no regular itinerant evangelists, but both foreign missionary and Chinese workers make regular visits to all out-stations, holding special meetings during their stay. If the right man could be found, we would strongly approve of his being set apart entirely for such work as an itinerant evangelist among the stations and out-stations. Our Bible school students during holidays have done considerable special evangelistic work in our inland stations.

**Talifu** One evangelist is located at Mituhsien as a center for itineration as well as for local work. One evangelist is located at the central station for home county. Voluntary helpers do valuable work in home county also. To cope with the work in these five counties we must have an increased staff both native and foreign. Great districts lie beyond the field defined above, in which no work is being done.

**Tsangchow** The careful survey of our whole district, undertaken in 1913, had opened our eyes to the inadequacy of existing methods to accomplish our purpose within the life-time of a Methuselah. With a realization of the overwhelming need, there came to some of us a vision of the only way by which it was possible to discharge our obligations as the representatives of Jesus Christ among a people, for the most part, utterly ignorant of His great salvation. We counted our available trained forces scattered over the wide plain, and found them pitifully meagre. During the previous decade these workers had spent their days in shepherding the diminutive flocks committed to their charge, with little thought of the wide stretches of teeming villages, in which Christ had never yet been named. Obviously our aim of evangelizing the district was impossible of achievement if the forces were confined to the "regulars,"—the foreign and native preaching staffs. A mobilization

was imperative of all possible combatants for the new campaign, and to this end we went to the churches with a rousing call to service. Everywhere we strove to marshal all the "irregulars," and train them as best we could, to take part in the crusade. As stated in the section above, all the mission preaching staff has been kept on the move. The majority of the staff, hitherto classed as resident preachers, were thus transformed into travelling evangelists, who moved from church to church, encouraging the local Christians, leading them out in preaching bands and after a limited stay, proceeding to the next group in the circuit. We have not during the past year fulfilled all our hopes in the matter of developing new work, although we have by no means confined our attention to regions where there are churches already established. The considerable increase, however, in the numbers of adherents in most parts of the field is a sure indication of real life among the older converts.

In order to get into touch with the *literati*, we have sent free copies of the *Chinese Christian Intelligencer* to some fifty addresses in the city and neighbourhood. There is reason to believe that the experiment has been successful in breaking down ignorant prejudices, and predisposing educated men to listen to the appeal of the gospel.

Cheng'ü

The Methodist Episcopal Church has had good meetings in two of its districts. They have been stressing country evangelism and wonderful results have been accomplished. The idea behind the country evangelism is twofold. First, the belief that given a village with a strong church a campaign of a week ought greatly to stir the entire population. Second, that such a campaign is a fine training school for the preachers. They have been getting a good number of men trained for city work to be done later. This year the mission will try to reach some big market towns and early next year, about one year from now, they hope to try a few *hsien* cities. The results so far have been very good and the workers have developed wonderfully.

It may be helpful if I go a bit into detail. We did our best to prepare the preacher in charge by sending him books

and by frequent letters. We advertised the meetings for several weeks in advance. Then a few days before the meetings opened, the district superintendent, a splendid man, a Chinese, went out and helped the preacher in his preparation. We used tracts freely. We had a physician who held daily clinics and dispensed free medicine. We had a bookstore. On market days we preached nearly all days, but every day we had Bible classes for the Christians from nine until ten. Every afternoon, in the temple, we had lectures and gramophone concerts. At night we had a preaching service in the church. A few times when the crowds were too large for the church, we also had the evening service in the court at the temple.

This present year we expect to visit the same places with a campaign on Bible study and self-support, besides entering new places where we have evangelistic meeting for the non-Christians.

#### 7. Lessons

**Hwaiyuan** The experience of the past years has led the mission to plan in every way to induce the Christians to help themselves, whether the boys in the school or the Christians in building chapels, or whatever it may be. In the boys' school we have developed a self-help and an industrial department. We have drawn our day schools more closely to our central school by giving scholarships to graduates of the day schools. But in every case, where help is given, it is for something that has been done and in the building of our chapels they must first themselves contribute before they come to us for assistance.

There is no difficulty in finding inquirers. Our attention is turned toward the holding of church-members. Careful records are kept. The best method of keeping them seems to be through the Sunday school, and it is through eighteen months' trial proving of great assistance.

**Sutsien** We need continually to emphasize, more than some of us have been doing, consecrated giving by the Chinese Christians, by the very poor as well as by those who have more. And we should aim constantly that the funds which they give are properly cared for and

expended for definite objects that enlist their interest and support.

Many Chinese workers apparently do not desire to be supported by the local church but prefer foreign support. This is a hurtful condition. What must we do? I am sure that for one thing we must pay more attention to increasing Chinese giving towards the support of these workers. They are inclined in this field to give to other things rather than for such salaries chiefly because they feel that these workers will in any case be supported by the foreign funds.

We need to use every means to develop and teach local men and women able to teach others. There is great need for more systematic study. Many get little permanent instruction from the Sunday preaching. We should ourselves not preach less, but if possible teach more, and by every means get the Chinese evangelist to do more systematic teaching in class work.

We have found night schools of very great value to out-station work.

This whole field is now ready to hear the gospel as never before and responsive to evangelistic effort. Very, very much more could be done if we had the money and the men to do it. There are many open doors we cannot enter.

**Tehchow** It seems to me that the lesson which the few years has taught is the necessity for direct evangelistic work on the part of the foreign missionary. The situation is not the same in all quarters and the organization and manning of missions differs widely in this respect, but for those missions that are closely organized and rather under-manned, there is one great enemy and that is the inability to get out and do direct evangelistic work as an incentive and encouragement to the Chinese associates and Christians. Of course there has been a great deal said, and truly so, to the effect that the Chinese must be the evangelists of their own people,—that the missionary should multiply himself by training Chinese to do this work, etc. That is true to a certain extent, but the man who is trained solely across the study or classroom desk is apt to be a half-baked specimen. I believe the missionary can do

effective evangelistic work. Too many of us are not free enough to do as much as we ought. To this the only solution is more men to lift the burdens of organization and detail.

#### Chenchow

We feel the need of better educated men for the ministry, more good Christian books, and a better knowledge of the point of contact. Schools for the training of missionaries should make much of this. Lots of men have a fair knowledge of the language who are sadly lacking in knowledge as to how to "reach" the people. Above all else is the need of a deeper consecration on the part of the missionaries. A truer understanding of our own religion, and a more faithful practice of its precepts would be its best apologetic.

#### Canton

The city churches, especially those in very large cities like Canton, Sanui, Taileung, and others, should be institutional in kind. Work in Sunday school should receive special attention. Weekly meetings for the discussion of questions bearing on spiritual, educational, and intellectual advancement should be held, and the best of lecturers secured for instruction in matters pertaining to sanitation, hygiene, and the best methods of promoting economy and efficiency in all departments of work and service.

The city church should be a centre of social life to the members, and also an attraction to non-members, by its cleanliness, and its supply of interesting books and tracts, and chiefly by the tact, earnestness, and social qualities of the preacher in charge.

One or more such churches should be opened every year and the outlay met by the board in those great centres where converts are very few, and unable to meet the cost of erection. Such churches would be vastly influential in attracting the best class of hearers, and would speedily become self-supporting. The day is past when any old building will answer for school or chapel, and we must recognize changed conditions, and be alert to maintain a high standard in all educational, evangelistic and medical work. Adequate salaries must be paid to secure the very best workers in all departments, and by so doing we shall

attract a class of men who will ultimately take over all the cost of the work, and boards and missions will be relieved largely of financial burdens.

**Wuchow**

The chief lesson of the year for us as a mission, perhaps, has been the old lesson of the absolute necessity of getting our Chinese churches to understand the fundamental importance of self-support.

**Taiifu**

It will interest you to know that only yesterday, I received an official letter from the hereditary chief of the tribes in the Yungning district who informs me that having heard of the work among the tribes in other parts of the province, he and his people to the number of over one hundred thousand families are willing and anxious to become Christians. His son is now on his way here to learn our customs and teachings and hopes to return home and erect chapels and schools among his people. What an open door? May God forgive the Church for its lukewarmness in evangelizing this corner of His vineyard!

## CHAPTER XIV

### EVANGELISM AMONG STUDENTS

#### I. EVANGELISTIC MOVEMENTS AMONG STUDENTS IN CHINA

##### Their Initiation, Progress, and Results

W. E. Taylor

##### I. Initiation

##### Opening Doors

The opening of the second century of Protestant missionary effort marks the beginning of a well-defined movement to reach the student classes in China. The cataclysm of 1900 was closely followed by swift and far-reaching political and social changes affecting particularly the student classes. The now famous edict issued by the Empress Dowager in 1905 had with the stroke of a pen swept away as if in a night the old and time-honoured *literati*, and substituted in their place a new creation—a student body with an entirely new educational system based largely on Western and Japanese models. The wide and deep significance of this change is indicated by the government educational returns issued in 1910, which reported so forty-two thousand schools and colleges of middle and higher grade, and a million and a half students of western learning within their halls. In Peking alone the numbers had sprung as if by magic from five hundred in 1900 to over seventeen thousand in 1910. This creation of a new student body, assembled together for the first time in Chinese history for continuous study, eager for western learning, and concentrated for higher courses of study in provincial capitals, was the genesis of a situation which rapidly swung apart the long-closed gates and as by a miracle opened wide Chinese student classes to Christian approach.

##### Beginning of the Movement

The first organized series of meetings to reach the government students in China was held in 1907 under the leadership of Dr. John R. Mott. The results of these first beginnings more



than fulfilled the expectations of those who had been studying the rapidly changing conditions among the educated classes. Missionary leaders assembled in Shanghai at the Centenary Missionary Conference in 1907, impressed with the surpassing opportunity presented to the Christian movement by the new student situation, appealed to the Young Men's Christian Associations in China to give careful study and immediate attention to the development of a movement to reach the students in the government schools and colleges. The responsibility was accepted and plans were at once begun which have developed into the series of evangelistic movements under review in this article. Between 1806 and 1910 the work concentrated in the ripe field of Tokyo where the army of Chinese students seeking western learning rose in a steady tide from three thousand to fourteen thousand. The work in Tokyo for Chinese students has had an unbroken history of usefulness, and fruitfulness, and though the numbers have decreased with the growth of similar institutions in China, it continues to render an invaluable service through its friendly cultivation and Christian approach to scores and hundreds of young men. These on their return, scattered to every province, some risen to positions of highest influence, have reflected the good influences they absorbed during their contact with Christian environment. It is impossible to fully measure the large and wide-spreading benefits that have multiplied to the good of the Christian cause everywhere in China from this highly productive centre of Christian work.

## II. Progress

Work of  
Dr. Mott and  
Mr. Eddy

The period between 1907 and 1912 was devoted to careful study of a few selected cities in order to work out the best method of approach to government students, which would make possible a sustained and fruitful work among these classes. National supervision of the movement was early recognized as essential to thorough and co-ordinated effort and was provided for. Workers chosen because of aptitude and previous experience were appointed to these selected centres to study the problem, to cultivate friendly relationship with

educational and other authorities, and to prepare in every way possible for the best development and growth of the new movement. In 1913 after careful preparation covering several months, an extended visitation to the selected cities was made by Dr. Mott and Mr. Sherwood Eddy. The audiences everywhere were large, averaging over two thousand. These were limited to students and were admitted by ticket. The listeners were everywhere attentive and appreciative. It is notable that nowhere were there attempts at interruption or signs of organized opposition such as marked similar meetings held about the same time in India. The readiness of students to respond to a sympathetic presentation of Christianity and an invitation to investigate the life and claims of Jesus Christ is shown by the fact that as a first result of the organized meetings in fourteen cities in representative parts of China over four thousand students were enrolled in Bible classes, and within the year more than three hundred of these had been baptized and joined the Christian Church. The great significance of this fact is more clearly seen when it is remembered that this accession to Christianity in one year is greater than the total number of this class brought into the Church during the whole century of previous Christian effort in China.

#### Conserving the Results

The following year was spent in a sustained and co-ordinated effort to hold and conserve the results of the meetings which had been held. It was realized that the first results secured in enrollment in Bible classes was but the beginning, and these had to be followed through by careful and persistent and undiscourageable effort. Valuable lessons were learned. The essential need of real united effort was clearly shown. The advantage of interpreting the new phase of evangelism in terms of a movement rather than of meetings was made clear. Where competent supervision was secured in local centres and continued for several months after the meetings large and lasting results were secured. In 1914 a third series of meetings was held in twelve cities throughout China, again led by Mr. Eddy. Audiences increased to an average of three thousand to four thousand. This was due partly to more thorough organization. It indicated also that the

doors of approach were open wider than ever. The continued attitude of friendliness was not limited to students. In almost every city which was visited officials and educational authorities responded willingly to the invitation of the Christian committee to co-operate in the meetings. They were influenced doubtless to some extent by the strong personal endorsement given to both Dr. Mott and Mr. Eddy as student leaders by the President and Vice-president and other high officials in Peking. Though their motives may not have been wholly unselfish from a Christian point of view, their willingness to co-operate was genuine and helpful. Their friendly attitude created an opportunity to win a hearing for the Christian message from leaders in every part of China. This is already bearing fruit in decisions of high officials in various provinces to accept Christianity.

**Province-wide Extension** The year 1914 marked a further step forward in the extension of the evangelistic student movement from the large cities out through the smaller cities of a province. The new development was limited to the one province of Fukien in order to make the work typical and thorough. Fukien was chosen with its dense population of twenty million, of its proportionately large Christian population, its preparedness in city experience in its capital of Foochow, its strong attitude of united effort—the three missions of the province working together in fullest harmony,—and its wise, far-sighted, and generous provision of local and provincial supervision. All of these were considered to be conditions essential to the securing of fruitful and permanent results. A notable and encouraging feature of the provincial movement was the fact that the four student evangelistic leaders chosen to lead the meetings in the ten secondary cities of the province were Chinese, men of recognized outstanding personality and Christian leadership. These included Mr. C. T. Wang, former Vice-president of the first Republican Senate, now General Secretary of the Young Men's Christian Association movement in China, and Pastor Ding Li-mei, the founder and leader of the Student Volunteer Movement in China. These men, well and favourably known to students throughout China, presented a powerful message in a way in which

no foreigner could do. The finding, using and training of strong Chinese evangelists is one of the great contributions which the new movement is making to the Christian cause. The province-wide effort showed conclusively that a province could be reached as effectively as a city, provided the Christian forces unite and plan wisely. In Foochow as a result of the meetings a permanent Forward Evangelistic Movement Committee has been appointed to represent the united missions and Chinese churches in an aggressive evangelistic effort to reach and hold the student classes. A three year programme has been adopted covering the three lines of evangelism, cultivation of Christian friendship and social service. Secretaries have been appointed by each mission which have released their best men to give their whole time to the study and direction of the work. The movement thus gives promise of becoming continuous and permanent.

**Enrolling the  
Students in  
Bible Classes**

The first results of the meetings conducted through China in 1914 have been gratifying to a very high degree. They give promise of large and permanent fruitage provided the early efforts are not allowed to be dissipated. Over twenty thousand students from non-Christian schools and colleges expressed their willingness to become "investigators" of Christianity. Twelve thousand have been enrolled in Bible classes. Those who signed cards were not "enquirers" in the ordinary accepted sense of the word, since the hearers had little or no previous exposure to Christian truth. They expressed their "willingness to investigate Christianity with open mind and honest heart." The sincerity of their promise is shown by the fact that a large proportion ultimately joined the Bible classes. Provision was made for more advanced decision after members of classes had been under instruction for an extended period of from three to six months, in order to give the more serious-minded an opportunity to decide to begin to follow Jesus Christ. Where the classes were efficiently and faithfully conducted the results have been surprisingly large.

In the city of Hangechow over five hundred students were enrolled in Bible classes following the meetings. At the end of six months a decision meeting was held led by

Mr. C. T. Wang. One hundred and sixty-one students expressed their purpose to begin the Christian life. One hundred and twenty-three of these came from thirteen non-Christian government schools and colleges and ten others who made the Christian decision were teachers in the government institutions. Encouraged by the response and results of the decision meeting a Christianity Discussion Club was formed by leading Chinese, including the Commissioner of Foreign Affairs from the Governor's *yamen*. He had made a Christian decision at the meetings conducted by Mr. Eddy. The Club was organized with a view to reaching officials, government principals and teachers of non-Christian schools. This club meets, about forty in number, twice a month for an hour of Bible study and discussion. It is noteworthy that this influential group of non-Christian seekers after the truth have invited the well-known Christian writer and translator Mr. Zia Hong-lai to lead the discussions of the club, and have constituted the local pastors as honorary members.

The ability to hold and conserve the early results of the meetings is evidenced by the experience of the Christian committee in Foochow in their remarkable success and progress in enrolling student in Bible classes and later leading them on to Christian decision. In the meetings held in Foochow in 1913 twenty per cent of the investigators were enrolled in Bible classes. After the meetings of 1914 sixty per cent were enrolled. During the past year in this one city 530 of the members of classes have expressed their decision to become Christians and their desire to attend the churches. These men are literally standing at the Church's doors.

The unlimited opportunities offered by the open and responsive attitude of the more serious-minded of the student classes is offset by the admitted unpreparedness of many of the churches. The first and later results of the meetings have clearly shown that the student field of China is ripe for harvest. The serious and pressing problem now facing the movement is not so much how to reach the non-Christian student classes. The important and critical question is how can the churches be got ready so as to hold and teach and train and use these new large potential forces for good and

leadership now within her reach. The movement has revealed that along with extensive outreach there must be co-ordinated the intensive preparation of the churches and the training of the Christian forces.

**Relating Student Enquirers to the Churches** In spite of the revealed unpreparedness and weakness of the churches, distinct progress has been made in some centres in placing the first responsibility for the care of the student enquirers upon the churches, where it properly belongs, rather than upon the committee formed to originate the movement. In the earlier years of the movement the Bible classes for signers of cards were held mostly outside the churches. This was done partly because of possible lack of understanding and prejudice of the non-Christian students and partly because pastors and laymen were inexperienced and embarrassed in Christian work with the new student classes. In the last series of meetings the policy was accepted of having the signers of cards join classes immediately after the meetings, within the various churches. In some cases individual churches failed in their responsibilities. The net gain however in getting the non-Christian students immediately into touch with the churches, and the acceptance by the pastors of responsibility for their care has marked a distinct advance.

### III. Results

**Many Students won** Some of the direct and most immediate results of the meetings and the movement have already been indicated. The importance of these should not be disregarded or underestimated. It is nothing less than marvellous that to-day after a decade of special effort hundreds of government students in China are baptized, with many more literally standing at the doors of the Church, and thousands are grouped together in Bible classes open to Christian influence where it is given in the spirit of genuine friendship and helpfulness. This actual and visible achievement of reaching the hitherto unreached classes, the traditional Gibraltar of the Far East, is nothing less than one of the greatest modern miracles.

Many More  
Accessible

There are indirect results as well which are vast and far-reaching. The success of the movement must not only be judged by the number of men gathered into the Church. There are other results not at first visible or tangible which are nevertheless real and significant. Among the chief of these is the fact that the movement has created a new atmosphere, and opened a new field of thought among the educated non-Christian classes. The Christian addresses of the student leaders both in China and from abroad have presented Christian truth in a striking way and have appealed to the student mind and conscience. They have demonstrated once more the power of the gospel to draw men to Christ.

New Study  
of Student  
Problems  
Begun

The movement has promoted a more careful study of the Chinese student mind and environment. It has become increasingly clear that knowledge of these conditions is essential to effective effort directed to influencing permanently the thought and life of these classes. Foremost among the characteristics of the Chinese students is the evident impressibility of the present generation. Impressionable as are students of all countries generally, they are especially so at this time in China to influences which come to them with the weight and authority of western scholarship either real or fancied, because the "old learning" of China has been so seriously discredited. There is a notable lack of opposition to Christianity among students in China at the present time. Confucianism is still asleep. Buddhism has little hold on the educated classes. Taoism is still more disorganized. This leaves the field for the moment practically free from all opposing elements such as are able to offer any organized resistance to Christianity. But Confucianism, Buddhism and even Taoism are not likely to remain permanently asleep or inactive. There are already signs of their being galvanized into action by contact with the vigorous forces which now confront them. It is not unlikely that the Government, from national and patriotic motives, will espouse one or more of these weaker religions, possibly through the government educational system which now offers its unhindered approach to Chris-

tianity. It is not improbable that a decade from now it will be by a restrictive system of requirement exclude the Christian religion if possible from all influence over students in government schools.

This a  
Transition  
Period

The Chinese student stands today in a perilous moral condition. The weakening of the old-time methods of restraint, together with the grasping after a lot of unassimilated and misunderstood western ideas, and the attempt to put some of these into practice, is exposing the young men and especially the student classes to new and great perils. The closing of schools on Sunday, following the western practice without the corresponding motive or objective, tends to leave idle a large body of students so that their fall into sin becomes more easy. The closer study and better understanding of the Chinese student mind and environment has its obvious and important lessons to the leaders of the Christian movement designed to reach and hold these classes. The feeling of doubt about their own religious position has brought about an open-mindedness on the subject of Christianity that forces Christian leaders both in China and at home to take immediate steps to adequately meet what may be a passing opportunity. The fact that Chinese educationalists are already forging ahead in the establishment of schools and the publication of text-books in which religion is left out, challenges Christian leaders to take immediate steps to offset the lack of moral training that will necessarily result. There is a real and urgent demand for specialists to come to China to assist directly and indirectly in the formation of new moral ideals and religious aspiration among Chinese students. Innumerable opportunities now offer themselves in groups of young students in government schools waiting for the friendship and counsel of a true friend who will help them in the solution of their moral and religious problems. A great asset to the Christian approach exists in the fact that there are in the Chinese student mind certain ideas which look towards moral and, to a certain extent, to spiritual ideals. It is not necessary to treat Chinese students as though they knew nothing of what true manhood is. Another distinct advantage to the Christian worker



consists in the deep veneration the students retain for the personality of Confucius, in view of which it should be easier to appeal to their loyalty to Jesus Christ as the outstanding personality. The Chinese mind is eminently practical yet the Chinese student is in a sense philosophical. He is not given to meditative and speculative consideration of abstract truth as are the students of India, yet he is strongly influenced by the reasoned appeal to the intellect and the conscience. The movement has shown the power of a theme carefully designed to meet the needs and temptations, the thoughts and aspirations of the young men. There is need of an apologetic suited to the present attitude of Chinese thought and life. The study of the situation in relation to the Chinese mind and attitude adds to the conviction that the present is the psychological moment in China to reach the student classes.

**Effect upon the Church** An important result of the evangelistic movement has been its educative effect upon the Christian Church stimulating and arousing the Christian forces to the new opportunity, promoting a study of the best evangelistic methods, and formulating the Church's policy in regard to a forward evangelistic movement. The past five years and especially the last two have aroused the Church to its new opportunity, and also to some extent to a sense of its unpreparedness and the inadequacy of its leadership. The movement has shown the vital importance of making thorough preparation and providing for an adequate conservation of results. Where past experience has been drawn upon sufficiently and methods likely to insure success have been followed the results have been most gratifying. The students have turned definitely away from their past associations and have become loyal and earnest members of the Christian community. On the other hand the movement has shown that dissipation and loss inevitably result if the first results of the meetings are not vigorously followed up by providing a congenial home and adequate forms of service for the enquirers.

A missionary leader in China emphasizing this point referred to a conversation he had with Colonel Hadley in

New York. When asked why he didn't try to get converts in his Forty-Second Street Mission connected with a Church near by, the Colonel replied that the reason was that "converted drunkards don't keep on ice." This remark applies in a special degree to students in China. Their social needs must be satisfied. The appeal which touches simply their intellect or conscience and does not provide them a warm Christian companionship leaves them defenceless against the insidious attacks of temptation, with nothing to do and no positive or constructive programme to lead them out and on into helpful life and work. This would seem to indicate that in most cases it would probably be best not to undertake evangelistic work for students except in those places where there are adequate measures for following it up vigorously with Christian comradeship and definite forms of helpful service.

**Adequate  
Provision  
Demanded**

The movement has shown the futility of the attempt to permanently and affectively reach and hold the student classes unless Christian leaders both on the field and at the home base are prepared to make immediate and adequate provision for the vigorous, continued and sustained prosecution of the new effort, insuring the proper conservation of its results. There is general agreement that now is the time to strike hard and initiate work which can and which will be followed up to conclusive issues in the lives of China's future leaders. The unprecedented opportunity demands a corresponding extraordinary response on the part of the leaders of the Christian Church and the missionary movement. Vastly increased resources especially of duly qualified men and women, and also large financial resources which can make the best use of the Chinese men and women who are available or can be trained for this work, should be given to China without stint and at the earliest possible moment.

**Needs of the  
Chinese  
Ministry**

The Chinese Ministry needs to be greatly strengthened if the movement among the students is to add permanently to the power and usefulness of the Christian Church. A prominent Chinese leader writes as follows :

"Before carrying on futher meetings I am convinced that more work should be done to make the Church ready to take advantage of the new classes we are now able to reach. The Church has been very conservative and has become largely stereotyped in its work. In many cases it does not even have a vision of going out and reaching classes other than those already in the Church. For this the ministers are largely responsible. Again, the pastors often do not find themselves capable of mingling with such classes or counselling with those who in many respects are better educated than they themselves are. There is need of adding to the Church more pastors who shall have at least a high school education and wherever possible college and some theological training in addition."

The difficulty of getting suitable and qualified men in a short time is a real one, for the need is urgent and the present phase of missionary opportunity may be a passing one.

#### **Arousing the Laity**

The movement has revealed weaknesses and unpreparedness among the membership of the churches. There has been a failure on the part of many church-members to realize in any adequate measure the importance of the Church, its place in the community, and its relation to the problem of city-wide evangelism. Coupled with this narrow and limited view of the Church's place and work there has been among the older members as well as among the older pastors a natural conservatism that resists change. This is probably more evident in the Church in China than in other organizations. China commercially and politically has been transformed in a night from the ancient to the modern. The Church has remained the most conservative. In the great and modern city of Shanghai there are only one or two church buildings which have been erected during the past decade.

#### **Missionaries and City Churches**

The fault in the Church has not been altogether with the Chinese Christian. The foreign evangelist has still a well defined place and responsibility, and particularly to the city church. Unfortunately in the past it has been generally assumed that the sooner the foreigner can sever himself from the growing church and leave it to the Chinese the better for the church. The practice of the foreign missionary has been to give less and less time to the city churches, on the assumption generally that as soon as a

church has attained a measure of independence, in the sense that its members are able to pay the salary of its pastor, it is no longer in need of the foreign missionary's help and advice. On the contrary, when the city church in China becomes self-supporting and independent, the period of the foreigner's best influence and greatest usefulness has but begun. A parent's duty is not finished when the child can walk alone. To such an extent has this policy been carried on that when a new man is appointed by a mission for evangelistic work in the city instead of working in the city limits he is in most cases required to spend the greater part of his time in the surrounding country as a pioneer opening new stations or ministering to other places in which work has recently begun. This practice has practically depleted the cities in China of specialists in evangelistic work. It has left the Church in China without strong centres of inspiration and training. The new movement cannot attain to its highest usefulness nor secure its best results until more workers both Chinese and foreign are found and appointed to build up the churches in the cities as strong centres of evangelistic work.

The place and function of the foreign evangelist in the city church in China is well defined. In the earlier pioneer stages it was necessary for him to be at one and the same time pastor, evangelist and business manager. With the establishment of an indigenous and self-governing Chinese Church it has been found that the Chinese becomes an effective pastor and the laymen are well able to manage the business affairs. The function of the foreign evangelist is preeminently not that of controller and manager. His highest usefulness and vocation are found in becoming counsellor and assistant, friend and companion, to the Chinese minister, his opportunity is to advise and inspire; his glory to serve; his privilege to stay close beside the leaders to help in the study of new problems, to train new workers, and in every way possible to assist in the forwarding of constructive evangelism. In a word he assumes the attitude of Verbeck, one of the greatest influences in shaping the modern Japan, who "sought to dwell in shadow in order that he might increase the light."

### Necessity of Union Work

The movement has shown the feasibility, the practicability and the necessity of genuine Christian unity in evangelistic work in a new country which will be wide enough to include all classes. There has been in China in the progress of the evangelistic movement to reach students a distinct development of the co-operative spirit. There has been a closer working relationship between ecclesiastical families. There has been a drawing together of Chinese and foreign workers. Pastors and laity have united with a common purpose. A real and deepening Christian unity has found expression in facing a common problem of extraordinary magnitude. This new sense of unity has been an inspiration to the Church. It has also had apologetic value affecting the non-Christian student classes who have been impressed with the splendid spectacle of a united and unbroken Christian movement. This unity has not been nominal or mechanical; it has been real and vital.

### Value of Bible Study

Bible study has been found to be the most fruitful centre of evangelistic effort, and a fruitful source in leading men to ultimate Christian decision. The ordinary Bible classes with fixed courses have not been found sufficient for this purpose. Bible study with a definite evangelistic objective has been promoted. Special courses of study have been selected and prepared. Bible training schools have been held in various sections of the country. Individual Bible schools in a city have been co-ordinated to form a city-wide Bible study movement. The movement is due largely to the emphasis which has been placed on the study of the Bible.

### A Call to Greater Efforts

The great need in China at the present time is to utilize the knowledge of what has been done as a means of stirring up the leaders of the Christian church to larger efforts on behalf of the new classes now open to Christian influence. There remains much to be learned as regards the best methods of approach and follow-up. One of the most important of all lessons is that the movement should not burden itself with machinery, so as to limit freedom in doing definite personal work, which has been shown to be the greatest and most

effective of all evangelizing forces. The Church in China must go forward but it must go forward as a prepared church with pastors and laity equipped and able for the prosecution and development of a continuous growing and permanent enterprise. The new movement will require all the best training and deepest spiritual resources of the Church. In spite of revealed weaknesses the situation in the Church is hopeful because the Church in China to-day is ready to learn.

## II. THE RESPONSIBILITY OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AS A RELIGIOUS FORCE IN THE COMMUNITY

A report adopted by the Conference of Secretaries,  
meeting in Hangchow, September, 1915

### I. Lessons From Past Experiences

For a full presentation of the important points in connection with the preparation, conduct and follow-up work of city-wide evangelistic campaign, we desire to recommend a careful study of the *Handbook of Suggestions for Personal Workers* prepared by Dr. W. E. Taylor in 1914 and the *Handbook on Evangelistic Campaigns* in preparation by the Forward Evangelistic Committee of the China Continuation Committee.\* The following, by no means exhaustive, are a few lessons drawn from the experience of recent years and in the judgement of the commission are essentials to success in undertaking special evangelistic campaigns. If these conditions cannot be met, it will be better not to undertake the campaign.

#### Preparation

1. United effort and co-operation on the part of all Christian forces in the city.
2. Adequate supervision involving the appointment of two executive secretaries, one Chinese and one foreign, giving their full time, for at least six months, and if possible for one year, also an executive committee representing the Christian forces participating in the campaign.

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3. Special effort should be put forth at least for three months previous to the campaign to train the church-members, personal workers and Bible class leaders by means of normal classes, prayer groups and personal workers' groups.

4. Adequate financial support should be secured before the campaign commences.

#### Conduct of Meetings

1. Longer time than heretofore should be given for the conduct of the meetings.

2. We would suggest that in most cases an interval of three years should be made between campaigns in a given centre. If more frequent either different groups of men should be appealed to or different men should be secured as speakers.

3. Training conference for personal workers of two or three days just preceding the campaign.

4. When it is necessary to have interpreters the greatest care should be exercised in their choice. Men should be secured who can interpret throughout the campaign.

5. The signing of cards should take place only after a careful sifting of the audiences by more meetings. The greatest care should be taken in explaining the purpose of signing the cards.

#### Follow-up Work

1. Great care should be taken in definitely relating the enquirers to the churches from the beginning.

2. They should also be given opportunities of expressing their Christian experience in some form of service.

3. The commission feels the need of a greater variety of Bible courses for different classes of enquirers and, therefore, recommends that the Conference Committee appoint a commission to make a special study of the literature used in Bible study classes and the needs along this line and report before the end of the year to the Associations.

## II. Field and Class Responsibility

In cities where the Association is already organized we recognize our primary evangelistic responsibility on the following basis:

1. In accordance with the decision of the Centenary Conference we accept primary responsibility for evangelistic effort among students.

2. Co-operation with the churches for evangelistic effort among business men, gentry, officials and boys.

### III. Policy For Community Religious Work

#### 1. *Evangelistic Campaigns.*

The Commission favours evangelistic campaigns and recommends that the Association should gladly co-operate under the conditions contained in the report of this commission.

a. Student Evangelistic Campaigns. In the light of city-wide campaigns to be held once in three or four years, we recommend that in evangelistic campaigns conducted by the Association among students of government, private and Christian schools of all grades, emphasis in most of our centres should be placed on bringing men already in Bible classes to a decision for the Christian life rather than on seeking to enlist large numbers of new men in the classes. We recommend the following activities as best suited to this purpose:

- (1) Bible Study Institutes.
- (2) Christian leaders' conferences.
- (3) Special services for students in different churches.
- (4) Decision meetings.

In centres where returned students congregate, special efforts should be put forth to organize evangelistic work among them.

b. City-wide Evangelistic Campaigns. In cities where evangelistic campaigns were held recently, we feel that the immediate programme of evangelistic effort calls for campaigns where greater emphasis is laid upon—

- (1) Training conferences for workers.
- (2) Decision meetings for men already in Bible classes or otherwise showing interest in Christianity.
- (3) The men who are trained in (1) should be given definite work immediate after the training conferences, and as following up the results of (2) and other work in the churches and in the Association.



(4) Special group meetings for different classes of men following parlour conference or similar method.

(5) Personal interviews. In view of the large number of men enrolled in Bible study and enquirers' groups it is our conviction that campaigns conducted on these lines are most urgent.

c. Province-wide Evangelistic Campaigns. While favouring co-operation in province-wide evangelistic campaigns, yet in view of the shortage of available leaders and in view of our responsibility in the cities where our work is established, we feel that during the next three or four years we, as an Association, should not contemplate assuming direct responsibility.

2. Inter-relation of the Association to the churches. With reference to the problem of relating men to actual membership in the Church we recommend the following methods:

a. Offering to all pastors honorary membership in the Association.

b. Relating the enquirer in a personal way to the pastor and one or more lay leaders in the church of his choice.

c. Helping to develop in each church or Sunday school an inner circle of men qualified to enlist the interest of the enquirer permanently in the church and its activities.

d. Organizing Bible classes for young men with lessons suited to them and with efficient leadership which as soon as possible shall be constituent parts of the regular Sunday schools of the churches.

e. By Association secretaries themselves—Chinese and foreign—taking up definite tasks in the various churches.

f. Co-operating in holding in the churches services specially adapted to the needs of young men.

g. Conducting special work among the alumni and ex-students of Christian schools.

## CHAPTER XV

### DEVELOPMENTS IN A FEW OF THE PROVINCES, AND IN SOME OF THE LARGER CITIES

#### I. DEVELOPMENTS OF EVANGELISTIC WORK IN MANCHURIA

April 1915—March 1916

W. MacNaughtan

##### Ripeness of the Field

Sporadic evangelistic efforts during the spring revealed the fact that the non-Christian public were ready to respond to the Christian appeal. The steady leavening of hospitals, chapels, Christian literature, individual contact with Christians, had done its work. But whilst numbers could be induced to enter their names for Bible study, the Church was not able to hold the majority of them, and lead them on to baptism.

##### Decision to Organize Campaign

In June the Presbyterian Church and in September the Danish Lutheran Church definitely decided to organize an evangelistic campaign. This decision had been made on the year previous, but no executive secretary could be set free, and no progress was made. A committee representing all the Christian bodies was appointed, and a foreign executive secretary partially released for this work. The Danish mission also partially released one of their best men for the same object.

##### Leader's Train- ing Conference

A special invitation was sent to Mr. Tewksbury inviting him to conduct a leader's training conference in Moukden during part of October and November. More than twenty-five delegates from the Manchurian churches were present, and received many new ideals for church and Sunday school organization, and also acquired some technical skill in carrying them out. They also were trained as teachers of Sunday school and Bible classes. One great ideal of the Church as an organization of workers, trained to serve, and with a

suitable task assigned to each, was pressed home. The paramount importance of enlisting, training, and using voluntary workers was realized, and methods by which the task could be accomplished were acquired.

#### **Lutheran Mission**

The Danish Lutheran Mission summoned all their evangelists to their annual training conference after the above meetings, and sought to pass on the benefits received to the whole staff. This was preparatory to their "Crusade" as they prefer to call it. Their membership being small, it was thought advisable to concentrate all their forces on an evangelistic effort in two main stations and two sub-stations each year, bringing men from their whole Mission to undertake both the meetings and the "follow-up."

The meetings have been a distinct success. The preparation was thorough, the audiences in some cases numbered over one thousand, all classes of the town responded to the invitation, and the whole town was stirred. Caution was exercised in regard to receiving signatures. About thirty or forty in each place entered Bible classes and studied sixteen lessons specially prepared in St. Mark's Gospel, under the leadership of some of their best men. The workers and the church were greatly encouraged.

#### **Presbyterian**

In the Presbyterian Church, the policy is one of preparation during 1916; and the hope is that in 1917 a maximum effort may be possible. At the same time, it is felt that a movement and not a climax should be aimed at.

#### **Preparation**

After the autumn leaders' conference, small conferences have been held in most of the centres. In one centre, this took the form of a Bible Institute, and was attended by picked representatives from all the surrounding stations. The delegates from the leaders' conference took a large share in this. An evening meeting was also held for non-Christians for five evenings, at the end of which about thirty were enrolled for Bible instruction.

#### **Organization**

In some centres local committees have been appointed to carry out the plans of the campaign. The others will doubtless be organized during

the year. In one centre, there is a local evangelistic committee, with sub-committees in each of the four congregations into which the district is divided. The out-stations of these congregations each have their own small sub-committee. By this means the whole body is to keep in touch with the Provincial committee. They are, secondly, to enlist workers at once, for individual evangelism, and other forms of Christian effort. Each Christian is to be presented with a leaflet containing several forms of Christian activity, and asked to undertake one or more. This method is being used in some other centres, and is being advocated by the Provincial Forward Evangelistic Committee.

**Prayer** An attempt is being made by circulars and by the above-mentioned leaflets, to draw out the progress of the whole Church for the specific objects of the campaign.

**Meetings** Evangelistic meetings have been held in chapels, churches and theatres, and a large aggregate number of cards have been signed. In two places one hundred fifty names were received, of those who promised to study the Bible. But in neither of these places had previous preparation been made to follow up the results.

**The Church** The Church as a whole is interested, but not yet stirred. It will take some marked success to rouse her from the despondent mood, caused by several years of stagnancy. This at least can be said, that there are now a number of leaders in each centre, alert and keen, ready for the first call to advance.

## II. REPORT OF THE FOCHOW EVANGELISTIC COMMITTEE FOR THE YEAR 1915

**Bible Class Attendance** The report covering the first half of the year included the statistics of Bible class attendance, which showed on a rough estimate that a little over three hundred and twenty men have been attending classes during the spring term. Classes in the *Six Hundred Character Book* have been held in six different sections of the city with a total enrollment of about one hundred and fifty students. These classes were led by

enquirers in Bible study circles. One large and several smaller socials have been held for men in Bible classes during the first term. Efforts were made to follow up the men who had decided at the close of 1914 to join various churches.

#### Evangelistic Meetings

During the fall term in view of the full programme for special evangelistic meetings in three churches during October, November and December, the committee felt it wise to drop the social service efforts, and confine their activities to the regularly organized Bible classes, together with the preparation for, and follow-up of, these special meetings. We give herewith the results so far as figures are concerned, of the meetings in each of these:

Gea Cio Dong, enquirers; men, 110; women, 72.

Do Gie Li, enquirers; men, 180; women, 149.

Sien Liang Dong, enquirers; men, 171; women, 70.

In each of these churches responsibility was placed as far as possible upon the church-members themselves and proved to be very resultful both in the life of the church and those assisting, and in the effect upon those influenced by the meetings. Bible classes have been organized for these enquirers in each of the churches, in some cases with a large percentage of those who signed cards among the higher class people, both men and women, attending.

**Difficulties** As was to be expected, difficulty has been encountered in getting all who expressed a purpose to study the teachings of Jesus Christ, to actually come to classes, but the committee felt that the influence of the meetings upon those who attended and the results of follow-up work as far as such has been possible, has been by far the most effective line of activity conducted during the year. We feel that similar efforts should be put forth in other churches throughout the city during the coming year.

While conscious of many mistakes that we have made and opportunities neglected, yet we feel with all that God has richly blessed our imperfect efforts during these past months and are of the opinion that evangelistic effort in some such organization as this, should be continued for the

coming year. We are accordingly giving our attention to a suitable programme of work for 1916. There will necessarily be some change in the personnel of the executive secretaries.

### III. SHANTUNG CITY EVANGELIZATION

R. M. Mateer

This enterprise has been presented in previous years. What is spoken of refers entirely to work conducted by Chinese. It is just in its beginning and so largely confined to foundation work which is never showy, and has not a great deal to report.

The interesting recent advances are:

**Recent Advances** 1. The securing of a goodly number of high grade men for this work. One condition is that they shall be ordained men, able to take entire charge of the work developing under them. Three such are already in charge of three cities opened. Four more are in the Theological Seminary taking three years' study preparatory to this work. These are all carefully selected, high-grade men, who have been already thoroughly tested, five of them having been college professors. A description of each ones' fitness for the work would be a revelation.

2. The very especial attraction this work has for high grade men. It is hard to discover all the reasons for this. It seems to furnish them such a large sphere of usefulness as has never presented itself to them before, and it is away from the foreigner far enough to escape the handicap of being overshadowed, allowing a man to gain prestige and exert a wide influence for the Kingdom, all his own. As this work progresses it is becoming apparent that these cities will simply be centres from which this superintendent will influence the whole county, through the country churches and especially in connection with the better educated portion of the population.

3. The great interest this has awakened in the Church so that funds are being promptly supplied for the equipping of these cities.

From the above you will see that the interest attaching to this projected work is chiefly that of possibility and promise.

**First Results** Of the cities just opened only one has already large things to report and that is phenomenal. First, because there had already been a lot of work done in that city, and second, because the superintendent is an exceptionally all-round man with a wide reputation as an educator and intensely earnest as an evangelist. It is fortunate that we have the inspiration thus furnished for the opening of the first city.

A large pawnshop was secured and fitted up at very small cost. In this the second year, this man has a boys' high school of eighty boys and a girls' normal school in which forty girls are being prepared for teachers. Both schools are self-supporting. There is a night school of about fifty small boys, an English class of fifteen and a nightly Bible class for instructing enquirers and Christians. He has been preaching three times on Sundays. There is a street chapel in a central place where the buildings are located. The students assist in this work on market days. The teachers and students go out on Sabbaths to surrounding Christian preaching places, and in vacations a goodly number go out to preach among the villages, often led by the superintendent. He has an earnest assistant and an educated, consecrated Bible woman. Three prayer-meetings are conducted in three centres in the city on Wednesday evenings, all well attended.

#### IV. THE TIENTSIN CHRISTIAN UNION

Robert E. Chandler

**Constitution** The Tientsin Christian Union is established by the Protestant Christians of Tientsin, and includes, specifically, seven organizations, the four missions working in the city (English Methodist, Methodist Episcopal, London Mission, and American Board), the Chinese Christian Church (independent), and the Young Men's and Young Women's Christian Associations. The Union is not organic, but for work,—any large Christian work that can be done conjointly. As reconstructed in February, 1915, it has a

large Union Committee of about forty, and within the Committee an Executive Council of ten.

**Preparation** The first year there was much consultation and fellowship, and the Executive Council carried out three things: the city was divided into districts and a section allotted to each church for its open evangelistic work; a central bookshop was secured for the sale of Bibles and Christian Literature; and two of the city preachers were sent as Tientsin delegates to the Moukden Sunday school conference and used upon their return to promote interest and intelligence in this work. But the need of some special meetings to stir the body of Christians was strongly felt. In the winter, the unwieldy Union Committee met three or four times for conference on this subject, and proved so heterogeneous that progress was very slow. Yet these conferences showed their value in the end. The plans in detail were perfected by the Council, but when the "Arousal-to-Service Meetings" began, all the leaders in the churches were in touch and were working.

**New Year Meetings**

Rev. C. Y. Cheng and Rev. Wang Shanchih came to conduct the meetings. The time was in February, the first week of the Chinese New year, when people had leisure to attend meetings. For the first five days Mr. Cheng concentrated upon the Christians, with the theme of "Service." The Young Men's Christian Association building is centrally located and its hall was filled nearly to capacity, 530, every day. All who attended were registered every day with their church or introducing friend. A kindergarten teacher was on hand to look out for children in a separate room, so that many mothers were enabled to come, and yet the main hall was kept quiet. Very quiet and impressive was the last day, when seven definite kinds of Christian service were presented, and cards given out for pledges. After careful explanation and prayer, the people wrote their promises, to enter Bible classes, to visit fellow-Christians, to do personal work, to observe a whole Sabbath, to conduct daily family prayers, to raise their church subscriptions, and so on. Then for three more days Mr. Wang spoke to larger audiences, including many non-Christians, in Wesley Church. Some



seventy-five inquirers were registered at these. A chance was given the Christians immediately for service, in connection with these and other sectional meetings. The first value of the meetings was a marked sense of unity, as Tientsin Christians faced their common Christian enterprise; and there was a very genuine "Arousal to service," as shown by the 401 cards, and the care with which they were signed.

#### Follow-up

Follow-up work has been done in all the separate churches, starting from the pledges made. After two months all report benefits received; the percentage of pledges actually being carried out is estimated from thirty to fifty. For the women, more are faithful. Many men have been brought into Sunday schools or other Bible classes. The greatest single impulsion was on the pocket-book nerve. One church leaped successfully to self-support, contributions from Chinese alone going from \$13 to \$39. Another became solvent, not because members raised their subscriptions, but because they paid them, an unaccustomed thing. And the independent Chinese church opened an out-station in a small village, a plan long projected, but unaccomplished. Recruiting from all the churches, a Union Preaching Band was organized, and is officered almost entirely by laymen. There are sixty members, of whom twenty are working two or three days every week; twelve new enquirers reported. The paucity of lay workers receiving training is still, as before, the greatest need in all the churches.

#### April Meetings

In April the Tientsin Union arranged another series of meetings, focussed upon *home* service, a "Home Welfare Week." Patriotism and the Home, Hygiene, Joint Responsibility of Husband and Wife, Home Training, and Religious Training, were the subjects dealt with by various speakers. There were also a Mothers' Meeting and a Fathers' Meeting. Audiences ran from 250 to 300. Printed leaflets giving the material carefully prepared, were distributed, at some of the meetings. The greatest single emphasis was upon the need of whole families, not individuals, believing in Christ and coming into the Church.

**Future Plant** Tientsin will go on with the intensive work, looking to an extensive effort early in 1917. A leader of national prominence has been secured, to direct a series of meetings during the projected week of simultaneous evangelistic effort for China.

## V. THE SUNDAY SERVICE LEAGUE, SHANGHAI

W. W. Lockwood

The Sunday Service League of Shanghai is now completing its second year of successful activity. It was organized in order to provide a service in the English language at which Chinese returned students and others would be welcome. Its services are held in the Martyrs' Memorial Hall late on Sunday afternoon at an hour when there are no other church services. It maintains an attendance of from one hundred to one hundred and fifty. The meetings are conducted in a dignified manner but they are lively, full of hope and sunshine and made more enjoyable by the Sunday Service League choir which appears on the programme frequently. The best available speakers are used and often distinguished visitors from England and America are given this unique opportunity of addressing the Chinese in English and without having to share their time with an "interrupter." The topics chosen are those which interest the returned student as he considers the religious needs of his country. Many have been strengthened by the message received at these services. The leaders of the League are Chinese young men and women who are themselves actively engaged in the work of some local church. Every precaution has been taken to prevent the organization from becoming a church. This is clearly stated in the constitution of the society and frequently re-iterated by those in charge. Frequent appeals have been made by speakers for workers in various church enterprises and these have never been unheeded. The Sunday Service League has justified its existence and may be a suggestive method of reaching this important class in cities where there is a large number of English-speaking Chinese.

PART IV  
GENERAL AND RELIGIOUS EDUCATION  
CHAPTER XVI

MISSIONARY EDUCATIONAL WORK

F. L. Hawks Pott

The educational work of missions becomes increasingly important, and it is useful to note the progress made year by year. Unfortunately we have not the data at hand enabling us to give a statistical report of what has been accomplished during the last twelve months, and must be content with a general survey calling attention to certain aspects and giving an account of certain new features. Although we realize more than formerly the great need of the development of primary and secondary education, yet we are compelled to be almost entirely silent about it and to dwell more on those things which strike the eye or the imagination. Inadequate as our review may be, we hope it will be the precursor of a more exact resumé to be made each successive year.

*Progress in Some of the Centres*

On the whole the year has been one of steady progress in all portions of the field. It has been uninterrupted, and there have not been the setbacks which occur during a period of serious political revolution.

The developments calling for special mention are the following:

**West China  
Union  
University**      The advance made by the West China Union University. The Joyce Memorial building has been completed, and other buildings are in process of construction. A large tract of 120 acres of additional land has been acquired. The University proper has been organized with a student enrollment of forty-eight, seven in the Senior College, and

forty-one in the Junior College. The Medical School has been opened with eleven students. The enterprise of founding a University has received the hearty and sincere commendation of the highest Chinese authorities in the province of Szechwan. In connection with the University the Higher Primary School of the Goucher unit has been built and will soon be in operation.

**Fukien Union  
College**

The inauguration of the Fukien Union College of Liberal Arts in Foochow. This College has received the approval of six missions, and three missions are already actively participating in it. It opened February 19, 1916 with eighty-five registered students: fifty-one Freshmen, twenty-one Sophomores, and seven special students. It stands in need of buildings and equipment, but it would appear to have answered a great need and has a future full of promise.

**Ginling College**

The opening of the Ginling College for Women at Nanking. This is a union undertaking entered into by the Presbyterian, Baptist, Foreign Christian and Northern and Southern Methodist Episcopal Missions. It is the first attempt at the establishment of an institution of collegiate grade for women in central China. Conditions are such that the education for girls lags behind that of boys. Much patience must be exercised before a fully equipped college for women can be organized, but now that a start has been made in earnest, we may expect a steady development. This Christian College for Women may become a model for government institutions that are still only on paper.

**Student  
Enrollment**

Increase in the number of students in the older established institutions. With but few exceptions we find an increase in the number of students in missionary colleges and middle schools. Many of them are taxed to the utmost limit to provide accommodation for applicants. In centres where there has been unrest, as in Wuchang, there has been some falling-off, but in other centres there has been a marked growth. St. John's University in Shanghai started the year with an enrollment of over two hundred students in the College of Arts and Sciences.

### Co-operation and Union

The movement for co-operation and union has been continued and has met with more or less success. The plan for complete union in higher education under missionary auspices in North China proceeds slowly. Legal and financial obstacles have been encountered which can only be surmounted with difficulty.

**Union Theological Colleges** An amalgamation of the Union Theological College in Peking with the Peking University has been effected.

In Hunan a Union Theological School has been organized by the American Presbyterian Mission, North, the Reformed Church in the United States the United Evangelical and the Wesleyan Missions; and a Union Girls' High School has been established at Changsha by the Presbyterian and United Evangelical Missions.

A proposal was formulated for a complete union between the School of Theology in Nanking and the Nanking University, but it was finally decided that the policy and management of the School of Theology should be left in the hands of the participating missions and their respective boards, but at the same time that the school should work in close co-operation with the University.

**Difficulties in Union Institutions** While we view these attempts at closer union and co-operation with sympathy, we must recognize that they are effected with considerable difficulty, and that they do not realize all the sanguine expectations which have been entertained in regard to them.

Dr. Robert E. Speer, in the Report of the Deputation of the Presbyterian Board of Foreign Missions, says:

"It seems clear from experience that union in higher educational work does not reduce expense. If each separate denomination undertook to provide single-handed the same kind of institution which it joins in providing co-operatively it would of course have to meet a far larger expense than its share of the union institution. But as a matter of fact what most denominations would try to provide separately is less than the union institution, and sometimes less even than their share in the union institution soon requires. For the united effort attempts what the separate effort would not attempt, and the obligation of the union draws the

different participants on to an expense on its account to which they would not have felt so necessitously constrained if they had not incurred the associated obligation. The union schemes are not only financially more expensive, they demand also an amount of time in conferences and managers' meetings and in the solution of the new problems which they create which make them administratively a heavier burden than purely denominational institutions.'

We still find ourselves wondering whether we have found the best solution of our difficulties, especially in regard to administration.

#### Denominational Colleges

Might it not be better to have strong denominational colleges situated at various centres, left under the control of the missions by which they were founded? These colleges would serve the need of the whole Christian community in their localities. Churches wishing to keep their students under special religious influences could erect at their own expense hostels in connection with the denominational college. Such denominational colleges would have the right to appeal for support to Christians of all Protestant churches in the home lands. Missions availing themselves of the advantages of the denominational college might be asked to support members on the faculty, and their representatives on the faculty would have a vote on academic questions and matters of discipline. The general control of the institution would be in the hands of one mission and one board. This may appear utopian, but certainly it has the merit of simplicity, and it would show more real union than the present co-operative schemes.

#### Survey of the Field

During the past year several interesting surveys have been made of portions of the educational field. Mr. Hodous has made quite an exhaustive study of Christian education in the province of Fukien, and C. G. Fuson, F. R. G. S., has made a general study of educational conditions in Kwangtung.

#### Educational Survey Committees

The Survey Committee of the West China Christian Educational Union has drawn up an interesting report. In East China a committee appointed by the East China

Educational Association to investigate conditions in middle schools visited several centres. They were accompanied by Dr. T. H. P. Sailer, of Columbia University, who drew up and presented their findings.

Necessarily in the early days of missionary work no very definite policy was pursued in the founding and development of Christian schools, and thus the work grew in a haphazard sort of way and was to a large extent unco-ordinated. Men and women who had no special training as teachers before they came to China were drafted into the work. Many of them proved themselves born teachers and have accomplished excellent results under adverse conditions. The time has arrived when we should no longer be content with the present conditions, and in order that matters may be improved we must take an inventory of just where we stand. When an educational expert visits our schools and reports his impressions, we will find much that is not altogether flattering in his criticisms, but it will be good for us to see ourselves as others see us.

Higher  
Standards  
Necessary

We must not be satisfied with the thought that our institutions are superior in many ways to those which are under government control, but should put before ourselves the highest standards. Competition between schools in the same locality should as far as possible be eliminated. There should be a harmonious division of the field and in the interest of economy, duplication of effort should be avoided.

We believe that these surveys will show shortcomings and will direct our attention to ways in which evils may be remedied. Each mission should see to it that its whole system of schools is co-ordinated, and all missions should strive to attain to the same standards in the various grades and to locate their schools so that they will be of the greatest use to the cause of Christian education in China.

#### China Christian Educational Association

Local  
Associations

As the General Secretary gives a review of the work of the Association during the past year, it is only necessary here to make a

brief statement. The founding of local Associations covering distinct areas in China is being carried out successfully. Five have already been organized and are affiliated with the China Christian Educational Association:

The Educational Association of Fukien,  
 The Educational Association of Kwangtung,  
 The West China Christian Educational Association,  
 The Central China Christian Educational Association,  
 The East China Educational Association.

The Central China Christian Educational Association altered its Constitution so as to come into line with other local Associations.

Steps have been taken toward the organization of a Shantung-Honan Educational Association. In a short time we hope to see the whole of the field covered with these local Associations. Their representatives will form the Advisory Council of the general Association, and in this way the problems affecting the whole enterprise will be dealt with intelligently.

**Educational  
 Review**

The *Educational Review* has been so much improved that its value is recognized by all taking part in missionary educational work. We hope that before long a similar publication may be issued in Chinese, and believe that it would be of great assistance to the many Chinese teachers who do not understand English.

**Chinese  
 Secretary  
 Needed**

We believe that the time has come when a Chinese Associate General Secretary should be appointed to work with the foreign General Secretary. If the right man could be found, it would prove of much benefit to the interests of the Association.

**Uniform  
 Curricula**

One of the purposes served by the local Associations is the drawing up of standard curricula for the schools of the various grades. Much has been done on this line by the older local Associations. During the past year the East China Educational Association has drawn up suggested standard courses of study for lower primary, higher primary and middle schools.



**Examining  
Boards**

Another purpose served by the local Associations is the appointment of Boards of Examiners, who set papers for the schools of the various grades and confer certificates on successful candidates. This involves a large amount of work, but is useful in keeping up the standing of the schools.

We must recognize that if the Government Board of Education were functioning in a more efficient way, such questions as curriculum and standard would be settled for us. Our having to deal separately with such matters is because there is still so much that is inchoate about the government system of education.

When the Board of Education has finally settled curricula and standards, we must conform as far as possible to them, with the modifications necessary for allowing a place for Bible study and religious instruction.

**The China Medical Board of the Rockefeller Foundation****Medical  
Schools**

The proposals of the China Medical Board of the Rockefeller Foundation to found well-equipped, high-standard medical schools in China, and to strengthen existing medical and pre-medical work, brings in a new element in the development of Christian work in China. The vast resources in the way of money at the command of this Board means that much may be done with greater efficiency than heretofore. All must regret that so much of our work is imperfect and will gladly welcome this assurance of assistance.

As is known the support of the Union Medical College in Peking has already been assumed by the China Medical Board.

It has now been decided to establish a Medical School in Shanghai which will undertake to do with much greater efficiency the work hitherto carried on by the Harvard Medical School in China, and the Medical School of St. John's University. The two Medical Schools formerly occupying the ground will withdraw, leaving a clear field for the new school.

**Relation to  
Mission Work**

There is much speculation as to just how the China Medical Board will carry out its plans, and as to the way in which the new school will be linked up with missionary institutions.

There has been much to teach us lately that efficiency is not everything, and it would be a fatal mistake to sacrifice the Christian idealism which is the mainspring of missions to the desire for efficiency. We look forward to a school founded in Shanghai of highest efficiency on scientific lines, and yet permeated with the spirit of Christian service. We hope to see existing hospitals strengthened by grants for increase of staff and equipment, and existing colleges helped in such a way that they can give a better pre-medical education to the young men who will afterwards study at the new Medical School.

By accomplishing these things the China Medical Board will be of great assistance in promoting the great aim of Christian missions for the uplift of China.

**Death of Dr. Paul D. Bergen**

A valuable missionary educator was removed from our midst by the death of Dr. Bergen. He was a man of rare character and ability. The work which he did in connection with the establishment of the Shantung Christian University should never be forgotten. He gave the best years of his life to the solving of the difficult questions which arose in bringing about the co-operation of the missions in the one central college. He was an ardent believer in union and was willing to make any sacrifice necessary to bring it about.

**Some Problems to be Solved**

In reporting on the progress of a year's work, it may seem unnatural to introduce the discussion of problems. We feel, however, that there are certain live questions which must occupy our attention sooner or later and we venture to mention a few of them here.

In the first place there is the question of the limitations of our work. How far should the missionary college

undertake to develop? Should we aim at the establishment of real universities with post-graduate, technical and professional schools?

**The Scope of  
Missionary  
Education**

There are some who think that we are in danger of widening our scope altogether too far and that the only legitimate aim of the missionary college is the establishment of the college of arts and the school of theology. They would leave work of a technical character, like schools of engineering, and professional schools, like law, to government institutions. They realize the cost of higher education and do not see how the support for real university work can be obtained. This is the conservative attitude. Others are enthusiastic for the development of the Christian university and see what great advantages it would confer upon the Christian Church and upon China. In the past the Church was the pioneer in education in all branches of learning, and it would seem to be natural that it should act in the same way in China. Missionaries in Japan regret that there is no Christian university of the highest standing in that country.

We do not intend to argue the question at length, but only to call attention to the fact that it has been raised, and that missionary boards would do well to consider it and to come to some definite conclusion in the matter.

**Relation to  
Government**

Another problem is that of getting into more definite connection with the government system of education. The Christian Church cannot undertake to provide schools for any large proportion of the vast numbers to be educated. It can only act as an auxiliary and perhaps as a model. There is some danger lest we attempt to set up a complete system of our own running on parallel lines with the government system. The vexed question of how we can become a part of the general effort to extend education in China without losing any of our Christian character, is still unanswered. It is one, however, we should not neglect to consider.

## CHAPTER XVII

### THE PRESENT STATUS OF GOVERNMENT EDUCATION IN CHINA

Fong F. Sec

The educational situation in China during the past year was marked by a steady increase in the number of schools and students and in school expenditure, by two important conferences of a national character, by attempts at re-organization for effective administration in the provinces, by placing emphasis on normal training and the qualification of teachers, by stressing popular education, by the introduction of compulsory education, and by the establishment of modern schools in Mongolia. The period under review extends from April, 1915, to March, 1916.

The following are figures given out by the  
**Statistics** Ministry of Education regarding education in China covering the period from August, 1912, to July, 1913:

Total No. of schools .....	86,799
„ „ „ students .....	2,905,152
„ „ „ graduates.....	167,811
Executive officers of schools .....	98,215
Teachers .....	127,706
Male students.....	2,766,004
Girl students .....	141,148
Government established schools .....	61,859
Private schools .....	24,541
Annual income .....	\$29,168,113
„ expenditure .....	\$29,184,573

The following gross figures are the latest obtainable and cover the period from August, 1913, to July, 1914:

No. of schools.....	108,448
No. of students .....	3,643,206
Total school expenses .....	\$35,151,361

The Ministry of Finance fixed the sum of \$13,953,108 as the education budget for 1916. The amounts that the provinces are to spend for education during the year, as compared with those for 1915, show an increase for a majority of provinces; but it is interesting to note that Hunan and Chekiang show a decrease of \$146,343 and \$123,073 respectively. Hupeh, Kiangsu, Kiangsi and Szechwan also show a decrease.

#### Conferences

A National Conference of the Provincial Educational Associations took place in Tientsin from April 20th to May 12th, 1915. It was called together by the Chihli Association, and fifty-three delegates were present, besides three deputies from the Government. Of the proposals brought up for discussion, only thirteen were passed. The measures that were passed, for the most part, concern the Ministry of Education. They include the revision of the normal school curriculum, tenure of office for teachers, plans for spreading industrial, social, and military education, and the establishment of educational departments in the provinces. Two motions deal with recommendations to the provincial associations regarding primary education and the use of Sunday for teaching morals. It was decided to invite the opinion of the Educational Associations concerning a change in the educational system of the country and to introduce free education. It was also decided to ask the permission of the Government to include in the constitution the matter of free education. The meeting decided to hold a conference every year. The next conference will take place in Peking on May 9, 1916.

The other notable event was the Conference of Normal School Principals and Deans held in Peking beginning on August 10th. The Minister of Education introduced for discussion several matters relating to the advancement of normal school education. As an outcome of this conference a Mandate was issued to urge the Ministry of Education to enlarge the number of normal schools, pointing out that the establishment of normal schools should receive the first and foremost attention.

**New Minister of Education** During the period under review a change of Minister of Education took place. Mr. Chang I-lin, the new Minister, is from an old official family of Kiangsu. He is one of President Yuan's trusted men, and on whom the President has leaned for advice on educational affairs for years. Since he took up his duties as Minister of Education, Mr. Chang has bent his energies in re-organizing the provincial boards of education, educational bureaus in the districts, in extending the work of public libraries, and establishing schools for adults, whose early education was neglected, to learn to read and write. Though his avowed purpose is to stress social education, yet he gives very great importance to primary education.

**Educational Administration of Provinces** The Government has decided to change the provincial educational bureaus into educational departments, as during the Manchu régime. The country is to be divided into eight educational districts, each of which is to be presided over by a high chancellor appointed by the President. The aim is to distribute the responsibility in supervising the work of education. Local education has also received much attention. The country is to be divided into six university districts, each of which will comprise three or four provinces, and in each of which a university will be established. Each province will be divided into sixteen, twenty-four, or thirty high school districts, in each of which a high school will be established. Each *hsien* district will be divided into ten, eight or six primary school districts, in each of which a lower primary school will be established.

**Plans for Universal Education** The Government had decided that something should be done to give the rising generation of China a universal education. The dividing of the country into school districts, each of which is to be held responsible for carrying out educational affairs within its area—for the establishment of the necessary number of schools and to raise the necessary funds for their upkeep—is a preliminary step for introducing compulsory education. January first of this year was chosen to make a beginning. It was hoped that by putting

the scheme into operation in the different districts at the same time, at the end of eight years a system of universal education will be fully established. But for lack of funds it was decided to first introduce the system in Chihli as an experiment. It is interesting to note that Shantung has taken the matter up. Taking 400,000,000 as the population of the country, there ought to be 40,000,000 children of school age. Supposing that each school has one hundred pupils, 400,000 schools should be opened. Allowing \$500 for the expenses of each school, \$200,000,000 will be required for the whole country. The Government proposes to supply one-fourth of this amount, and the other three-fourths is to be raised locally. The great difficulty confronting the scheme is lack of funds; but the Government is prepared for considerable difficulty and discouragement. Unfortunately, just now the Government has need of every dollar for military purposes, and so it is not likely that much can be done in the meantime.

**School  
Inspectors**

The Ministry of Education issued regulations raising the qualifications of school inspectors, and also for their guidance in accrediting teachers and rating the efficiency of the different institutions. In order to encourage female education, the Government appointed four women as school inspectors, who have been assigned to different parts of the country.

The President approved the proposal made by the Minister of Education that primary school teachers should be examined. Arrangements were made to examine the teachers of Peking and vicinity. The examinations were conducted by a special examining board with the co-operation of the Ministry of Education. Several hundred teachers passed the examinations successfully and received certificates. The teachers were examined in education, Chinese language and literature, Chinese history and geography, mathematics and science. Those who received a mark of sixty per cent and over were given teacher's certificates, but those who fell below this mark have to undergo training for six months, at the end of which time they will be further examined.

**Official  
Recognition  
of Teachers**

Some one in the Ministry of Education brought forward the suggestion that in order to keep teachers from seeking other positions they should be given official recognition and rank, assurance of employment, adequate salary, stated promotion and pension. The Minister of Education favours the suggestion, and probably something will be done to improve the conditions and standing of the teaching profession. The Minister of Education also obtained the sanction of the President to institute a system of rewarding the administrators of schools who do well and punishing those who fail. Those who organize five new schools and those whose record is excellent are to be rewarded with titles and increase of salary. Those managers whose schools decrease in number and efficiency are to have a decrease of salary or dismissal.

**Teaching  
the Classics**

The Minister of Education decided that primary and secondary schools should devote two hours a week to the study of the Confucian classics. The books of Mencius are to be studied in the primary schools, and the sayings of Confucius in the secondary schools.

**Itinerant  
Lecturers**

Because the masses of the country are illiterate and most of the children of the land are not in school, the Government is taking steps to send itinerant lecturers to districts where there are no schools, to teach the uneducated people the rudiments of learning. In addition to the itinerant lecturer or teacher, each district is to appoint some one from the gentry to co-operate with the itinerant teacher and to carry on the work during the the latter's absence. Their support is to be derived from the funds formerly set aside for maintaining the lecture bureaus.

**Projected  
Colleges**

Plans are now under way for opening a university in the Three Eastern Provinces, one in Szechwan and another one in Honan. The Government has set aside a sum of money for establishing a national medical college in Peking for the training of Chinese physicians, so as to develop the Chinese medical services. In order to develop native industry, the Minister



of Agriculture and Commerce has proposed to the State Department that a mining college should be opened in the Three Eastern Provinces, an agricultural and a forestry college in Peking, a fishery school in Hupeh, and an engineering college in Shanghai. Working in conjunction with the Ministry of Agriculture and Commerce, the Ministry of Education recently sent despatches to the provinces, requesting the officials to set aside some public lands for use of forestry. When such lands are secured, instructions are to be issued to the schools to observe an arbour day. The Minister of Education sent orders to the special (industrial, technical, commercial, etc.) schools of the whole country to send samples of their work to Peking for an exhibit. Under orders from the Minister of Education, the Society for the Investigation of Education in Inner and Outer Mongolia has decided to open a normal school at Kalgan and primary schools in the districts, to reserve public lands in each district for education, to ask the Chamber of Commerce of Kalgan to open commercial schools, to send men speaking the Chinese and Mongolian languages to go from place to place to encourage education, to issue textbooks in Chinese and Mongolian, and to ask the Commercial Press to open a branch office in Kalgan, with agencies at Jehol and Suiyuan.

Thus we see that education is making progress for  
**Five Years**      noticeable progress in this country. A comparison of the two sets of figures given under statistics shows an increase of one-sixth in the number of schools and students, also in the amount of money spent for education in favour of the latest figures. If we compare these latest figures with those for the first year of Hsuan Tung, we find that the number of schools and students has been doubled in five years, while the amount of school expenditure has decreased by seven per cent. The progress is not phenomenal, but is a steady growth. The work of the Commercial Press may be taken as an index of the educational condition of the country. The past year was a busy one for this company, so much so that nearly all its departments had to do night work. It is to be hoped that the schools will not be affected by the present civil strife.

## CHAPLER XVIII

### THE WORK OF THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

Frank D. Gamewell

The Association known for over twenty years as the Educational Association of China assumed its new name January 1, 1916, and is now known as the China Christian Educational Association.

#### Advisory Council

The work of the Association is under the general supervision of an Advisory Council which is a delegated body representing the eight units into which China has been divided, each unit being entitled to three delegates. In addition, the nine members of the Executive Committee are ex-officio members of the Council, thus giving a total of thirty-three persons. There is a possible increase of this number by co-opting members who represent special phases of educational work.

At the meeting of the Advisory Council held in Shanghai April 27-28, 1915, the question of the next meeting of the Council was referred to the Executive Committee of the Association with power.

In December the Executive Committee decided that the next meeting of the Advisory Council should be held in 1917. Local Associations as a rule meet annually and will naturally deal with local questions, in addition to those of wider interest. Action was taken at the last meeting of the Advisory Council by which the Executive Committee is to suggest topics to the local Associations for discussion and for report of findings to the General Association through its General Secretary.

With the preliminary work of the local Associations in hand, a biennial meeting of the Advisory Council will probably meet all demands, and in consideration of present world conditions we believe the decision to omit the meeting of the Advisory Council in 1916 is to be commended.

In this connection we would say that we hope the 1917 meeting of the Advisory Council may be held under conditions that will afford opportunity for unhurried consideration of the important questions involved. In order to economize time and transportation expenses the Advisory Council has met in connection with the China Continuation Committee. If these meetings occur at approximately the same time, care must be taken to hold the meetings on different days so as to avoid the overlapping of programmes.

#### Formation of Local Associations

In the plan of reorganization it was stated that the general Association among other objects hoped to be of service in promoting the formation of local Associations and in keeping these in touch with each other. This purpose has been kept steadily in mind and progress has been made in the formation of affiliated associations.

**Central China** In June the General Secretary met by invitation at Hankow with the Executive Committee of the Central China Christian Educational Union, and plans were outlined which later led to the formation of the Central China Christian Educational Association, which is affiliated with the general Association. A conference is to be held annually at Kuling in the early part of August.

**Shantung-Honan** Preliminary steps have been taken towards the formation of a Shantung-Honan Educational Association. The Shantung Federation Council which met in Tsinanfu on September 6-7 gave its sanction and hearty approval to the following resolution:

1. The Shantung Federation Council approves the formation of a branch of the Christian Educational Association of China for the provinces of Shantung and Honan, the membership to be on equal terms for Chinese and foreigners engaged in Christian work and to others in these provinces who are eligible to membership in the Christian Educational Association of China. A committee of Chinese and foreigners living within easy access of Tsinanfu was elected by the Federation Council and given power to co-opt other members. This committee is made responsible for the early

organization of the Shantung-Honan branch of the Educational Association and to this end is to secure the co-operation of as many of the Christian educationists in these provinces as possible. The Committee is to act on the authority of the Federation Council for a period not exceeding two years, as an executive committee of the Shantung-Honan Branch Educational Association, until that body shall have been constituted and shall have appointed another executive committee.

**North China** We have visited Peking and Moukden and there is good prospect that Christian Educational Associations will soon be formed in both Chihli and Manchuria. Preliminary steps have been taken to this end in Manchuria.

**East China** We are increasingly convinced from observation of what has been accomplished by Associations already in existence that there are large possibilities for the general uplift of educational work in these local Associations. The East China Educational Association, organized less than three years ago, is already exerting a distinct influence in educational matters in its territory. A committee appointed by this Association has recently made a preliminary survey of some of the middle schools. Fresh emphasis was given to the fact that there is a spiritual quality in school work that does not lend itself readily to measurement, and time limitations make satisfactory work difficult. However, a beginning was made, and a new committee was appointed with the expectation that it will have opportunity for more intensive work.

**The Educational Review** The *Educational Review* has been published quarterly, the four issues containing a larger amount of printed matter during the year than when published monthly.

With the hearty co-operation of the editorial board and of our constituency, the *Review* seems to be winning increasing approval. The circulation has made a distinct advance during the past year.

Rev. E. W. Wallace, General Secretary of the West China Christian Educational Union, recently sent to our

office for one hundred subscription blanks, stating that he desired to put the *Review* in the hands of educationists generally in West China because of its helpfulness.

**Purpose of the Review** In editing the *Review* we have in mind among other things the following purposes:

To keep local associations in touch with each other by first-hand information as to what is being done, how it is being done and the results, so far as these lend themselves to immediate report.

To keep in touch with Chinese government education. We are fortunate in having on our editorial board in special charge of government education, Mr. Fong F. See, M.A., who in each issue of the *Review* supplies us with up-to-date information regarding the movements of the Government in educational matters.

To keep in general touch with the ever-widening scope of modern education and to lay under contribution for their suggestive value the experiences of other lands. In this connection we would mention with appreciation the work of Dr. T. H. P. Sailer, of Teachers' College, Columbia University, a member of our editorial board. By frequent contributions to the *Review*, by a personal visitation to China during the past year, in North China, in Central China, and in South China, Dr. Sailer has rendered a large service in calling attention to the trend of modern education, that increasingly seeks to relate the work of the school to the life of the people.

**Educational Exhibit Panama Exposition**

Probably the greatest educational exhibit that has ever been brought together was that which filled the "Palace of Education" at the Panama-Pacific International Exposition recently held at San Francisco. In this exhibit human welfare and human service were emphasized as never before. The beholder was impressed with the widening scope of education and that the school is reaching down into the home and out into all the walks of life.

In a not remote past public education in western lands confined itself largely to what is known as the formal part of education, limiting its responsibility to school hours and school buildings.

With the visible growth of the spirit of service which is characteristic of to-day, the school is accepting an increased responsibility for the physical, mental and spiritual well-being of its students. Government systems of education find embarrassment in dealing with the spiritual phases of education, but mission schools are in a position to

educate the whole man. We need continually to be on guard lest the mechanical organization overshadow the spiritual aims which must always be kept supreme.

**Recommendations to the China Christian Educational Association  
from the China Continuation Committee  
Annual Meeting May, 1916**

After hearing the report of the General Secretary of the China Christian Educational Association, on recommendation of the Business Committee, the China Continuation Committee adopted the following recommendation, proposed by Dr. Pott:

**Voted**

1. As soon as possible arrangements should be made for carrying out the general survey of the present condition of Christian educational work in China referred to in the report of the last annual meeting of the China Continuation Committee.

2. That the China Christian Educational Association be asked to reconsider the decision that the Advisory Council should meet biennially. It would seem that it must be wise for the Advisory Council to meet whenever the China Continuation Committee meets, so that the China Continuation Committee may have the benefit of the results of their deliberations, and also that the relationship of the Advisory Council to the China Continuation Committee should be clearly defined in a statement to be approved jointly by the Council and the Executive Committee of the China Continuation Committee.

3. That the China Christian Educational Association be asked to consider the advantages of securing the services of an Associate Chinese General Secretary to act in co-operation with the foreign General Secretary.

4. That the China Christian Educational Association be asked to see what steps can be taken in the way of publishing an Educational Review in Chinese.

## CHAPTER XIX

### THE COMPARATIVE LAW SCHOOL OF CHINA

Charles W. Rankin

On September 3, 1915, Soochow University opened its law department under the name of The Comparative Law School of China, at No. 20, Quinsan Road, in the buildings of the old Anglo-Chinese College, where the University also conducts a middle school.

**Lecturers** The course of the department is taught wholly in English, and covers a period of three years. The following gentlemen, members of the Shanghai bar, have been in part helping during the year 1915-1916, and all have agreed to assist in giving instruction during the year 1916-1917: Walter A. Adams, S. C. Chu, James B. Davies, Stirling Fessenden, Wm. S. Fleming, T. H. Franking, Hon. T. R. Jernigan, Maj. Chauncey P. Holcomb, Judge Charles S. Lobingier, Paul McRae, Dr. H. C. Mei, Chas. W. Rankin, Joseph W. Rice, Earl B. Rose, and Dr. C. H. Wang.

**Reason for Starting the School** The school had its inception in the belief that China is determined to have a modern government, and in the knowledge that no modern government can be constructed or operated without large numbers of lawyers to form the judicial arm. And it was also realized that not only were lawyers an essential in the establishment of the judicial department, but that under the American system, most of the presidents, and a large percentage of the members of Congress have been men of legal training. The American system of government has been called by writers on political science, a government of lawyers. While America has had an ample supply of able and brilliant lawyers from among whom to draw her jurists and many of her statesmen, in China, because of the fact that lawyers have from time immemorial been looked upon with disfavour, the profession has practically been suppressed. And now if it were desired

to form a system of modern courts for all the people of China, it would be impossible to find the lawyers to make the judges, to say nothing of the much larger number necessary to form the bars, without which courts can not be conducted. The result is, that a profession without which a modern government cannot operate must be created almost wholly. Such a profession cannot be created in a day, and this school is opened now with sincere regret that it could not have been done many years ago.

**Choice of  
Shanghai as  
Location**

The school was established in Shanghai for many reasons. Shanghai is centrally located. It is one of the most populous and important cities of China. It is both a port town and a railroad centre, and it is easy of access to students from all sections of the country. It is also a large and important commercial centre. At this place are regularly held both American and English courts, in addition to the Mixed and Consular courts. These are all valuable as concrete exhibitions to students of the law in operation. The existence of the courts necessarily implies the presence of lawyers, and good bars of both English and American lawyers are found there. From their number many have consented to do teaching, and through the faithful work and support of Judge Lobingier and the other members of the local bar, has a law school alone been made possible.

**Systems  
Taught**

The aim of the School is to give a training to students in different systems of law, that they may be able to compare them and get the general legal principles common to all. While the course is in English, at the present time three different systems are being presented—the Anglo-American, the Roman, and the Hebrew systems. The Chinese system is being presented, incidentally, as well as it may be without books or course worked out. It is the aim, in just as short a time as may be practicable, to have the Chinese system carefully taught. Already in the study of Property and Domestic Relations,—two of the most important subjects in which Chinese students should know their own law, two splendid Chinese lawyers, Mr. S. C. Chu, and Dr. C. H.



Wang, are giving instruction, in order that the students may be given a knowledge of their own legal principles in these important subjects as they study the English text.

**Fees**

The school year is divided into two terms.

The hours of recitation are from 3:30 to 7:30 each afternoon and evening except Saturdays and Sundays. The fees for each year are: for tuition, \$80.00, and for board \$72.00, payable one half at the beginning of each term. The fall term of the next school year will open September 14, 1916. Any desiring information should address The Dean, No. 20, Quinsan Road, Shanghai.

## CHAPTER XX

### MANUAL AND INDUSTRIAL EDUCATION IN MISSION SCHOOLS IN CHINA

Wm. H. Gleysteen

The following questionnaire was sent to representatives of all the larger Protestant Missions in China and most of the smaller ones. From a few centres no reply was received, but the data tabulated below are if not absolutely complete, at least fairly representative.

*I. Have you any Industrial Schools or Self-help Departments in your educational work?*

Fully two-fifths of the missions have no signs whatever of manual and industrial education; of the remaining three-fifths, two-fifths carry on such work in only the simplest forms, such as sewing. In approximately one-fifth of the missions there is at least one institution, and very often only one, where fairly earnest efforts are being put forth in this direction. A few replies indicated that there is not much zeal for such undertakings in their midst, but with these one or two exceptions, there seems to be a profound conviction that whether we are engaged in such undertakings or not, we are missing a rare opportunity in not developing these lines of work.

*II. What do you seek to accomplish through this work?*

**Self-help**                      Self-help for poor boys is the primary motive in establishing what a great many call "self-help departments." The Church, like Christ, is sent to the poor and the children of the poor. Instead of a pupil being given free board, he is given two or more hours work a day, enabling him to earn a part of his expenses.

**Educational Value of Manual Work**      The intrinsic educational value of learning a trade is strongly emphasized by several. There is something in every boy and girl which is brought out only by work. Good workmanship demands a correlation of one's powers, such as abstract study does not afford.

**Widening Scope of Curriculum**      A widening of the scope of the school curriculum, which is too traditional and formal, is sought. The Church to fulfil its function must train not only for the ministry, medicine, teaching, etc., but must train boys and girls to go back to the farm life of their community, to the shops, to the home; in short, to the common life of ninety-nine out of every hundred persons, and to fertilize the common life and task with fresh knowledge and new ideals.

### *III. Describe briefly your work?*

**Variety of Trades Taught**      The trades and occupations cover a fairly wide range. One school in Nanking advertises in its Industrial Department: "Cabinet-making, laundry, brass work, weaving, cloth towels, straw and rag rugs, mattresses, tailoring, table boys, house coolies, gardeners, messengers, crochet work, tatting, embroidery." This sounds almost like a department store. Other forms of industrial training given are tree nursery, grafting, seed-selection, dry farming, canneries—making the cans and filling them with vegetables and fruits raised by themselves; also canning of meats, smith-shop where stoves, etc., are made, weaving of cloth on Japanese and Chinese looms, weaving of camels' hair and sheep's wool, Peking rugs, type-setting and printing, selecting of hog bristles for a Canada brush firm, candy-making, candle and soap-making, shoe factory, road-making etc. Besides these, there are the school janitor jobs, typewriting, mimeographing, secretarial work, tutoring.

**Hwaikingfu School**      Mr. Mowatt of Hwaikingfu, Honan, has boys sort pig bristles according to proper lengths. These are shipped to Canada and sold to a brush-maker at from \$.40 to \$2.20 gold per pound.

**Pingtu Institute** Mr. Stephens of Pingtu, Shantung, has developed self-help and vocational education in the Pingtu Christian Institute to an admirable extent. Mr. Stephens writes with almost apostolic fervour in answer to all the questions.

“We have a woodshop and smithshop giving regular instruction in these trades. The smithshop students first learn tinning, so as to make the cans for our cannery. The cannery is run by the graduating class from year to year. I teach grafting and a number of the fundamental facts of agriculture, such as seed selection, dry farming etc. etc. We are getting a fine start in small fruits, and we grow our own vegetables for the cannery. As stated above, our students do everything on the compound and no small amount for the other missionaries. Just now they are working for the benefit of the community, road-making. This fine public spirit has stirred up our neighbours and they promise to help. In short I am trying to get them to shake off the “dust of the ages” and wake up to their present opportunities to be a blessing to their country. Twenty-six are volunteers for the ministry, a large per cent being the shop boys.”

**Peking Academy** In the Presbyterian Boys' School in Peking there are thirty poor boys, varying from twelve to eighteen years of age, who make rugs from three to four hours a day. They have a large, well-ventilated and well-lighted room, with a skilled worker, who is a Christian, in charge. Some of the boys enjoy the work enough to weave on their rugs out of regular hours. To see the deft movements of these thirty sets of hands is in itself an inspiration to those who are grasping the larger meaning of education. Each boy has his rug, or part of a rug, and is proud of his handiwork. Here is something which is his own creation. Precision, speed, skill, and judgement are some of the rewards which these lads are unconsciously acquiring. It is one of the best courses in the school, and we wish we had sufficient looms to allow all the boys to work a few hours a week, as a course in manual training, for its mere educational value.

**Yih sien School** Mr. Winter at Yih sien, Shantung, has fifty-six boys, poor and sick, all working alike on the same basis. They work four hours per day and study the remainder of the time. They work at carpentry, weaving, farming and gardening, and architectural work. Although

the boys spend considerable time outside of the so-called regular studies, they do not seem much behind the required schedule on the purely academic side.

**Moukden** In Moukden a school of industries has **Industrial School** been organized.

"It is under Christian auspices but is independent of all other educational institutions. The capital (\$10,000 in amount) was raised by the Chinese Church (Presbyterian Synod of Manchuria). Mr. Wheldon's salary is provided from Great Britain. The school is under guidance of a Board of Management of ten, five being Chinese and five missionaries.

The object is; (1) primarily to provide a place where Christian lads may have the opportunity of learning a trade under Christian environment. (2) To train the lads to become competent employers of labour (3) To raise the tradesman class to become more useful and intelligent citizens and churchmen."

**Antung** In Antung, Manchuria, Mr. Vyff, of the **Agricultural** Danish mission has fifty school boys working **School** from two to three hours per day in a prosperous tree nursery.

"Out of the first class, some went home for farming, one for nursery work. Eight of them went into the evangelistic classes here for another three years. They do work as before."

**Orphanages** There are also orphanages\* like the one in Hinghwa, Fukien, and Nanking where the boys and girls in addition to their other studies acquire an industrial education, thus fitting them to go out and earn a living.

**Educational** The above mentioned trades are manifestly **Value of** not of equal educational, social, and economic **Work Done** value. The ideal trade to learn in a school would be one which contributes largely to all three. The more educational it is in its processes, the more value will it have as a part of the curriculum. In the degree to which it has social value, will it benefit the community; and it will be profitable financially in accordance with its economic merits. Candy-making may be profitable on the economic side, but its educational value is very slight

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\*For list of orphanages with kinds of work done in each see CHINA MISSION YEAR BOOK 1910, pp. 385,387.

since it is so easily learned. Fruit farming and seed selection contribute largely to the educational, social, and economic life. Rug-making has a high educational value. It correlates in concrete form several of the subjects a boy studies, designing, dyeing, and the general technique taxes a boy's knowledge of art, arithmetic, and geometry, and furthermore develops initiative and judgement.

#### IV. *Quality and Market Value of Work.*

1. *Is the quality of your product as good as that of the general market?*

**Quality of Work** The answer is: "Yes." In many cases the answer is: "It is better." There is more conscience in the industry and more enthusiasm and more high intelligence. Brains count in general economy in trade. In one factory, the manager who has a large independent factory of his own said, "Your boys do as well at the end of three months as my apprentices at the end of two years. They are so much more intelligent."

2. *Do you find a ready market for your output?*

**Output Finds Ready Market** The fact that nearly all find a ready, and some an eager market for their goods shows that the industries chosen are well adapted. The following considerations should be kept in mind in determining the trade to be followed: (1) Raw material should be purchasable near at hand and at a reasonable price. (2) The product should be one which is required steadily by some community, either Chinese or foreign, e.g., canned fruits are in demand in some places by the native community. Peking rugs are in great demand by large numbers of foreigners in China and by department stores in America.

3. *How profitable financially is this enterprise?*

**The Financial Problem** This is the rock on which many an venture-ship in these waters has been sunk. "After six months we become bankrupt," and they have not tried anything else since. Dr. T. H. P.

Sailer, said in his recent visit to the East that he had seen but one self-help industrial department in a mission school which was wholly self-supporting. Of course, money returns are only a fraction of the larger returns sought, but they are vital. A few missionary educators are so convinced of the necessity of a student's doing something, that even though the department is an actual cost to the school, they justify the expense on the ground that all educational ideals are being fructified by the incorporation of such a department. In Mr. Winter's self-help department where the boys work four hours a day, they make 85% of their living expenses. In the Pingtu Christian Institute a boy earns one-half of his living after the first year, all after the third. "During the entire course of five years; the shop boys pay less than one year's board; and last year we made profits enough to pay one teacher after paying the salary of each head man." This seems about ideal but is by no means a typical example, though it shows what is being done.

4. *Have you a skilled worker in charge?*

**Strict Oversight  
Necessary**

Success does not seem to depend on having such a worker. Perhaps in the schools where there is not such a head, the foreigner in charge comes very near to being a skilled worker. One writes, "I had five years in a nursery before coming out." Another is an architect, and still others have given close study to vocational problems in the home land. Whether there is a skilled worker or not, the strictest supervision is necessary to insure progress on the part of the learner and economy in the work.

V. *In your self-help department are your pupils who are giving part of their time to this work looked down upon in any way by the rest of the student body?*

**Effect on Social  
Standing of  
Student**

In no instance, does any one report that boys or girls are looked down upon because they labour. Many of the wealthier pupils apply to be allowed to do some form of manual work, which appeals to any normal youth. Boys

not working, in their leisure hours help the students who have to work, even to picking pig-bristles, which one would not think of as being very genteel in the eyes of the Chinese. Janitor work is the least satisfactory kind of labour in the self-help department. Foreigners' criticisms that Chinese pupils despise labour is based too largely on this slender industrial basis. Perhaps this work seems more menial than other forms of labour. Naturally where a boy is learning something, the work has a recreational and stimulative character which no broom, duster or mop has ever succeeded in providing.

*VI. Do the pupils take up this work gladly and eagerly?*

**Students' Attitude**                      On the whole it is a revelation to see how gladly the pupils take to work when it excites their interest.

*VII. Are the pupils engaged in the self-help department able to complete their course in the same length of time as those not doing such work?*

**Effect on Other Work**                      Although in many places the pupils work from three to four hours a day, it appears that nearly always this work does not interfere with a boy in his class standing and does not delay his graduation. If four hours a day are spent in work, graduation may be slightly delayed. The idle, unproductive hours of the day are utilized. Furthermore when a boy who has not done very well at his books, sees the work of his hands progressing, it reacts on him as a student, and he will do better work.

*1. How many hours per week do they work?*

Pupils work from a few hours a week to four hours per day.

*2. Do they work during the summer and winter vacations?*

In some places the pupils work during the vacations. This relieves poor parents of the expense of providing food for their children during about one quarter of the year; and it also gives the pupils something to do during our prolonged vacations.



*VIII. Is this opportunity of self-help open to others besides the poorer students?*

Usually it is open only to the poorer students but sometimes it is open to all.

*IX. What are your difficulties in developing this work?*

**Difficulties** Funds, competent and responsible supervision, lack of time on the part of the head of the school, and lack of knowledge along lines of vocational training, are among the difficulties. The greatest difficulty of all is inertia. Persons hesitate to open such departments because they are not experts; but in some instances an ounce of initiative has brought a pound of knowledge.

*X. Along which lines do you feel that your work has succeeded.*

**Value of Industrial Work** 1. It has weeded out a certain type of worthless pupil who has sometimes thrived unduly in mission schools under the easy scholarship system. The self-help department is the narrow and straight gate which lets in the deserving poor and keeps out those who have no ideal.

2. It has given a higher tone to the school. It enables a school to abolish the vicious, free-scholarship system, where a boy gets everything for nothing.

3. It has given the poor boy a dignified position in the school. He is not a beneficiary any longer.

4. It has made discipline much easier.

5. It gives the pupils sympathetic touch with the work of the common people.

6. It has introduced some of the simpler trades into the homes. One writes "It has introduced weaving into hundreds of homes."

*XI. Can you observe that having a boy work for part of his board, instead of getting help freely, stiffens his moral fibre and makes a better man of him?*

**Moral Value** "It is a frightful injustice to help a boy without requiring immediate returns of some sort." "I will not give a cent to help a poor boy unless

he helps himself." Another observes that the boys who have been helped freely become the kind of "helper" later on who still expects to be helped. Is not that the law of habit? Self-help inculcates self-reverence.

*XVII. Has the industrial work been valuable in revealing to certain boys their aptitude for work and their inaptitude for study?*

**Importance of the Subject** As all school curricula are adapted to only a part of the pupils, it stands to reason that vocational education is a valuable addition to any school. Some fine, earnest boys of real parts are not scholarly in an academic sense. They become execrable preachers and teachers but some of these same boys will become famous in the field where their genius lies.

*XVIII. What Manual training, required of all the students, have you in your curriculum?*

**Place on Curriculum** It is a great surprise to find only one or two schools which have manual training for all the pupils. Surely in this, mission schools are far behind government schools, which at any rate in some parts of China, have manual training courses in all the grades. This fundamental principle of education can not safely be ignored by mission schools any longer.

**Summary** From the above questions and answers, it is clear that a fairly respectable beginning has been made in industrial self-help education in a few missions. There is all but unanimous feeling that this is most highly desirable. Perhaps it is not so difficult as it appears, and we should set ourselves sternly to the task of working out an up-to-date educational policy along these lines. The absence of manual training is a startling fact, when we consider that our best schools in the home lands have long since demonstrated the supreme value of such courses.

## CHAPTER XXI

### TRADE SCHOOL OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION, PEKING

Dwight W. Edwards

#### Type of Education

The type of education here outlined aims at nothing more than the taking of the boy who evidently must become a coolie or workman, and making of him a skilled workman or contractor. It cannot supplant or take the place of other forms and types of education whose aims are different and whose students are not the same. It is a special system for a special need. Its importance lies in its ability to teach poor people how to earn a living, and to give to China a body of skilled workmen fairly educated. It is not adapted to the education of all children, nor should all children be forced into it.

#### Important Factors

Experiments and investigations which have been carried on during the last year and a half by the industrial department of the Peking Young Men's Association among the shops, present trade schools, in the Association trade school and in the manual training classes of the Peking Higher Normal School would seem to point out some of the following facts.

1. Children who have money enough to pay for their own education or who have any chance to go through to a higher education, will never use the trades taught them.

2. Children who have had common school education up to the fourteenth year cannot adapt themselves to the idea of becoming workmen and never use the trade taught them.

3. Children who are bodily weak can learn trades requiring more skill and finer work than the more robust, but should not, of course, be allowed to learn trades which will hurt them physically.

4. Children who are not taught a trade as though they were apprentices and workmen from the time that they enter school will never appreciate the value of labour nor make good workman.

5. Children who are placed in a certain trade under twelve years old are almost certain to be misfitted for life.

6. When the child's work is sold before he is twelve years old, it tends to encourage child-labour, education turns to piece work, the child is driven instead of taught, he learns only how to make one thing well in order to make the business pay. The child does not learn the trade nor reasons for the trade methods in the broadest sense.

**Chinese  
Apprentice  
System**

7. The present apprentice system as found in China is good in theory, but bad in practice. The apprenticeship is for three years. The first year the boy is general house-servant and learns only how to obey the wife; the second year he is a shop drudge and learns only to obey his master's orders and to fear his blows. The third year he learns a little of one part of his master's trade, never working at any but the coarsest things for fear he will spoil the work. He is lucky to get a chance to become an apprentice (with doubtful chance of earning a doubtful living). He is doubly lucky if he can pick up enough from an ignorant master to enable him later on to be able gradually to learn the trade himself, through the hard knocks of experience.

**Cost of  
Vocational  
Schools:**

8. Cost of running vocational schools, rent of building, cost of teachers and servant, cost of equipment, wood or other material for students to work with, etc.

School of thirty students, ten in each class. Three year course taking boys of at least two years' common school education and twelve to fourteen years old.

Teacher and principal. Teach Chinese, drawing, arithmetic, etc. and supervise work in the shop. Should be a graduate of a Chinese trade school. \$15-\$30 per month.

Cost of initial equipment:—

Carpentry.....	\$300 for tools, benches, etc.	Leather-work.....	\$100 to \$500
Weaving .....	\$500 to \$700	Soap-making.....	\$200 to \$400
Hat-making.....	\$200	Machine-shop.....	\$2,000
Metal-work.....	\$300 to \$500	Plumbing.....	\$600
Porecelain and clay	\$100 to \$800	Electric wiring.....	\$400

It will perhaps be noticed that figures for shops vary widely. It is simply the difference in price between equipment that ought to be bought and what can be gotten along with. The prices are for shops equipped for manual training and not for production; the tools used are Chinese with a few supplementary foreign.

**A Test Made** In our Association trade school, we took twelve boys with two years' common school education, so poor that their clothes were the usual rags, their fathers earning five to seven dollars a month as workmen. They had been running wild in the streets for some time, and showed it. They did not want to study, but wanted to learn carpentry.

In two month's time they were turned inside out; were enjoying their carpentry work, making their own original designs and working them out in the shop; could plane a board true and square, and could make good mortises; were able to make stools and benches which were saleable, using all Chinese tools except two draw-shaves and a brace and bits. The carpenters come and look at them with great surprise, for as they say, the boys learned more in their first two months than the ordinary apprentice in two years, and what is more, they understand reasons for things and can design. In their class-room work, their teacher tells me that they learn Chinese faster than any boys he ever had before. They now look bright, seem anxious to learn, and will hardly stay away from the school. Certainly they are not learning common education any slower than other boys, and they are, besides that, learning how to earn a living.

### Outline of Trade School Course which will be followed in Vocational Work in Peking

This course has been adopted for the Association trade school and also for the practice trade school of the Peking Higher Normal College. For any other city than Peking it would need radical changes to fit needs and conditions.

**Pre-Vocational Trade School** This course pre-supposes that it is possible to take boys ten years old and give them a preparatory course. It might be omitted

(as was in the first place done by the Association) and boys twelve years old with two years' education arbitrarily placed in some course in the trade course.

The purpose is to give every boy a good common education for two years and some widely differing courses in manual training by the means of which the boy's ideas can be broadened and he can be placed in the course for which he shows especial ability.

#### Regular Course

*First year :—*

Class room, four hours a day; ordinary education in Chinese and arithmetic.

Subject	Hours per week—leading to
Whittling	3, carpentry trade
Basket making and weaving	3, weaving, to hat making trade
Cut and bent metal, wire work	2, metal-working trades
Plants and flower gardening	2, agriculture, florist
Free-hand drawing	2.

*Second year :—*

Class room 2 hrs. a day, ordinary education

Subject	
Whittling and carving	2 hrs. a week
Cloth and mat weaving	2 hrs. „
Brass and bent metal work	1 hr. „
Leather work	1 hr. „
Soap and varnish making	2 hrs. „
Flower gardening	2 hrs. „
Free-hand drawing and clay modelling	2 hrs. „

Of course none of these hours should be held to too strictly. For instance, an hour a day should be spent in gardening during the season, etc. By using these courses it will be possible to select the trade the child is fitted for and place him in the following course. Only three courses have been worked up from here on. Experiments in others are now being conducted.

## CHAPTER XXII

### EXTRACTS FROM THE REPORT OF THE COMMITTEE APPOINTED BY THE EAST CHINA EDUCATIONAL ASSOCIATION TO INVESTIGATE CONDITIONS IN MIDDLE SCHOOLS

(Presented at the Annual Meeting of the Association, February 1916)

**Personnel of  
Committee** The Committee was appointed at the Second Annual Meeting of the East China Educational Association, held in Shanghai, Feb. 9-10, 1915. It consisted of Rev. A. W. March, Rev. W. F. Wilson, Mrs. Laurence Thurston, Miss Emma S. Lester and Dr. F. D. Gamewell, member *ex officio*.

**The Task** The task before the Committee was "to visit as many as possible of the schools of middle grade in East China for the purpose of getting full information in regard to each school, and of making this information available for the helpfulness of all." Three methods were adopted by the Committee for the accomplishing of this task: (1) correspondence, (2) the preparation of a questionnaire regarding middle schools submitted to the principals of the schools under consideration, (3) personal visit and survey of the principal middle schools by the Committee.

**Co-operation of  
Dr. Sailer** The survey was made in November, and the Committee was most fortunate in securing the co-operation of T.H.P. Sailer, Ph. D., of Teachers' College, Columbia University, who was then visiting in China. Eight days were given over to the survey of eighteen of the thirty-five middle schools on the list of the Educational Association. The visits were necessarily brief, and were it not that these have been supplemented by correspondence before and after, and by answers to the questionnaires sent out by the Committee, any extended report based upon them would be of little constructive value, and might do some schools considerable

injustice. This has been fully appreciated by the Committee and especially by Dr. Sailer who drew up the Report. It is rather by way of inviting fuller study of this important phase of educational work than of attracting criticism upon it, that the Report is given to the public. Whatever has been written in the Report, has breathing through it a spirit of sympathetic understanding of the limitations and difficulties under which educationists in China must labour, and a spirit of eagerness to help the educationists solve their problems and give their students the best that experience and knowledge are able to recommend.

**Scope of Report** The Report attempts first, to discuss the aim of middle schools in East China, next, to give its impressions as to the extent to which these aims are being attained, and finally, to make such recommendations as it believes may lead to improvement. In particular it calls attention to successful experiments in certain schools which it believes should be made the common property of all.

### I. Aims

**General Statement** The Committee suggests as a statement of the general aim of education that it is to fit the individual for the most efficient participation in the great social institutions of the family, vocation, community, church and state. The word "efficient" in this definition implies not merely adjustment, but contribution to the welfare of these institutions. Christian education can not be content with things as they are. Its constant aim is to transform individuals and all the institutions of society through them. More particularly the aim of any school depends on certain conditions. These are (1) the destination, both immediate and ultimate, of those who leave the school. The school of course may properly undertake to influence this destination. (2) The foundations on which the school has to build, both of previous formal schooling and the informal education that comes from social surroundings. Under this head should be included the stage of development the pupils have attained, and individual differences which may be due to their selection from certain grades of



society. (3) The length of stay, the schooling being responsible for exerting a helpful influence upon those who stay a short time as well as those who graduate. The resources of the school must also be considered.

**Types of  
Missionary  
Education**

Missionary ideals of education, more or less explicit, will also strongly influence the type of education. It will make a great difference, for instance, whether the school attempts (1) to evangelize and leaven as many non-Christian students as possible; (2) to evangelize and leaven picked non-Christian students; (3) to furnish training to as many Christian children as possible; (4) to train Christian leaders and workers; (5) to influence government education; (6) to supplement government education along certain lines; (7) to run as cheaply as possible. One or more of these and other aims seem to influence schools in different parts of the territory, but often they appear to be neither consciously nor consistently held.

**II. Impression as to the Extent to which Aims are Attained**

**General  
Impressions**

In general, the Committee receives the impression that at least in details much missionary educational effort is going more or less wide of the mark. Many schools seem to be following traditional methods without sufficient reason, or are deliberately aiming at American models which were not devised to met Chinese conditions. In too many cases the ideal seems to be to set up a curriculum and methods which would be considered creditable in America. While much that was seen is a cause for congratulation, the Committee feels that aims need to be more definite and records and information more exact in order that the actual measure of failure and success may be more clearly ascertained, and more intelligent efforts put forth to overcome the shortcomings. Nothing but its appreciation of the tremendous importance of the highest quality of results would justify the Committee in calling attention to what seemed failures of the missionaries who are putting so much prayer and sacrifice into their work.

**Educational  
Viewpoint**

1. The first lack that impresses the Committee is that of a modern educational viewpoint on the part of many of the heads of middle schools. A number of principals seem to depend mainly on traditions and their own common-sense. With a few exceptions they were apparently not in close touch with the most recent educational theory and practice, although nearly all of them were anxious to get new ideas. It is of the greatest importance that missionary education have at its disposal all the resources of modern educational research for dealing with its very difficult problems, and the Committee would suggest the Missionary Boards afford every facility to middle school principals for educational study during furlough.

**Educational  
Aims**

2. In a number of cases the aims of the school seemed indefinite. The aims as stated in the catalogue, or by the principal, did not always agree with the type of curriculum or the results obtained. Some of the aims given were rather vague or unsatisfactory. The Committee would suggest that some fundamental questions as to the aims of missionary education, in view of present and approaching conditions, will need to be thought out.

**Curricula**

3. The curricula in general are based on subject-matter rather than on actual needs. They seem overloaded with subject-matter. The influence of the government schools has contributed to this as well as that of the colleges, and also the popular demand for certain branches of science and for English. The mission school is responsible for investing the time of its pupils at the highest possible rate of interest. It has no right to consume years in studies which have small relation to their ultimate life-work, nor ought it to include within studies details which could easily be omitted.

As a basis for a revision of the curriculum, there is need in the first place for more careful studies than are yet at hand as to the destination of pupils, their actual attainments on entering middle school, and the proportion of those who drop out to those who continue. In many cases only the records of graduates are kept and these are often a

small percentage of the whole. A missionary school has a perfect right to shape its curriculum in accordance with its aims, but if it encourages the entrance of large groups of boys and accepts their money for its running expenses, it has an obligation to prepare them as efficiently as it can for the life they are to live.

In all this the ideals with which any life-work should be approached should be made prominent. The curriculum should be reorganized on the basis of social service rather than the mastery of subjects. More time might well be spent in furnishing perspective and insight into the life problems for which education is needed. The Christian aspects of vocations such as teaching and business should be brought out. More stress should be laid on courses which prepare for the best type of family life, such as hygiene, sanitation, domestic science, and art, child-training and the cultivation of avocations for the home; on courses preparing for vocational life, such as commercial courses, elementary economics and business ethics; on courses preparing for community life, such as good-citizenship, philanthropy, social service and practice in social co-operation; in courses preparing for church life, such as Bible study for practical use, problems of church life and outlines of church history. It is important in Bible teaching to do as much as possible to train pupils for leading Bible classes themselves in the future.

**Use of English** The question as to the employment of English or Chinese is so vexed that the Committee will not undertake to discuss it. It would suggest, however, that in some cases better results might be obtained by postponing the study of English and then devoting to it more intensive effort. By this method better foundations might be laid in Chinese.

**Extra-Classroom Influences** 4. Many of the most valuable products of education are formed better outside than inside of the classroom. In general the schools seem to have these extra-classroom influences in mind. Perhaps it would be well for the Committee to mention a number of these as suggestive for schools which may not have developed them.

In Soochow Academy and St. John's Middle School stress is laid on personal contact of teachers with boys, a squad of boys being assigned to each teacher. Mr. Chang Pöling at Tientsin is also emphasizing this point. He instructs his teachers to keep especially close to the best men or their classes. Friendly personal contact with mature minds is one of the most educative of all influences. At the Christian Girls' School in Nanking, a Chinese lady of good social position instructs the girls in Chinese etiquette. At several schools fine social service was being done, boys were conducting Sunday schools, night schools, etc., girls were visiting in surrounding homes, and the boys at Shanghai Baptist Middle School were teaching games to Chinese children on the compound and in near-by villages. At Kashing Middle School there was a society to discuss the future life-work of boys expecting to enter the ministry, and it was proposed to form others of those looking forward to teaching or business.

**The Teaching** With most of the teaching that it saw, both of foreigners and Chinese, the Committee could not help being disappointed. Much of it was absolutely poor. Even when the teacher seemed to be doing all that could be expected, the boys did not respond, which would suggest that the work was beyond them. Allowance must be made for the presence of the Committee in the classroom, but there was still much to criticize. Some of the teachers seemed more absorbed in their grade-books than in their pupils. There was a tendency to be satisfied when a single pupil murmured the correct answer and to pass on without ascertaining the mental condition of the rest of the class. Most of the work done in English seemed to be above the heads of the pupils, and some of the teachers frankly admitted this, but held that the requirements of the curriculum gave them no alternative.

There was a striking lack of the problem method in teaching, consequently there was little aim, motive, initiative, perspective, or practical application. The Committee saw very little cultivation of originality or judgement, very little of interest, ideals or tastes. Surely middle school pupils are far enough along for this sort of work, and the

natural bent of Chinese students renders such results doubly important. What may be called the preparatory values of education, mere memorizing of subject-matter to be used in later study were too prominent, and the social and practical values not prominent enough. The use of English as a medium of instruction seemed sometimes wasted. Even with English textbooks, more explanation might profitably be made in Chinese. There was a notable lack of appeal to the eye. The middle school teacher in China has already enough handicaps without dispensing with the valuable aid of maps, charts and blackboard work. The Committee would recommend that the best methods of teaching Chinese in government schools be studied. In some places it was conceded that these were superior to those employed in mission schools. This whole subject of efficient teaching is of the greatest importance. By doubling the teaching efficiency of mission schools a most notable contribution would be made to the life of the Christian Church in China.

In a few schools, excellent provision was being made for the improvement of teachers, but in others nothing whatever was being done. A book course in pedagogy is not sufficient. Mr. Chang Po-ling claims that the best type of Chinese boy will not ordinarily go to a normal school. Strong normal schools are among the greatest educational needs in China at present, but in addition to them we should have courses on education in our middle schools and colleges to prepare for more effective teaching those who would not otherwise receive any training whatever, and to inspire with enthusiasm for the work of teaching many who might otherwise not undertake it. A good course on the principles of education would be both more truly cultural and more practical than the courses in the traditional middle school or college curriculum. Middle schools which train teachers should offer broader treatments of the subjects to be taught in the elementary school, and colleges training teachers for middle schools should offer courses in methods as well as in subject-matter. Everything possible should be done to stimulate interest in problems which are appropriate for the pupils.

**Facilities for  
Teacher-  
Training**

Teachers must be given a motive for improvement. Increasing the salary based on quality of work is to be recommended. It would be well if we could pay more for teachers and demand more from them. The multiplication of conferences, institutes, and whatever tends to increase the *esprit de corps* of the teaching body is very desirable. Some foreign teachers need preparation in teaching as well as in subject-matter. The Committee saw several whose methods were quite crude. It would help in the inspection of Chinese teachers if the foreign staff submitted to the same control. The whole question of the teaching of Chinese seems yet to be in a backward condition.

**Staff and  
Equipment**

7. Probably most schools would admit that their staff and equipment is not adequate. We found principals who had excellent ideas which they were unable to carry out for lack of time. In some of the larger schools there were admittedly too many pupils in a class for efficient work. On the other hand, in some of the smaller schools there were too many subjects attempted, so that much of the time of teachers was consumed with very small groups. There are of course difficulties in consolidating schools on the foreign field, but from the educational standpoint alone this would be, in the case of several schools inspected by the Committee, very desirable.

**Free  
Scholarships**

8. At some schools dissatisfaction was expressed with the system of free scholarships, and at other schools changes were being made. In Hangchow, at Wayland Academy and Hangchow Middle School, it had been decided to treat Christians and non-Christians alike. At the latter school an unusually large class of inquirers had aroused suspicion and it was found that parents were manifesting an interest in Christianity in order to get their boys into school at a lower rate. In some places self-help has been notably successful. In general, it would seem better to make the results of education more attractive rather than make the education itself cheaper; in other words, to invest money in quality of teaching and in salaries to graduates. We might get better results if we diverted to the salaries of teachers the money

hitherto used for scholarships of normal pupils. Graduates who earn better salaries could afford to pay back money loaned them by the school and would gain is self-respect.

**Further Survey Necessary** In closing the Committee would recommend that the investigation of middle schools be continued on a different basis, one thing being done at a time and studied thoroughly. The authoritativeness of the present report is greatly impaired by the fact that the data on which it was based were so fragmentary. The questionnaire sent out by the Committee was too comprehensive. Specific sub-topics should be taken up and sufficient data gathered on them to make conclusions convincing.

The Committee trusts that all criticisms made will be received in the assurance that they are offered only with a desire of improving the efficiency of middle school work and thereby of the whole missionary enterprise in China.

As the result of the Committee's report a new committee was appointed to continue the Survey during the coming year, dealing more especially with specific topics which are in need of more detailed study.

## CHAPER XXIII

### BOYS' EDUCATION IN FUKIEN

(A study of certain phases of education for boys in North Fukien including Hinghwa)\*

Lewis Hodous

The province of Fukien has been fortunate in the fact that the early missionaries laid emphasis on education. In Amoy as well as Foochow, day schools for boys and girls were started in connection with the preaching places. The first boarding schools had for their chief purpose the training of catechists and teachers.

Yet in spite of this early start we have just begun to see the possibilities in our day schools and higher primary schools. We are doing well in giving more attention to elementary education. At the same time we have now a large basis for the establishment of higher education.

#### Lower Primary Schools

**Buildings and Equipment** The lower primary schools of Fukien are most of them located in one or two rooms adjoining the church or within the church building itself. A great deal of progress has been made in the appearance of the school-rooms, in the light and ventilation. Some school have playgrounds.

As to equipment, we find a great inequality. One mission reports an investment of \$4.90 for each school in equipment. In one mission one station has an investment of \$3.33 per school while another station has an investment of about \$35 for each school. The average cost of equipment for 196 schools in North Fukien is \$8.94. This Association might with profit to those in charge of day schools prepare a list containing the equipment necessary for a day school.

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\*A paper read at Kuliang, at the Annual Meeting of the Educational Association of Fukien, August 10-11, 1915.



**Curriculum**           The last few years have witnessed a great improvement in our day school curriculum. Several missions have the uniform curriculum proposed by this Association. A closer co-operation with the Government where possible, will help us not only in unifying our own curriculum, but will be of great help in forwarding the interests of elementary education suited to the needs of the Chinese. The uniform examinations have been a great stimulus to the lower primary schools where they have been adopted. They have improved the teaching, the curriculum, and have sent more boys to the higher schools.

**Management**       In the management of our day schools great progress has been made. There used to be a time when the day schools were regarded as the peculiar possession of some individual. When he left the mission or the station there was a slump in the day schools. This condition fortunately prevails far less than formerly. The schools are being controlled more and more by responsible boards of Chinese and foreigners who plan the curriculum, set up standards for the teachers, employ and discharge teachers. The supervision of the schools is better than formerly. The question arises whether we have not come to the stage when we can profitably organize a union board for all day schools of the missions working in North Fukien and employ Chinese supervisors in visiting the schools. Such union work would make for efficiency, vitality and economy. The day school has no greater enemy than isolation. Union and emulation are its life.

**The Teacher**       In Northern Fukien including Hinghwa there are 401 day school teachers. Of these all but thirty-four are church-members. As to their training 238 or fifty-nine per cent have had Chinese training only, ninety-one or twenty-two and six tenths per cent are graduates of normal schools. Nine are graduates of theological schools, three are graduates of middle schools. After sixty-eight years of work for children we are still employing fifty-nine per cent of our teachers with Confucian training only. Twenty-two and six tenths per cent, less than one in four, are men with any special preparation for

their work. Our middle schools have furnished the lower primary schools in North Fukien with three teachers out of 401.

The average number of pupils to each teacher for the northern part of the province is 21+, the average number to each school is 24+. This may seem to be good as an average, but it should be remembered that in the majority of the schools there is only one teacher who teaches three or four grades. We cannot have efficient teaching under such conditions.

#### **Salaries**

The subject of salaries is always a baffling one and somewhat worn and very difficult. One mission in Foochow gives a maximum salary of \$14 per month and a minimum salary of \$3 per month. Another mission in Foochow gives a maximum of \$10 and a minimum of \$4. According to the statistics furnished for 282 teachers the average salary for the year is \$94.08, or \$7.84 per month. These teachers belong to the A.B.C.F.M. and M.E.F.B.

#### **Classes**

The division of the pupils into classes gives us a view into the condition of our schools. In 260 schools which report 47.6% of the pupils are in the First Year, 25.2% in the Second Year, 15.6% in the Third Year and 11.6% in the Fourth Year. In the First and Second Years we have 72.8% of the pupils. This means that the majority of the boys remain with us two years. In one school numbering forty there are this year only six boys who were in it last year. Other schools might be cited where similar conditions obtain.

#### **Number Entering Higher Schools**

How many boys go up higher from the lower primary schools? One hundred and thirty-two schools with 3261 pupils reported on this point. Out of this number 112 entered the higher primary, or 3.4%.

As to the number of pupils from Christian families the reports vary. In Hinghwa 70.3% are from Christian families; in Shaowu 60%; in Foochow M.E.F.B. Conferences 33%; in Foochow A.B.C.F.M, 12.6%; in Foochow C.M.S. 33%; in Kienning 44.4%.

As to those who joined the Church we have reports from a hundred and nine schools with 4805 pupils. Sixty-nine joined the Church or 1.4%.

The cost of the school to the missions and the amount contributed by the pupils are given in the following table:

*Contributions per pupil*

	<i>By mission</i>	<i>By pupil</i>	<i>Total</i>
A.B.C.F.M.	\$3.50	\$1.40	\$4.90
M.E.F.B. Foochow	2.29	1.49	3.78
M.E.F.B. Hinghwa	1.69	1.94	3.63
C.M.S.	3.53	No data	No data

**Higher Primary Schools**

**Recent Developments** The higher primary schools are a recent development and in many ways are full of meaning for the future of our education. We have always had boys' schools, but they were not related to any schools below them nor preparing students for higher schools. The higher primary schools are increasing in number and efficiency. The statistics for higher primary schools in North Fukien are as follows:

<b>Statistics</b>	<i>ABC.F.M.</i>	<i>ME.F.B.</i>	<i>ME.F.B.</i>	<i>C.M.S.</i>	<i>Total</i>
	<i>Foochow. Hinghwa.</i>				
Schools.....	4	5	3	4	16
Pupils .....	128	310	207	223	928
Chinese teachers .....	19	30	19	22	90
Foreign ,, .....	7	6	2	6	21
Invested in buildings ...	\$13,400	\$39,000	\$6,000	\$2,500	\$54,900
,, ,, equipment..	1,583	3,600	800	300	6,283

**Buildings** Most of these schools are well housed, as the \$54,900 invested in buildings indicates. They are also equipped to some extent (\$6,283). They are also strategically located and have as feeders the day schools of a district and in some cases of a whole prefecture.

**Teachers** They are well supplied with teachers, having one teacher for 8+ pupils. The teachers are of a much better grade than in the lower primary schools. The teachers with classical training still predominate, having thirty-nine men or 43.3%. Middle

schools furnish eighteen men or 20%, normal schools eleven men or 12.2%; theological schools seven men or 7.7% and Anglo-Chinese colleges five men or 5.5%. Confucian training still dominates.

**Salaries** As to salaries the teachers are much better paid than lower primary teachers. The highest salary is \$26 per month and the lowest for full time is \$6. This means that the teachers are of a better grade and training.

**Financial Assistance** Out of 928 pupils in the schools seventy-five are entirely assisted and 269 are partly assisted, i.e. 37% of the students are helped. The average amount of help given to each student in the different missions is as follows:

	<i>Boys assisted.</i>	<i>Total students.</i>	<i>Tuition.</i>	<i>Average per student assisted.</i>
A.B.C.F.M.	41	128	\$10.	\$19.22
M.E.F.B. Foochow.	264	310	4.	10.07
M.E.F.B. Hingwa.	20	267	2.50	15.00
C.M.S.	19	223	{ 2.50 4.00 none	14.73

The number of students who entered higher schools is ninety-six. The total number in the fourth year is ninety-eight. This probably means that most of the students who come up to the fourth year go up higher.

The tuitions in these schools vary somewhat and may partially explain the amount of help given to the boys. The students are distributed among the different classes somewhat more evenly in the larger established schools showing that there is less loss by the way.

#### Statistics

	<i>Lower Primary.</i>			<i>Higher Primary.</i>		
	<i>Schools</i>	<i>Teachers</i>	<i>Pupils</i>	<i>Foreign Teachers</i>	<i>Chinese Pupils</i>	
North Fukien	352	401	8,539	21	90	928
South Fukien			<u>3,986</u>			<u>273</u>
Total Pupils			12,525			1,201

## CHAPTER XXIV

### THE CHINA SUNDAY SCHOOL UNION AND ITS RELATION TO THE CHINESE CHURCHES AND THE MISSIONARY

E. G. Tewksbury

The Shanghai Centenary Conference of 1907 appointed a Sunday School Committee; this committee in 1911 inaugurated the *China Sunday School Union* and has since that period acted as its governing body. Many of the original members of the Sunday School Committee are still on the General Committee or Executive Council of the China Sunday School Union and certain new names have been added to this committee since that period by appointment of the Executive Council.

**Elective Representation** Inasmuch, however, as the China Sunday School Union is at present serving virtually the whole Christian community, its governing body might well consist of representatives definitely elected by the several denominations. A scheme for securing such elective representation has been prepared and it is expected that it will in due course be adopted. This plan will invite at least the leading denominations to elect foreign and Chinese representatives of their Sunday school interests to serve on the Committee of the China Sunday School Union, in proportion to the number of their missionaries and Chinese church-members respectively.

**Finances** An annual grant from the World's Sunday School Association, British Section, made possible in 1910 the securing of a missionary General Secretary for the China Sunday School Union. In addition, from £300 to £500 has been available annually for the general work of the Union, given partly by the British and partly by the American Section. At the present time (June, 1916) the American contributions have been increased to relieve the financial situation which the war created in England.

The American Section of the World's Sunday School Association has, moreover, so reorganized its governing body as to bring it into closer relationship with the churches and mission boards of the several denominations. This reorganization at home, together with the elective representation contemplated in China, should make comparatively easy an adequate financing of the China Sunday School Union.

### The Organized Adult Bible Class Movement

At the suggestion of the Bible Study Committee and other organizations specially concerned with the national Bible study and evangelistic interests, the China Sunday School Union has been led during the past year to stress its Organized Adult Bible Class Department.

**The Need** This work is urgent on account of the immediate need for preparing workers in the individual churches to lead and organize Bible classes for inquirers. A Forward Evangelistic Movement largely depends upon such workers for its preparation, carrying forward, and follow-up.

The Organized Adult Bible Class campaign was made financially possible in 1915 by the gift of Gold \$1,000 from Mr. R. A. Doan, Laymen's Secretary of the Foreign Christian Mission. It is hoped that funds may be secured from the Adult Bible Classes of America through the influence of Mr. Doan and the help of the International Sunday School and the World's Sunday School Associations, to continue this campaign over a period of several years, and to permanently employ an Adult Bible Class Secretary in connection with the work of the China Sunday School Union. A provisional budget of Gold \$3,000 for each of five years has been suggested.

#### Conferences Held

Five conferences have already been held in connection with the Organized Adult Bible Class Movement, at

Kuling, July 13th to August 13, 1915.

Moukden, October 13 to November 11, 1915.

Swatow, last half of February, 1916.

Canton, first half of March, 1916.

Foochow, last half of March, 1916.

These were attended by an aggregate of some three hundred and more Chinese leaders. "Follow-up" local conferences have been and are still being held in various sections by those who attended the central conferences. The definite problem before the conference was: "*The enlistment, training and use of adult for effective Bible study and teaching, personal work and Christian service.*"

At these conference it was urged that Adult Bible Classes be formed in the various churches and that the organization of these classes should be in general after the form used so successfully by the International Sunday School Association in America. Two leaflets issued by this organization were circulated in both English and Chinese at these conferences.

**Enlisting Lay Workers** The methods presented in these leaflets, however, need adaptation to the work in China, and to this end various suggestions have been made at the conferences. Perhaps the most fruitful of these suggestions has been that all adults in the churches be urged to enlist in an Adult Bible Class and there pledge themselves to two things: *first, to definite Bible study; and second, to the use of that Bible study in specific lines of evangelistic and social service work.* To this end, tentative lists of possible forms of lay service were prepared at these conferences. Full discussion of this work and copies of these lists will be published from time to time in the *China Sunday School Journal*. There was much enthusiasm at these Conferences, and the time seems ripe not only for an Organized Adult Bible Class Movement but for a real *Laymen's Movement* in China.

#### Lesson Note Circulation

**Continued Increase**

The Lesson Note circulation of the China Sunday School Union still continues the phenomenal increase reported in former YEAR BOOKS; and this in spite of revolutions and the financial

stringency caused by the European war. This increase would seem definitely to indicate an increased attention to Sunday school work in the Chinese churches.

Tables are given below showing the growth in circulation of both the Uniform and the Graded Lesson Notes. A further table is offered, giving the circulation in December, 1915, of each variety of Uniform Lesson Notes published by the China Sunday School Union. If to the total issues of the Union publications there be added the circulation of other Lesson Note publications, we find a total circulation, per Sabbath, of 107,300 for the International Union Lesson Notes.

Many Sunday schools, however, use merely a quarterly sheet giving the Scripture references and the Golden Text. Many thousands of these sheets are issued by the Anglican missions, and also by certain missions in Fukien, etc.; 20,000 per Sabbath might be a fair estimate for the circulation of such sheets. Some form of International Uniform Lesson Notes is thus found to be used by at least 127,300 persons each Sabbath.

Again, add to this the International Graded Lesson Note circulation of 12,000, and a total of 140,330 scholars and teachers is indicated who regularly use some definite form of teaching help each Sabbath.

The 1915 YEAR BOOK totals, under Sunday school scholars, as reported by the several missions, can hardly be complete, in the light of the fact that approximately 150,000 copies of Lesson Notes are being purchased, and presumably being circulated and used each Sabbath by at least that number of Sunday school scholars and teachers. Estimating 25% for Sunday schools not using Lesson Helps, we may thus regard our present Sunday school membership as at least 200,000.

**Total  
Enrollment**



Total circulation, by periods, of the  
INTERNATIONAL UNIFORM LESSON NOTES  
in Chinese, as issued by the China Sunday School Union:

	Total issues per Sabbath	Increase %	
1911.....	27,000		████████████████████
1912.....	36,000	30%	████████████████████
1913.....	48,000	33%	████████████████████
1914.....	64,000	33%	████████████████████
1915.....	80,000	25%	████████████████████
Total increase percentage for the five years period.....			200%

Total circulation, by periods, of the  
INTERNATIONAL GRADED LESSON NOTES  
in Chinese, as issued by the China Sunday School Union:

	Total issues per Sabbath	(Approximate only)	
1912.....	7,000		████████████████████
1913.....	8,000		████████████████████
1914.....	9,000		████████████████████
1915.....	12,000		████████████████████

Total Estimated Circulation of the  
INTERNATIONAL UNIFORM LESSON NOTES

in Chinese: December 1915

Number of issues per Sabbath, approximate only

China Sunday School Union Publications:

Uniform No.

1. Teacher's Quarterly.....	13,200	████████████████████
2. Pupil's Folder.....	26,200	████████████████████
2. Scripture Leaflet.....	20,900	████████████████████
4. Story Leaflet.....	11,000	████████████████████
5. Bible Picture Card.....	12,000	████████████████████

Monthly No.

1. China S. S. Journal.....	500	████████
2. Happy Childhood.....	2,000	████████
3. Young People's Friend.....	1,500	████████

87,300

**Other publications issuing, in whole or part, material furnished  
by the China Sunday School Union.**

West China Quarterly, W.C.T.S., . . .	3,200	=====
.. .. Leaflet, W.C.T.S., . . .	7,300	=====
Shai Colloquial Quarterly, P.M.P.,	1,000	=====
.. .. Leaflet, P.M.P.,	1,000	=====
Soochow .. Quarterly, P.M.P.,	700	=====
.. .. Leaflet, P.M.P.,	600	=====
Meth. Christian Advocate, M.P.H.,	2,200	=====
	16,000	
Total using China Sunday School Union material, . . . . .	103,300	

**Other publications containing Chinese Notes on the International  
Uniform Lessons :**

Sunday School Student, C.B.P.S., . . .	2,500	=====
Chefoo Quarterly . . . . .	1,500	=====
	4,000	
Estimated total circulation in China of the International Uniform Lesson Notes, . . . . .	107,300	

## CHAPTER XXV

### THE BIBLE SCHOOL CONNECTED WITH THE SHANGHAI YOUNG MEN'S CHRISTIAN ASSOCIATION

J. H. Geldart

The Bible School is a voluntary institution. It meets once a week on Wednesday evenings, and has a staff of twenty-four volunteer instructors. There are 273 students enrolled in the twenty-four classes and the attendance has been very encouraging. The teachers have shown a very deep interest in their students, who are graded according to their knowledge of the Bible.

A number of new methods were used to great advantage last year, and we have continued to use these during this year. They are the "class system," with a leader and a secretary for each class, sub-committees (social, publicity, personal work, social service, etc.), home socials, graphic representation of attendance, Bible class ticket, and Christmas entertainment.

Some of the new features that have been introduced this year are:

1. A Bible school campaign. The whole school was divided into four teams and these competed one against another over the matter of attendance. The campaign lasted for six weeks and the average weekly attendance was over two hundred.

2. A decision meeting. Thirty-nine students signed cards and made definite decisions to follow Christ.

3. New courses. Outline of four new term courses in both English and Chinese were made.

4. A new system of registration. Students who desired to join the Bible School were required, first to sign an application form, next to get the advise of a teacher as to which class they should enter, and finally they were given a class order by which they were admitted into the class assigned to them.

5. Personal work. At the request of the Personal Work Committee sixteen teachers responded to the call, and had interviews with sixty-nine students during the fall term.

6. Social service work. The Social Service Committee conducted a Sunday school for street children at the Trinity Church.

7. Monthly faculty meetings. These were held for the discussion of practical topics relating to the Bible study work. They aided greatly in promoting fellowship and stimulating enthusiasm.

In the spring term thirty-six students attended all fourteen sessions, 118 students attended ten or more sessions. In the fall term forty-two students attended all fourteen sessions, 122 students attended ten or more sessions. In the spring term twenty-four students received certificates and in the fall term forty-one. In the spring term 105 old students rejoined the school, and in the fall term 154.

#### Course of Study

I Grade	{	Foundation Truths—W. W. Lockwood.
	{	Outlines in Matthew—J. C. Clark,
	{	Teachings of Jesus—W. H. Zia.
II Grade	{	Life of Christ—S. E. Henning
	{	Christian Fundamentals—J. S. Burgess
	{	Parables of Jesus—Z. H. Tong
III Grade	{	Character of Jesus—Perkins or Hayes
	{	Life of Paul—W. H. Zia
	{	Manhood of the Master—Fosdick
IV Grade	{	Social Teachings of Jesus—Jenks
	{	The Will of God—Wright
	{	Comparative Religions
	{	Pauline Epistles

Last spring the Bible School had an enrollment of 260 students of whom 130 were regular members of the Association. This fall term, out of a total enrollment of 275 members, 175 were active Association men. In other words, sixty-four per cent of the whole School are members of the Association.

## PART V

### MEDICAL AND PHILANTHROPIC WORK

#### CHAPTER XXVI

##### A REVIEW OF MEDICAL MISSIONARY WORK DURING THE PAST YEAR

Robert C. Beebe

###### Effects of the War

In reviewing the work of the past year there are a few things that may be mentioned of outstanding importance. One has been the influence of the European War that has affected medical mission work in various ways. The most important has been the depletion of the ranks. Up to January of this year twenty-eight medical men have left the field of peaceful endeavour for bringing in the reign of righteousness among a non-Christian people, to engage in the works of mercy and healing among warring brethren of Christian lands. That men have gone to both sides of the conflict, with conscientious devotion to service, testifies to the honesty and earnestness of their Christian character and to the fact that good men will differ, not only in their convictions but in the claims that duty may have on them. The war has also kept candidates of European societies from coming to the field, so the ranks of medical missionaries have remained depleted and the need of doctors has been sorely felt in a number of sections.

###### Cost of Drugs

Economic conditions in Europe and America have greatly increased the cost of drugs and hospital supplies and this has brought about a serious situation for hospitals with limited resources to face. The cost of everything has advanced, in some cases more than doubled. However, the work has gone on and new enterprises have been inaugurated with bright hopes for the future.

### Medical Education

**China Medical Board** Whole question of medical education has assumed during the past year a different aspect from what has previously existed, brought about by the coming of the China Medical Board of the Rockefeller Foundation. The aims of the latter in thoroughness and extent and its great resources promise to secure results in the near future far beyond what has been thought possible for the missionary body to accomplish.

**Mission Schools** The difficult task attempted by the mission hospitals of training assistants while the arduous work of the hospital and dispensary was carried on by an inadequate staff, later was supplemented by a few small schools attempting to give a full course of medical instruction. None of these have been able to come up to the standard set for itself and while doing excellent work in contending with the problems incident to restricted means and a limited number of teachers, all have struggled faithfully and well against almost insurmountable difficulties. As examples of buoyant hope and enthusiasm, working against obstacles with self-denying desire to help others, the efforts of medical missionaries to start medical education in China are not to be despised for their aims, spirit, or results.

**Peking and Shanghai Schools** The China Medical Board has decided to start two schools in China, one at Peking and one at Shanghai. It is intended that these schools shall be so equipped in teachers, plant, appliances and means as to afford as good advantages for medical education as can be found anywhere in the world. It is expected that it will take some time to get a work of such thorough character under way and that the most difficult part of the problem will be to get suitable teachers for these two institutions.

**Changsha and Tsinanfu Schools** In addition to this work proposed the China Medical Board has made grants to assist two other schools, the Yale Medical School at Changsha and the Medical Department of the Shantung Christian University at Tsinanfu. To the Yale Medical School a grant has been made of Gold

\$16,500 per annum for current expenses. To the school at Tsinanfu a grant of Gold \$50,000 has been made for building and equipment and Gold \$100,000 to cover current expenses for five years.

**Higher Standards**

The question naturally arises, "What will be the effect of the work of the China Medical Board on the other existing mission schools?" One reply must be that the first effect will be to put further and greater emphasis on the plea of the China Medical Missionary Association and the schools themselves for higher standards and better equipment in men and means. If this and the value to the Church in China of Christian physicians, is realized it should bring to their support, more money and more men than have been connected with any one mission institution heretofore. For the purpose of efficiency and economy it will doubtless be wise to choose *a few schools and to consolidate the work in centres that can be adequately equipped and supported.*

**Need for Mission Schools**

It would seem unfortunate if the missionary body should abandon all effort to continue medical education in the Chinese language. There is surely enough wealth that can be interested in purely mission institutions to put a few medical schools on a basis that will enable them to do the best grade work under the best Christian conditions. This should be wisely considered and only such medical schools continued as can be adequately equipped and supported. These will be few in number but they should have the hearty support of Christian givers at home and will have a unique sphere of usefulness and service. Any failure to do good work and to come up to the high standard that will prevail hereafter will, however, react unfavourably on the cause of Christian missions in China and it were better under such circumstances that they had not been undertaken.

**Co-operation with China Medical Board**

It is very important when a body with great financial resources undertakes in China and must of necessity be more or less related to missionary interests, that there exist a state of mutual understanding and confidence and that there be no occasion for opposition or mistrust.

In regard to the missionary attitude, it may be said that we ought to take the statement of the Rockefeller Foundation that the work of the China Medical Board is designed to be "a distinct contribution to missionary endeavour" as an accurate statement of their purpose, and give it our fullest confidence. It will naturally follow that there will be a great variety of opinion as what is a real contribution to missionary endeavour but we should give credit to the honesty of purpose of the China Medical Board. The question of co-operation with the missionary body will be variously understood and some fears have been expressed that it will not be satisfactory to the missionaries. It is probable that the character of the co-operation will not be what *some* would have it.

Management of New Schools Any efficient and successful enterprise must be under a management, simple in its organization and unhampered by any outside power that can interfere with its functions. The conduct of an institution for highly specialized education ought not to be subject to the control of those but partially acquainted with its needs or to a divided management. It ought to be recognized that in the conduct of the schools in fixing the courses of the study, determining the faculties, and all matters relating to efficiency, the management of the schools should be in the hands of an independent body that will not be obliged to consult a number of co-operating societies. This does not necessitate or imply any alienation from the spirit or main purpose of missionary medical education. It does aim at the highest degree of excellence in educational lines and efficient conduct of that work.

There remains ample scope for co-operation with missionary societies in their particular lines. The medical schools will look to the missions for young men as students who have had a through preparatory education and who are well-grounded in Christian character. They intend that the students shall be under Christian influence during their stay in the schools, and that they shall have as good an opportunity to secure a medical education as can be found anywhere in the world, and that the student shall go back to the mission hospital for a period of at least one year



before his medical course is completed. I do not suppose that missionaries will care to have a part in the direct management of the medical schools, but that they will have an opportunity to make the strongest impression on the students, in preparing them for the schools, in active Christian work among the student body through Christian teachers, and in the organization of Christian activities in the schools and during their service in mission hospitals.

**National Medical Association** A notable event of no small importance was the meeting in February, 1916, of the Chinese Medical Association composed of Chinese physicians trained in Western methods of practice. The papers presented, the questions discussed and the actions taken reveal high ideals, most commendable progress and a high conception of the medical profession. It was an event that augurs well for the future and was most encouraging to those who had laboured in hope of such a consummation. The National Medical Association decided to hold its future meetings at the same time and place as the China Medical Missionary Association so as to have the benefit that will come from holding joint meetings for discussion of professional subjects.

**Publication Committee China Medical Missionary Association** A very notable advance was made by the publication committee of the Association in securing the co-operation of three Chinese organizations, the National Medical Association by China, Kiangsu Provincial Educational Association and the Medical and Pharmaceutical Association of China, in fixing technical terms. Work is being done by these four Associations in preparing a list of anatomical terms and it is hoped that their work, when finished, will receive the sanction of the Government and secure uniformity in all publications and in all schools using anatomical terms. It is expected that this will prove to be the beginning of the work of permanently fixing all technical terms used in Chinese and secure that uniformity which has been but a dream thus far.

**Public Health Campaign** The China Medical Missionary Association, in connection with the Young Men's Christian Association, through Dr. W. W. Peter, has

continued its efforts to promote a better knowledge of hygiene and of methods for the prevention of disease. Dr. Peter has conducted several health exhibitions and lectures in prominent cities reaching thousands of people through the eye and ear and in a most enlightening and persuasive way. The registered number of those visiting these exhibits and lectures has been over 100,000\*.

**Nurses Association** One of the most important features of medical work is that part done by the trained nurse. No hospital is complete without her service and this has been so generally recognized that the number of trained nurses in the mission field has greatly increased in recent years. In the fall of 1915 the National Association of Nurses met in Peking and were favourably received by the President. There were forty-seven in attendance and the number engaged in mission hospitals in China is about one hundred and twenty-five.

**Executive Secretary** The China Medical Missionary Association now has an Executive Secretary with an office at 5 Quinsan Gardens, Shanghai, giving all his time to the work of the Association.

The business affairs of the *Journal*, as well as the general interests of the Association are in his hands, and it is desired that all medical missionaries in China may find in his office a place where they will always be welcome and a ready assistance in all ways possible.

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\*See article on page 330.

## CHAPTER XXVII

### THE NATIONAL MEDICAL ASSOCIATION OF CHINA

Way Sung New

#### Officers for 1916-1917.

Wu Lien-Teh, M.A., M.D. (Cambridge)	President.
C. Voonping Yui, M.D., D.P.H. (Penn.)	Vice-president.
S. T. Lee, M.D. ....	.....
N. Abel Tang, M.D. ....	Chinese Secretary.
Way Sung New, B.A., M.D. (Harvard).	English Secretary.
E. S. Tyau, M.D., D.P.H. (Penn.)	Treasurer.
Dr. T. K. M. Siao.....	Business Manager.

#### Origin

While attending the biennial conference of the China Medical Missionary Association in February 1915, some twenty Chinese physicians expressed the need of forming a similar organization of a national character. Accordingly the National Medical Association of China was formed, whose chief objects are:

1. To promote good will and union among the Chinese practitioners of western medicine;
2. To maintain the honour and interest of the medical profession;
3. To expedite the spread of modern medical science in China and to arouse interest in public health and preventive medicine among the people; and
4. To co-ordinate and co-operate with the existing medical forces in China, Chinese and foreign, in the working out of the above objects.

#### Need for Organization

Hardly any word is necessary to explain the need of such an organization. At the present time there is no registration of physicians, which makes it next to impossible to know "who's who and why" in the medical world here in China. As a result of this, a great number of persons have called themselves "doctor" and have been swindling the people everywhere. Then again, there is no registration of drug stores selling western medicine. The so-called druggists take advantage of this condition and sell without discrimination various dangerous and habit-forming drugs to the people.

The innocent people are thus exposed to all kinds of dangers. It is one of the aims of this Association to expose all these fakes and dangers, thus protecting the public.

**Need of Standardizing Schools** Medicine is at present taught in China in at least three foreign languages besides Chinese. The standards of the different medical schools vary widely, some having a competent staff of teachers with good hospital facilities and laboratories, and others having only one or two teachers, with no laboratories and perhaps with hospitals or dispensaries where there is plenty of teaching material but no one with time to do thorough teaching. The standardizing of the different medical schools is therefore one of the aims of the Association.

**Public Health** Then most important of all is the teaching of the public in matters of public health and hygiene. As it stands now, their idea about both of these subjects is very limited and inadequate. The medical men as a body must see to it that the public is educated in this matter. The doctors must lecture to the lay people whenever they have a chance to do so, and the children must be taught in their classes the fundamental principles underlying the important subject of hygiene. Only in this way can we hope to eliminate or lessen the dreadful loss of life every year from infectious diseases, tuberculosis, and venereal diseases. This the Association hopes to be able to do in time by having wide-spread campaigns.

Such, then, is the brief outline of the programme of this Association. It is undoubtedly a very great undertaking, but the start has got to be made by some one sometime, and we might as well start off now. We appreciate very much the efforts which other associations of this nature are doing for China and the Chinese, and we must look to our sister associations for their assistance, wise counsel and leadership.

**First Conference** The Association had its first conference in Shanghai from February 7th to 12th, 1916. This turned out to be most successful both socially and professionally. About eighty members from different parts of China came specially for the conference, during which

very instructive papers on various important topics were read, and discussions followed afterwards. At the close of the conference, the following resolutions were passed and were forwarded to the Central Government:

1. That in view of the increasing number of practitioners of western medicine and of drug shops selling western medicine throughout the country, and of the need of protecting the public against unscrupulous persons, this Conference petition the Central Government to take proper steps for the registration of practitioners of western medicine and of drug shops selling foreign medicine.

2. That in view of the increasing number of medical colleges and graduates from those institutions in China, and of the importance of placing all medical practitioners under direct government supervision, this Conference request the Government to establish a Central Medical Board in Peking, consisting of representatives from the Government and principal medical institutions, with powers to fix the curricula of Medical Schools to grant licenses and to supervise examinations throughout the country.

3. That owing to the unchecked spread of tuberculosis and venereal diseases among all classes of the population, this Conference draw the attention of the Central and Provincial Governments to the need of taking proper steps to combat these evils.

4. That in view of the importance of public health to the nation, this Conference respectfully urge the Government to establish a Public Health Service without delay throughout the country.

5. That in view of the absolute need of modern medicine to China and of the sympathetic support of so many foreign lands in the introduction of medical science among our people, this Association petition the Wai Chiao Pu and the Board of Education for an annual grant of at least ten scholarships to students of medicine from the Indemnity Fund.

**Resolutions  
Passed**

Thus we see that with the small beginning, and with the support and assistance of our sister organizations, we shall hope to be able to carry out our objects as time goes along.

## CHAPTER XXVIII

### THE CHINA MEDICAL BOARD OF THE ROCKEFELLER FOUNDATION

Roger S. Greene

The China Medical Board of the Rockefeller Foundation was established by the Rockefeller Foundation in November, 1914, to undertake a systematic work for the improvement of medical conditions in China, in accordance with the recommendations of the commission sent to this country by the Foundation earlier in the same year. The Board is a subsidiary organization of the Rockefeller Foundation, which appoints all its members. As first constituted by a vote of the Executive Committee of the Foundation on November 30, 1914, the Board consisted of the following members:

**Members of  
the Board**

Term expiring in 1916: Harry Pratt Judson, President of the University of Chicago; Frederick T. Gates, Chairman of the General Education Board; Francis W. Peabody, Assistant Professor of Medicine, Harvard University; Starr J. Murphy, of Mr. John D. Rockefeller's office.

Term expiring in 1917: William H. Welch, Professor of Pathology, Johns Hopkins University; Jerome D. Greene, Secretary of the Rockefeller Foundation; John D. Rockefeller, Jr.; Wickliffe Rose, Director General of the International Health Commission.

Term expiring in 1918: John R. Mott, of the International Committee of the Young Men's Christian Associations; Wallace Buttrick, Secretary of the General Education Board; Simon Flexner, Director of the Rockefeller Institute for Medical Research; Frank J. Goodnow, President of the Johns Hopkins University.

The officers of the Board are as follows: John D. Rockefeller, Jr., *Chairman*. Wallace Buttrick, *Director*, Roger S. Greene, *Resident Director in China*; E. C. Sage, *Secretary*.

**Head Office** The head office of the Board is at 62 Broadway, New York City, where are located also the offices of the Rockefeller Foundation itself and of the General Education Board.

**Director in China** It was decided that the Resident Director in China should have his headquarters at Peking, and accordingly in August 1915, Mr. Greene returned to China and opened a permanent office of the Board at No. 2 San Tiao Hutung, Peking.

**Visit of Commission** In September of last year the Board sent to China three of its members, Dr. Buttrick, Dr Welch and Dr. Flexner, with Dr. F. L. Gates, to investigate further the specific enterprises recommended by the former commission, and to familiarize themselves on the field with the general features of the situation. This party visited Moukden, Tientsin, Peking, Tsinanfu, Hankow, Changsha, Nanking, Shanghai, Hangchow, Soochow, Hongkong and Canton, making a special study of the medical educational work at those places and conferring with most of the leaders in this work throughout the country.

**Peking Medical College** The first important work to be undertaken by the Board was the strengthening of the Union Medical College at Peking. As a result of discussions with the missionary societies interested, the Board decided to co-operate with those societies in organizing in the United States a board of trustees to carry on the work of the college. In view of the fact that all the land and buildings and most of the equipment used by the college belonged to a single mission board, the London Missionary Society, it was agreed that the China Medical Board should compensate the Society for its investment in the college. The London Missionary Society also consented to place at the disposition of the Board for the Union Medical College other property which it possessed in the same neighbourhood, and which it has used hitherto for other purposes.

**Board of Trustees** The Board of Trustees of the College consists of one representative of each of the missionary societies interested, namely, the London Missionary Society, the Society for the Propagation

of the Gospel, the Medical Missionary Association of London, the American Board of Commissioners for Foreign Missions, the Board of Foreign Missions of the Methodist Episcopal Church, and the Board of Foreign Missions of the Presbyterian Church in the United States of America, and of seven members appointed by the China Medical Board. The first meeting was held at New York on January 24, 1916. The following officers were elected: John R. Mott, *Chairman*, Rev. J. L. Barton, *Vice Chairman*, Wallace Buttrick, *Secretary*.

**Tsinanfu  
Medical  
College**

To facilitate the reorganization of the college it was voted to transfer the three lower classes of the present students to the medical school of the Shantung Christian University at Tsinanfu, and in furtherance of this programme the China Medical Board has made grants to the latter institution of Gold \$50,000 for necessary additions to its buildings and equipment, and of Gold \$100,000, to be distributed over five years, for the increased maintenance expenses.

**Plans for  
Shanghai**

News has been received by cable that the China Medical Board has voted to establish a medical school at Shanghai, but no details have been received regarding the plans for this work. Since the Harvard Medical School of China has decided to close its work this year, the China Medical Board has offered to send the more promising students to the United States to complete their course, and it has consented also to assume the responsibility of maintaining for two years the Red Cross Hospital at Shanghai which has been used by the Harvard School for its clinical teaching.

Other important action taken by the China Medical Board thus far may be noted as follows:

**Grants to  
Other Schools**

In March, 1915, the Board made a grant of Gold \$16,200 per annum for five years to the Yale Foreign Missionary Society for the Hunan-Yale Medical College, to be used for the maintenance of additional members of the staff. Several of the teachers employed under this appropriation have already arrived in



China and those for the pre-medical department have been teaching during the current academic year.

An appropriation of \$15,000 was made to the Harvard Medical School of China to be used towards its current expenses for the academic year 1915-16.

**Grants to  
Mission  
Hospitals**

Grants have been made to several missionary societies for additional doctors and nurses for certain of their hospitals in China. Three doctors sent out under such appropriations are now studying the language at Peking, preparatory to going to stations in the interior. In general the plan is to aid first those hospitals that will be easily accessible from the medical schools in which the Board is interested, so that they may be prepared to offer internships to future graduates. It is hoped that an intimate though informal relation may be maintained between the medical schools and the doctors in outlying hospitals.

**Fellowships**

Six fellowships for Chinese graduates in medicine were established in 1914, and the men who were finally appointed to them are now studying at various institutions in the United States. Last spring five scholarships for nurses and three for pharmacists were also established. Three young women have already been appointed to the nursing scholarships and two of them have begun their studies in American training schools. Three pharmacists have also been selected, and they will go to the United States this summer. In addition a number of grants have been made to medical missionaries on furlough, to enable them to do special work in schools and hospitals at home in preparation for their return to the field.

**Co-operation  
with  
Missionary  
Societies**

It has been the desire of the China Medical Board from the beginning to co-operate in every possible way with the missionary societies, and with others engaged in medical work in this country. Since it is so new to the field its plans must necessarily develop somewhat slowly, but it is hoped that it will eventually prove itself a useful agency for supplementing and strengthening the important work that other agencies are already doing for China.

## CHAPTER XXIX

### DEVELOPMENT AT THE HUNAN-YALE COLLEGE OF MEDICINE, CHANGSHA

Edward H. Hume

**Organization** The unique agreement\* signed in July 1914, which brought into being the co-operative medical school to be conducted at Changsha jointly by Chinese and Americans, has been lived up to with remarkable persistency up to the present time. A pre-medical class of nine students was admitted for two years of college study emphasizing laboratory work in physics, chemistry and biology, and the group has already covered so much of the necessary ground as to make it certain that a well-trained class will be ready for the actual study of medicine in the autumn of 1916.

**Administration** The college is under the control of a joint board of managers, ten Chinese and ten Americans, holding meetings semi-annually. Interim business is managed by an executive committee of seven, meeting monthly. The most satisfactory feature of the work so far, aside from the interest and progress of the students, has been the harmony in committee, and the freedom given to the medical faculty in the carrying out of its own programme.

**Religious Work** The students have organized a college Christian Association which is active in those branches which Young Men's Christian Association work has always emphasised. Mr. F. L. Chang, instructor in physics, is faculty adviser to the students' Association and plans with the students for Bible class work, social gatherings, debates, etc. A large number of the students attend the Bible classes, although it will be remembered that no religious exercises can be made compulsory in this institution in accordance with the terms of the original agreement.

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\*A copy of the agreement will be found in the Appendix

**Staff**

New additions to the staff this year have been Dr. J. R. B. Branch, Surgery and Gynecology; Dr. D. T. Davidson, Medicine; Mr. J. D. Robb, Biology; Mr. A. D. Fiskens, Chemistry; and Mr. F. L. Chang, Physics.

A feature of the winter term has been the visit from the commissioners of the China Medical Board, who reached Changsha on October 17, 1915. They were royally welcomed by citizens and officials of this city and on October 18th took part in the ceremony of laying the corner stone of the new Hunan-Yale Hospital. Addresses were made by the visiting members of the commission and the stone was laid by Professor William H. Welch of Johns Hopkins.

**The Hospital**

The hospital is the gift of an American Yale graduate who has always been deeply interested in medical education, and who has provided funds for making what ought to prove one of China's model hospitals. Funds for the upkeep of the medical college and hospital, including the schools for men and women nurses, are provided out of the budget of the local government, and have been paid semi-annually thus far with unfailing regularity. A number of Chinese women have shown their deep interest in the activities of the hospital and practically serve as a women's auxiliary. Nothing has been more encouraging than this share taken by Chinese women. Among the nurses in the hospital, voluntary Bible classes are arranged, and there are frequent social occasions planned for them as well as for the patients.

## CHAPTER XXX

### TRAINING OF MEN AND WOMEN NURSES IN CHINA

Alice Clark

**Beginnings** For many years the training of men and women nurses has been going on in different parts of China. In earlier years most of the superintendents of hospital nursing staffs were the busy doctor, or his equally busy wife. We who are building on their foundations, would not forget the work that has gone before. Excellent principles and ideals have been laid down in the hearts of those men and women whom we may claim as first fruits of the nursing profession, and much of the rough pioneering work done has made the way easier for us who follow. Difficulties still abound and are likely to do so for many a day; yet we, remembering these, "go on; going on" and, as we were urged by one who knows, we endeavour to "Be steady, keep cool and pray."

**Training Schools** There are many different aspects to the work of training men and women nurses. There are the more definitely established training schools in ports such as Hongkong, Foochow, Shanghai, Anking, Changsha, Peking, etc., and there are the training schools in the less westernized towns; but we are endeavouring to come into harmony with the Nurses' Association of China which recommends a syllabus of training and which, according to conference opinions, will be workable for all in the fairly near future.

**Nurses' Association** The Nurses' Association of China formed some years ago chiefly by nurses in the more central part of China, now links up North, South, East and West, as far as training of nurses goes. The membership includes many nationalities, and many different training schools are represented. Judging from our last conference (Peking, 1915) we are working in happy union and are making good progress in supplying one of

China's greatest needs, i.e., a band of earnest men and women to nurse China's sick and to wrestle with her great lack of hygiene.

**Its Objects** The Nurses' Association of China purposes: To promote fellowship amongst its members; to advance the interests of the nurse's calling, for mutual help and comfort in times of illness, discouragement, or misfortune; to raise the standard of hospital training in China by the adoption of a uniform course of study and examinations for the Chinese.

**Membership** There are full members, "fully qualified nurses of good standing," and associate nurses, "such partially trained nurses as were at the time of organization, Dec. 31st, 1909, in charge of hospitals and training schools for nurses in this country;" Chinese membership, "qualified nurses holding the certificate of training schools registered under the Executive Committee, and who pass the examinations of the Nurses' Association of China." There are one hundred and four full members and these represent sixteen provinces. All are in various stages of training with differing problems but with one aim, "to preach, to teach, to heal."

**Growth in Numbers** The last few years have seen great changes in China in many ways and our profession is not behind. Many more trained nurses from the homelands have been added to our ranks, some hospitals are staffed with two and even three foreign nurses. With the passing away of many superstitions and with the greater freedom of the women, the nursing profession has commended itself to many of the better-educated, and those in charge of hospitals in the ports find they have a greater choice of candidates.

**Men Nurses** One naturally thinks of nursing as a "woman's sphere" but China is not ready for that and her young men are very ably supplying the material for training nurses for menfolk. The writer knows of eight men's hospitals with lady superintendents in charge of the training of the men, all turning out good nurses who are able to take their place in the profession, either in private (nursing men where foreign nurses are scarce), or

in going to work in other hospitals where the training school is in the making and the superintendent needs an assistant, or even in taking the place of superintendents in smaller hospitals and teaching others what they have already learned themselves. To quote one of the matrons in charge of a training school for men nurses :

The training of men nurses is now being carried on systematically and carefully in many centres where foreign trained women superintendents of nurses have been appointed. In the training of men nurses there is no counteracting of existing methods, nor any compromising with existing prevailing custom. Male nursing of sick men is to the Chinese a new and foreign custom ... The hospitals without foreign superintendents have already in some places been supplied with trained nurses from training schools in the centres; and in one inland port (at least) trained men nurses have been of great service in nursing foreign men patients, no foreign nurse being available.

As in the homelands so also here there is a leakage of trained nurses from the women's side, for many of our nurses marry after their training. This is only to be expected and we are glad to know they make better wives, and through them we can do much to help China's future generations to have a better chance of good health. With the men there is not likely to be this leakage, for boys are entering our training schools with the idea of making nursing their life-work.

**Course of Study** The Nurses' Association of China has adapted its syllabus to suit both men and women. For general nursing both go over the same ground. We have been handicapped by the scarcity of books on nursing in special subjects, and are much indebted to the China Medical Board of the Rockefeller Foundation for a special grant they have allowed for a nurse translator. Our translator has been busy during the past year and we hope soon to have a larger library of textbooks on nursing for our pupils. A special textbook for men nurses is being prepared by two of our members who have good experience on which to work.

**Examinations** Annual examinations have been started. Last year candidates entered from various parts of China; two doctors chosen by the China Medical Missionary Association, and two nurses chosen by the Nurses'

Association of China, form the Examining Board. Practical examinations are held in the centres where candidates reside, local doctors and matrons being asked to assist. Certificates are granted to those who reach the necessary standard.

**Progress Being Made** We are still at the beginning of things and there is yet very much "ground to be possessed," but we are endeavouring to give China of our best in training her young men and women in the science and art of nursing. Prejudices are being broken down but there are still some who look askance at nursing as a profession, even in so westernized a place as a treaty port. Our colleagues in other branches can help us in this. The writer heard of a matron attached to a well-established training school asking her colleagues in the mission to put before their schoolgirls the high ideals of the nursing profession and to hold up to them nursing as a vocation. Sad to relate, some of the colleagues in question did not think the calling "good enough" for their girls. It makes one ask what are our schools training the girls of China for, if one of the noblest professions is not good enough for them! On the other hand there are others who are supplying us with excellent material in young men and women, and we in our turn are putting forth energies to give them the best training possible both in practical and theoretical work, keeping before them the high ideals given to us by our Master, who went about doing good.

## CHAPTER XXXI

### COUNCIL ON PUBLIC HEALTH OF THE CHINA MEDICAL MISSIONARY ASSOCIATION

H. S. Houghton

**Origin of the  
Movement**

A plan for an organized work in public health education throughout China had its origin at the conference of the China Medical Missionary Association held in Shanghai, February, 1915. At that meeting the activities already begun tentatively by the Young Men's Christian Association were brought to the attention of the gathering, and the greatest interest was aroused, crystallizing before adjournment into the formulation of the following recommendations by a special committee:

**Report of  
Temporary  
Committee**

Evidence has come from all parts of China that there is an awakening public conscience on the subject of public health. Where medical missionary work has been established the people have begun to appeal for our aid and co-operation in this matter.

This task is so great that we see no way of meeting it except by the organization and unification of available forces. We commend to this conference for sympathy and endorsement the plans of the Young Men's Christian Association for promoting of public health education among young men in cities where their branch Associations have been organized.

We recommend:

**Recommendations** 1. That this conference create a permanent Council on Public Health, whose functions shall be: (a) To correlate and extend activities now in operation; (b) To initiate new lines of work; (c) To outline practical methods for the guidance of those starting such work in local centres.

2. That this Council on Public Health be given representation on the Executive Committee of the China Medical Missionary Association in order that (a) the Executive Committee may the better correlate the activities of the Association and (b) the needs of this Council may be adequately presented to the members of the China Medical Missionary Association.



3. That the Executive Secretary of the China Medical Missionary Association be an *ex officio* member of this Council in order that he may act, as far as possible, as a medium between this Council and the members of the China Medical Missionary Association.

4. Thoughtful minds in both the China Medical Missionary Association and the Young Men's Christian Association have long been considering the wisdom of a national health propaganda in China.

We recommend, therefore, that steps be taken to work out a scheme whereby the two organizations may co-operate in such a propaganda, but to leave the details of co-operation to be arranged between this Council on Public Health and the Secretary of the China Medical Missionary Association and the National Committee of the Young Men's Christian Association.

5. We recommend the following programme:

(a) Lantern Slide Exchange; literature approved by the Publication Committee of the Young Men's Christian Association; exhibits; lectures with demonstrations; the press and publicity.

(b) That association be sought with existing governmental and other bodies for the promotion of instruction and the practice of hygiene, and for the fostering of movements already initiated or being initiated by local forces, by the placing of the services of the China Medical Missionary Association and the Council at their disposal.

6. To finance this programme, we recommend

(a) that the Executive Committee set aside a portion of the funds now in hand; (b) that a portion of the funds now in hand for publication purposes shall be used for the preparation of health literature; (c) that the Executive Committee take steps to secure additional funds for this important work.

**Permanent Council Formed** A permanent council was at once formed, and adopted these suggestions as a working basis for the biennium 1915-1917. The Executive Committee of the China Medical Missionary Association appropriated Mex. \$1500 for the support of the programme projected, and the Young Men's Christian Association contributed a somewhat larger amount, in addition to the full-time services of Dr. W. W. Peter, the Secretary of the Council, to whose enthusiasm and initiative most of the success of the movement is due.

**Lines of Work Undertaken** In detail, four lines of work were selected by the Council as their programme: (1) Demonstrated Health Lectures; (2) Public Health Exhibit; (3) National Health Lecture Lantern Slide Exchange; (4) Health Education Literature.

The lectures and exhibit have been presented in the following large centres; Shanghai, Changsha (and Siang-tan), Nanking, Hangehow, Weihwei and Kaifeng, Peking and Tientsin. In all of these cities the most cordial reception has been given to the lecturer, and thousands of intelligent and interested Chinese have had brought home to them in an incisive way the great need of China for the prevention of disease, for scientific medical education, and for the conservation of her greatest asset—the lives of her people.

**Health Lectures** The expenses connected with this phase of the work have been borne in every case by the cities in which the campaigns were conducted; in most of the places all of the officials have co-operated in the most cordial way, schools have been dismissed to permit the attendance of the pupils, the police and soldiery have been ordered to attend, and in several places a definite programme has been adopted looking toward the continuance of health education for the masses, and special disease-prevention measures.

**Changsha Campaign** In Changsha, for example, one result of the lecture campaign has been the establishment of a tuberculosis sanitarium, built at a cost of \$20,000 and conducted under the joint direction of the Hunan gentry and the Hunan-Yale Medical School. The stimulation of interest and inquiry among the cultured and intelligent classes is paving the way to a demand for municipal sanitation, hospitals, and hygienic standards of living, and the Council has felt that this campaign feature has fully justified by its results all the labour and expense connected with it. More than 100,000 people have attended the demonstrated lectures.

**Lantern Slide Exchange** The lantern slide work is well under way, but because of inadequate staff and equipment it has been necessary to limit the circulation of lantern slides. The preparation of educational slides with a local Chinese setting is slow and difficult work, but progress is being made steadily. The Council has sets of slides together with outlines of lectures both in English and Chinese, on various important subjects, such

as Tuberculosis, Plague, Sanitation of a Chinese City, "Flies Kill People," and the like. As rapidly as possible slides made from photographs taken in China are being prepared to replace those imported from foreign countries, since the latter fail to bring home so closely the lessons to be taught.

**Health  
Calendars**

During the past year nearly half a million anti-tuberculosis story calendars were printed and sold. These calendars were bought in quantity by many officials in various parts of the country, and distributed gratis. Large orders were given also, in many cases, by hospitals, and the calendars given away or sold in their dispensaries.

**Newspaper  
Campaign**

Another form of publicity work has been the regular preparation and distribution among native newspapers of popular articles on various disease prevention subjects. These have been sent out fortnightly to newspapers published all over the country, and have been accepted as copy by the papers.

**Co-operation of  
Chinese Medical  
Association**

In February, 1916, an important new body, the National Medical Association of China, appeared on the scene. At the first conference of this organization, steps were taken to enlarge the scope of the Council so as to enlist the sympathetic co-operation of this newly formed Association. An invitation to concentrate the interest of all three associations in public health education was cordially accepted, and a new joint council was organized, upon which permanent committees of the several organizations are represented. The original programme determined upon in February 1915, will be continued under the larger co-operation for the present year, and it is hoped that provision will be made at the joint conference of the National Medical Association and the China Medical Missionary Association to be held next February in Canton, for enlarging the activities of the Council, and placing its work upon a sounder financial basis.

PART VI  
CHRISTIAN LITERATURE  
CHAPTER XXXII

A BRIEF SURVEY OF CHURCH ACTIVITIES AS SEEN IN  
CHRISTIAN PERIODICALS

C. Y. Cheng

History of  
Periodical  
Literature  
in China

Periodical literature claims antiquity in this ancient country of China. For centuries the *Peking Gazette* (京報) was the one and only paper that supplied all the important official and governmental news and information. The paper was circulated throughout the entire country. But in the matter of periodical literature, as in many other things, the common proverb *Chin pu ju ku* (今不如古), (the new is not equal to the old), proves to be sadly true. In the whole of China to-day there are only three hundred newspapers, while in the British Empire the number is thirteen thousand, and in the United States twenty-three thousand.

Modern periodical literature in China has the Christian Church as its leader. The *Wan Kuo Kung Pao* (萬國公報), published by the Christian Literature Society, played a very important part in the enlightening of the Chinese people before most of the modern papers were in existence.

Christian  
Periodicals

To-day there are about thirty Christian periodicals published by Christian organizations. So far there is only one Christian daily, one is published every ten days, three are weeklies, four are quarterlies, and all the rest are monthlies. These do not include the papers published in the English language, nor those published by the various colleges and city Young Men's Christian Associations, and other miscellaneous papers and magazines.

None of these papers has a very large circulation. The *Tung Wen Pao* (通問報) has a weekly sale of six thousand copies, and the *Tsing Nien Pao* (青年報) has a monthly circulation of five thousand copies. These mark the highest figures attained. But the circulation, the literary style, and the matter of these papers are steadily growing and improving, and the papers themselves are becoming indispensable to the Christian Church.

#### Summary of Contents

The following is a selection of a few typical events, taken from these papers, which have engaged the attention of the Chinese Church during the past year. The author of this article has tried to give a frank and faithful interpretation of the attitude and activity of the Church. In no sense is the following complete or perfect. It should be regarded and received as only a preliminary attempt at a brief survey.

### I. The Chinese Church

#### The Chinese Christian Church in Peking

The work of the Chinese Christian Church during the year has been very gratifying. The Chinese Christian Church in Peking was formally opened about Christmas time, 1915. It stands entirely upon its own feet, receiving no longer any financial aid from the *Mi Shih* church (米希堂) of the London Missionary Society. The work of the church is managed by a Board of Directors consisting of fifteen members. All but one of the churches in Peking are represented in the movement. A scheme has been started to raise funds for a better church-building and each member is requested to make a contribution of at least a copper a day. In this way some two thousand dollars has been collected. With the help of other funds, the old building (formerly an old temple) has been pulled down, and a small and comfortable church erected in its place. The Rev. Meng Chi-tseng (孟繼曾), formerly of the American Board Mission of Paotingfu, is still the pastor of this new church. Mr. Meng is a man of excellent spirit, who with his martyred brother, the late Rev. Meng Chi-hsien (孟繼賢), has served the Church for many years. His brother and family were

killed by the "Boxers" of 1900. Recently some twenty persons were baptized in this church, including the well-known philanthropist, Mr. Yung T'ao (雍濤).

#### Tientsin

The Chinese Christian Church in Tientsin has just celebrated its fifth anniversary. Over two hundred and fifty members have entered this church since its commencement, most of whom are students, merchants and gentry. The former pastor, the Rev. Liu Kuang-ching (劉廣慶), has gone to Princeton Theological Seminary in the United States, for further study, and the pastorate is being filled by the Rev. Wang Wen-chih (王文治) of the American Board Mission. The church has made some real progress during the year, especially along missionary lines. One or two out-stations have been opened in the country districts, although the work is not without difficulties and trials. Mr. Chang Po-ling (張伯苓) and others are among the chief supporters of the movement.

#### Tsinanfu

The Chinese Church at Tsinanfu has also changed its pastor. The Rev. Wang Chang-tai (王長泰) has gone to Chefoo, and Rev. Liu Mao-lin (劉茂林) is now the pastor of this church. Mr. Liu is supported by his children and he therefore receives no salary from the church. The church is situated at Wu-li-kou (五里溝), a growing and well-chosen place. Mr. Liu Shou-shan (劉壽山), a Christian banker, and others are the chief supporters of this work. Mr. Liu first made a donation of Taels 10,000 to the church, and secured for the church building twenty *mao* of land from H.E. Chou Tsü-chi (周自齊), formerly Governor of Shantung.

#### Changsha

The Chinese Christian church at Changsha, under the leadership of Mr. Tseng Kuang-chung (曾廣鐘) of the famous Tseng Kuo-fan (曾國藩) family, is also doing good work in a small way. One preaching hall connected with this church in Kiangsi was closed by official order, owing to a request sent to the *Yamen* by a missionary. This aroused a great deal of feeling for a time, until the little preaching chapel was again opened.

#### Ta Ch'in Hui

Much has been said of the large plans of the *Ta Ch'in Hui* (大秦會), a movement under the direction of a Cantonese Christian, Hwang Shih-yi (黃

士彙) by name. The whole country has been carefully divided and mapped out for occupation, two main churches are to be erected, each costing something like Taels 400,000, one to be erected in Sianfu and the other in Honanfu, because these places have been occupied in former years by the Nestorians and Jews. This organization claims to have over ten thousand members, and it takes an active part in all church affairs of any importance, especially when these affairs relate themselves to the Government. A great deal of this movement has been reported in the papers, but the realization of the schemes and plans remains yet to be seen.

**Thirtieth  
Anniversary  
of Chin Ching  
Church**

The celebration of the thirtieth anniversary of the Chin Ching (金井) church near Amoy (October 1-3, 1915), has been widely heralded. This church is a self-supporting organization of the English Presbyterian Mission. The pastor, the Rev. Hsü Sheng-yen (許聲炎), is a well known leader of the Church, and a man of large outlook. Mr. Hsü has been the pastor of this country church for twenty years, and the work has grown greatly in this time. With a membership of one hundred twenty in the main church at Chin Ching, and one hundred ten at the six out-stations, the church raises some \$3000 annually for the church and school expenses. It may well be described as a model church in the matter of self-support.

The church has a very interesting history and has been built on good foundations. Mr. Shih Chin-ch'uan (施金川) whose father lived in Chin Ching for many years, was born in Formosa. There he was also converted and later on became elder in the Presbyterian Church. In 1876 he returned with his family to Chin Ching, the old home of his parents, and was greatly distressed at finding no place for Christian worship. The nearest church was at Anhai (安海), about seventy *li* away.

For eight years Mr. Shih attended church services at Anhai, and three days were spent each week in doing so; two days in travel, and one day in actual worship in the church. Such was the beginning of this small yet great church of Christ. We are glad to hear that at its thirtieth

birthday, celebrated last October, many letters and telegrams of congratulations were received by the church.

Space does not allow the mention of other activities of the so-called "independent churches." The few instances given above are sufficient to show the direction along which the Church is moving, and we firmly believe the Lord is blessing the feeble efforts of His children who are learning to walk by actually walking.

## II. Evangelistic Efforts

*Pu tao* 布道 (Evangelism) is one of the most timely and most widely current words in the Chinese Church today. The Church's growth in evangelistic spirit is a sure sign of its growth in grace. It is difficult to state just what is the cause of this present evangelistic spirit. The work of Dr. Mott, Mr. Eddy, the Special Committee on a Forward Evangelistic Movement, appointed by the China Continuation Committee, and other organizations and individual workers, all have helped in the rousing of the Church's consciousness in this all-important matter. Above everything else it is the voice of God that has quickened the hearts of men.

The work of Dr. Mott, Mr. Eddy and the Special Committee on a Forward Evangelistic Movement are too well known to the readers of this article to require further comment. Brief mention will be made only of the smaller efforts made by the ordinary Christians, which have repeatedly resulted in the salvation of many and in the faith of many in Jesus Christ as Saviour and Lord. A glance at the Christian press will convince one of the large place given to this evangelistic side of the Church's life. Certainly the Church has grasped the real, the fundamental, the permanent objects for which it exists on earth.

Various kinds of evangelistic efforts have been carried on in different places, either individually, unitedly or denominationally.

In the province of Hunan an evangelistic band was organized for the purpose of reaching the individual. *Chu-chia-pu-tao-tuan* (逐家布道團) is its official title. The thirty workers of this band visited nearly eleven

Evangelistic  
Band in  
Hunan



thousand homes in fourteen *hsien* districts, and distributed 350,000 books and tracts. They were sometimes well received by the people, but often they were persecuted by the rougher, unfriendly element in the district or city and driven away. Yet they are able to say, "The Bible seems more precious, and the work more real to us."

**Evangelism  
Among the  
Boat Population** In Canton and Hongkong the work among the boat population has been very encouraging. Some gospel boats are doing regular work among this class of people. Besides direct evangelistic efforts, medical and educational work has been taken up, and has proved an excellent evangelistic agency.

**Work in  
Szechwan** In the province of Szechwan, the Christians connected with the Methodist Episcopal Mission have organized an Evangelistic Tour within the two circuits of Chungking (重慶) and Yungchang (永昌) for a fortnight. The work was divided into five sections, i.e., devotional, Bible study, morning watch, lecture and preaching.

**Drs.  
MacGillivray  
and Peter  
in Honan** In the province of Honan, the work of Drs. MacGillivray and Peter has resulted in great good and left delightful memories. Dr. MacGillivray's evangelistic messages and Dr. Peter's health lectures were highly appreciated by the people and the officials were present with them at these meetings. This has opened the way for further work in Bible study and has made the work of preparing for similar gatherings in the near future easy.

**Special  
Mission  
in Tientsin** In Tientsin a week's special mission was conducted under the leadership of the Tientsin Christian Union. This mission represented an effort to enlist every Christian man and woman in some definite Christian service. Each day the Young Men's Christian Association Hall was filled with five to six hundred men and women from the various churches and as a result of these meetings, four hundred have signed cards promising to take up some form of work for Christ, a hundred non-Christians promised during the

mission to join classes for further study of the Christian truths.

**Work Among Prisoners** Work for prisoners has been undertaken in several places, and the results are encouraging. Some of the prisoners are men of good education, and clear thinkers. Frequently they express views, doubts and criticisms regarding Christianity which show that even they are not wholly blind to the presence of Christianity in China. The following is an extract from a list of questions put to an evangelist by a prisoner in the Army Prison at Soochow.

1. What is the difference between the Christian doctrine of heaven and hell and that of the Buddhist faith? 2. Where do the countless souls dwell before the Great Judgement Day? 3. What is the distinction between the story of creation as recorded in the Bible and the Chinese belief that the world is created by 'Heaven'? 4. Is the incarnation of Christ a theory or a fact? If a theory it is a falsehood, and if a fact, it is unreasonable. 5. What explanation do you offer regarding the future events recorded in the Bible, such as the sounding of trumpets, the resurrection, etc.? 6. What is the meaning of the Trinity? 7. What is the essential difference between Roman Catholic and Protestant Christianity? 8. Is the teaching of Moses fully in keeping with that of Christ? 9. Has Jesus any offspring? 10. Has Jesus a grave? 11. What is the original language of the Bible? 12. Do you believe in celibacy? 13. Who is the visible head of the Protestant Church corresponding to the Pope of the Roman Catholic Church?

I have selected these few samples to show the extent of the Church's activity in evangelistic efforts and zeal today, and it is not too much to say that the future life of the Church largely depends upon her success in this evangelistic work.

**Ding Li-mei** The work of Rev. Ding Li-mei, the "Chinese Moody" as he is sometimes called, is well known to the Christian Church, and no detailed account of his movements during the year is necessary here. His work in the thirteen cities of Fukien has resulted in nine thousand people being enlisted in classes as enquirers of the Christian truth, and in several hundred baptisms. His visit to nine centres in the province of Shantung was a great spiritual uplift to the Christians there. Over a thousand Christians have promised to take up some definite Christian service,

seventy students have decided to prepare for the ministry, and one hundred and seventy enquirers have become Christians. His ten days' mission at Yangchow resulted in sixty workers leading nearly six hundred persons to Christ. God has greatly used this man of gentle spirit, whose life and work have been enriched by close communion with his divine Master and Lord, Jesus Christ.

Similarly the Church has been spiritually strengthened through the instrumentality of the Rev. J. Goforth, the Rev. Wen Kuo-fu 溫國符, the Rev. Chang Li-t'sai 張立才, the Rev. Li Chung-tau 李仲潭, Dr.\* Yang Wei-han 楊維翰, Dr. Mary Stone (石美玉), Miss Dora Yü (余慈度) and many others.

#### Work Among Women

The women's work among female prisoners in Nanking, Women's Evangelistic Conference at Tsingkiangpu, the Bible Study and Prayer Home conducted by Miss Dora Yü, and her evangelistic tour to North and Central China are a few instances of the activities of Chinese Christian women during the year.

### III. Missionary Spirit

The spirit of the missionary enterprise is gradually growing in the Christian Church from year to year. This is another most important factor in the life of the Church. The Presbyterian Churches in Manchuria have united in forming a missionary organization from which two ordained missionaries are sent to the province of Heilungkiang. The work in this remote place has been greatly blessed of God, and is steadily growing.

#### A Chinese Board of Missions

The Chung Hua Sheng Kung Hui (中華聖公會) has recently organized a Board of Missions, which is being supported by all of the Chinese Christians of the Anglican Churches in China.\* Sianfu has been chosen as the field to be first occupied. It is expected that the new diocese will be under the jurisdiction of a Chinese Bishop, as soon as one is appointed. The Rev. Hwang Sui-hsiang (黃瑞祥) of the

\*See pp. 58-62

American Church Mission, Hankow, was the first General Secretary. At present the Rev. Cheng Ping (鄭平) holds this position. The plan is that each of the 34,756 Christians within the eleven dioceses should make an annual contribution of at least twenty cents. This would amount to a total sum of \$6950. During the year, Mr. Hwang made a tour to Sianfu and to all the provinces where the Chung Hua Sheng Kung Hui is working. His report regarding Shensi as a suitable location for the Mission is favourable. He reports that the place is accessible, and that the people are simple and trustworthy. Sianfu is a great Mohammedan centre, and many of the people are originally from Shantung. There are about three thousand Christians in Shensi, and four hundred in Sianfu. The population of the capital city is 400,000. The Baptist Missionary Society and the China Inland Mission are the only two large missions that are working in the province.

The plan of the Board of Missions of the Chung Hua Sheng Kung Hui, if faithfully carried out, will mean much to the spiritual life of the Church, and the salvation of men's souls. From the depths of our heart we wish the plan the Divine sanction and special blessings from on high.

#### IV. The Bible

Under this head three points should be mentioned, namely, translation, distribution and study.

Some rather severe but friendly criticisms have appeared in the papers more than once during the year against the new Union Mandarin Version of the Bible. They have strongly objected to the use of newly-coined characters, and of colloquial expressions. To this the Peking Revision Committee made a reply, which did not however satisfy its critics. Probably our critical friends have not fully realized the difficulties in Bible translation, which is totally different from the translation of other books from foreign languages. It is by no means an easy task to make a translation that meets the conditions of the Chinese literary style, and is at the same time an accurate reproduction of the original. In

**New Mandarin  
Translation  
of the Bible**

translating the Bible into Chinese, the missionaries are working under a double difficulty; namely, putting a language foreign to them into a language equally foreign to them. It is a difficult task to say the least.

In one respect, however, the criticisms that have been made by our Chinese brethren are worthy of note. For reference, the Union Mandarin Version is better than the Delegates Version, but for reading it is not altogether satisfactory. It seems very difficult to strike the happy mean, and make it 兩全齊美. I am sure that the Revisers are pleased to find the Chinese Christians taking such an interest in this important work of Bible translation and revision, and are willing to receive any friendly and constructive criticisms from them.

**Distribution of Bibles by Individual Chinese** Bible distribution has been another activity of the Chinese Church during the past year. Mr. Yung T'ao (雍濤), a Chinese philanthropist, has distributed several thousand copies of well-bound Bibles to the interested people in Peking. Large meetings were held for this purpose, when city officials and other prominent men were invited to be present and make addresses. It is Mr. Yung's belief that the Bible is to prove China's salvation, and the following is a translation of an extract from a statement made by him and inserted in each copy of the Bible which he distributed:

The social and moral condition of this land is, of late, going from bad to worse in an alarming fashion. The teaching of the ancient sages is being hidden under the bushel, and there seems to be no adequate remedy to save the country from a serious national disaster. Those who have the welfare of the nation at heart cannot but feel sad and distressed. Happily, here is the Holy Book which shines upon the five continents of the globe, and which is the fountain-head of virtue and goodness for all the nations. Those who follow its teachings will surely prosper, and those who oppose it will surely die. The history of Europe and America abundantly proves the truth of this statement. I hope, therefore, that you, my fellow-citizens, will not hesitate to accept a copy of this wonderful Book, which I now offer to you, and that you will promise to make a careful study and investigation of it. When truth and virtue reign supreme, then, and then only, shall we see the day of real prosperity and progress in this beloved land of ours.

Mr. Chang Yü-Ching (張餘慶) is a Departmental Secretary, and the Editor of the *Industrial Gazette* (實業淺說報) of the Ministry of Agriculture and Commerce in his native province of Kiangsi. Since he became a believer in Christ, he has been a very active Christian worker. He gives liberally to the support of the churches in Peking, and offers a large copy of the *Wenli* New Testament to every reader of his magazine upon application. In this way many copies of the Word of God have found access to people who otherwise might not be able to learn the Greatest News of the World.

Other well-known public men, who since their conversion have used the Holy Writ as a suitable and valuable present to their superior or fellow officials, are the Hon. Wen Shih-chen (溫世珍), General Wu Chin-piao (吳金標) and others.

**Bible Study** Training conferences, classes and similar organizations which have been started in many places for the purpose of Bible study are welcome signs of the Church's activity. Amongst these, probably the Adult Bible Study Conferences under the joint arrangement of the China Sunday School Union and the Special Committee on Sunday School and Bible Study of the China Continuation Committee may be taken as models. Under the able leadership of the Rev. E. G. Tewksbury, these conferences, which have been held in several parts of China, have attracted a good deal of attention. A born teacher, Mr. Tewksbury always captivates the selected companies of approximately fifty church leaders, who sit at his feet as little school boys, willing to learn and to take in all his words of instruction and methods of procedure.

Other Bible study classes such as those of Rev. D. Willard Lyon for the Young Men's Christian Association secretaries, Mrs. W. H. Stuart's classes for women workers, and those of Dr. Yang Wei-han (楊維翰) and Miss Dora Yü (余慈度) have all been of special help and value in educating the Church to understand the Word of God more thoroughly, and study it more systematically. The three short courses given by Mr. H. L. Zia on the study of the

life and character of Christ, and on the Bible, and a few other books are proving very serviceable as text-books for use in Bible classes.

### V. Prayer

Bible study and prayer are twin sisters. They are the two wings by which the child of God rises above the earthly plane and reaches the "heavenly places in Christ Jesus." Yet since it is by nature such a personal and secret thing, prayer is a difficult subject to record in black and white.

**Growing Spirit of Prayerfulness** A spirit of prayfulness has assuredly been one of the greatest blessings God has bestowed upon the Chinese Church during the past months. During the time of national distress, when China was under the iron hand of her stronger neighbour, and when the twenty-one demands were pressed upon her, the children of God sought for the nation's salvation by praying to the Lord of Lords for help and deliverance. In Shanghai, Chinkiang and many other places special meetings for united prayer on behalf of the nation were held and prayers for peace offered by all to the Prince of Peace.

**Promotion of Intercession** The publication in Chinese as well as in English of the brief articles on the "Promotion of Intercession" by the Chairman of the Special Committee on the Promotion of Intercession of the China Continuation Committee, Miss Ruth Paxson, has been a great blessing to both the Chinese Christians and the foreign missionaries alike. Several thousand copies of one brief article were printed and distributed, and hundreds of replies received to the appeal there expressed. The nine searching questions have proved to be a real help to many, and we hope to be excused for recording them here again. They are as follows:

1. Has my prayer life been *powerless* because of some besetting sin?
2. Has my prayer life been *hindered* by haste, irregularity, lack of definiteness, lack of system, insufficient preparation, unbelief, lack of communion with God through study of His Word?
3. Has my prayer life been *fruitless*? Have I really had such power with God that I have had power with people? Have I had definite answers to prayer week by week?

4. Has my prayer life been *restricted* to certain stated seasons each day or have I come to know from experience what it is to pray "without ceasing"?

5. Has my prayer life been *limited* to my own life? to my own station? to my own particular kind of work? to my own mission? Am I truly an intercessor after God's own heart?

6. Has my prayer life been *starved*, or have I devoted even one month of my daily Bible study to letting the Lord teach me to pray from His own example, His prayers, His precepts, commands, and promises about prayer?

7. Has my prayer life been *joyless*? Has prayer been more a duty than a privilege? Do I love to pray?

8. Has my prayer life been *growing*? Do I daily know more of the meaning, efficacy, and power of prayer?

9. Has my prayer life been *sacrificial*? Has it cost me anything in time, strength, vitality, love?

The collection of Christian literature on the subject of prayer made by the China Continuation Committee is one other thing in this connection worth mentioning. The investigation reveals the fact that there are in existence in the Chinese language only thirty books or booklets on prayer, and another thirty in which the subject of prayer occupies one or more chapters. Out of the thirty books on prayer the following ten are considered to be the best:

靈力由求	Power Through Prayer—China Baptist Publication Society, <i>Wenli</i> , 138pp ... ..	0.20
	By E. M. Bound. Translated by J. Speicher.	
代禱論	Intercessors, the Primary Need, Y.M.C.A., 46pp... ..	0.10
	By John R. Mott. Translated by P. S. Yie and H. L. Zia, ( <i>Wenli</i> )	
晨更說	The Morning Watch, Y.M.C.A., 21pp ... ..	0.03
	By John R. Mott and S. D. Gordon. Translated by H. L. Zia, ( <i>Wenli</i> )	
密禱論	The Secret Prayer Life, Y.M.C.A., 23pp ... ..	0.03
	By John R. Mott. Translated by H. L. Zia, ( <i>Wenli</i> )	
祈禱與布道	Intercession and Evangelism, Y.W.C.A., 20pp ... ..	0.05
	By Ruth Paxson. Translated by Y. S. Loh ( <i>Mandarin</i> )	
拔劍逐魔	Quiet Talks on Prayer, Christian Literature Society, 78pp ... ..	0.15
	By S. D. Gordon. Translated by D. MacGillivray ( <i>Wenli</i> and <i>Mandarin</i> )	

**Christian Literature on Prayer**



怎樣禱告	How to Pray. 91pp...	...	...	...	9.18
	By R. A. Torrey. Translated by C. K. Chen ( <i>Mandarin</i> )				
禱告得力之妙法	How to Pray, 59pp	...	...	...	0.05
	By R. A. Torrey. Translated by Joshua Vale ( <i>Mandarin</i> )				
學校禱文	School Prayers. P. M. P. 186pp...	...	...	...	0.25
	By Educational Association. ( <i>Wenti</i> )				
會中公祈格式	Public Prayers. P. M. P. 70pp	...	...	...	0.04
	By P. Krauz ( <i>Mandarin</i> )				

## VI. The Church Militant

**Disturbing Influences** In Canton, Shansi, Kiangsu, Shantung and other places the churches were somewhat disturbed by the entering into their field of the Seventh Day Adventist Mission, the Church of God Mission, the Faith Mission, the Tongues Movement, the International Bible Study Association and others. A good deal of hostile feeling has been roused up chiefly for two reasons. First, the teaching that these missions hold and preach, and second, the proselyting among Christians of other churches. Certain mission conferences and federation councils have declared their open opposition to these movements, but there are many others who hold the view that Christianity is wide and charitable, and that this is not the time for internal strife, while the non-Christian world is ready for the gospel and the Word of Life.

**Committee on Comity** At the Fourth Annual Meeting of the China Continuation Committee held in Shanghai in May this year, a Special Committee on Comity was appointed with a view to study the relationships of different missions and churches, and thus to cultivate a more friendly and more brotherly relation between them. It is hoped that through the activity of this Committee, causes of dispute among the various bodies of the Christian movement in China will be removed.

## VII. Our Co-religionists

**Mohammedans** It is difficult to define the general attitude of the other religious bodies that are working in China toward the Christian Church. A few individual cases may be of some small interest to our

readers. After much debate and discussion with a Christian preacher on religious differences the well-known *Ahung* 阿衡 (abbot) of a leading Mohammedan mosque in Peking invited the preacher and the officers of the evangelistic band to attend the celebration of Mohammed's birthday. This is a somewhat unusual mark of friendliness.

**Buddhists** In Hangchow a chief Buddhist priest became so interested in the work of the Young Men's Christian Association there, that he made a donation of twenty dollars to the work of this Association.

In Manchuria, a Buddhist priest passed himself off as the representative of the Rev. Yü Kuo-chen (兪國楨) of the Shanghai Independent Church, and said that he was sent by Mr. Yü to work among his fellow priests.

In a certain Buddhist magazine Christianity was indirectly attacked in the form of a comparison to show wherein Buddhism is superior to Christianity. This attack was directed more particularly against the religious views and practices of Roman Catholics than those of Protestants. An able reply appeared somewhat later in another periodical.

### VIII. The Flood in Canton

The flood in Canton afforded the Christian Church an excellent opportunity for doing Christ-like acts of charity. The churches, colleges, hospitals, Young Men's Christian Association, the Mutual Improvement Society and other bodies all took an active part in relieving the suffering ones. The Tung Hua (東華) hospital is reported to have collected \$542,200. The workers were divided in some twenty groups, and each group had distributed a great quantity of rice to the sufferers (from 8,000 to 25,000 Chinese pounds). Similar work was done in the province of Honan and other places.

### IX. The Ministry of Education and Christian Schools

**Government Regulation of Mission Schools** The seven rules that have been adopted by the Ministry of Education in Peking regarding the recognition of Christian primary schools have been criticized and opposed by

not a few Christian writers. These rules if carried out would place the mission or church schools in a rather difficult position. They are as follows:

1. No name of mission or church should be attached to the name of the school.
2. The school ground should be separated from that of the mission or church.
3. The support of the school should not be considered as coming from the mission or church.
4. The curriculum and regulations of the school should be in keeping with those of the Ministry of Education.
5. No religious teaching or ceremony should be required in the school.
6. Non-Christian children should be admitted into the school.
7. No distinction should be made in the treatment of Christian and non-Christian children.

The last two rules are unnecessary as most of our schools for boys and girls have non-Christian children in them, who receive the same training and treatment as do the Christian children. Many of our Christian schools are already complying as far as possible with the requirements outlined in Rule No. 4. But Rules No. 1, 2, 3 and 5 are regarded as hardly fair and reasonable. We do not wish to say any harsh things about these restrictions. They are probably not drawn up with any motive antagonistic to the Christian Church, but we do feel that the Ministry has been over-cautious in making these regulations. The Christian Church is China's best friend and it seeks for nothing but China's real good. Secular education develops one part of man's mental and moral faculties, the Christian school aims at the development of a complete manhood and womanhood, by cultivating all the latent forces that are in man, physical, intellectual, moral and spiritual. Such a complete manhood and womanhood is what China and the world as well really needs.

#### X. Professor Tong's Six Hundred Character Book

We believe the Rev. Prof. Tong Tsing-en (董景安), Acting-President of the Shanghai Baptist College, has found the real solution of the problem of popular education in this country. His six hundred character method is proving itself of immediate and practical value. Some two hundred

schools have been opened in various parts of the country for the teaching of the written language by this method, and the course can be finished in a brief period of half a year or so. Several hundred students have already been graduated from these schools. In many ways it seems to be a more practical and more satisfactory method than the invention of some new script. When one is able to read these six hundred characters it is an easy thing to learn more later on. We think Prof. Tong has made a real contribution to China in general, and to the Christian Church in particular in this work.

#### XI. The Young Men's Christian Association Lecture Department

For popular education, the work of the Lecture Department of the National Committee of the Young Men's Christian Associations of China is worthy of special mention. Under the able leadership of Mr. David Z.T. Yui, M.A., this branch of Christian service has been very effectively carried on. The lectures on education, science, health and forestry are greatly admired and appreciated by those who hear them. We understand that Prof. C.H. Robertson is working out a series of lectures on religion which will be given in a similarly demonstrated manner. We sincerely wish these lectures and lecturers, Mr. David Z. T. Yui, Prof. C.H. Robertson, Mr. D.Y. Lin (凌道揚), Dr. W.W. Peter and others, every success in their splendid work for the public.

#### XII. New Converts

Several men of public note have received baptism and joined the Christian Church recently. We welcome them, and rejoice with them in their salvation. But let a word of explanation be given here. The recording of accessions to the Church of prominent persons is not in the least prompted by the idea of making a social distinction in the Christian Church, which stands for spiritual equality and universal brotherhood. Indeed this word of caution should be emphasized strongly in all the missions and churches throughout the land, as there is some danger lest such

social distinctions creep in. We record these few names simply to show the new development of both the Church and the nation. Christianity has a wide open door in China, and men of all classes are giving to it a listening ear and an open heart which really marks a new era of the Christian enterprise in this land of ours.

Mrs. Nieh (聶), widow of the late Governor of Chekiang, and daughter of the famous Marquis Tseng of Hunan, and her children, joined the Methodist Church, South, by baptism. Two of her sons are busily engaged in active Christian work, one as a director of the Shanghai Young Men's Christian Association and one in filling the General Secretaryship of the Changsha Association.

Mr. Chin Min-lan (金泯瀾), a returned student from Japan and Vice-chairman of the Chekiang Lawyers Association, has united with the Christian Church in China. Since he became a Christian he spends much time in prayer and is an earnest seeker after the Truth.

Mr. Fang Keng-sheng (方更生), a Prefect of Changsha, is also an earnest Christian who works unceasingly amongst his relatives and friends for their spiritual welfare.

General Wu Chin-piao (吳金標) with his family were baptized in Japan and are now members of the Methodist church in Kiukiang. He holds a regular church service in his *Yamen*, where he and his household receive Christian instruction and teaching.

Mr. Yung T'ao (雍濤), whose name we have mentioned elsewhere in this article, was for a long time an enquirer of the Christian religion, but on the seventh of May of this year, he was baptized in the Chinese Christian Church of Peking. Being a wealthy man, Mr. Yung has done much for the support of the Church and for the uplift of society.

### XIII. The Closing of the Office of the "Chueh Hun"

The *Ta Kuang* (大光) and the *Chueh Hun* (覺魂) were the only two Christian daily papers in the whole of China, excepting the two or three papers run by the Roman Catholics. Both these papers were carried on by Cantonese Christians. The *Ta Kuang* is published in Hongkong, and

the *Chueh Hun* in Canton. When the monarchy movement was at its height such political opinions as were expressed in the Christian papers were always in opposition to that movement. These two papers were leaders in that opposition. As the *Ta Kuang* which is published in Hongkong, was not within the reach of the Chinese Government, the paper could not be confiscated, though no issue was allowed to touch Chinese soil. The *Chueh Hun* was twice closed by official orders, and the editors made political prisoners. The Rev. Hwang Hsiü-sheng (黃旭昇), the managing editor of the paper, is making further efforts to restore the paper, and probably hereafter will make it more strictly a religious daily.

#### XIV. The Seventh of May, 1915

The seventh of May, 1915, will live in the memory of many loyal Chinese subjects as a day of *Kuo Chih* (國恥) (national shame). The twenty-one demands made upon China by her neighbouring nation distressed many a heart. The Christians were not indifferent to this great national disaster. As the present paper is confined to the activities of the Christian Church we omit all reference to the attitude and activities of the people outside of the Christian churches regarding this crisis.

#### The Salvation Fund

The originator of the *Chiu Kuo Chu Chin* 救國儲金, or the Salvation Fund, Mr. Ma Tso-chen (馬佐臣), is a member of the Rev. Chow Liang-ting's (周亮亭) church in Shanghai. His scheme was first published in the *North China Daily News* from whence it was immediately translated into most of the Chinese papers, and actively taken up by the general public. The plan involved voluntary popular contributions to the Government to a total of \$100,000,000 to be at its disposal in this time of crisis, to be available as soon as the full amount was subscribed.

Meanwhile special meetings for prayer were organized in the various churches, and God's help and blessing were sought for. This at once showed that the lovers of Christ are also lovers of their country and that men of prayer are also men of action.

## XV. A Modern Daniel

The Christian press expressed in strong terms its opposition to the Presidential order commanding all military men to worship the Gods of War, and its admiration of the brave steps taken by the Christian members of the Navy, Admiral Li Ho (李和) and his associates. The new mandate from the President commanded that every military and naval officer and private shall take an oath before the Gods of War and swear their loyalty to the Central Government. Admiral Li was then Vice-President of the Ministry of the Navy in Peking. Being a Christian he felt that he could not obey that order commanding him to do what he regarded as inconsistent with his Christian principles. He therefore refused to obey the summons and did not appear at the temple on the day when the ceremony took place. Two other Christian men in the office of the Ministry of the Navy followed Admiral Li's example. These men were consequently ordered to resign from their positions, in order to show to the country that the President's words are not to be trifled with. However, the Admiral had been a faithful servant of the government, and could not be sacrificed. Soon after he was appointed Naval Adviser to the President. Needless to say the Church was greatly pleased with this bold action of the Admiral and he was called by not a few, the "Modern Daniel of China."

The following is a translation of part of an address given by Admiral Li Ho himself at a meeting in Canton, telling of the way by which he was led to Christ.

In my early youth, I believed I was a man of perfect character. Though I had heard missionaries preach on the death of Christ for the salvation of men, I believed that if I sincerely followed the teachings of Confucius, I could by that road reach the goal of a perfect life, and that even the Almighty God could not very well condemn a perfect man to eternal destruction. But somehow I also felt that such a self-made perfection did not last. During the time of the China-Japanese war in 1894 I was in command of a battleship in an action which ended in a great disaster. I recall the occasion with pain and shame till this day. Many battleships met their fate in most horrible ways before my eyes, and I myself was courting death and had over thirty narrow escapes from being killed. Though wounded I was able to return with life still in me. At the moment when life and death were hanging in the balance I discovered

that I was after all by no means a perfect man, and that if I were doomed to die, I could not calmly face the hereafter, and the Judgement Seat of God. Why was my life spared when so many of my comrades were killed? Was it not by the mercy of God that I might die with a heart trusting in the Lord Jesus Christ? Christ has loved me and died for me; how much I should love him by loving my countrymen! The best way of showing our love to God and men is to preach the Word of God, and to lead men to the only way of salvation. Persecution and even death for Christ's sake is our greatest glory and joy. Let this be a watchword for myself, and also for my brethren in the Lord Jesus Christ.

### XVI. Conclusion

In making this brief survey of the Church's activity during the past year as shown in the Christian periodical literature of China, it has not been the intention of the writer to aim at the "striking" and the "unusual" events, but rather to try to show to the readers, the Church's normal growth and natural development. He may have failed in his attempt, but his intention has remained unchanged. The Church greatly needs the newspapers as its agents in presenting its appeal to the non-Christians of China, and in setting forth publicly its position on important issues, both political and social. We are just beginning to realize the great service that a strong Christian press can render the cause of Christ and of human betterment. The Church needs the newspapers and the newspapers need the Church if they are to be promoters of righteousness. May we not hope as education spreads in China and the newspaper becomes more and more a powerful factor in determining public opinion, that it will be sympathetic at least toward Christianity, if not a loyal co-operator with it in making Christ Saviour and King in this ancient land of Cathay.



## CHAPTER XXXIII

### PRESENT-DAY PROBLEMS IN THE PRODUCTION AND DISTRIBUTION OF CHRISTIAN LITERATURE

W. Hopkyn Rees

#### Inadequate Provision

As one examines in detail some of the problems of Christian literature in various areas in China, one is impressed by the enormous demand which exists for such literature today, and the inadequate provision made to meet the needs which are ever on the increase. One is driven to the conviction that this branch of the missionary propaganda has never yet been fairly and squarely faced, in a conscientious and scientific manner, by either the missionary boards or by the majority of missionaries on the field. The whole matter has been either neglected altogether, or dealt with in a perfunctory way. It cannot be gainsaid that the tract and literature societies have been trying to make bricks with a very limited supply of straw, and it is a cause for profound thankfulness that they have been able to accomplish so much with such limited resources.

#### Financial Support

Out of a total income for this branch of about Mex. \$65,000 in a year, more than two-thirds has been received from tract societies in Great Britain, Canada and the United States, and auxiliaries of the Christian Literature Society for China. The salaries and other allowances to the missionaries set apart for this work have been supplied for the most part by the missionary societies to which they belong, but such societies are too few, not more than ten in all.

#### Literary Writers

For the great task of producing literature, editing, translating, or writing books and magazines, there are only twenty-four men and women missionaries, with about thirty Chinese coadjutors. What are these among the hosts of the Lord in China today? Of all the grants received from home boards for Christian work in China, among the myriads of this people,

it is estimated that not more than one per cent is devoted to this branch, exclusive of salaries. It seems as if the army of the Lord must not only fight its battles against strongly entrenched foes, but must also provide most of the armament of their warfare in the way of literature, except for the work of the Bible societies. The base of supplies, and the munitions department, have not yet realized the tremendous importance of providing adequate supplies for this arm of the service royal.

### Production

Christian literature, in almost every department, is deplorably insufficient, and, in many cases, inefficient. There is a growing demand for more, and for better, books and tracts. It is undeniable that quite a number of such, which did good service in other days, are today obsolete. Many of them should be decently buried, without tears or ceremony, and others should be revised and brought up-to-date. On all hands one is assured that such works do harm to the cause of Christ today.

**Books Urgently Needed** There is urgent need at present for the following, among others:

Standard Theological Text-books.

A series of commentaries on the Bible, specially on the New Testament and selected portions of the Old Testament. These should be scholarly, brief and suggestive, prepared for Chinese, utilizing Chinese illustrations, &c.

Books on Christianity and social service.

Books on apologetics, written to meet the insidious incoming of vicious propaganda by materialists and sceptics.

Devotional books for the young and women of the churches.

Books on the religions, ethics and philosophy of China.

Story books for pupils in the schools and colleges, to counteract the evil effects of novels of a prurient kind which are bought by the tens of thousands.

The spiritual biographies of Chinese Christians.

A history of the Christian Church in China.

**More Chinese  
Colouring**

There is lack of Chinese colouring in many books and tracts issued. This is because they are too largely the work of foreigners. If larger representation were allowed to Chinese leaders, both in the administration and on the staff of the existing societies, this would be repaired. The National Committee of the Young Men's Christian Association seems to be the chief one that has given definite thought and shape to the desire for more Chinese writers; one or two other societies are doing something along these lines, but to produce better literature we must seek out and employ more Chinese writers of undoubted worth and ability. What has been done by Dr. Jackson in Wuchang, and Dr. Chambers and Mr. Speicher in Canton, is sufficient proof that this is possible and desirable.

**Enlisting  
New  
Writers**

There are a number of missionaries and Chinese who could make valuable contributions by writing books, if provision could be made to release them for stated periods for this purpose, and assisting them to give unfettered time to it. Men and women who have had special experiences in stated efforts, should be enlisted to write of their experiences and views. Messages of deep import, born of their intimate touch with special classes, needs, or conditions, should come from all these if facilities were afforded them.

**Literature  
Classes**

By scholarships in colleges there would be opportunities for developing the gifts of Chinese for lucid writing. "Literature classes" should form a part of the curricula of the more advanced colleges.

**A Survey  
Desirable**

A definite and scientific survey of all existing literature should be carried out by an impartial and representative body of foreigners and Chinese. The result would be invaluable, for a catalogue thus prepared would remove the ignorance now existing, and be a guide to all purchasers. It would also aid materially in giving suggestions as to what is still lacking. This catalogue should be topical, with explanatory notes, catering for all classes, and giving details of price, form, place of issue, etc.

**Magazines** Two magazines are much needed: (1) A religious one, prepared primarily for Chinese pastors and leaders. If editors of existing magazines could combine in producing one strong and reliable magazine of this kind, it would be a move in the right direction. Though the existing magazines have many merits to recommend them, there is not one which seems to meet the need in full. (2) A strong apologetic magazine, prepared specially for educated men and women outside the Church. It should represent the best thought of the day, deal with present-day problems, and be in the best style of Chinese writing.

#### Distribution

The problems of distribution are more perplexing than those of production. There is a dearth of books and tracts in parts of the field, but large stocks in the godowns and depots of some of the societies. This is partly due to the amazing lack of information among the missionaries regarding what books are available and to the lack of system on the part of the societies which cater for them. How can the circulation be increased, and the supplies be brought to the aid of the Chinese and missionaries?

**Financial Needs** Provision should be made by the missionary societies for a much larger use of literature in connection with their work. Nine-tenths of the missionary societies make no appropriations of money for this purpose, and, in the case of those who do, the sums granted are too small to meet, even approximately, the needs which exist. Missionaries have had to purchase out of their own private resources, and, as only a few of them have been endowed with a superfluity of "filthy lucre," most have to go without literature. The home boards should make annual grants to assist the missionaries to keep on stock supplies of needed works.

**The Chinese Clergy** Pastors and preachers show a lack of interest, and their libraries are of the most meagre kind. On investigation it has been found that large numbers of them never read anything at all, except their Bibles and some weather-beaten book of

sermons, to put more water into their bottles. This is partly due to the stress of their never-ending travels and labours, or to the poor salaries they receive. These facts should be considered sympathetically by the churches and missions concerned.

**Libraries** Good libraries should be established in connection with the schools and colleges, so as to develop the taste for reading; opportunities should be allowed the students to use wisely the libraries thus furnished, and in some cases, it may be possible for teachers and taught to co-operate in literary work.

Lending or circulating libraries have met a need in some centres, with most encouraging results, not alone in adding to the knowledge of those who read, but in adding to the general circulation of the societies' works. In Canton and Wuchang this method has been very encouraging.

**Better Advertising** Much larger use of the Chinese press, Christian and secular, should be aimed at, in bringing to the notice of all the literature issued. It is suggested, also, that the publishing houses in Shanghai should issue a quarterly sheet, giving information in detail of all new works produced.

**Central Bureau** The closer co-operation, already initiated in Shanghai, of all interested societies should be still more developed, with a view to the formation of one central bureau, which would act as a bureau of information as well as sales depot, and ultimately with branches in other centres throughout China. Societies should carry the stocks of all societies.

**Press Bureau** In Japan a definite policy has been followed in using the secular press for the purpose of sending forth articles wisely written, with the daily papers, regularly giving information on all methods of Christian effort and expounding Christian truth. In China a few societies are doing this but some combined action is necessary so as to carry forward a persistent but wise policy of informing the people, which would act beneficially on the sales of all literature and tract societies. In conclusion, the writer may be allowed to add that these statements are based on information gathered during an extended visit to

a number of large centres. He would urge upon missionaries and missionary boards the importance of the whole question at this critical juncture in the history of this great land. This branch of Christian effort should no longer be forced to remain in the outer court of the Temple, but be welcomed to a corner near the fireplace, to be regarded not as an interloper but as a child beloved. Christian literature is an integral part of the Church's work in China, and should be so treated with ample provision and wise provision.

## CHAPTER XXXIV

### FINDINGS REGARDING CHINESE EVANGELISTIC LITERATURE

C. Y. Cheng

(At the request of the China Continuation Committee Rev. C. Y. Cheng made a study of existing Christian literature suitable for evangelistic purposes, and for the nurture of the spiritual life of Christians. The results are embodied in a list of four hundred books and tracts selected from twelve hundred. This list is being printed with the reviewer's comments, by the Mission Book Company, Shanghai.—Ed.)

The present evangelistic opportunity in China calls for the ministry of the printed page to do a much greater service than in the past. More literature along the following lines should be written or translated in a forceful and clear style, with an eastern colouring, for both the better and less well-educated classes.

1. Books that give the positive positions of the Christian religion, stating what Christianity stands for, and what are its essential and fundamental teachings.

2. Bible study text-books, which while giving the essential points and central themes of the teaching of the Bible should lead the students to search, and to think for themselves as well.

3. Apologetic books that discuss the religious difficulties that men find in accepting Christianity; and books of testimony given by those who have personally experienced the reality and the power of Christianity.

4. Books on the nurture of the Christian life, written in a practical and constructive manner; books dealing with problems that touch the Christian in his daily walk of life. Applied Christianity is essential to a practical people.

**Literary Style** A word with regard to the literary style of evangelistic literature. There is a literary style in both *Wenli* and *Kuanhua*. While books in a classical style are suitable for the better educated classes,

the much larger part of Christian literature is for the less educated people. Books written in a dignified and pure *Kuanhua* are as valuable as those written in a high classical style. In this connection the suggestion we venture to make is that in writing or translating Christian books, either in *Wenli* or *Kuanhua*, no pains should be spared in making the style refined and readable. We hope to be excused when we say that not a few of our present Christian publications are written in a mixture of half *Wenli* and half *Kuanhua* which really is neither the one nor the other.

**Chinese Writers** Much attention has recently been directed to the discovering and training of Chinese Christian writers who may, in time, be able to produce original works. This is of great importance. But it requires time and development. For many years to come the Chinese Church has to look to her sister churches of the West for help in the development of her religious thought and expression, and translated works will yet have a large service to perform for the advancement of Christian ideas and ideals in the Far East. This is one of the best methods by which Chinese writers can be trained. It is therefore very important for the Chinese Church to get into close touch with the best religious development of the West of the present day.

**Aspects of Truth which are most Needed** In view of the meagerness of the existing evangelistic literature, and in view of the very limited means that are at our disposal for such kinds of work, it is of vital importance to those who are interested in this great subject and those who are doing literary work to utilize the limited means to the best possible advantage by centring around the most essential and important things, that is to say by viewing Christianity as a whole, not in parts. Men are often influenced by one particular phase of truth which may in itself be an excellent thing, but if it hinders the progress of making Christ more speedily known to a non-Christian people, let us be ready and willing to devote our service to those aspects of truth which are needed most.



With the present unparalleled opportunity for evangelistic effort and Christian nurture let us centre our thought, energy, time and money around the essential and fundamental truths of the Christian religion, and produce books that will meet men's deepest needs through which men are brought to Christ and Christ to men.

## CHAPTER XXXV

### PUBLICATIONS OF THE LITERATURE AND TRACT SOCIETIES WHICH HAVE SOLD BEST DURING THE PAST YEAR

Donald MacGillivray

Publications of the Christian Literature Society

#### *Books*

- |      |   |
|------|---|
| 救世教益 | Benefits of Christianity—Dr. Timothy Richard  |
| 基督本記 | Life of Christ—Rev. F. L. Hawks Pott, D.D.  |
| 拔劍逐魔 | Books on "Prayer," "活水永流" "Power" and "欲我何爲" "Service"—S. D. Gordon (Translated by Rev. MacGillivray, D.D.) |
| 教子準繩 | Training of Children—Rev. George R. Lochr   |
| 人學   | The Making of a Man—Dr. Allen   |
| 基督大綱 | Principles of Jesus—Robert E. Speer, D.D. (Translated by H. L. Zia)   |
| 路得改教 | Life of Luther—Dr. Allen  |
| 嬰孩學堂 | School of Infancy—Miss Laura White  |
| 改良家政 | Home Makers—Miss Laura White  |
| 學堂小說 | Sarah Crewe—Miss Laura White  |
| 四書解義 | Commentary on the Classics—Dr. H. M. Woods  |
| 生理衛生 | Physiology and Hygiene—Miss D. Joynt  |
| 衛生學  | Good Health—Y. C. Lee   |
| 衛生學  | Primer of Sanitation—Miss D. Joynt  |
| 動物淺說 | Nature Readers—Mrs. E. T. Williams  |
| 啓蒙讀本 | Progressive Lessons in Chinese—Mrs. Jewell  |

#### *Tracts for the Times*

- |           |   |
|-----------|---|
| 我何爲而爲基督徒乎 | Why am I a Christian?—Rev. F. L. Hawks Pott, D.D. |
| 基督徒究當如何   | What it is to be a Christian—J. Wallace Wilson.   |
| 世界進化之先導   | Christianity, a Leader of Progress                |
| 基督教與教育之關係 | Relation of Education to Religion                 |
| 基督教有益於民國  | Benefits of Christianity to the Republic          |
| 基督教與家庭之關係 | Relation of Christianity to the Home              |
| 健全國民之助力   | How Christianity Helps the People                 |
| 泰西法政之友    | Christianity's Relation to Law and Government     |

} S. Y. Chang &  
Rev. D. MacGillivray, D.D.

## Publications of the Religious Tract Society of North and Central China

## Booklets

- 三經 Three Character Classic—Reuben Lowrie  
 真道問答 Catechism of True Doctrine—Publishing Committee  
 聖要言 Important Scripture Texts—Publishing Committee  
 訓蒙摘要 Primer—Mrs. Arthur H. Smith  
 聖道初階 First Steps in Holy Doctrine—Miss Luella Miner  
 真道淺問 Elementary Catechism—Publishing Committee  
 不敬必拜財神 Do not Worship the God of Wealth—J. N. Case  
 青年讀 A Danger Signal to Young Men  
 入教不可推諉 Enter the Church, Make no Excuses  
 借光 Borrow Light—Rev. C. L. Ogilvie  
 有用的福音箭 Gospel Arrows—Rev. C. L. Ogilvie (Sold by the millions)  
 真理便讀三字經 Trimetrical Classic—Rev. Griffith John, D.D.  
 真道問答易學 Easy Catechism in Mandarin—Mrs. Gillison & Mrs. Jones  
 真道入門問答 Catechism of Christian Doctrine—Rev. Griffith John, D.D.  
 關邪闡真 Avoid the Wrong, Follow the Right—Li Wei-yu  
 天路指明 Guide to Heaven—Rev. Griffith John, D.D.  
 引家歸道 Leading the Family—Rev. Griffith John, D.D.  
 德慧入門 The Gate of Virtue and Wisdom—Rev. Griffith John, D.D.  
 真理撮要 Selection of Important Truths—Rev. Griffith John, D.D.  
 勸世良言 Exhortation of the World—C. H. Judd  
 福音大旨 Great Themes of the Gospel—Rev. Griffith John, D.D.

## Publications of the China Baptist Publication Society, Canton

## Booklets

- 表彰真道 The Truth Manifested—Rev. Chan Mung-naam  
 闢邪歸正論 Fleeing Error, Seeking Truth—Swatow Christian Baptist Church  
 三教新義 The New View of the Three Religions—Prof. Leung Tsaah-shang  
 新舊守日論 The Lord's Day or the Jewish Sabbath—Dr. Torrey (Translated by Rev. J. Speicher)  
 中國今日之所需 China's Need—Rev. Robert E. Chambers, D.D.  
 靈力由求 Power Through Prayer—E. M. Bounds  
 主日師範學講義 Sunday School Normal Class Lectures—Rev. Jas. B. Webster  
 去荆鋤 Destroying the Thistles  
 愛國忠言 Faithful Words on Patriotism—Rev. Jacob Speicher  
 養正編 Guide Right—Ethics for Young People—Emma Ballou, (Translated by Rev. R. E. Chambers, D.D.)

Publications of the Mission Book Company and  
of the Chinese Tract Society

*Books*

- 舊約節錄啓蒙 Old Testament History—Bishop McCarthy  
 訓蒙真言 Peep of Day—W. C. Burns  
 備立天國記 Preparation for the Kingdom—Rev. F. L. Hawks  
 Pott, D.D.  
 福音講臺 Street Chapel Pulpit—Rev. L. C. DuBose  
 福音合參 Harmony of the Gospels—Rev. H. W. Luce  
 基督譬喻類纂 Parables of Christ—Rev. F. L. Hawks Pott, D.D.  
 講道要訣 Preparation and Delivery of Sermons—Rev. R. T.  
 Bryan, D.D.  
 救世略說 Philosophy of the Plan of Salvation—Rev. Wm.  
 Hayes, D.D.  
 由淺入深 Short Steps to Great Truths—Rev. P. F. Price, D.D.  
 新舊約問答 Scripture Catechisms—Rev. P. F. Price, D.D.

*Tracts*

- 福音指南 Direct Gospel Talks Series—J. Vale and Hsü Wei-chi  
 勸戒迷信類 Anti-Superstition Series—J. Vale  
 清心慾心 By Their Fruits Ye Shall Know Them—Miss Garland  
 傳揚正道 Elementary Truths—Miss Garland  
 勸世良言 Good Words—C. H. Judd Esq.  
 引古證經 Familiar Words Series—Rev. Henry Price, D.D.  
 三青年 A. B. C. Tractlets—Rev. Henry Price D.D.  
 聖經事蹟 Brave Deeds Series—J. Vale and Hsü Wei-chi  
 Simple Bible Stories—J. Vale  
 Prize Tracts—I Series—Rev. Yu Ts-hyang  
 II Series—J. N. Case, M.D.  
 III Series—Ching Tseng-seng

Publications of the National Committee of the  
Young Men's Christian Associations of China

*Books*

- 聖經錐指 Introduction to Bible Study—H. L. Zia  
 基督教要旨之研究 Foundation Truths of the Christian Re-  
 ligion—W. W. Lockwood  
 聖德管窺 Character of Jesus—H. L. Zia  
 聖蹟咫聞 Outlines of the Life of Jesus—H. L. Zia  
 成功實訣 Secret of Achievement—O. S. Marden  
 學生社會服務之研究 Social Service—R. M. Hersey  
 免癆神方 Consumption, Its Nature, Prevention & Cure—H. L.  
 Zia  
 衛生新義 How to Keep Healthy—H. L. Zia  
 軟柔體操 Calisthenic Drills—J. H. Crocker  
 (完璞巽言)(葆真法語)(青春之危機) Sex Education Series  
 (No. I, II, & III)—Dr. W. S. Hall

*Tracts*

- No. 3. 模範的軍人 The Model Soldier—H. L. Zia  
 4. 基督教與中國 What Christianity Can Do for China—H. L. Zia  
 8. 基督教之精神 The Essence of Christianity—H. L. Zia  
 11. 愛國真詮 The True Patriotism—Onyang Hsu-t'e  
 12. 有神論 The Existence of God—H. L. Zia  
 14. 基督教與科學 Relation of Science and Religion—H. L. Zia.  
 17. 基督教爲世界的宗教 Christianity a World Religion—T. H. Kaung  
 18. 儒教與基督教之分 The Distinction Between Confucianism & Christianity—Van I  
 19. 死而不死 Immortality of the Soul—H. L. Zia  
 24. 人生之真觀念 The True Conception of Life—H. L. Zia

All these Tracts are single sheet of 4 pages.

The foregoing reports on the best selling books have been furnished by the various societies, and are books actually out of the press. The best seller of the year is not included, because, strange to say, it is not yet out. We refer to the *Hastings Bible Dictionary* now being printed by the Christian Literature Society. The book is a large octavo of some 900 pages. In response to the prospectus and an offer of the book at a favourable rate for advanced orders, over 4000 copies were applied for. The unexpected success of the volume is one of the brightest spots in the history of the year, and shows that the Chinese Church is ready to appreciate a work of this kind, and is especially eager to obtain light on Bible topics. There are certain other books published by individuals, not by societies, which in some cases probably sell well. Some we know are popular, e.g., Miss White's "Five Calls 五更鐘" in which she enjoyed the collaboration of Mr. Ch'en Ch'uen-sheng. Other books by the latter are also popular.

## Remarks

## Effect of the War

The effect of the European War on circulation has been bad. Missionaries compelled to economize are naturally not so free in ordering books upon which there is sure to be a loss. As the majority of societies do not provide money for our books,

this loss falls on the missionary himself who can ill afford it. It is too much to expect that he will buy largely books suitable for free gifts to scholars and gentry. If he thinks of opening a book-shop, he must lay in a stock of books, and he cannot obtain them on consignment until sold, as societies have found that this plan usually ends in great loss. The war limits the amount of capital available for bookshops, and thus the sales of the central agencies are diminished.

**Narrow Range** A careful survey of the list above discloses a very narrow range of reading. It is impossible to say anything definite regarding the amount of Christian books read by non-Christian Chinese. But speaking for the Christian Church, it is evident that up to the present it is either unable to buy many Christian books or has no particular desire to do so. Perhaps both these causes operate. The tract societies of course issue large quantities of small tracts for evangelistic purposes. But the sale of larger books (except the Bible Dictionary above mentioned) is far from satisfactory. In the lists above, the prices range from one cash to fifty or sixty cents. No book of a higher price has succeeded in getting a place on these lists. It is, however, very encouraging to reflect that virtually all of the best sellers deal wholly with Christian truth, very few books on general knowledge attaining much popularity.

**Circulation Unsatisfactory** All authorities are agreed that without an extensive colportage system, circulation will remain in its present unsatisfactory state. The effect of colportage on sales is seen in the Hankow-Peking society which employs a number of such agents. In the old examination time, the dissemination of literature reached a very high point not since attained. The societies took advantage of the flocking together of so many tens of thousands of students, immense quantities of such books as Dr. Martin's *Tien Tao So Yuan* (天道溯源), and Dr. Faber's *Tzū Hsi Tsu Tung* (自西徂東), found their way into the hands of the people for whom they were intended. Since the abolition of the examination system, no similar opportunity has appeared to take its place.

**Popular Books** Of course the book must have inherent excellence before it sells largely, but a great name attached to it very materially helps, e.g., in the above lists, Dr. Allen, Dr. Richard, Dr. John, and S. D. Gordon, are names which pre-dispose the buyer in favour of the books. A book which has been very popular in the English language, e.g., Bound's *On Prayer* will certainly sell well in Chinese. Some good sellers enjoy special opportunities of advertising, e.g., in the columns of a weekly paper. Other books, such as those by the Young Men's Christian Association, have a natural and growing constituency built up for them by the whole organization. Other books sell well because they meet a need hitherto unsupplied, e.g., Miss White's books, and lady missionaries when they know of these books are enthusiastic buyers. Other books continue to sell because they are alone in the special field, or meet a perennial demand, e.g., Du Bose's *Street Chapel Pulpit*. Books of a destructive character such as one by Pastor Kranz, and another of a similar character by Mr. Baller, are more sought after than works of a constructive character, however much we may regret the fact.\*

**Publication of Other Societies** In the above reports nothing has been said of literature issued by the Bible societies and by the China Sunday School Union. These agencies easily lead the way in circulation, the former by colporteurs and agents, the latter through Sunday school workers. Whatever be the fate of other literature, it is safe to prophecy that there is a bright future ahead of these organizations.

**Chinese and Foreign Authorship** It is impossible to say from our present knowledge whether books by Chinese or by foreigners are more popular. In the lists above, a few of the smaller books are entirely by Chinese. But in producing the works, which appear under foreign names, the Chinese have had a very large if not preponderant share. The most popular book is likely

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\* Editions of Dr. Martin's *Evidences* are so many, that it must still be a good seller though not reported as such. Dr. Fabers' and P. Kranz's books are also omitted by an oversight.

to be one in which the East and West have co-operated, though the number of Chinese able to produce good books independently is undoubtedly increasing. At present, however, foreign buyers are inclined to prefer the books under a foreign name. This is a handicap to purely Chinese authorship which may be removed in time.

**Cooperation in  
Distribution**      The Mission Book Company, which is at present a union of the bookstores of the Methodist Press and of the Presbyterian Press, has now functioned successfully for more than a year. The Chinese Tract Society, Shanghai, gave up its bookshop and sells through the Mission Book Company only. It was hoped that other organizations would follow suit, but none so far have done so. Such a union should have a beneficial effect on sales, but it is too early to say whether the hoped for results have been attained. At the very least the Societies entering the combine for the sale of their stock will not suffer, and may possibly gain thereby.



## CHAPTER XXXVI

### BIBLE AND TRACT SOCIETIES

#### I. THE BIBLE SOCIETIES

T. D. Begg

The operations of the three Bible Societies have been conducted with marked success. There have been two noteworthy achievements. The number of Scripture portions put into the hands of the people has reached the high figure of 6,301,522, being an increase of 150,460 on the previous year, and we are able to announce the completion of the Wenli Old Testament in the Union Version.

#### Translation, Revision and New Publications

The following in brief are the details:

1. *Union Versions*.—(British and Foreign Bible Society, American Bible Society and National Bible Society of Scotland).

a. Wenli Old Testament. This great work, commenced twenty-five years ago, has been completed after an arduous session at Foochow.

b. Mandarin Old Testament. The books of Jeremiah, Lamentations, Ezekiel, Hosea and Joel have been completed and the remaining books of the Minor Prophets are ready for the final work of the Committee.

2. *Amoy Vernacular*.—(British and Foreign Bible Society).

The revision of the New Testament, completed in 1914, was carefully examined by the Assessors and received their unanimous approval. The book is now in process of publication.

3. *Hainan Vernacular*.—(British and Foreign Bible Society).

Miss Schaeffer has completed the transliteration of the Gospel of Luke and the Acts from the Mandarin Union Version into the Hainan vernacular and these books are now in the press.

4. *References for the Wenli Bible, Delegates' Version.*—This difficult work has been completed and published.

5. *References for the Mandarin New Testament, Union Version.*—Considerable progress has been made in preparing the completed manuscripts for publication, and the volume may be issued at the end of 1916.

6. *Mandarin Psalms, Union Version, in Braille.*—Miss Garland has prepared the Mandarin Psalms, Union Version, in Braille. The work has been checked by Miss Vasel and the sheets forwarded to London for stereotyping and printing. The Gospels of Matthew and Mark and the Acts in Braille have been issued.

7. *Canton New Testament in Braille.*—(British and Foreign Bible Society).

The manuscripts for Acts have been forwarded to London for printing.

8. *Hakka Old Testament.*—(British and Foreign Bible Society).

This translation was completed by Rev. Otto Schultze and will be published at an early date.

### Circulation and Staffs

The American Bible Society, Rev. J. H. Hykes, D.D., Agent

	<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Total</i>
1915	17,190	67,976	2,159,580	2,244,746
1914	12,213	57,930	1,903,310	1,973,453
Increase	<u>4,977</u>	<u>10,046</u>	<u>256,270</u>	<u>271,293</u>

The circulation for 1915 is the largest on record. It is gratifying that the highest point was attained in the last year of the Society's Century.

The grand total since the founding of the Agency in 1875 has now reached 20,916,061 volumes,—Bibles, Testaments and portions.

The Society had on its staff on the field during 1915 eight foreign superintendents who directed the efforts of six hundred and thirty-nine other workers, most of whom were subsidized colporteurs.

**The British and Foreign Bible Society, Mr. T. D. Begg, Acting Agent**

	<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Total</i>
1914	20,663	56,657	2,582,519	2,659,839
1915	20,421	45,185	2,305,800	2,371,406
Decrease	242	11,472	276,719	287,433

The Society had twelve foreign and four hundred and forty-seven Chinese workers on its staff during 1915.

**National Bible Society of Scotland**

(Extracts from Annual Report)

	<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Total</i>
Central Agency,	361	2,695	184,013	187,069
Northern Agency,	161	8,931	781,931	790,483
Southern Agency,	100	2,020	162,153	164,273
Eastern Agency,	199	1,511	312,155	313,865
Western Agency,	220	3,819	167,160	171,199
	1,041	18,976	1,606,872	1,626,889

There was the substantial increase of 109,121 over the circulation of 1914.

The Society's six agents are resident at Hankow, Tientsin, Chinkiang and Chungking; the Amoy Agency, in the meantime, being supervised from Hankow; and two hundred and twenty-one Chinese colporteurs were employed in the work of Scripture distribution.

The Society's Printing Press at Hankow, from whence all its Chinese Scriptures are issued, has, during the year, added a new double royal machine to its plant. It now possesses five of these machines, besides smaller ones for three-colour work, etc. Its foundry is well equipped for type-casting, stereotyping and electrotyping. The increased cost of paper and the difficulty of obtaining it have caused serious problems, but, in spite of this, the total output of Scriptures amounted to 1,753,607, an increase of 238,353 over the previous year.

## II. TABLE SHOWING INCOME AND CIRCULATION OF THE TRACT SOCIETIES DURING 1915

J. Darroch

<i>Society</i>	<i>Total Income Mer.</i>	<i>Total Circulation copies</i>	<i>Sales Mer.</i>
R. T. S. of North and Central China, Hankow ... ..	\$16,083.44	3,092,145	\$11,018.04
North China (Amalgamated) Tientsin ... ..	3,995.70	693,209	2,424.47
Chinese Tract Society, Shanghai West China Tract Society, Chungking ... .. (Report covers 18 months)	13,102.32	1,042,219	9,097.66
South Fukien Tract Society, Amoy... ..	4,701.50	90,353	3,734.35
North Fukien Tract Society, Foochow	1,478.99	16,757	375.91
South China Tract Society, Canton	2,236.94	30,000	448.60
Hongkong Bible, Tract and Book Depot		Reports not to hand	
	<hr/> <hr/>	<hr/> <hr/>	<hr/> <hr/>
	\$66,727.42	5,109,332	\$33,620.16

### The Year's Work

The year 1915 was an anxious one for tract societies at work in China. Continent-wide, devastating war in Europe threatened the source of supplies and foreboded decreased power of production. The unrest in China which latterly spread to every portion of the country might easily have led to curtailed activity on the part of colporteurs and so to restricted sales.

Neither of these gloomy apprehensions was realized. The income received from home was fully equal to that of ordinary years. The sales and circulation are the best on record except on extraordinary occasions when large grants of books to pastors and evangelists were made from special funds. Every society except one reports an increased circulation and that one shows a slight increase in its sales over the previous year's record. Another society while

showing a substantial increase in the number of issues shows a decrease of 64 in sales. On the whole the year must be pronounced to have been a good one for the tract societies.

**New Books  
Issued**

The tract societies do not lay great emphasis on the production of new literature. They aim to produce evangelical tracts and gospel literature which shall be of perennial interest. It is doubtful whether any tract society would accept a book or tract, however good, that had not in itself the promise and potency of many reprints. The most popular tracts have been reprinted times without number. This year's out-put of new tracts contains some for which a very wide circulation is anticipated.

*West China* reports eight new publications of which six are sheet tracts, one wall tract and one booklet.

*Hankow* has issued five new publications. One of these is their annual calendar and one a new hymn-book, the circulation of which is anticipated to run into many tens of thousands.

*North China* issued a set of fifteen new tracts, in very simple language, called "Gospel Arrows." These are already having a very rapid sale. There are also three health tracts by Dr. E. M. Kent, two booklets and two sheet tracts by Chinese writers, six sheet tracts, an "Allegory" and a marriage certificate lithographed in colour. This seems a good year's work for a society which "passes out of existence as a separate entity being now merged in the Religious Tract Society of North and Central China with headquarters at Hankow."

*Shanghai.* The Chinese Tract Society reports five books and nine new tracts issued this year. Of these one book and eight tracts are by Chinese writers; a welcome development of native talent.

*South Fukien* has issued one new publication which is printed in character and romanized. This society does a unique work in the production and circulation of romanized literature; no fewer than 34,681 issues falling under this head.

**Financial  
Stability of  
the Tract  
Societies**

The following incident which is taken from the Report of the Religious Tract Society of North and Central China well illustrates the aims and ambitions of the tract societies in China.

Not long ago a firm of merchants with whom an order had been placed by the Society enquired of our bankers in Hankow what our financial standing was. One of the staff of the Bank asked for information about the Society's methods of business so that he might answer the queries. He was told that the only fixed principle was to sell evangelical literature under cost price, if need be, in order to get it widely circulated, with the result that the larger the sales, the larger the loss. He thought that this information might not encourage a firm to give us credit. Perhaps it would not. But surely it will encourage the people of God who are interested in the salvation of China's vast rural populations to entrust us with the stewardship of monies for the furtherance of this great and glorious work.

PART VII  
OTHER INTERDENOMINATIONAL  
ASSOCIATIONS  
CHAPTER XXXVII

THIRD YEAR OF THE CHINA CONTINUATION COMMITTEE

L. H. Roots

I. Publications

The China  
Church  
Year Book

The first issue of the *China Church Year Book* appeared in the autumn of 1914. This was immediately recognized as a long step in advance for the large and varied forces in China, whose work hitherto had never been described in the Chinese language with such authoritative detail, and all in one volume. The second issue appeared in November, 1915. The Chinese Secretary, Rev. C. Y. Cheng, served as editor. The book is one of which the Committee may well feel proud. It is greatly improved in appearance, larger in size than last year's book, and sells for the very low price of forty cents, bound in paper, and fifty cents, bound in cloth. The first edition of two thousand copies was soon exhausted, and a further thousand copies have been printed and are now for sale by the Commercial Press.

This book should have a far larger sale than it has so far had. No other single volume in Chinese sheds so much light on the vigour, variety and momentum of Christian work in China. As an encouragement to Chinese workers, and as an apologetic for intelligent enquirers its value is unique. While the largest use of the book will naturally be among the Chinese, it is safe to say that the foreign missionary will find in this volume more than in any other place, the light he seeks on modern Chinese Christian

terminology, the present day emphasis of Chinese Christian thought, and in general the special points of view on many subjects relating to the Chinese Church.

**The China  
Mission  
Year Book**

A good deal of work was done by the China Continuation Committee in preparing the CHINA MISSION YEAR BOOK for 1915. The statistics and maps, together with the *Missionary Directory*, were prepared in the offices of the Continuation Committee. More than one-fourth of the other material of the Book was furnished by the Committee. During the year, a communication was received from the Acting General Secretary of the Christian Literature Society, Rev. W. Hopkyn Rees, D.D., recognizing the great help the China Continuation Committee had already been to the Christian Literature Society, in the preparation of the YEAR BOOK for 1915, and seeking some more definite scheme of co-operation in the future. On January 12th a plan of co-operation, proposed by the Christian Literature Society, was approved by the Executive of the China Continuation Committee in a circular letter. The principal terms were as follows:

1. That the Christian Literature Society invite the China Continuation Committee to undertake the full editorial responsibility for the CHINA MISSION YEAR BOOK, by appointing an Editorial Committee, on which the Christian Literature Society shall be entitled to appoint a representative. If the Continuation Committee ceases to edit the work at any future time, all rights in the series shall revert to the Christian Literature Society.

2. The Christian Literature Society shall continue to be the publishers of the book.

3. The publishers shall determine the price of the book, and the number of copies to be printed, in consultation with the Editorial Committee.

4. Any profits accruing from the sale of the book, shall be divided equally between the China Continuation Committee and the Christian Literature Society.

5. If the Continuation Committee agrees to these proposals, we appoint Dr. MacGillivray as our representative.

By vote of the Executive Committee, an Editorial Board has been appointed, and in default of finding any one else to act as editor, this duty has this year fallen on the



Foreign Secretary. It has been decided to reduce the size of the book to approximately five hundred pages, and to print the directories separately.

This Book under the editorship of Dr. D. MacGillivray, and of Dr. Bondfield in 1912, has become increasingly valuable since its first issue in 1910. The Continuation Committee has accepted the editorial responsibility at the request of the Christian Literature Society, hoping thereby to fulfill more adequately, by disseminating accurate information, its duty to promote co-operation and co-ordination among the Christian forces of China. The Committee aims at producing a Book which will be so valuable that all missionaries, board secretaries and others who are trying to keep in touch with the progress of Christian work in China will find it indispensable.

#### Handbooks

The Committee has authorized the issue of Handbooks on "Social Service," and on "Evangelistic Meetings for Special Classes in Cities." These *Handbooks* have already appeared. Both of these *Handbooks* have been taken over by the Young Men's Christian Association as their regular publications, but the Committee provided a small subsidy for printing.

The Special Committee on the Training of Missionaries has secured from the Board of Missionary Preparation, New York, permission to reprint the China Section of its *Fourth Report*, and the Presbyterian Mission Press has, at the Committee's request, issued the same in pamphlet form, at no expense to the Committee.

#### Manual for New Missionaries

Dr. Arthur H. Smith, D.D., has kindly consented, at the request of the Committee, acting on the recommendations of the Special Committee on the Training of Missionaries, to undertake editorial responsibility for a *Manual for Young Missionaries*. This will take some time to complete.

#### Annotated Catalogue of Evangelistic Literature

The four hundred books referred to in the fifth recommendation on Christian literature (page 385), as having been reviewed by the Chinese Secretary, were chosen by him from the twelve hundred books and tracts in the library of the China Continuation Committee, and he

modestly says that the list can only be regarded as a preliminary attempt towards a more thorough study of this type of Christian literature in the Chinese language. There is a statement regarding each book given in the list, as to the title, both in English and Chinese, the names of the author, translator and publisher, the price, style of binding and literary style, number of pages, together with a summary of the general subject matter of the book. The list is classified under four main divisions: Bible Study, Devotion, Fundamental Truths and Apologetics.

## II. A Statement Regarding Christianity in China During the Manchu Dynasty, for the Official Historiographers

At its meeting in April 1915, the Executive was informed by the Secretaries that the Board in Peking, which is preparing the History of the Ch'ing Dynasty, was desirous of having an outline of the history of missionary work in China, and that the early preparation of such an outline was necessary; that an emergency meeting of the members of the China Continuation Committee residing in Shanghai, had been held, and that the following resolutions had been passed:

1. That we recommend the China Continuation Committee to undertake the preparation of such an outline of the History of Missionary Work in China (not including the work of the Roman Catholic and Greek Church Missions) as may be suitable for the Board of Historians.

2. That the outline be prepared first of all in English and submitted in that form to a small company of assessors. When approved in that form it shall be translated into Chinese.

3. That Rev. D. MacGillivray, D.D., be asked to prepare the outline in English, and Rev. Arthur H. Smith, D.D., Rev. George Douglas, M.A., and Rt. Rev. F.R. Graves, D.D., act as assessors.

4. That Mr. Zia Hong-lai be asked to prepare a Chinese translation of the outline, and that Messrs. Ch'en Ch'uen-sheng, Van Tsi-mei, Hwang Chi-chi and Rev. Y. Y. Tsu, Ph. D., be invited to act as assessors of the Chinese translation.

5. That Dr. MacGillivray be asked to act as convener for both companies of assessors to see that so soon as the statement is ready, it be forwarded to the Board in Peking.

6. That, should it be necessary for either body of assessors to appeal for further guidance on any detail, the Chairman be authorized to decide the matter.

This action of the Emergency Meeting was approved by the Executive and on April 30th, 1915 adopted by the Annual Meeting of the China Continuation Committee. The Annual Meeting of 1916 was informed that the Historical Statement thus provided for had been prepared, submitted to the assessors, and forwarded by the Chinese Secretary to Peking. The promptness, thoroughness and carefulness with which this work has been carried out is an illustration of the peculiar service which the China Continuation Committee can render to the whole cause of Christian work in China.

### III. The Special Committees

The China Continuation Committee has passed its preliminary stages, having had sufficient trial to evoke a considerable amount of confidence and expectancy. It is expected to be true to its purpose, and so to become a practically constant and continuous conference of the Christian forces of China. This is the main aspect of its work, and is accomplished largely through its special committees. Much time and energy are spent in choosing the chairmen and members of these special committees, which must be representative, as far as practicable, of those chiefly concerned in the several subjects dealt with, and must be not only competent and eager to deal with their subjects, but also able to meet occasionally and do their work without undue expenditure of time, energy and money.

The fact that there are thirteen special committees, (beside the China Christian Education Association and the China Medical Missionary Association, both of which are closely connected with the China Continuation Committee, and which deal with educational and medical subjects related to the missions and the churches), indicates in part the variety and extent of this Committee's work. The reports of the special committees on the *Forward Evangelistic Movement* and on the *Training of Missionaries*, are published in part

elsewhere in this book\*. (See pp. 174-184, 420-425) It will be sufficient therefore, in this place, simply to draw attention to the fact that on these subjects the special committees have made real progress, abundantly justifying the plan of thus dealing with the most vital concerns of the Christian Church in China.

#### **The Chinese Church**

Much is expected from this special committee especially by Chinese Christian leaders, and much is being accomplished by the simple fact that such a committee exists. At the same time, definite results are not speedily secured. A question of serious import was taken up, by the instruction which the Annual Meeting gave to the newly appointed special committee:

To make careful inquiry as to the present practice of various churches in dealing with applications for baptism from polygamists, and from the wives of such men; and if such persons are baptized, what their church standing is, and to report at the next annual meeting.

A significant note was made on this subject as it came up before the Annual Meeting, which note was accepted in spirit though not embodied in the instructions. It read:

The committee should of course make no recommendations as to how churches should deal with such cases, but should state only what the facts of present usage are. The committee should refer particularly to the Report of the Missionary Conference, London, 1888, and the World Missionary Conference, Edinburgh, 1910, in illustration of the views which have been held on the topics referred to.

#### **The Promotion of Intercession**

The special committee on the Promotion of Intercession appointed a year ago, takes its place among the many factors of this present time which seem to be, to some extent, both cause and effect in the rising tide of prayer. The committee's report to the Annual Meeting begins by recognizing the exceedingly delicate task with which it has to deal, but proceeds on

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\*The Reports of all of the Committees are printed in full in the *Proceedings of the Fourth Annual Meeting of the China Continuation Committee*, and may be obtained upon application to the Secretaries at 5 Quinsan Gardens, Shanghai.

the principle that "if intercession is work, the most fundamental, imperative, fruit-bearing work any co-worker with Jesus Christ has to do, then we must deal with it as unsentimentally and honestly as we would with any other phase of Christian activity, and we must think deeply regarding ways and means of making intercession a great dynamic force in the life of the individual and in the life of the Church." The report which appears in full in the *Chinese Recorder* for June as well as in the *Proceedings of the Annual Meeting of the China Continuation Committee* deserves very careful consideration, affording as it does good evidence as to the facts mentioned in the following paragraph on the "Possibilities in the work of the Committee":

The work of the committee so far has been but a mere beginning, a bare touching of the fringes of its potentialities, but it has been sufficient to reveal two things, first, the conscious lack and the very great sense of need that is felt by scores of Christian leaders in their prayer life, and second, the absolute necessity for giving intercession its rightful and God-appointed place in our missionary plans and activities if the gospel of Jesus Christ is ever to make any telling impact upon the lives of those to whom it is daily taught and preached. The correspondence of this past year has shown that there are three classes of people to whom the committee's work has already ministered: first, those who have through it been aroused to the feebleness and lack in their prayer life and the powerlessness in their service; second, those who have long felt their need and were hungrily seeking for light and help as to how to pray in such a way as to get results; third, those upon whom God has for some time laid a great burden of intercession for His Church in this land and who welcome the work of this committee because it links their individual life to the corporate life of a large company united in the same task of promoting intercession.

The following recommendations of the Committee were adopted by the Annual Meeting:

1. Believing that intercession is the primary and most potent form of Christian service and that it should have a place of true prominence in the plans and activities of the Continuation Committee we recommend the reappointment of a Special Committee on Promotion of Intercession.

2. That this committee should work definitely and immediately toward securing the translation and publication of some of the best and most suitable books on prayer.

3. That the committee consider the advisability of preparing a general weekly cycle of prayer for use in China and a printed

presentation of specific needs of China and objects for prayer for distribution among friends in other lands, and that the ways and means for doing so be left with the committee to devise.

4. That the Committee on the Promotion of Intercession should confer with the representative in China of the Evangelical Alliance regarding a wider and more helpful observance of the Universal Week of Prayer throughout the Chinese Church and co-operate with the Alliance to bring this about.

**Theological Education**      The committee on this subject continued its studies during the year regarding the securing of better-trained men in the ministry. The need of such men is becoming increasingly felt by both Chinese and foreigners in view of the greater accessibility of the educated classes of the community. The committee reported a changing attitude towards the ministry among college students and there is reason to hope that the missionary societies, who are undertaking to provide the training of such men, will be increasingly able to hold the best type for this work. The committee is serving as a bond between those engaged in theological education in different parts of the country, and placing the experience of each institution at the service of the others.

**Christian Literature**      Much difficulty has been experienced in dealing with this subject. It has been hard to choose a committee that would be both representative and workable, while the subject itself bristles with knotty problems. However, one of the sections into which the Annual Meeting of the Continuation Committee was divided during the first afternoon of its session, took up this subject, on which much preliminary work had been done, (especially by Rev. W. Hopkyn Rees, D.D.), and proposed resolutions which, after modification, were adopted by the Annual Meeting, and mark substantial progress in several directions. The main resolutions as adopted are here given :

1. That the China Continuation Committee affirms its conviction that in order to secure more effective administration, closer co-ordination in the work of tract and literature societies should be persistently aimed at.

2. That the China Continuation Committee appoint a Special Committee of Christian Literature to continue the study of this whole subject, and to keep in close touch with the developments being made

by the Special Committee on Literature of the Edinburgh Continuation Committee, and of similar Committees in India and Japan.

3. That this Special Committee be asked

a. To bring the above report with its appendices to the attention of the literature and tract societies, missions and mission boards, and to co-operate with them, wherever possible, in giving Christian literature a larger place in the Christian movement in China.

b. To get into touch with the different Christian agencies, now making regular use of the Chinese daily press, with a view to finding out whether closer co-operation between them is possible and desirable, and to bring in a report on this subject at the next Annual Meeting.

c. To promote a closer understanding between the various tract and literature societies now at work in China enquiring especially into the reasons which have hindered amalgamation hitherto.

d. To consider the scheme outlined in the letter\* from the Religious Tract Society of North and Central China, with a view to discovering whether the existing societies can be aided to secure the necessary assistance, and report either to the Executive Committee, or at the next Annual Meeting.

4. That in the opinion of the China Continuation Committee the time has come when the survey of existing literature, called for in the report, should be made, and to this end it instructs the Executive Committee to nominate two persons with the necessary qualifications, one Chinese and one foreign, and ask their boards or churches to set them free for a year or longer if necessary, to act as directors of the survey, in consultation with the special committee.

5. That the review of four hundred books suitable for use in evangelistic campaigns, prepared by Pastor Cheng, be published, the Executive Committee to make the necessary arrangements.

The Committee's sense of obligation for a large part of the preliminary work which enabled it to reach the important conclusions was recorded in a vote of thanks to Dr. Rees for so carefully and thoroughly making the enquiries embodied in his report, and to the Christian Literature Society for setting Dr. Rees free, as it did at the request of the Continuation Committee, for this task.

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\*This refers to a plan for securing the workers and the funds needed by the existing societies, until on the one hand the war is over and on the other hand, the closer co-operation which is being worked for both at the home base and in China, becomes a substantial reality.

**Sunday School  
and  
Bible Study**

The report of this special committee as presented at the annual meeting embodied important information concerning the reorganization of Sunday school work both in America and in China, the aim of this reorganization being to put Sunday school "work on a permanent and thoroughly substantial inter-denominational foundation." The programme of work for this committee for the coming year, as adopted at the annual meeting of the Continuation Committee, indicates in part the work already undertaken and in part new lines which have been found important. The programme is as follows:

1. *Curriculum Bible Study.* To invite the China Christian Educational Association to co-operate with this committee in making a study of the Bible study curricula in mission schools and colleges, including the following questions:

a. A survey of the existing curricula for the study of the Bible in missionary institutions, and whether or not a larger degree of uniformity is desirable and profitable.

b. To recommend the general outlines, or even syllabi, of a model Bible study curriculum for primary and middle schools. The committee should also, if possible, include in its study the question of the subjects that should be included in Bible study courses in colleges.

c. To discover and secure the co-operation of successful teachers of the Bible in China, both missionaries and Chinese, who may possibly assist in outlining such a curriculum, or may undertake to prepare text-books for use in primary, middle or college courses.

d. To investigate methods of training Bible teachers for the schools, and holding of institutes, and the preparation of manuals for teachers.

e. To consider the correlation of the curriculum Bible study and the work done in Sunday schools.

2. To make a survey of courses of study for Adult Bible Classes and for Sunday schools for those who are not yet connected with the Church.

3. In co-operation with the special committee on Theological Education, to make a survey of "Conference Courses" and other methods of Bible study for preachers and pastors in the service of the Church.

4. To make a survey of methods of fostering family worship and daily Bible study in homes.



**Survey and Occupation**

The Annual Meeting adopted the following resolutions on this subject:

1. That a new special committee on Survey and Occupation be appointed at this meeting.
2. That the special committee on Survey and Occupation, outline as soon as possible after its appointment a plan for utilizing such "survey material," including the general statistics of mission work in China, as has already been collected in the offices of the China Continuation Committee, the China Christian Educational Association and the China Medical Missionary Association, or can be secured from books and available reports; keep in close touch with others interested in such survey work in China; assist, where the Committee's assistance is desired, in co-ordinating such surveys; make available for the general survey all material gathered by others and placed by them at the committee's disposal; and that after making a study of this material, the committee draw up a statement for report at the next annual meeting outlining both the main purpose and the nature and scope of a general missionary survey of China, and the best way of securing the same.
3. That the committee keep in touch with the committee on Survey and Occupation of the Edinburgh Continuation Committee and with similar committees on the mission field, especially the Committee on Survey of the National Missionary Council in India.
4. That the Executive Committee make provision in this year's budget for additional clerical assistance without which the China Continuation Committee staff will not be able to handle the additional work involved in the above recommendations.

**Business and Administrative Efficiency**

This special committee is engaged in studying problems which can hardly be studied under other agencies to advantage. The report of the committee as presented to the Annual Meeting of 1915 was widely circulated in pamphlet form, as well as being reproduced in full in last year's CHINA MISSION YEAR BOOK and bids fair to become a classic in its field. The following resolutions were adopted by the Annual Meeting on the recommendation of this committee:

1. That a special committee on this subject be reappointed and be instructed to continue the lines of study begun during the past year.
2. That the committee devote special attention to the subject of the organization of mission administrative bodies on the field.
3. That the Executive Committee be asked to continue their efforts to find a suitable man for the position of manager of a Business Agency and to encourage the organization along wise lines of such an agency (cf. Third Annual Meeting Minute No. 120).

4. That the Committee is of the opinion that a Missions Building erected in a central location in Shanghai, to serve as the business and administrative headquarters of different missionary societies and organizations, will do much to further the cause of co-operation and co-ordination of missionary work, will make for increased efficiency in missionary business administration, and will prove a worthy witness to visitors to Shanghai of the magnitude and unity of the missionary enterprise.

Also, the China Continuation Committee wish to thank the officers of the American Presbyterian Mission (North) who have sympathetically entertained the suggestion of the use of their property at 18 Peking Road for this purpose, and to assure them of the Committee's deep interest in this important matter. The Annual Meeting hereby continues the appointment made by the Executive Committee at its Tenth Meeting, designating the Foreign Secretary of the Continuation Committee as a committee of one to use all available means to promote the enterprise.

It is a pleasure to note that the firm of architects\* referred to in last year's report of the special committee on Business and Administrative Efficiency has arrived in Shanghai. They have opened offices both in Shanghai and Peking and are already securing a large amount of missionary building.

**Self-support** The careful work being done by the committee on Self-support is indicated by the resolutions adopted at its suggestion by the Annual Meeting, and especially by the questions stated in its report as emerging from a study of the material thus far gathered by the committee. The resolutions are as follows:

1. That a new Special Committee on Self-support be appointed and that it be composed of such members as will be able to meet in the course of the year.

2. That the new committee be instructed to follow up the work of last year's committee as follows:

a. To study the reports already received with a view to outlining a few of the general principles on which plans for the development of self-support should be based, provided that the data already received are found to be sufficient to warrant such findings.

b. To submit such findings to those who have co-operated in answering the questionnaire, in order to secure their criticisms and suggestions.

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\* Messrs. Shattuck and Hussey.

c. To continue the investigation of the status and methods of developing self-support in other provinces, revising the present questionnaire if they find that desirable.

The questions are:

*Meaning.* What is meant when we speak of a self-supporting Church? Are school and other work included?

*Success and Failure.* Where has self-support been most successfully developed, and what are the secrets of that success? What have been the difficulties that have prevented other churches from making more progress? What methods of soliciting, collecting, and accurate accounting of funds have proved successful?

*Economic factors.* Is the measure of self-support attained determined very largely by the economic status of the church-members? What bearing has the winning of entire families on progress in self-support?

*With Reference to Church Workers.* Do small salaries make self-support easier? Do large salaries hinder? Does the source of the salary affect the question? How is self-support effected by the method of appointing workers to their places of work?

*Self-government.* Should self-government be in direct proportion to the measure of self-support?

*Mission Funds.* What forms of mission expenditure retard self-support? Should mission appropriations be determined by the contributions of the Chinese Church? What is the effect of the use of foreign money in the erection of church buildings? What plans have been successfully employed to give the Chinese Church a share in the administration of funds given by the missions?

*Methods of Administration.* Is it advisable to group stations for the support of pastors? Is the method of a diminishing grant advisable? Are central funds advisable? Should the mission accept responsibility for the development of indigenous resources by undertaking industrial and other forms of work with a view to assisting the Christians economically? Are these methods of administration important, or should all efforts be centred upon the teaching of responsibility and the nurturing of spiritual life? Is self-support largely a matter of training?

*Other Questions.* When and how can a church become self-supporting? Should it be so from its beginning? If not, how determine when?

What should be the relationship of the mission and the missionaries to a financially self-supporting church?

**The Social  
Application  
of Christianity**

The resolutions adopted by the Annual Meeting on the recommendation of the special committee on the Social Application of Christianity are as follow:

Recognizing the need of promoting social service work as a fitting expression of the Christian life (of every Christian), and of collecting and of giving out information on such service as is being rendered in this country in particular, we recommend the reappointment of a special committee on the Social Application of Christianity.

In addition to the kind of social service work outlined by the previous report of the committee,\* we wish to lay emphasis on the importance of industrial education. We recommend that the committee should make a study of the Christian principles applicable to the relations between capital and labour in order to help to awaken and guide the conscience of the Chinese Church in regard to the rapidly developing new conditions of industry and commerce in China.

We reiterate the recommendations made by the previous committee, especially the sections of last year's report dealing with "the Promotion of the Study of Social Problems," "Co-operation of other Committees and Agencies" and "Recommendations to those about to engage in social work," and would urge the new committee to prosecute its work with renewed vigour.

We recommend that the China Continuation Committee approve of the sub-committee, appointed by this committee, proceeding to make a survey of philanthropic institutions in Shanghai, especially those established by the Chinese people.

**Hymnology**           The report of this special committee set forth the following brief statement of principles which should govern the composition of standard hymns:

Chinese standard hymns should be composed in the literary style known as *yu su gung shang* 雅俗共賞 that is, in the style intelligible to those of limited education, yet pleasing to men of culture. And in addition to care as to the literary grace and simplicity of our hymns there should be borne in mind that canon of Chinese poetic composition which is as essential to its beauty as is accurate rhyming with us in the West, namely, in addition to mere similarity in the sounds of rhyming words, the observance of their timbre (or tone) also—all rhyming words being divided into the three categories of 平 and 仄 (even and deflected). This is frequently ignored by foreigners in the translation of hymns, though never by intelligent Chinese in the original composition of them. Generally speaking, a hymn falls short of standard excellence, if this essential be overlooked.

Again, Chinese poetry, no less than Western, has its regularly recurring caesural pauses, inattention to which mars the symmetry of otherwise admirable hymn translation.

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\*See CHINA MISSION YEAR BOOK 1915. pp. 333-6.

The following resolutions indicate the lines along which the committee is to proceed during the coming year:

1. That with reference to a few (not more than twelve) of the many existing translations of the best loved hymns of the West, the incoming committee be permitted to choose one translation of each, and publish it in Chinese and foreign periodicals for the consideration of the China churches and missions. (This publication shall not imply any formal approval of these translations by the China Continuation Committee).

2. That the incoming committee collect as they appear in religious newspapers and periodicals, hymns and spiritual songs, whether the work of Chinese or foreigners, and preserve them for the future reference of those interested in the progress of hymn-making in the Chinese Church.

3. That the committee be permitted to bring up to-date the catalogue of hymns in the Chinese language prepared by a union committee in North China in 1907.

#### Comity

With a view to collating and defining practice the Continuation Committee at its Annual Meeting provided for the appointment of a special committee on Comity, the duties of which were defined as being "to collect information from committees on comity in China and in other lands, with special reference to work accomplished; and to prepare a report for presentation at the next Annual Meeting."

#### IV. Relations to the Educational and Medical Associations

The Educational and Medical Associations have from the first stood in very close relations with the China Continuation Committee. The Committee's budget provides in part for the budget of these Associations, G. \$1500 a year for each; and they both report to the Annual Meeting of the Continuation Committee. Still closer relations may prove desirable, however, as the second of the following resolutions indicates. These resolutions were proposed by Dr. Pott, Chairman of the China Christian Educational Association at the Continuation Committee's Annual Meeting and were duly adopted. They look towards improvement in organization, enlargement of the secretarial staff, and closer relations between Chinese and foreigners, all of which are significant of the changing time. The resolutions are as follows:

1. That as soon as possible, arrangements should be made for carrying out the general survey of the present status of Christian educational work in China, referred to in the Report of the Third Annual Meeting of the China Continuation Committee.

2. That the China Christian Educational Association be asked to reconsider the decision that the Advisory Council should meet biennially. It would seem that it must be wise for the Advisory Council to meet whenever the Continuation Committee meets, so that the China Continuation Committee may have the benefit of the result of their deliberations, and also that the relationship of the Advisory Council to the China Continuation Committee should be clearly defined in a statement to be approved jointly by the Council and the Executive Committee of the China Continuation Committee.

3. That the China Christian Educational Association be asked to consider the advantages of securing the services of an Associate Chinese General Secretary to act in co-operation with the foreign General Secretary.

4. That the China Christian Educational Association be asked to see what steps can be taken in the way of publishing an Educational Review in Chinese.

Medical work was not considered at length in the Annual Meeting but the report of the Executive Secretary of the China Medical Missionary Association, Dr. Beebe, showed that important developments are taking place, both in medical missions and in other circles as well as in the plans of the China Medical Board, which are bound to produce great and we trust most beneficial changes in the near future. The only resolution adopted by the Annual Meeting was the following :

While recognizing the great need of medical schools of the highest standard and teaching in English, such as are planned by the China Medical Board, the China Continuation Committee desires to point out that there still continues to be an urgent need of Christian medical practitioners trained in the vernacular for the relief of the suffering multitudes in China.

The China Continuation Committee therefore urges the continued development of missionary medical schools teaching in the vernacular and recommends the continued support of such schools by the various boards and missions concerned, and refers this subject to the further consideration of the China Medical Missionary Association.

## V. The Office

Much of the China Continuation Committee's success thus far, and of its promise for the future, lies in the vigour

with which its central office is administered. The correspondence conducted is necessarily extensive, requires the utmost tact and attention to detail, as well as resourcefulness and system of a high order. The office serves all of the special committees, every member of the China Continuation Committee, and to some extent every individual missionary in China, besides the home boards on the one hand, and the manifold interests of the Chinese Church on the other hand. The following points are of interest in connection with the office work of the past year.

**Mission to Moslems**                   The office is responsible for the preliminary correspondence which issued in the following resolution of the Executive adopted at its meeting on April 27th, 1916 :

*Voted* to instruct the Foreign Secretary to reply to Mr. Broomhall and to Dr. Zwemer in substance as follows:

“That the Committee has heard with pleasure of the proposed visit of Dr. Zwemer to China, and although present conditions in the country make it impossible at this time to plan definitely for such a visit, it hopes such a visit may be made within the near future, and also that its opinion is, that Dr. Zwemer’s visit should be for a considerably longer period than is suggested in his letter, in order that besides visiting Yünnan he might also reach places on the Yangtze, perhaps as far as Ichang, and possibly other places as far northwest as Sianfu, as well as Nanking, Peking and other cities more easily accessible. The Committee thinks that the aim of the visit should be (a) to help the missions and Chinese churches to recognize the possibility of fruitful evangelism among Moslems, and to learn how best to present the gospel to them, and to plan for a larger use of effective literature specially prepared for Chinese Moslems, and (b) to endeavour to arrange for special evangelistic campaigns in some of the larger Moslem centres.”

**Educational Commission**                   In accordance with the instruction of the Executive Committee in May 1915, the Foreign Secretary entered into correspondence with Dr. Mott regarding the action taken by the Advisory Board of the Educational Association and by the China Continuation Committee in the matter of inviting a commission of experts to make a study of higher educational institutions. Dr. Mott replied that the war would make it extremely difficult to secure such a commission at the present time. He has, however, promised his assistance and

will do what he can to make the coming of the commission possible. Dr. T. H. P. Sailer, who with Dr. Ernest D. Burton and Dr. Michael B. Sadler, was suggested for the commission, spent six months of the past year in China, making a careful study of certain aspects of mission education. Some of the results of this study are to be found in Chapter XXII of this YEAR BOOK. While here Dr. Sailer was invited to join the committee appointed by the East China Educational Association, to make a survey of the mission middle schools in this section of China, and he presented the report\* of this committee at the Annual Meeting of the Association.

The importance of the matter is recognized in the first of the resolutions quoted† as passed by the Continuation Committee at the instance of the chairman of the China Christian Educational Association. Such a knowledge of the situation as a survey of the present condition of Christian educational work in China will provide, is necessary before any comprehensive co-ordination of forces can be seriously undertaken. It is hoped that while Dr. Gamewell is in the United States he will be able to make arrangements for the commission to come to China.

**Emergency Fund**                      The treasurer's report shows that since the Annual Meeting of 1915, Gold \$10,000 (Mex. \$24,999.59) have been received on account of this fund. This has been used for the relief of imperative necessities caused by the war, for Continental Missions. This makes a total of Mex \$54,347.73 disbursed for this purpose since the fall of 1914.

**Reference Library**                The year's work has convinced the office staff of the importance of gathering together a small reference library covering the lines of work on the study of which the Committee is engaged. The China Continuation Committee should have a copy of all existing Chinese Christian books, and also such books in other languages as are needed in connection with the Committee's work. An excellent beginning has been made

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\* For the complete report see the *Educational Review*, April, 1916.

† See page 392.



in gathering a Chinese library, grants of books having been made free of charge by the literature and tract societies. A small beginning toward an English reference library has been made by the members of the staff loaning books from their own libraries for the purpose. Further contributions of this kind, either as outright gifts or in the nature of loans, will be greatly appreciated.

**Statistical  
Secretary**

Rev. C. L. Boynton arrived in China on September 20th, 1915 and immediately began his work for the Committee. His coming relieves the Foreign Secretary of the entire burden of gathering the statistics of the missions, and also of the management of the office, which during the year has grown considerably. Mr. Boynton has done a great deal to get the office work of the Committee on a better basis, and has already made a good start on the statistical work. Careful plans have been made for classifying and filing the reports and minutes furnished by the different missionary societies. The significance of the statistical secretary's work is likely to be increasingly appreciated as the prosecution of missionary work is guided more and more by accurate knowledge of the work already done and by the experience already gained.

**Similar  
Committees in  
India and Japan**

Some progress has been made during the past year in keeping in close touch with the National Missionary Council of India and the Continuation Committee in Japan. The secretaries of these Committees as well as the secretaries of the China Continuation Committee feel that such connection is valuable to them, and Dr. Dearing, the retiring secretary of the Japan Continuation Committee, has on two occasions expressed the hope that there might be some closer cooperation between the Japan and China Committees by having the secretary or secretaries of these bodies present at the Annual Meeting of the sister organization.

The influence of the work of the Forward Evangelistic Movement in China has been distinctly seen in the evangelistic meetings held in India during the past year, and we are in turn profiting by the work they have done and the

plans which they are making in connection with the missionary survey of India.

The Executive Committee considered this suggestion at its meeting in April and decided "to invite the Japan Continuation Committee to send representatives to the next Annual Meeting of the China Continuation Committee."

At its October meeting in 1915 the Executive Committee expressed its sympathy with the suggestion to provide a Union Missions' Building in Shanghai to serve as the headquarters of different missionary agencies in China, and appointed the Foreign Secretary to act as a committee of one to use all available means for realizing the suggestion. The China Council of the American Presbyterian Mission, and the Board of Foreign Missions of the Presbyterian Church in the U. S. A. both expressed their interest in the proposal, and the Board declared itself "ready to deal with any practical proposals that may be made involving the co-operation of the various agencies interested, and prepared to consider the use of the property at 18 Peking Road in connection with this project, if the adequate co-operation of other missionary agencies and individuals interested in the undertaking can be secured."

Missions  
Building

#### VI. National Evangelistic Secretary

Correspondence with the Board of Foreign Missions of the Reformed Church in America continued during most of 1915. It was extremely fortunate that, while the subject was still under consideration, a deputation of the Reformed Church Board, consisting of Dr. and Mrs. W. I. Chamberlain and Dr. and Mrs. W. B. Hill, visited China. It was thus possible to explain the situation more fully than could have been done by letter. The Board has most generously allocated Rev. A. L. Warnshuis to this work and there is cause for profound thankfulness that Mr. Warnshuis comes so cordially supported by his own Board. His salary will hereafter continue to be paid by the Board of the Reformed Church. (The Findings and part of the report of the special committee on a Forward Evangelistic Movement will be found in Chapter XII).

### VII. Travel

A considerable amount of travelling has been done in behalf of the Continuation Committee during the past year, as in previous years. This is necessary in order to keep the secretaries, or others who do the travelling, informed at first hand of conditions in various parts of the country. It is highly useful also, to the places visited, bringing to them in the most intelligible way experience gained elsewhere, and at the same time emphasizing the wholeness of the task for China which each in his own local field is endeavouring to set forward. The travel of the Secretaries of the Committee is especially important in both of these directions, and it is satisfactory to note that in spite of very heavy responsibilities in the Shanghai office, they have both spent a considerable amount of time travelling. The Chinese Secretary visited Manchuria, made several trips to North and Central China, and a trip to South China during the year. He has given many addresses on the work of the Continuation Committee, has assisted in Conferences conducted by the Secretary of the China Sunday School Union in Moukden and Canton, and has conducted a week of evangelistic meetings in Tientsin, besides taking part in student and other conferences. The Foreign Secretary visited three of the summer resorts last summer, and has made visits during the year to Tsinanfu, Tientsin, Peking, Hankow, Hongkong and Canton, as well as to places nearer Shanghai.

### VIII. Finances

The Committee is supported by grants from the Committee of Reference and Counsel, New York, from various missionary societies both in Europe and America, and by contributions of individuals interested in its work. It has been able from the beginning, without issuing any general appeal, to meet all of its expenses. An annual budget prepared by its Treasurer is submitted for approval to the Executive Committee at the meeting preceding the annual meeting at which it comes up for review.

## IX. The Annual Meeting

**Value of the Meeting**      The conclusions reached and the plans made at the Annual Meeting, abundantly worth while though they be, are far less important than the simple fact of having the members of the Committee meet together for five days face to face. Every effort had to be made this year, owing to the absence from China of several members and especially to the greatly disturbed political conditions throughout China, to prevent the breakdown of the Annual Meeting through lack of a quorum. Serious disappointment and regret arose from the impossibility of meeting at Hangchow, where not only conditions would have been more favourable for meeting than they were in Shanghai, owing to the comparative isolation, but where Dr. and Mrs. D. Duncan Main had given such thought and labour to the preparations which would have ensured nearly ideal conditions both for the formal sessions and for the equally valuable intercourse of members between sessions. One of the first resolutions of the Meeting was an expression of the Committee's disappointment and regret and its grateful appreciation to Dr. and Mrs. Main of their arduous labours in preparation for the Committee's entertainment at Hangchow. Such nearly ideal conditions as had been prepared in Hangchow will be difficult to secure again but it is to be hoped that something approaching them may be possible in the future in order to make the most of this extraordinary opportunity, once a year, for the cultivation of those informal intimacies which go so far toward creating the atmosphere in which the otherwise insuperable barriers of ecclesiastical, theological, and personal differences are surmounted, and in which we may anticipate the accomplishment of the Committee's humanly impossible aspirations and purposes.

**Order of Procedure**

An important element in the success of this year's Meeting was the rule of procedure which provided "for the fuller and freer discussion of a smaller number of reports." This rule was not based on the relative importance of the subjects dealt with in the reports nor even of the subject matter of the

reports, for all of the special committees had far-reaching matters to be considered; but it has become clear that some such plan is necessary if the Committee is not to become merely a formal gathering for passing on a large number of resolutions, none of which the Committee as a whole has time to consider with serious deliberation.

**Work of the  
Nominating  
Committee**

The fact that the Continuation Committee is a self-perpetuating body and that the choice of its members as well as the choice of the special committees depends largely on the Nominating Committee, renders the work of the Nominating Committee exceedingly important. The arduousness of this work can hardly be appreciated by anyone who has not participated in it. The Committee was appointed at the first session of the Annual Meeting, and the chairman of this year's Nominating Committee, Rev. J. Walter Lowrie, D.D., declared that he had never had a more exacting and exhausting piece of work to do than the work this committee entailed on him. Personal and ecclesiastical prejudices must be and are eliminated. In fact the effort to be absolutely fair to all the national, ecclesiastical, racial and geographical interests which should be considered, and to see that no important element among the Christian forces in China or department of work is overlooked, involves a knowledge of those forces and a fair-mindedness which those who work conscientiously on the Nominating Committee have the rare privilege of seeing applied with a devotion and detachment which are the surest indications that the Committee may continue acceptably its delicate and far-reaching work.

**International  
Character**

No one who has attended the Annual Meetings of the China Continuation Committee can have failed to be impressed by its international character. This was more marked than ever this year in the closer drawing together of the Chinese and foreign members, and in the presence at the meeting of members from the European nations at war. There has been manifested at every meeting a spirit of Christian fellowship which is in itself, to the members of the Committee, as it must be to those not on it, one of the

strongest proofs that God is leading us forward and that in this unity in Christ lies the hope of Christianity of which the Committee affords a very concrete example in this land.

**Inter-denominational Character** The same can be said in regard to denominational differences. The Committee affords a common meeting place where those from different ecclesiastical families become acquainted and learn to respect and to love one another better. Membership on the Committee involves no surrender of individual convictions. The Committee does not desire to encroach upon the sphere of the churches. It moves forward in the formulation of its opinions only in so far as these opinions are practically unanimous, and no action would be likely to be passed against the protest of any of the Committee members. While this at times necessarily involves slower progress than many, perhaps especially of the Chinese members, would like, it is the only way in which real progress towards a larger and more inclusive unity can be made.

**Chinese and Foreigners**

The increasing love and mutual understanding between the Chinese and foreign members is undoubtedly the aspect of the Committee's work for which its members are most thankful. The Annual Meetings afford a unique opportunity, in the discussion of the great work to which all alike have dedicated their lives, for becoming acquainted. The frankness, the self-restraint, the courtesy, the faith in the sincerity of others and the deference to those who hold different opinions, which have marked all the discussions, give cause for large hopefulness. The Christian Church in China has advanced to the period of young manhood, and there is need for the utmost tact and of mutual trust in these years of co-operation between mission and Church, while the authority and leadership passes from the one to the other. It is the hope of the members of the Continuation Committee that it may be able to assist both Chinese Christian leaders and missionaries during these critical years in the Church's life.

## CHAPTER XXXVIII

### UNION MOVEMENTS AMONG METHODISTS IN CHINA

W. S. Lewis

Nine branches of Methodism are labouring in China. The Wesleyan Methodists, mother of us all, the United Methodist Church Mission, and the Canadian Methodist Mission represent the Methodism of the British Empire. The Methodist Episcopal Church South, the Methodist Protestant Mission, the United Evangelical Church Mission, the Evangelical Association, the American Free Methodist Mission, and the Methodist Episcopal Church represent American Methodism. The Methodist family of churches have work in thirteen of the eighteen provinces south of the wall: Chihli, Shantung, Kiangsu, Chekiang, Fukien, Kwangtung, Hupeh, Hunan, Anhwei, Kiangsi, Honan, Yunnan and Szechwan.

#### Union Movements

**No  
Overlapping** Great care has been exercised from the beginning to prevent overlapping of territory occupied by the different Methodist branches.

Only in Szechwan are two branches of the Methodist family working in the same cities. The Methodist Church of Canada and the Methodist Episcopal Church have mission stations in Chungking and Chengtu. These cities, however, are so large and the spirit of unity is so pronounced in both these churches that their presence in the two chief cities of this populous province tends to the consummation of organic union, the object of so many hopes and prayers.

**Organic  
Union** The most far-reaching movement for organic union in the last decade is that which now promises a most happy outcome in the union of the Methodist Church South, the Methodist Protestant Church, and the Methodist Episcopal Church. The Methodist Protestant Church separated from the

Methodist Episcopal Church in 1828. The chief causes of this division was the insistence of certain leaders that laymen should have representation in the councils of the Church. In that far-off day of nearly a century ago the Methodist Church in the United States was a preacher-administered body of Christ. The spirit of the Revolution, surging in the hearts of the membership, insisted upon representation as a condition of co-operation in the ecclesiastical body. For many decades the Methodist Episcopal Church has in practice acknowledged the wisdom of the Methodist Protestants by incorporating the very principles for which they stood in her law and polity. The reason for separate altars having passed away, the churches in 1908 advanced each toward the other with outstretched hands, and confessing themselves to be of one mind and one spirit, sought organic union.

**The Northern  
and Southern  
Churches**

The causes of the division between the Methodist Episcopal Church and the Methodist Church South dates back to the strife of ante-bellum days. The Methodist Church in the southern part of the United States, like the American government itself, was sadly embarrassed by the existence of slavery south of Mason and Dixon's Line. This was the rock on which the makers of the Constitution of the United States were pinioned for many weary months and finally reached a compromise that was inserted in the Constitution, that no law should be enacted affecting the institution of slavery prior to the year 1808. The Church north and south was deeply troubled, not so much because of divergent views concerning the evils of slavery, as on account of the methods of dealing with the institution. The Church in the North viewed slavery from a distance and was naturally intolerant of its existence; the Church in the South was compelled to deal with it in the homes of her membership, and while multitudes of noble souls sorrowed deeply because of the curse that was upon them, yet like their brothers in the North they saw no way of escape. At the Conference in New York in 1844, after the most strenuous debate and many weary days of earnest attempts to reconcile the differences which had arisen, the fathers separated whit



unmistakable tokens of grief. Almost immediately the leaders north and south engaged in intercessory prayer for that union which is now so nearly consummated.

**Recent Developments** In 1914 the Methodist Church South adopted with practical unanimity a plan of union proposed by the Federated Council created from the three Methodisms mentioned above. The Methodist Protestant Church also adopted a plan of union. At the General Conference of the Methodist Episcopal Church, held in Saratoga Springs, N. Y., in the month of May 1916, they too adopted without dissenting voice and with great enthusiasm the principle of organic union among these three branches of Methodism. Joint Commissions have been appointed to work out the details. The General Conference of the Methodist Episcopal Church of 1916 has adjourned subject to the call of the Board of Bishops at such time and place as shall be arranged by conference with the other bodies in order that organic union by reorganization may be effected among these three great Methodist bodies. We fondly hope and dare expect that within thirty months these three long-severed branches of a common faith shall be one in name, in doctrine, in spirit, in purpose, in polity, in administration.

**The Future** In the atmosphere of these movements toward unity and remembering the great achievements of the Methodisms of Canada in the same direction, we confess to a comfortable assurance that the day is not distant when all of the Methodisms on the North American continent together with their missions on other continents and many isles, shall feel the impact which comes from ecclesiastical response to the prayer of our Lord, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

#### **Divisive Forces in China**

**Nomenclature** The one outstanding and unsolved problem in the Methodism of China is that of a common name. As the various branches of the Church have been planted from different parts of the world and

bearing different names, an effort has been made to perpetuate these names in the Chinese language. This has been rendered easy because there was such small overlapping of territory, and the churches have grown up in these separate areas, each bearing a name that would not be recognized by any other branch of the Methodist body in the nation. Thus it comes to pass that our members moving from Fukien to Shanghai or from Hankow to Fukien are easily lost to the communion and we fear to Christianity because of the insistence of each branch upon the integrity of a name. We cannot but believe that this condition is due to a lack of an opportunity for conversation and discussion more than to any disposition on the part of any of the denominations to fail to practice that sweet reasonableness so characteristic of Christian men and women. Efforts are now being made to secure such conferences and it is fondly hoped that Chinese Methodists too in the near future shall be one in name as they are in heart. Surely the literature of this great spirit-filled organism has terms of such breadth and validity as shall adequately express the genius of Methodism in the versatile Chinese language.

**Ecclesiastical Policies**            The dominant factor in the formation of policies may be characterized by a single term, environment. The vital elements which differentiate organisms are so complex as to defy analysis. However, if we consider climate, race, political institutions and neighbouring ecclesiastical bodies, we shall have in mind suggestions to guide our thought as to the nature of the sources of ecclesiastical environment. While the quality of spiritual life comprehended in the term Methodism is clearly defined and so characteristic as to be easily recognized, yet during the seventeen decades of its impact in the world it has taken root in many different lands and in its development has created a "dwelling-place" builded out of the materials at hand, differing widely in different countries but energized by a common spirit. Thus it comes to pass that thirteen Methodist bodies working in China under different names so far as the Chinese language is concerned, so emphasize the peculiarities incident to environment as to

endanger an adequate conception of the fundamental spiritual nature of the Church. Ecclesiastical policies, forms of government, and methods of administration are doubtless necessary in this physical world to carry the message of Christ to those who are without, but we fear that these externalities are frequently so much in evidence as to seriously impede the strength of the message, and it comes to pass that the voice of the Spirit is drowned amid the noise of the machinery.

As convenience of travel increases in the nation the necessity for a common Church in order to the spiritual upbuilding of its membership will become more and more impressive. The fundamental unity of Chinese life, customs, and habits favours a common organism for the unfolding and development of a well-defined Christian ideal. This being the aim of all our toil and sacrifice, may we not hope that in the near future we shall have in China a Methodism that shall be one in policy, in purpose, in ideal, and in administration.

#### **Federation with Other Evangelical Churches**

**Unity in Variety** The basis of federation with the other evangelical churches in educational and philanthropic work must rest upon the acknowledged conviction that the churches so united acknowledge each the other as having equal integrity as an ecclesiastical organism and that each is equal to the other in living credentials and authority from the Great Head of the Church to promulgate the gospel of Jesus Christ on earth. Divergent systems, politics and interpretations have characterized the Church for eighteen hundred years and are doubtless rooted in the very nature of the human mind. The law of life in Jesus Christ as in nature expresses itself in such manner as to produce variety. It would be hard to conceive how it could be otherwise if life has for its ultimate object the evolution and enlargement of personality. The beauty and utility of the forest with all of its variety of family, genus, species, and those endless differentiations of fibre and leaf in each individual are illustrative of the universal tendency of the heterogeneous expression of physical life. Democracies pure

and representative, monarchies absolute and limited, oligarchies in all of their varieties, express the same principle in human governments. It would be strange indeed, since the Author of the universe, physical, intellectual, spiritual, is also the Author of our religion, if the same great law were not manifest in the churches of Jesus Christ in whose bosom is carried the germ of the Kingdom of God which shall ultimately fill the whole earth.

**Extent of Federation**      The Methodist churches, bearing ever in their deepest heart those principles of perfect love toward God and man, find it natural to their life and polity to put into tangible form the desire to have an alliance offensive and defensive between themselves and every other Church that exalts the name of Jesus Christ. We have found in China a most fruitful field for such expression. We are to-day in federation in the publication and sale of Christian literature and in higher educational work in various parts of China with ten of the Protestant Christian churches of the world. We have sought for federation upon such a basis that every Church entering into this relation may by that be strengthened in the extension of her ecclesiastical life, and may be so related to her sister churches in these various institutions as to contribute her life in the most effective form to the upbuilding of the Kingdom of God in those organisms. It is fondly believed, and the belief is strengthened by experience in these relations, that such federation of the churches will tend to foster in the various denominations those qualities of spiritual life and ecclesiastical polity best expressing the mind of our Lord, and also to eradicate those prejudices and superstitions, thorns in the body of His flesh, which in the ages past have hindered the progress of the Kingdom for which He died. Tallest trees grow in mightiest forests; greatest personalities thrive in the midst of highest civilizations. That Church most nearly represents her Lord which finds her greatest happiness and fittest expression in the quality of service that elevates all the other members of the Kingdom of God on earth.

## CHAPTER XXXIX

### 'A YEAR'S PROGRESS IN THE TRAINING OF MISSIONARIES ON THE FIELD

F. Rawlinson

#### Training Schools

Last year it was reported that organized work for the training of missionaries was being carried on in nine centres. At Chikungshan and Weihwei this work has been discontinued. The language classes at Foochow have been organized into a school. There are thus now eight places where organized work for the training of missionaries is being conducted: Peking, Nanking, Canton, Yangchow, Foochow, Chengtu, Anking, Wuchang.

At these eight centres 189 missionaries have studied this past year. This is 29 more than were reported a year ago. The emphasis in the work done is laid on the first year's course, though at Peking, Canton, Foochow and Wuchang arrangements are made for those who reside in these places to continue their study under the oversight of the school.

#### Directors

At present there are four missionaries specially set apart for the work of directing the training of new missionaries, Rev. C. S. Keen, at Nanking, Miss M. Murray at Yangchow, Mr. A. Bland at Anking, and Rev. L. P. Peet at Foochow.\*

#### Progress Made

There is now practical unanimity in Great Britain, America and China, that the study of the vernacular should be left until after arrival on the field. Definite progress has been made in the application of modern methods of study to the acquisition of the Chinese language by missionaries. This includes a certain amount of practical use of phonetics. At Nanking phonetic script

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\*Since the above was written Mr. W. B. Pettus has accepted the Directorship of the language school at Peking.

is being used in the place of romanization. The plans to secure and train Chinese teachers have been improved during the current year, and there is a much clearer understanding that the work of the missionary in charge of the schools is directive rather than instructive. The question of linking up the work done in the training school and the subsequent preparation and study of the missionary has been under discussion. Plans are being considered for carrying out the ideas developed. The need for assisting missionaries to adapt themselves to special types of work in China has become prominent. It has been suggested that new missionaries who are looking towards a certain type of work should for a shorter or longer period, as the case may be, be associated with a practical expert in the doing of that work in China.

Some special efforts have been put forth by the Special Committee on the Training of Missionaries appointed by the China Continuation Committee to push forward the problem of the training of new missionaries, and to put into effect some of the suggestions that have been brought to their attention. In October this Committee called at Shanghai a conference of new missionaries of the *Wu* dialect section. This was done to compensate for the absence in this section of any organized effort for the training of new missionaries. About thirty missionaries attended, who represented ten missions or societies.

**Conference of Directors** In December there convened at Nanking at the call of this Committee a conference of directors of training schools for missionaries. A series of findings were approved by the directors of six schools, and it was decided that similar conferences should be held at regular periods in the future.

**Manual** This committee has also initiated the preparation of a *Manual for New Missionaries*, which is now being prepared under the editorship of Dr. A. H. Smith.

The committee has furthermore assisted the training schools to unify their handbooks and to prepare a general handbook on the training schools for missionaries in China.

## Conference of Training School Directors

Held in Nanking Dec. 30 and 31, 1915

## Findings

Aim of First  
Year's Course

I. The aim of the First Year's course of language study should be to lay such a foundation in the language as to enable a student to master thoroughly the material presented, which involves the ability

1. to hear understandingly,
2. to pronounce correctly,
3. to speak idiomatically and naturally,
4. to read simple, connected discourse,
5. to become acquainted with the analysis and writing of a limited number of the most frequently used characters.

## Direct Method

II. The method during the First Year should be the Direct Method, endorsed by the International Phonetic Association; this involves teaching through the medium of the language to be learned, with a minimum of translation. This Method may be summarized as follows:

1. By teaching the spoken before the written language;
2. By ensuring a correct pronunciation by the use of phonetics and phonetic transcription;
3. By enabling the student to acquire command of the commonest phrases and idioms of the language through the use of

- a. conversational exercises,
- b. connected texts,
- c. dictation.

4. By teaching grammar inductively;
5. By teaching the student to express himself directly in Chinese without translation from the mother-tongue. Experience teaches that the loose-leaf form of texts is better adapted to the Direct Method than are the prescribed courses found in text-books.

The above Method may be reduced to the following terms, the order of which is of extreme importance:

1. *Hearing* the language from the lips of one who is master of it—hence from a Chinese teacher.

2. *Speaking* the language under expert direction, using texts of connected discourse as basis.

3. *Reading* texts which have already been presented to the ear—without recourse to dictionary.

4. *Writing* the material already acquired, as a means to aiding the memory.

### III. Recommendations.

That the China Continuation Committee recommend for the consideration of the training schools and the missions, the following, as a basis for linking up the work done by students in the schools with their subsequent study:

**Courses of Study**                      In view of the fact that a student on leaving the training school is required, under present conditions, to take up a course of study not logically related to the one to which he has devoted his previous attention, and in view of the additional fact that the isolated student stands in need of special guidance and stimulus in his efforts to be faithful and systematic in the pursuance of his linguistic studies, we believe that steps should be taken by the training schools to provide further courses of study; and to this end we recommend:

1. That each training school outline a course of study for the further training of students who have passed through the training school. Such a course of study should contain a percentage of required subjects to be taken by all who follow the course, and a further, and possibly a larger, percentage of elective studies from which each student under the advice of his mission may select such as he deems best adapted to his individual requirements.

2. That the course be based on the unit system, whereby a definite number of units covering certain specified groups of subjects should be required for each successive section of the course.

3. That examinations be conducted by the training schools at stated times and places. These should be made the basis for reports on the standing of each student to the mission with which he is connected.



**Equipment of  
Schools**

The training school should provide adequate accommodations and equipment to enable the students to work under the most favourable conditions. This involves the provision not only of regular class-rooms but of enough study rooms in one place to make it possible for the students to work under the supervision of the trained teachers and the director of the school. Living accommodations for the students should be provided, preferably in buildings set aside for the purpose, where conditions are favourable for the best development of the spiritual, intellectual and physical life of the students, such as are found in the Anking and Yangchow "homes" of the China Inland Mission.

**Chinese  
Teaching Staff**

That the China Continuation Committee recommend to the training schools and missions, the following, as a guide in the securing of training for Chinese teachers:

1. The selection, as far as possible, of only such teachers as have had successful experience in language teaching or have been trained in normal schools. All teachers should be chosen by the director of the training school, and should be under his control. Continuity of service should be sought.

2. The giving of opportunity to new teachers to observe the work of men trained in the Direct Method.

3. The giving of normal instruction, both theoretical and practical.

4. The assignment day by day of the definite work to be covered with students.

5. Criticism by the director and senior Chinese teacher of the class-room work done.

6. The grading of salaries according to the quality of work and amount of responsibility carried.

In order to provide satisfactory teachers for students after they have left the training school teachers should be secured from the localities to which the students are to go, and brought to the training school in order to receive normal training and to enable the students to begin the process of acquiring the local dialect under the supervision of the director and senior Chinese teacher.

## CHAPTER XL

### SCHOOLS FOR MISSIONARIES' CHILDREN

#### I. CHEFOO SCHOOLS

The Chefoo Schools for Missionaries' Children was the first of its kind to be opened in China. It has just completed another successful year. While chiefly planned to accommodate the children of missionaries of the China Inland Mission, children belonging to missionaries of other societies are admitted, as far as accommodations will allow. A recent report states that

Encouraging results have followed the work in the Chefoo Schools, all of the fifty-three pupils who sat for the Oxford examinations—thirty-four boys and nineteen girls—having passed. Of these eighteen took honours. Thus out of the 295 scholars, 185 boys and 110 girls, who have entered for these examinations since they were first held at Chefoo in 1908, all have passed with the exception of one boy and four girls.

During the year the School for smaller children conducted by the China Inland Mission at Kuling was burned down, and it is not intended to rebuild this school. Arrangements will be made for the education of the younger children elsewhere.

#### II. THE SHANGHAI AMERICAN SCHOOL

J. W. Paxton

**Beginnings** The Shanghai American School was inevitable. Among the many recognized problems of the missionary propaganda in China has been that of the preparation of the workers' children for entrance into the home colleges. It had been found, by many experiments, that such work undertaken in the families, was, at the best, desultory and inadequate. Likewise the method used in some instances, of having teachers sent out from home to do this work among groups of families, had proved troublesome, unsatisfactory and expensive. This general experience

with a common problem, on the part of a great many parents in central and eastern China, finally produced a strong sentiment, amongst all concerned, in favour of combining resources looking toward the establishment of an institution which would fully meet the need.

While it was agreed that on account of the immense size of the country, slow methods of travel and other inconveniences, there were finally bound to be several institutions of this kind in China, yet it was felt that for this particular school, Shanghai offered greater advantages and fewer disadvantages than any other centre. In addition, some steps with a view to having such a school in Shanghai had already been taken. In 1896 a self-appointed committee, consisting of Dr. Boone and Rev. Messrs. Woodbridge, Caldwell, Bryan, Hykes and Read, suggested to Miss Martha Jewell that she undertake the school as a private venture, with the assurance of the help, as far as it could be given, of a few families. The school was opened in a little building in the yard of Dr. Boone's residence, with the children of Mr. Edward Evans, Dr. Boone and Mr. Caldwell as the first pupils.

The history of Miss Jewell's School since that date is well known to all missionaries, as it has certainly accomplished a splendid work for the need of the time. However, a desire was still felt by a great many for an enlarged school, and one in which the missionary body as a whole should have full interest and direction. In 1911 a committee was formed to take up the question afresh. Early in the spring of 1912 a part of the Committee met in the rooms of the Young Men's Christian Association, Shanghai, to decide the question as to whether the school should be opened at once, without sufficient funds actually in hand to meet all expenses, or whether this step should be deferred until this money was obtained. It was determined to publish the fact that the school would open in the following September. A part of the committee then approached the American Presbyterian Mission in Shanghai, and made the request that the services of the Rev. J. M. Espey be allowed the School that he might act as superintendent for a year. This was generously agreed to, and Mr. and Mrs. Espey did

a splendid work for the institution until they returned home on furlough. The Southern Presbyterian Mission then came forward with the first appropriation of money for the School, which enabled it to continue its work until other missions could arrange to take their due proportion of the financial responsibility of the enterprise.

**Location** The Board considers itself very fortunate in having secured the buildings in which the School is now housed. These are all situated on the North Szechuen Road Extension. Nos. 101A and 172A are used for the dining rooms and the girls' dormitories, No. 173A accommodates the smaller boys while not far away, at Nos. 146 and 147 are the class rooms and the dormitories for the larger boys. Among the advantages of this location may be mentioned that in this general section of Shanghai a majority of the day pupils have their homes. Furthermore the tram-lines, connecting all parts of the city, pass very near. In addition, there is the great advantage of the Hongkew Recreation Ground distant only a few minutes' walk, in which the children have opportunities for various out-door sports, baseball, football, tennis, etc. The public swimming pool is also within very easy reach.

**Faculty** The present superintendent of the School is Mr. Guy C. Stockton, who is a normal graduate and an M.A. of Columbia University, New York City. He has had fifteen years of experience as teacher, principal and superintendent of schools in America. The present success and growth of the School are largely due to Mr. Stockton's energetic and wise management.

The grade teachers are all normal trained, and all have had several years of active work in America.

**Courses of Study** The studies offered include the usual primary and grammar grades common to American schools. In the High School the emphasis is put on those subjects which are required for entrance to the B. A. college course, this being one of the chief purposes for which the School was established. Art and vocal music are included in the regular work. There

is also a well developed and organized instrumental music department. Systematic Bible study is required in the upper grades and in the High School.

**Student  
Activities**

*The Religious Life* of the pupils receives the fullest attention. In addition to systematic Bible study in the class rooms, morning devotional exercises are conducted in all the school rooms, and an evening period of song and prayer is held immediately preceding the study hour. On Sunday the students attend the morning service at the Union Church, and in the afternoon the Sunday school at the same place. Three Christian Endeavor Societies are maintained in the School, almost all the boarding pupils, and many of the day pupils being members of some one of these, according to age.

*The Literary Societies* of the School are two: "The Athenaeum," that of the High School, and the "Alpha Society," that of the seventh and eighth grades. The High School also has the "G. T. C." (Good Times Club) as its social club, which is of recognized benefit to its members.

*The "Columbian,"* the School magazine, is self-supporting from its advertisements. It continually offers to the patrons and friends of the School, an opportunity to understand many phases of the students' life and work.

*Athletics and School Sports* are emphasized, both among the boys and girls. The former, from time to time enter into local competition in various sports, generally with credit to themselves and the School. The principal sports of the girls are basketball and tennis. Play is now recognized as a factor, just as important in education as study; and to children who have suffered from lack of opportunities for intelligent play, due to isolation, as many of our children have, such privileges come as a special benefit. We have had several rather notable instances of physical and mental improvement directly traceable to the influence of our sports.

*Future of the School.* The prospects for the future growth and usefulness of the school were never brighter. As its beginnings were logical and necessary, for exactly the same reasons its continuance is assured. The increased number of new pupils added every year, is indicative of the

attitude of confidence on the part of parents toward the institution, while the continued gains in the number of supporting missions supplies hope for the future requirements of the School.

The one most important need for the School at this time, seems to be the attainment of its own plant—grounds well situated, and buildings properly constructed. For this the Board proposes to use its best endeavour in prayer and work until success is assured.

**How Financed** The School has operated from the beginning on the principle that the tuition charges should fall upon the societies co-operating in its support. To this end a graduated apportionment was made between the seven boards which there was reason to expect might share the burden during the three years' period beginning September 1, 1914. Six of these have now made annual appropriations approximating this apportionment and are contributing from Gold \$1,000 to Gold \$2,500 each per year to the budget, the total grants for 1916 exceeding Gold \$9,000. The budget adopted for the year 1916-1917 exceeds Mex. \$40,000 and it is hoped that other societies which are profiting as largely by the existence of the School as some of those now in the union will see their way clear to a participation in its support more nearly proportionate to the cost of educating the children from their missions. A committee in America with representation from each contributing board is co-operating to this end and also assists in securing the members of the teaching staff, which was formerly accomplished through one of the members of the Board of Managers.

**Fees** For the children of contributing missions the fee (for board only) is Mex. \$225 per year, and for day pupils Mex. \$25 per year. For the children of non-contributing missions fees for board and tuition are Mex. \$40 per month and day-pupils pay from Mex. \$11 to \$15 per month. For non-missionary boarders the fee for board and tuition is Mex. \$50 per month and day pupils pay from Mex. \$12 to \$17 per month.

## SHANGHAI AMERICAN SCHOOL

## Enrollment According to Missions—May, 1916

No. of Fam.	Missions	Boarders			Day Pupils			Total Grand Total
		Boys	Girls	Total	Boys	Girls	Total	
1	American Bible Society	2	1	3	—	—	—	3
10	Northern Baptist. . . . .	9	4	13	1	4	5	18
6	Southern Baptist. . . . .	3	1	4	4	2	6	10
12	Northern Presbyterian	8	6	14	—	1	1	15
9	Southern do.	6	3	9	1	1	2	11
4	Northern Methodist..	2	4	6	—	1	1	7
3	Southern Methodist..	1	—	1	2	2	4	5
4	Foreign Christian....	4	3	7	—	1	1	8
6	Y. M. C. A.....	—	—	—	7	4	11	11
1	China Contin. Com....	—	—	—	1	—	1	1
1	Scandinavian Alliance	1	1	2	—	—	—	2
2	United Brethren.....	—	1	1	1	1	2	3
2	Evangelical Lutheran	—	2	2	—	—	—	2
3	Independent . . . . .	2	—	2	2	1	3	5
2	Chr. Cath. Apostolic..	—	—	—	1	2	3	3
1	Reformed Ch. in U.S.A.	2	1	3	—	—	—	3
1	Reformed Ch. in Amer.	1	—	1	—	—	—	1
1	Seventh Day Baptist..	—	—	—	1	1	2	2
1	Can. Presbyterian....	—	—	—	—	1	1	1
2	American Church....	2	—	2	—	2	2	4
2	Chr. & Mis. Alliance..	2	—	2	—	—	—	2
1	American Board ....	1	—	1	—	—	—	1
10	Non-missionary.....	1	—	1	7	4	11	12
1	Grace Mission.....	—	—	—	1	—	1	1
1	Faith Mission.....	—	—	—	—	1	1	1
1	Religious Tract Society	—	—	—	—	1	1	1
1	Church Miss. Society..	1	—	1	—	—	—	1
89		48	27	75	29	30	59	134

Enrollment According to Provinces in China  
(Number of families)

Kiangsu	46	Kiangsi	1	Shantung	2
Chekiang	8	Fukien	3	Anhwei	2
Kwangtung	10	Hunan	3	Chihli	1
Shensi	1	Hupeh	2	Japan	10

### III. NORTH-CHINA AMERICAN SCHOOL

The North-China American School is a union institution founded by the American Board, the Methodist Episcopal Board, and the Presbyterian Board for the children of their missionaries in the provinces of Chihli, Shantung and Shansi. It offers its facilities also to other American and European children.

The school aims to prepare students to enter schools and colleges in America, and hopes to render unnecessary the early separation of children from their parents. It is Christian but non-sectarian.

The school is located at Tungchow, about twelve miles east of Peking, with which it is connected by three trains per day each way. It is situated in the compound of the American Board with its beautiful and spacious grounds seventy acres in extent. A resident physician cares for the health of the community and the large staff of instructors of the Union Medical College, Peking, can be called upon at short notice for consultation and assistance in case of emergency. There is abundant room for tennis, foot-ball, basket-ball, base-ball, hand-ball, field sports, gardening and other out-door activities.

A substantial building has been erected on a plan that allows for enlargement as conditions may demand. It is well located as regards light and drainage, provides several pleasant class rooms of various sizes, as well as bedrooms and dining rooms, and the stairway is fire-proof from top to bottom.

The principal and matron of the school is Miss Flora Beard who came to North China after several years of successful work as teacher and principal in the public schools of South Orange, New Jersey. Miss Beard also conducted a school for English-speaking children in Foochow between the years of 1905 and 1909. The associate teacher is Miss Mary L. Beard, who spent three years in the Blanchard-Gamble School, Santa Barbara, California, teaching science and mathematics, and four years in the Monticello Seminary where she taught Physics, Chemistry, Botany, Zoology and Astronomy. The Misses Beard took up



their classes in China in September, 1914, in the temporary school quarters in Peking, and have won the confidence of a wide circle of friends. The American community in Tungchow stands ready to assist in the instruction of the school as may be necessary.

The course is planned to embrace the upper grammar school grades and the complete high school work as soon as practicable, including manual training for the boys and domestic training for the girls. A course of study is being made out for the children in the primary school grades to pursue in their homes before coming to the school.

For admission to the school children must be at least eight years of age; they must be of American or European parentage, and of good moral character. In case of inadequate accommodations, preference will be given to the children of the missions maintaining the school.

For children of the contributing missions no charge is made for tuition. For all other children, the tuition fee is Mex. \$100 a year. As the boarding department has not yet been established, the rates have not yet been fixed, but board, rooms and washing are charged at cost, probably not exceeding Mex. \$1.00 per day.

#### IV. NANKING FOREIGN SCHOOL

The Foreign School in Nanking began in a small gathering of three mothers and six children in the spring of 1911, who decided, since each spent about two hours each morning teaching her own children that they would all three meet and help each other in teaching all the children. Since then the School has grown steadily. A building has been secured and a foreign teacher is engaged to give all his time to the school. In addition to this, teaching is done by the mothers, nine of whom teach at present from half an hour to two hours a day. A gift of Mex. \$1,000 was bequeathed toward this building by Mrs. Frank Garrett, and by the generous help of others, a comfortable and permanent home for the school has been provided.

According to the present plan students will be carried through all the grades up to college. The curriculum is based on American college requirements. The conduct of

the school is determined by the contributing members who meet semi-annually and elect a Board of Directors to act until the next meeting.

This year the school has forty-six students enrolled. All grades from the primary to the second year of high school are taught with the exception of the Fourth and Sixth. Tuition for children from the Third grade up, if the mother does not teach, is \$11.50 a month and each family is assessed \$15 a year as payment toward the debt on the building. Each child furnishes his own books. As the school grows, instead of paying off the debt quickly, they will increase the teaching staff, and also put the school through the New York State Regents' Examinations. They now follow the Ithaca, New York, curriculum.

#### V. SCHOOL FOR MISSIONARIES' CHILDREN AT CHENGTU

The School for Missionaries' Children at Chengtu was opened by the Canadian Methodist Mission early in 1909 with five pupils. Since then the school has steadily grown until during this past year, the total number of pupils attending reached twenty-four. Of these two are the children of a non-missionary, seven, the children of missionaries of other missions and fifteen, the children of missionaries of the Canadian Methodist Mission. Seven out of the total of twenty-four are resident students.

The school has been graded into the customary eight grades. The more important subjects are taught daily to each grade separately, others are taught two or three times a week. Written examinations are given at intervals, and reports on the progress of each student sent to the parents. Since the students come from eight different missions, are of varied nationalities, and will in the near future attend schools of various kinds, it is obvious that no course of study can be followed that will produce pupils already adjusted to whatever schools they may finally go. The aim is to produce pupils that can readily adjust themselves to any curriculum.

The school is looking forward with hope to the erection of the central part of their new school building, as soon as sufficient finances can be secured. In this building there

will be accommodations for twelve boarding students and for twenty-eight in class rooms. The corner stone of this building was laid in December of last year. The school is located in a district where there is need for it, and there is a promising future ahead.

#### VI. OTHER SCHOOLS

In addition to the above schools for missionaries' children, a school is conducted by a number of missions at Chikungshan, a summer resort in southern Honan, frequented chiefly by missionaries from Honan and Hupeh. In cities where a number of societies are at work it is common for parents to combine as far as possible in educating their children, as is done in the case of Nanking, but no information regarding such schools is at hand.

## CHAPTER XLI

### THE CHINESE STUDENT VOLUNTEER MOVEMENT FOR THE MINISTRY

W. B. Pettus

#### The Secretaries

During the past year the Movement has again had the services of Rev. Ding Li-mei and Rev. Wang Shan-chih as travelling secretaries. They have visited the Volunteer Bands and have besides given much time to evangelistic work and to the preparation of the literature of the Volunteer Movement.

During the year under review Mr. Wang took part in evangelistic campaigns in Taiyüanfu and Tientsin, and Mr. Ding in Hunan, Shantung, Fukien and Kwangtung provinces. They have visited 129 schools and delivered 638 addresses. They have also prepared the following books which have been published by the Executive Committee: "The Work of a Volunteer Band," "Prayer Cycle of the Student Volunteer Movement," "The Problems of Students Volunteering for the Ministry and the Solution of these Problems."

#### Volunteers in the Ministry

A tentative list of the names of volunteers who have already entered theological colleges or have begun the work of the ministry has been prepared and is being sent out to the bands in order that it may be fully corrected and brought up to date. This list at present includes more than 225 students who have already entered theological colleges and more than 125 who have begun the work of the ministry. There are now in China fifty-two organized Student Volunteer Bands and further ten institutions in which there are groups of volunteers not yet organized in bands.

#### Securing Students for the Ministry

The Executive Committee is securing from the heads of missions and churches statements in regard to the experience of these bodies in securing, training, and retaining students in

the Christian ministry. There has been such a variety of policies in regard to this question that the publication of these statements may be expected to be an important contribution to the development of the science of missions.

**The Study  
of Missions**

In order that students may become intelligent about church work and may make their decisions in regard to their life-work on a more mature basis, the Volunteer Movement is doing all that it can to promote the study of missions. The books which are being recommended for this purpose are the China Continuation Committee's *China Church Year Book*, *The Lives of Prominent Pastors*, *The Protestant Missions in China*, *Lectures on Modern Missions*.

## CHAPTER XLII

### UNITED SOCIETY OF CHRISTIAN ENDEAVOR FOR CHINA

G. F. Fitch

**Annual  
Convention  
and Visit of  
Dr. Clark**

The great outstanding feature in this year's history of the Christian Endeavor movement in China is the Eighth National Convention at Hangehow, April 6th to 10th. Two facts contribute toward this conviction. The first is the visit to China during the year of Rev. Francis E. Clark, D.D., founder of the Christian Endeavor Society and President of the World's Christian Endeavor Union, and his attendance at the Annual Convention. The second is the "motto" of the Convention, "Every Endeavorer an Evangelist." There was inspiration in Dr. Clark's visit, and a new vision and strong challenge in the Convention's motto and message.

**History of  
Organization**

The first Christian Endeavor Society was formed in the early spring of 1881, in the Williston Congregational Church of Portland, Maine. (It represented the fruits of a winter's evangelistic efforts carried on by Dr. Clark, the pastor. Many young people were won for the Church during the evangelistic campaign and the pastor realized that if those young people were to be held for the Church, they must be trained for service, they must have something to do, and they must be shown how to do it.) Twelve years later, 1893, during a visit of Dr. Clark to China, the United Society of Christian Endeavor for China was organized, in Union Church, Shanghai. Rev. John Stevens, then pastor of the church, was the inspiring leader, and became the society's first President. Since then the history of the society has been one of continual progress and expansion. Born, as it was, in a home of evangelism, it has continued to grow most rapidly in lands where evangelism is the dominant feature of the Church's life. It is thoroughly inter-denominational in China, there being eighty-seven different denominations

represented in its membership. In a Church community numbering more than 250,000 communicant members of all Protestant denominations, there are now almost 1000 Christian Endeavor Societies, with a total enrollment of over 30,000 young people. The provinces of Fukien, Chekiang and Kwangtung have the largest number of societies. Over forty missionary organizations have Christian Endeavor Societies in some of their stations. The influence of this large body of Christian workers in bringing about unity between differing denominations and in building up a large indigenous church in China cannot be estimated. During the last seven years, since the National Convention held in Nanking in 1909, the Christian Endeavor movement has more than doubled in numbers. The numerous union gatherings, conferences and rallies held every year in the different districts and provinces of China are the means of supplying new inspiration, deepening spiritual life, and sending the members back to their respective churches better enabled in spirit and mind to co-operate in the work of the pastors and missionaries, and convinced more than ever before of their present obligations as Christians and of their country's need.

At the World's Christian Endeavor Convention in Chicago last July, Dr. Clark made the following appeal:

I ask all you young men and women because you are strong, because you are young, because you are eager for large tasks, because you are consecrated, because you trust in the Lord Jesus Christ for strength, to adopt this programme, not because it is mine, but because it is for Christ and the Church: A Million New Endeavorers, A Million New Converts uniting with the Church, A Million New Dollars for Missions, A Million New Members of the Peace Union.

It was an appeal for "A Campaign for Millions," and to every Endeavorer in China an appeal first and last for personal evangelism. The National Convention in Hangchow formally marked the response of the United Society of Christian Endeavor of China to the ringing summons from the Founder and World-President.

## CHAPTER XLIII

### TRAINING SCHOOLS FOR MISSIONARIES

#### I. THE UNIVERSITY OF NANKING DEPARTMENT OF MISSIONARY TRAINING

W. B. Pettus

**Training Staff** The name commonly used for this department is "The Nanking Language School." It is the first of the language schools in China to secure the services of a professionally trained director who has specialized in linguistics and phonetics. Mr. Keen, the dean of the department, is in every way well qualified for his work. This school has also advanced further than any of the other language schools in China in the training and efficiency of the Chinese teachers. The head teacher, Mr. Gia Fuh-tang, and his assistant, Mr. Wang Yao-ting, are past masters in the conduct of the classes; and in leading the normal classes where the Chinese group and personal teachers are daily trained for their work they are unsurpassed. The chief asset of a language school is its teachers, and in this respect as well as in the excellent lessons which have been prepared and are now used the school is second to none.

**Student Enrollment** During the 1915-16 session which began October 15 and which closed June 15, fifty students have been enrolled. All of these have been first-year students, as the school does not, at present, offer work for the second year. Lessons for the second year are being prepared and will be issued within a few months, for students who have studied in the school to use in further study of the language taught. The language is Nankingese Mandarin and the students are to work in Chekiang, Kiangsu, Anhwei, Hupeh, and Hunan provinces. Some will have to make changes to the dialect of the place where they are to work, but the advantages they have gained in learning the language correctly and in learning how to study a language will more than compensate them for the time that will be needed in making the change.



**Direct Method of Teaching** The direct method is used. Students are taught from the first day to hear correctly the Chinese sounds. Not until the student can hear understandingly and can speak correctly does he see the character, much less write it. Lessons are introduced by the Chinese teachers orally. When the student has grasped the sound, tone and meaning, he is then presented with the lessons in printed form on a loose leaf. The student does not analyze a character until he has already learned to hear, speak and read it. Character analysis and writing are always several days behind the work of hearing and speaking. Students are not taught any system of romanization, and are strongly urged not to invent any of their own. After a brief course in phonetics, phonetic transcription (as endorsed by the International Phonetic Association) is introduced. This system is based upon the principle of one sound, one symbol, one symbol, one sound. This system has proved very satisfactory, since it is free from arbitrariness and ambiguities.

**Course** The course covers one academic year of eight months. No text-books are used. It comprises one thousand of the most frequently used characters prepared in a series of lessons and printed in the form of stories on loose leaves.

**Daily Schedule** The first hour of every morning (except Saturdays) is devoted to the presentation of new material by the direct method. Not until students have heard all the characters and have had opportunity to use them in conversation do they receive the new lesson sheets. Special emphasis is placed upon pronunciation.

The second hour is occupied with review of characters already presented. Their uses in different combinations are noted and questions of idiom and construction are discussed. Opportunity is given each student daily for study with private teachers in separate class rooms. Groups of fewer than ten also converse under the direction of competent teachers.

Three periods a week are devoted to character analysis and writing. Students are expected to be able to take dictation in character. To facilitate this part of the course sheets containing the required characters are provided,

showing the order and number of strokes of each. A mnemonic analysis of characters, based upon the *Hsioh-Wen*, is also used.

Opportunity for speech-making, interpreting, debating, story-telling, and other oral exercises, is given.

Saturday morning is reserved for review work. General written and oral reviews occur about every five weeks.

Study with the Chinese teachers is under constant foreign and Chinese supervision.

**Language Courses** In the past some of the students in the school have been hampered by the fact that the missions to which they belong require them to study the language course of the mission and take examinations on it as well as take the work in the schools. The writer has examined more than thirty of the mission language courses in China and has helped to prepare some of them. He is firmly convinced that not one of them is so well planned and so thoroughly adapted to the needs of the students as is the course of the Nanking Language School. Furthermore the work done in the school is done in a much more thorough way than work done on the old plan. Those missions which are getting the most good out of the language school, are the ones which realize that its work is to be accepted as a full year's work and that the language course of the mission should be reconstructed to fit the course of the school.

**Local Examinations** The Special Committee on the Training of Missionaries of the China Continuation Committee has recommended that the language schools should prepare courses covering three years' work and should conduct local examinations like the Oxford locals, doing the work after the first year on the unit system, that students may so specialize as to get the particular preparation needed in different missions and in different departments of missionary work. The Nanking Language School and other language schools are planning to do this, and when it is done the passing of language examinations will carry more of prestige than is now the case. Until a larger staff and more equipment make this step possible the language study committees of the various missions will do

well to adapt their courses to that in the language school, so that students will not be tempted to think that they have unnecessary and extra burdens put upon them by a failure on the part of their seniors to consult fully about the work they are given to do. The students suffer less from the strain of the study than when they study alone and have to direct their own work, because they have fellowship and direction. The recesses filled with snappy athletic work add much to the tone of the students and the efficiency of their study.

**Future Development** The writer has visited the University of Nanking Department of Missionary Training several times during the past three years in order to study its work critically. In its language teaching it has now reached a high degree of perfection and in this part of its work the chief improvement in the future is to be looked for in the development of a larger number of trained teachers and in a larger use of phonetic script, for which plans have already been made. But as the name of the institution suggests, and in accordance with the opinion and action of the China Continuation Committee on the Training of Missionaries and of the Boards of Missionary Preparation of Europe and America, the benefits given to those who attend the school should not be limited to the acquisition of the language. Few of the students who enter the school have had the privilege of attending the Hartford School of Missions, or other similar training schools in Europe or America and even those who have done so naturally received more of general missionary preparation and not enough of special preparation for work in China. All need help in understanding such things as Missionary History and the Science and Practice of Missions, Sociology (especially the study of society in China), Chinese History and Geography, Comparative Religions, the Apologetic for China, etc. A beginning in these things has been made and the students have had the benefit of lectures on these subjects by such men as Drs. J. L. Stuart, J. C. Garritt, P. F. Price, Arthur H. Smith, Liu Ching-shu, Rev. C. E. Darwent and others, but such work should be advanced beyond the lecture stage and should include also assigned reading, discussions

and quizzes. With the large number of well-posted and experienced men one finds in the various larger centres in China this can be done more thoroughly and in a more practical way in the missionary training schools in China than in those in Europe and America. Therefore this training of missionaries for their work might well occupy a large part in the work of the school, and with careful balancing of the work this can be done. Language study will, however, continue to occupy the principal place.

## II. THE NORTH CHINA UNION LANGUAGE SCHOOL

**Management** The North China Union Language School is controlled and financed by a Board composed of representatives of the American Board Mission, the American Presbyterian Mission, the American Methodist Mission, the London Missionary Society and the Young Men's Christian Association. It is the successor and out-growth of the school conducted by Dr. W. Hopkyn Rees.

**Missions Served** Missions working in Chihli, Manchuria, Shantung, Honan, Shansi and Shensi provinces are now sending their new missionaries to the school. The enrollment during the past session was sixty-five.

**Course of Study** The school is planning a five years' course, the later years of which will take only a part of the student's time. The work of the first fifteen months is all required and includes no electives. After that time a wide range of electives is offered. It is most advantageous that students should go to the school for their first work on the language instead of to their stations. Those who are not located in Peking are not advised to continue in the school longer than the first year, but to go to their stations and work there on the further sections of the course with their personal teachers, at the same time getting acquainted with the personnel and problems of their missions. The school will conduct local examinations on the advanced sections of the course, sending the examinations to the various centres as is done with the Oxford locals. Missions which desire to have their students follow the

mission's own language course after leaving the school instead of the school's course are, of course, at liberty to do so.

**Staff and  
Equipment**

The school has a staff of trained Chinese teachers and the faculty includes a number of the senior missionaries of Peking. Mr. W. B. Pettus has been secured as director of the school and will give his entire time to this work. Permanent quarters have been secured, including class rooms and individual study rooms. In order to reduce the expense to missions which do not have mission houses in Peking a hostel has been rented and equipped where couples and any married people can be accommodated. If more apply than can be received in the hostel they will be given assistance in finding quarters in homes or in renting and equipping houses. Because of the great distances in Peking provision is made whereby those who live at a distance can take the noon meal in the school.

**Lectures**

In addition to the work on the language, lectures are given and courses of reading assigned on Missionary History, the Science of Missions, Chinese Religions, Sociology, History and Geography, the Apologetic for China, etc. Good libraries on these lines are accessible to the students and the large number of missionaries, diplomats, and government advisers in Peking make strong courses on these lines possible.

**Date of  
Receiving  
Students**

The North China Union Language School will receive a new class of students on October 1, 1916. Students planning to enter the school should reach Peking before this time. Another class will not be started until January 1, 1917. Advanced students returning to Peking after the summer will commence on September 15th.

## PART VIII

### MISCELLANEOUS

#### CHAPTER XLIV

##### PROVINCIAL SURVEYS

##### I. THE BAPTIST SURVEY IN CHEKIANG

J. T. Proctor

**Adoption of Intensive Policy** The Northern Baptist Mission has five stations in Chekiang—Ningpo, Shaohsing, Kinhwa, Hangehow and Huchow. In 1912 the Baptist board in America adopted what is called the intensive policy. The meaning of this policy, in a nutshell, is to develop the work intensively and to limit the work in any given field, both in territory covered and in kinds of work attempted, to what can be supported by the board in a reasonably satisfactory manner.

**Policy Defined by the Mission** The mission on the field heartily adopted the intensive policy and defined it in a report from which we quote:

If we are not to be satisfied with a mere approximation to a minimum basis of efficiency but expect to work adequately on an intensive basis even a small field, it may be of only three or four main stations:

The mission staff must be sufficiently large and strong:

1. To so occupy all the villages and country districts of the field with evangelistic work that the work of each out-station will easily dove-tail into that of all the surrounding out-stations, and the work of each main station will dovetail into that of the adjoining main stations, so preventing insolation of groups. In this way the Chinese evangelists will be so located that effective team work will be practicable, that the stronger men can help the weaker, and the impetus and inspiration of success can be easily carried from one chapel to another, from one main station to another, and the Christians get the courage and inspiration which comes from a sense of numbers and from the opportunities of frequent regular and special meetings between neighbouring groups.

2. To carry on, either separately or in co-operation with other missions, regular, systematic and aggressive evangelistic work and various forms of Christian social service in the large station cities, reaching, as far as possible, every stratum of society and especially the higher classes.

3. To develop and adequately supervise a system of Christian schools—union, where possible, in the higher grades—including so far as practicable primary schools in every out-station, higher primary schools where needed, and middle schools in strategic centres; these schools leading up to and feeding a union college and university, so that every section of the Christian community will be, as far as possible, adequately served and will be led to contribute its quota of boys and girls to be trained and educated for intelligent Christian service and leadership, thus securing the largest possible results from, and rendering the greatest service to, the Christians on whose evangelization so much has been spent, and thus also preparing in the shortest possible time, a compactly organized Christian community to assume responsibility for the extension of the Kingdom into the regions which, for the present, because of our intensive policy, we must leave unevangelized.”

#### **An Efficiency Committee**

Having adopted and defined its policy the mission appointed a committee called the efficiency committee, and, among other things, instructed it to report “on just what, in detail, the application of the intensive policy will mean in each of our stations.” This committee at the last annual meeting of the mission was able to make only a partial report. Among other things it reported:

**Map-making** In attempting to learn just how much evangelistic and lower educational work must be carried on to occupy our field in an intensive way the whole territory has been carefully mapped. Thirty-six out-station maps have been made to the scale of one-half inch to the Chinese *li* and with an outside limit for each map of 30 by 40 *li*, or roughly 10 by 13 miles. These maps show the principal travel routes, roads, rivers, canals, etc., and on them are shown 3806 villages of which we have secured estimates of population, and 1177 other villages for which we have as yet not secured estimates of population. The number of villages per square mile has been reckoned, also the estimated village population per square mile. On these maps are also shown all out-stations of our own mission, the same for other missions, and, in addition, the proposed out-stations recommended by the committee. The important features of these out-station maps are summarized on main station maps, one for each of our five stations drawn to a smaller scale, and these again are reproduced on a larger wall map of

the northern prefectures of Chekiang province showing the territory occupied by our mission and the location of existing and proposed out-station work.

It is hoped that enough copies of the out-station maps can be prepared so that each out-station can have a map of its own district, each station can have a set of its own maps, the conference secretary can have a complete file for general committee use, and a full set can be sent to the board. In addition to the preparation of these maps, several questionnaires were found necessary in order to get the facts on which are based some of the detailed estimates found later in this report. In a similar way, curves have been plotted showing the rate of increase in the various departments of our work and in our work as a whole.

**Time Required for Out-station Work** A chart for each station was prepared showing by a system of circles with radii increasing by 20 *li* the location and distance from the main station of each out-station; a similar chart showed the actual and relative time required to travel to each out-station. Another system of charts showed the actual number of days required to supervise the out-station work of each station in accordance with a uniform standard, the time varying for each field because of varying conditions of travel, varying distances, etc. This chart, of course, furnished a basis for determining the number of foreign or Chinese superintendents required.

**Charts** The progress or development of each kind of work, evangelistic, educational or medical, in each station and for the mission as a whole, was shown by a system of curves indicating the development for the past fifteen years. Several other similar devices were used to make vivid actual conditions and the rate of progress. In addition to these charts and curves, several tables were prepared: one showing for each station the number of out-stations, the out-station work appropriations, the average cost to the Board of out-stations, the number of proposed new out-stations required by the intensive policy in order to work intensively the territory claimed and the estimated cost of the new out-stations, also the increase in the foreign and Chinese evangelistic staff. Another table gives similar facts regarding boys' day schools both in the city and in the out-stations, the average cost to the mission, the number of new schools required, etc. In addition there was indicated



on the maps the number of new out-stations which must be opened if the territory now claimed and pre-empted is to be worked on an intensive basis.

**Findings** As a result of this partial survey some facts have been discovered of real importance to the mission. It has been found that in order to work effectively, on an intensive basis, the out-station territory claimed and already partially occupied and the portions of the station cities which fairly belong to us, it will be necessary, in addition to the thirty-nine out-stations already occupied, to open approximately thirty-nine new out-stations in locations already agreed upon and indicated on the maps. It will be further necessary to open and conduct sixty additional boys' day schools in our out-station work and five in cities where work is carried on, with an increase in city evangelistic appropriations of \$10,000 per year.

These substantial increases required in our general work not including higher educational institutions may be indicated in percentages as follows:

	<i>Increase of</i>
Out-station Evangelistic work appropriation,	100%
City and general evangelistic work appropriation .....	290%
Out-station day schools' appropriation.....	333%
Boys' higher primary school appropriation....	41%
Boys academies' appropriation .....	31%
Total work appropriation, not counting higher educational institutions, and not counting women's work—an increase of .....	85%
Foreign staff                                    "                                    " .....	72%

After bringing out these and other facts the committee says:

At this rate of increase—10% increase in work appropriation per year and an increase in foreign staff equal to the average of the last few years or one and two-fifths families per year—it will take seven years to reach an appropriation that will cover the new work as estimated above, namely Mex. \$31,849, and it will take eleven years to secure the required foreign staff.

**Alternatives Before the Mission** On the supposition that the estimates given are fairly correct, this means that the mission has a choice between two alternatives.

(1) Either to practically abandon the intensive policy, since such a policy is in the nature of the case a working method, not a goal to be reached after a long period of years, or

(2) To make such alterations or readjustments in its methods of work or in the territory to be covered that what territory is to be occupied can be occupied on an intensive basis within, say, not more than five years. The committee takes it for granted that conference will not consider the first alternative.

Just what the mission will do to meet the situation it is too early to say. At the last annual meeting when the results of this survey were reported, the mission felt that further facts should be secured along several lines before coming to a final decision. Probably some out-station territory long claimed and partially pre-empted will be given up. Certainly an effort will be made to use Chinese for some positions which it has been thought necessary to fill with foreigners. Also it is certain that the lack of trained Chinese workers—especially preachers—will delay the carrying out of part of the programme. The efficiency committee was instructed to make further investigations and specially to bring in facts on which to determine just what kind and quality of work should be done in out-stations before reaching a decision on the application of the intensive policy to our evangelistic work.

**Benefits of  
the Survey**

Whatever the solution which may be reached, the survey has already been amply justified. The work of making the detailed out-station maps involving the active co-operation of every out-station evangelist has more than paid for itself in the new interest aroused, and in the fact that both missionaries and Chinese workers have a detailed, concrete knowledge of the out-station fields which could not have been secured so well in any other way. These maps will be of constant value both to the local workers and to the administrative committees. We can heartily recommend the making of such a survey to any mission which has not already made one.

**II. A SURVEY OF THE NORTH KIANGSU MISSION OF THE AMERICAN PRESBYTERIAN MISSION, SOUTH**

(Extracts from Report of Survey and Programme adopted by the Mission in 1915)

**D.W. Richardson, J.B. Woods and O.V. Armstrong**  
(Committee on Survey)

**Origin of Survey**

At the annual meeting of the North Kiangsu Mission, in 1914, a Committee was appointed to make a full and complete survey of our mission field, its area, population, occupation, equipment, and needs; and to present to the mission for consideration a practical plan for its ultimate evangelization. This committee has been prayerfully and painstakingly considering this question for the last twelve months.

We wish to emphasize the fact that the report which we are now presenting is simply an attempt to make a business-like survey of our field; and to present a proposed plan of mission policy along certain general and well-defined lines of effort.

**Mission Work in Kiangsu**

In approaching the survey of our North Kiangsu Mission, its territory, population, present occupation and equipment, we can best orientate ourselves by considering briefly the missionary work which is being done in the Kiangsu province as a whole. With a clear and adequate conception of the present situation throughout the other parts of the province, we can the more intelligently consider what remains to be done in our section of the territory in order to establish the Christian Church strongly enough to enable it to complete its task. We purposely say to enable the Chinese Church to complete its task; for we are firmly convinced that the ultimate evangelization of our territory—the establishment of a self-supporting, self-governing, and self-propagating Church—is the work, not of the foreign missionary, but of the Chinese Christians. Five years ago we were planning for a very large number of foreign reinforcements. We may still need them; for we have no prophetic insight into the future; but an interpretation of the present day signs and tendencies would certainly seem

to justify the conclusion that after the passage of a comparatively few more years we shall have arrived at the place where there will be neither demand nor desire for more foreign missionaries in this part of China. With an unceasing fidelity to our trust and our opportunity now, backed by the loyal and consecrated support of our Church at home, together with the presence and power of the Holy Spirit, the completion of the next fifty years ought in God's providence to mark the termination of the work of the Southern Presbyterian Church in the North Kiangsu Mission.

**Missionary Occupation** As regards missionary occupation the province, generally speaking, falls into two sections: The North (embracing both the northern and the central sections), and the South. The entire province contains sixty magistracies, (*hsien*), of which twenty-nine lie south of the Yangtze River and thirty-one north of the River. The missionary occupation of the province as a whole, by societies and stations, is shown in the statistical tables following.

**Northern and Southern Sections** About one-third of the Kiangsu province is south of the River, and two-thirds north. The ratio holds good also as indicating the

**Missionaries in Kiangsu South of River—Exclusive of Chinkiang**

Name of City	Number of Missions Working Field	Ordained men	Unordained men	Men Physicians	Single women	Married women	Women Physicians	Men—Total	Women—Total	Physicians Total	Foreign force, total
Changechow	2	3			3	2		3	5		8
Changsu	1	1			1	1		1	2		3
Kiangwan	1				2						2
Kiangyin	1	2	1	2	5	3		5			13
Nanking	12	25	15	10	30	46		50	76	10	126
Shanghai	36	47	92	9	81	130	8	148	219	17	367
Soochow	6	18	6	4	33	22	4	28	59	8	88
Sunkiangfu	1	2	1		6	2		3	8		11
Tsingpuhsien	1				1						1
Wushih	1	2		1	2	3		3	5	1	8
Different Missions	38										
Totals for South of River		100	115	26	164	209	12	382	382	38	627

Missionaries North of River—Inclusive of Chinkiang

Name of City	Number of Missions Working Field	Ordained men	Unordained men	Men Physicians	Single women	Married women	Women Physicians	Men—Total	Women—Total	Physicians Total	Foreign force, total
Antung	1				3				3		3
Haichow	1	2		1		3		2	3	1	6
Hinghwa	1		4		2	12		4	4		8
Hwaiantfu	1	2			3	2		2	5		7
Lubo	1	1		1	1	2		2	3	1	5
Suchowfu	1	5		1	5	5		6	5	1	11
Sutsien	1	1	1	1	3	3		4	6	1	10
Taichow	1	2			2	2		2	2		4
Tsingkiangpu	2	3		1	4	3		4	7	1	11
Tungchow	1		2		2	2		2	2		4
Yangchow	3	4	4	2	16	8		10	24	2	29
Yencheng	1	2		1		3		3	3	1	6
Chinkiang	6	7	2	1	5	10	2	10	17	3	27
Different Missions 9 Totals for working the territory North of River, including eight Magistracies South of River		30	13	9	37	45	2	52	84	11	131

Note on above table:—Of the six missions put down as working in the Chinkiang field, only the Presbyterian and the Baptist Missions are doing a general missionary work. The China Inland Mission is engaged in agency work. The one male physician mentioned has been set aside by his mission to superintend house building in this and the neighbouring provinces. The National Bible Society of Scotland agent engages in no local missionary work, but has charge of the distribution of his Society's publications over three provinces.

distribution of the population. While there are no cities north of the River as large as Soochow, for instance, yet the country districts are much more densely populated. As supplementary to the above tabulated force of foreigners, there is in mission employ in the two sections the following corps of Chinese workers: For the territory south of the River (exclusive of the American Presbyterian Mission, South, and the Foreign Christian Missionary Society, for which no figures could be secured) there is employed a total teaching and preaching force of 995 Chinese assistants. In the territory north of the River there is employed by all the agencies working in this section a body of 277 teachers and preachers.

Unequal Distribution

It would be interesting to understand the causes which in the past have led to such concentration and unequal distribution of our

missionary forces. It is probable that in the earlier days openings occurred and opportunities arose which led to some centres being more fully occupied than others. The lack of co-operation between the different missions and missionary societies has in the past prevented any serious attention being given to the distribution of the missionary force over the province as a whole. In a word, the circumstances and conditions under which many of our missions had to work in the past tended to convert the individual missionary into a free lance, who worked when and where he could find an opening. At the present time conditions are much more favourable for a proper distribution of our forces. Formerly the missionaries had to go where they could rather than where they would. To-day they may go where and when they will. The whole country is open, the people are not only receptive but even eager for the missionary herald.

Wise and statesmanlike occupation of a given territory is impossible of realization until we have a changed point of view regarding the relation which should exist between the mission and the home base in the mapping out of the territory, and the efficient distribution of the home base's available funds and forces. No individual missionary contributor should be allowed to dictate the location of the missionary whom his money is to support. Such a policy is subversive of all missionary method.

**Educational  
Work**

In educational work the southern section has a total of over sixty mission colleges and high schools for boys and girls. (The *Educational Directory of China*, for 1915, lists fifty-eight but we know personally of several others which are not listed). The northern two-thirds of the province has a total of only eleven high schools for boys and girls. Of government high schools the entire province has a total of thirty-three; twenty-one of which are established by the district authorities and private individuals, and eleven by the provincial authorities. All of these are for boys, and fifteen of them are in the territory south of the River. In the territory north of the River there are eight government

and private high schools, located in the following magistracies: one in Tantu, one in Rukao, two in Kiangtu, two in Shanyang, one in Tongshan, and one in Tonghai.

**Medical Work** More suggestive still are the figures for mission medical work. In the southern third of the province there are fifteen hospitals, thirty-eight physicians (exclusive of Harvard Medical School and other not distinctively missionary institutions), thirteen foreign trained nurses; and one hundred sixty Chinese trained nurses. In the northern section there are seven hospitals, eleven physicians, one foreign trained nurse, and three Chinese trained nurses.

**Field of North Kiangsu Mission** The territory of the North Kiangsu Mission, embraces the three magistracies of Chintan, Tanyang, and Tantu south of the River, and (with the exception of certain magistracies presently to be indicated) all of that part of the province north of the River and north of a straight line drawn from Penniu on the Shanghai-Nanking Railway to the coast of the Yellow Sea on the East. There are thirty-one magistracies north of the River. These magistracies are from two to five times as large as those south of the River; and more than two-thirds of the total area of the province is embraced in this northern section.

A brief glance at the stations occupied in this field, will give a better understanding of the work.

1. The Chinkiang field includes the five magistracies of Chintan, Tanyang, Tantu, Yangchong, and Taihsing, embracing a population of 2,000,000 people.

2. The Taichow territory is the two magistracies of Taihsien and Rukao, together with the southern half of Tongtai (including the city of Tongtai), the entire field having a population of 1,250,000.

3. Yencheng station is responsible for the territory embraced in the magistracies of Yencheng, Funing, the northern part of Tongtai, and unworked sections of Hsinghwa, and Lienshwei. This territory also embraces a total population of 1,250,000.

4. The Tsingkiang and Hwaiian field embraces the magistracies of Hwaiying, Hwaiian, Sziyang, Paoying, and

Shweiyang (the old magistracies of Sanyang, Shweiyang, Ch'ingho, T'aoyuan, and Paoying), with a population for the whole territory of 2,500,000.

5. The territory for the evangelization of which the Haichow Station is responsible is the three magistracies of Tonghai, Kanyu, and Kuanuin, with a population of 1,500,000.

6. The territory of Sutsien station includes the magistracies of Sutsien, Shweining and P'ichow, and also those sections across the border from Shweining, with a total population of 2,000,000.

7. The territory of Süchowfu Station is the magistracies of T'ongshan, Feng, P'ei, Hsiao, Tangshan; which together with sections now worked across the borders give to that station a responsibility of 2,500,000.

This subdivision of the territory omits all those sections north of the River which are being worked by other missions; namely, the six magistracies of Nant'ong, Kiangtu (Yangchow), Hsinghwa, Lienshwei (Antong), Icheng, Luho; it also omits the two magistracies of Chingkiang and Haimen which as stated above are unoccupied but too remote from our field to be successfully worked by us. Of these magistracies only two, Lienshwei and Hsinghwa, are within the boundaries of our mission; the remaining six are outside the limits of our territory. We have, therefore, a territory which is intact, and our work is intended to be contiguous on all sides.

**The Present Opportunity** The work of the past years has created the tremendous opportunity which confronts us to-day. The barriers have been broken down, the way has been made clear. Those of our number who have been on the field for longer term of service, who have borne the burden and heat of the day, would be untrue to themselves, and those who have more recently entered upon the work would be recreant to their trust and unworthy of their heritage, if we did not in God's strength take possession of the land.

Our aim is not to secure foreign missionaries in sufficiently large numbers to evangelize our territory, but simply to have a foreign force sufficiently large to train the



Chinese Christians and to direct them, so far as may be necessary, in the evangelizing of their own people. We cannot place too great emphasis on the fact that the greater part of the work of evangelizing ultimately must be done by the Chinese. Our aim is to establish a Christian Church that will quickly become independent of foreign funds and foreign control; and in its independence become the chief agency for winning the Chinese to Christ. The success of our work will be determined by the strength of the Chinese Church within our bounds.

**Need of  
Team Work**

In the interest of both efficiency and economy we are convinced that we should plan and standardize our work along certain general lines presently to be specified. The planning of our work is necessary in order that all of our efforts may be related, and a proper balance maintained between the different parts of our field and the different work of individual missionaries. If the work of one station or of one individual be inefficiently done, the work of the whole mission is thereby hindered. There is need for a closer co-ordination of all the mission work in our field. The experience of the past would seem to indicate that "if a missionary is not an individualist to start with, he is in danger of quickly becoming one." We need to link up all the departments of our work; to multiply points of contact between the different forms of work; and to secure for the whole work of the whole field the intelligent interest and sympathetic support of each individual worker. Our work is not the unrelated work of seven or eight different fields, but the united work of one field; and the work of each Station and of each individual has an important bearing on the whole. The north Kiangsu Mission has no place for free lances or free lance work. What we need is standardization, co-operation, and unity of aim and method. Definiteness of aim, continuity of purpose and general policy should be our mission's principle of growth.

**Plan Adopted**

The following is an outline of the plan adopted by the Mission for the territory for which we are responsible:

**Area and Population** As indicated above, the territory of our Mission embraces the territory of three magistracies south of the River and of twenty-three magistracies north of the River, together with certain out-lying sections which have also been left to us. This territory for which we alone are responsible contains a minimum population of 13,000,000 souls.

**Agency and Equipment** The plan of the Mission calls for eight central stations; the two stations of Hwaiian and Tsingkiangpu because of their geographical contiguity are regarded as occupying one district, but are separate centres of work. The principal agency for the evangelization of this territory should be *Chinese*. We believe the strong emphasis should be placed upon the necessity of a greater number of Chinese agents both because of their greater economy and also their ultimate efficiency. We should have a *native force of one evangelist to every ten thousand of the population in our field*.

In addition to the male evangelistic force we should have a minimum of one Bible woman to every 50,000 of the population. Our estimate of the number of paid Bible women required for the working of the field is purposely made small, because the wives of the Chinese evangelists may also be counted upon for doing a considerable amount of efficient evangelistic work among the women.

	<i>Evangelistic Force</i>	
	<i>Men</i>	<i>Women</i>
Total Force Required.....	1300	260
Present Force.....	80	20
	-----	-----
Increase Necessary.....	1200	240

**Educational Work** Each central station with the exception of Hwaiian should have a boys' boarding school; and, with the exception of Chin-kiang, where co-operation may be had with the Methodist Episcopal Mission in educational work for girls, each station should also have a boarding school for girls.

Provision should also be made for a girls' boarding school at Hwaiian, to be established when the way is clear.

These central schools should do both higher primary and high school work: their curricula being uniform, and leading up to regular college courses in a union institution—either Nanking or Tsinan. For the present the mission has no need for institutions doing college grade work.

In addition to these central schools, there should also be lower primary schools (where possible with local co-operation and support) at each of our out-stations for every 10,000 of the population. At some of the larger and more important out-stations there should also be schools of the higher primary grade. All of these schools should be standardized in curricula and equipment, and made preparatory to the central boarding institutions.

For normal and Bible training school work the plan of the Mission is to depend upon union institutions, either at Nanking or Tsinan, for advanced work; and also upon local training classes.

The Mission plans to provide a teachers' institute, or summer course in normal training, for the benefit of our lower primary school teachers.

The above educational programme gives an ultimate total of seven boys' boarding schools; seven girls' boarding schools, and 1,500 out-station primary schools. The cost of conducting this programme cannot be estimated with any degree of accuracy, because of the possibility of native co-operation and support referred to below; and also because of the fact that such a system cannot be established at once. Its growth and proper development would necessarily cover a period of several tens of years; and the Church should supply us with the necessary funds as they are required by the Mission.

**Medical Work** The Mission's plan is to have a well-equipped modern hospital with two physicians and a trained nurse at Süchowfu, Sutsien, Hachow, Tsingkiangpu, Taichow, Yencheng, and Chinkiang. The establishment of a separate medical work at Hwaiianfu is left open for future consideration. For the present the medical work at that station is under the direction of the hospital at Tsingkiangpu.

**Foreign Force  
Needed**

The force of foreign workers should be as small as possible consistent with efficiency. Taking circumstances and conditions as they are in our field today we should say that the minimum number of foreign workers consistent with efficiency is a force averaging twelve missionaries (exclusive of wives) to each of the seven districts outlined above. For the whole Mission this would give us a total of eighty-four missionaries, exclusive of wives, or one to every 154,762 of the population.

Our Mission at present has a foreign force, exclusive of wives, consisting of twenty-seven men and eleven single women. There are in the Mission twenty-four wives. Our call therefore, is for twenty-nine men and seventeen single women, being a total increase of forty-six missionaries. Our hope is that the men will all have wives; in which case we will have an addition of thirty-two wives.

**Financial  
Suggestions**

The building of missionary residences, boarding schools and hospitals must necessarily be done with foreign money; but with that we believe that the use of foreign money for permanent equipment should very largely cease. In the opening of out-stations and of central station chapels, in most cases chapel rent would have to be provided by the Mission for the first few years. Only under very special circumstances should the mission invest money in the purchase of land for churches, or in the building of churches.

The two questions of voluntary evangelizing work and Christian giving are vital to our whole propaganda; and the only way in which Christian liberality on the part of the Chinese can be promoted is by a more and more sparing use of foreign money. If we should add foreign missionaries until we had one in every village, and supply foreign funds until we had built schools and churches in every hamlet, we should be no nearer but rather farther from the main thing which calls for our presence here, i.e., the establishment in our field of a Chinese Christian Church.

The head of a non-Christian family will spend as much as five or ten dollars a year on heathen rites and ceremonies;

while the average contribution for the Christian Church in our mission is about a dollar per annum from each member of the Church. The amounts now contributed by the Chinese Christians to the work of the Church are due not so much to a lack of ability on their part as to the character of the training which they have received.

We believe that in all of our future work the Chinese Church should as far as possible be established on a self-supporting basis from the very first.

We cannot help feeling that, whether in churches already established or in those yet to be instituted, every day of unnecessary dependence upon foreign funds is only another day of arrested development.

What we need today is not the establishment of nursing homes for the missionary converts; but of self-respecting and self-supporting Christian churches. The newly established Church in China, as elsewhere, has no vital needs which it is not able to meet out of its own resources, no matter how limited those resources may be. When we impose artificial needs upon the Church by supplying it with costly equipments, it is natural that we who impose those needs should be expected also to provide for their cost. Our principal concern should be, not to show how much the Christian Church should have, but rather how little it really needs "for the development of the highest and deepest things in the Christian life." The needs of the Chinese Church will ultimately increase as the church develops to meet those needs.

In the case of churches now dependent upon the Mission, the whole membership should be made fully to realize that the entire population for which we have accepted responsibility has a claim upon us, and that we have no moral right to bestow upon a favoured few gifts which were intended to be shared among many.

In the working out of its policy the Mission does not expect in the future to make any very large investments of money in church buildings. In opening up new preaching centres where there is good prospect for the collecting of a Christian nucleus, mission funds will have to be used in the renting of a chapel or place of meeting. As soon as this

Christian group has become sufficiently large to assume the rent themselves, the mission appropriation should be immediately withdrawn. Ten to fifteen Chinese Christians would be sufficient to assume the small expense incident upon the incipient work; and as their numbers gradually increased they could provide themselves with a permanent place of worship. From the very first the handful of Christians should be taught to administer their own affairs, and thus the Church will develop along natural lines; and not become involved in the intricacies of a foreign system. The Chinese ultimately must direct and control the affairs of their own Church; and from the first should be allowed freedom to express themselves in their own way.

#### SOME SPECIFIC RECOMMENDATIONS ADOPTED

**Forward Evangelistic Movement** That each station be instructed to exert itself to the utmost in the carrying out of this Mission-wide evangelistic campaign.

That an appeal be made to the Executive Committee for a special appropriation to cover the expense incident upon this campaign.

That each station be advised by the Mission to study carefully and prayerfully reconsider the whole question of making the widest possible use of all its available evangelistic force, both paid and unpaid, in sending them out to reach as many different centres as possible.

That the Mission instruct its members who are engaged in evangelistic work to bring before the members of the Chinese churches the necessity of releasing the funds now used in comparatively well-established work, in order that we may meet the claims of others upon our resources.

That the Mission instruct each missionary in charge of evangelistic work to encourage and lead each congregation to organized evangelistic work in its immediately adjacent districts for the purpose of stimulating, reviving, and strengthening its own resources.

**Self-support** That the Mission instruct each missionary to continue to urge self-support along all lines, and as soon as possible to make the work of the Chinese church independent of foreign support.

That the Mission urge all churches now organized, if unable to call a pastor for his whole time, to call one for a part of his time; and that there be impressed upon the churches the fact that the calling and supporting of their own pastor is their *first duty*; after which should come the calling of other evangelizing agents, such as Bible women, evangelists, and colporteurs.

That upon any church's readiness and willingness to assume the support of its own work it be offered its freedom from Mission control and urged to place itself under the jurisdiction of the presbytery.

**Institutional  
Work**

That those in charge of institutional work be urged to give as much time as possible outside evangelistic work, thus aiding in the task of reaching the masses; and that where possible the congregation or congregations of the central stations be placed in charge of those engaged in institutional work, thus leaving the other members of the stations free for a wider and more aggressive evangelism.

That after 1915, if possible, every teacher in charge of a day school shall be a graduate from a high school, or have had some normal training.

That in both our day schools and boarding schools no distinction shall be made in the rate of tuition charged to students from Christian and from non-Christian homes.

That no non-Christian teacher shall be placed in charge of any mission school.

That the school committee be instructed to bring before the Mission recommendations looking to the establishment of an annual teacher's institute for the benefit of our day school teachers.

## CHAPTER XLV

### CITY SURVEYS

#### I. PRESENT STATUS OF CHURCHES IN SHANGHAI

Extracts from a Report, read before the Shanghai Missionary Association in the Fall of 1915

W. W. Lockwood

In the latter part of 1913 it was decided by the Shanghai Missionary Association to make a survey of the Protestant churches of Shanghai. The objects of this survey were:

To show the results of seventy years' mission work in Shanghai as far as these can be reduced to facts and figures; to provide facts which each mission could use in readjusting or extending its programme of work; to voice the needs of the distinctively evangelistic work before missionaries and before mission boards; to make clear the task before the local Church as regards this city; to stimulate support and enthusiasm of leading Chinese Christian laymen; to encourage men of the strongest type to enter the ministry; to make possible the best use of our present missionary force; to make available facts invaluable to the mission boards represented in Shanghai and make possible the largest service of such general bodies as the China Continuation Committee; to be the basis of a forward, co-ordinated programme of all missions and all churches in Shanghai, this programme to be based upon peculiar needs and opportunities as revealed in the survey.

A committee was appointed, consisting of both Chinese pastors and missionaries.

It was agreed to limit the investigation to certain main facts such as are given in this report, leaving a more detailed survey to another time. It proved most fortunate that the committee carefully delimited its task, for considerable difficulty was encountered in getting intelligent and accurate answers to the comparatively few questions which were asked.



It required in many cases many letters and repeated interviews to secure the information which is, in fact, only a part of the facts called for in the questions made out by the committee. It must be realized that with the lack of any general organization to do this work and without any one to devote his entire attention to it that there may be some slight inaccuracies but we believe that the facts as they stand give a truthful representation of the situation as it was at that time. If these facts will help towards the Church meeting in a more adequate way the tremendous opportunity now before it in this great centre of influence we will feel that the time spent upon it was well worth while.

#### Encouraging Facts in Present Situation

##### Numerical Growth

(Figures are for 1913). The total membership reported for the year was 3,683, of whom 55.8 per cent were men and 44.2 per cent were women. Of the total membership 22.3 per cent were in the Chung Hwa Sheng Kung Hwei (Anglican) Churches, 21 per cent in the Presbyterian, 16.3 per cent in the Methodist, 10.3 per cent in the Baptist, and the remaining 30 per cent were scattered among other denominations. The growth in communicant membership during the year totaled 509, or 13.5 per cent. Of this increase 48 per cent were men, 32 per cent women and 20 per cent children. The total number of enquirers enrolled was 923, or about one-fourth of the entire church-membership.

There were sixteen ordained pastors working in Shanghai. Of these seven are college graduates, two graduates of middle schools, while only two are graduates of theology. The seating capacity of the churches in Shanghai is 7,560. This amounts to about eight seats per thousand of population. The ratio in the United States between the seating capacity of the churches and the total population is about 646 seats per thousand. The twenty-three churches in Shanghai are open to use on an average of three hours on Sunday and three and three-quarter hours on week-days.

**Self-support** No less significant is the growth in independence and self-support. In most of the Shanghai churches the congregations pay the salary of the pastor and to this extent are self-supporting. We would point out, however, that this has been accomplished in some cases by requiring the pastor to take charge of a day school in addition to his duties as pastor and as a result he is overworked and unable to carry on that more important ministry of shepherding the sheep, the work for which he should be primarily responsible.

**Independence** This ability of the congregation to pay the pastor's salary has led to independence on the part of the churches. The pastor has been released from calling upon the foreigners for his support. We rejoice that the Church in China has pride which makes it anxious to be free and independent. It looks as if the time would soon come when the home churches may cease to contribute funds for the local expenses of the churches in Shanghai. Furthermore we believe that large sums will be given by these churches for planting the gospel in new fields.

**Prosperity of Membership** This brings us to another encouraging sign—the apparently increasing prosperity of members of the Church in Shanghai and the growth of the Church in its work among the more prosperous classes. A visit to the ordinary Shanghai church on Sunday morning shows a well-dressed, prosperous-looking congregation. In my own opinion there has been a great change in this respect during the past ten years.

**Growth of Sunday School Work** We note with satisfaction the large number being trained in the Sunday schools. While the number is not large in comparison with the need yet the organization of over 2,000 who receive spiritual instruction every week is most encouraging. The figures cannot show what I am sure the facts will prove—that there has been a very great improvement during the past five years not only in number of students but also in the discipline maintained in these schools and in the quality of instruction given. During the past few years greater attention has been given to grading the students, to observance of discipline and securing regularity

in attendance. Recently young men's Bible classes have multiplied and this promises much as being the most natural point of contact with young men and a strong influence to lead them into the service and membership of the Church.

#### **A Faithful Leadership**

In my opinion too much cannot be said in appreciation of the faithful leadership given by Chinese pastors during these past decades. They have worked against great odds. The atmosphere has been cold and forbidding and is none too warm to-day. The pastor has had many times to stand alone even though we as foreigners have done the best we know to support him. We have not always understood him and he has probably often misinterpreted us. Even at best the situation is a difficult one—difficult for us as foreigners and how much more difficult for him. Our sympathy goes out to any man who has to do Christian work in one of these great non-Christian cities, and these men who have stood faithful, some as you see for twenty or thirty years, deserve the best we can give them of honour, trust and adequate provision for the days to come. We rejoice that the Church as an independent Church is usually able and willing to provide more adequately for their pastors than we can as missions. In view of the responsibilities which these men carry, in view of their obligations, in view of their faithful service, none would say that they are being too well cared for. There is no danger of the Church providing too well for those who give their lives to that which these men are called upon to do, which is perhaps the most difficult of all works.

#### **Weaknesses in Present Church Situation**

We come now to the second part of the report—what are the weaknesses of our present church situation?—and in giving this I take for granted that we must speak frankly if we are to be of the most help. We have no other motive but to be of help in this which we conceive to be the greatest work to be done in China. In Shanghai we may build schools—primary, secondary and collegiate—we may minister to China's physical needs through hospital, gymnasium and

medical colleges; we may keep the printing presses turning out books to enlighten and inspire the masses as well as the leaders; we may build Young Women's and Young Men's Christian Association buildings and have them filled night and day with women and men, yet if with all these we fail to see established in Shanghai a strong, indigenous, independent, efficient Church we have failed in the great end for which all these are designed. We have failed to do that most important thing which historically has preserved the gospel for us and which, we all believe, will preserve it for the future generations of China.

What then are the weaknesses of the Church in Shanghai?

**Failure to  
Realize  
Importance  
of Church**

1. A failure on the part of members to realize in any adequate measure the importance of the Church; its place in the community; its part in the life of the members; its bearing upon the whole question of the evangelization of the community and of the world. They have never seen the Church a power in the community.

**Conservatism**

2. Coupled with this there is in China a natural conservatism that resists change. This is probably more present in the Church than in other organizations. Shanghai to-day is not the Shanghai of twenty years ago. The sedan-chair has been supplanted by the motor-car; the ricksha has given way to the tram; the railway locomotive has taken the place of the wheelbarrow coolie. The work of the hand-loom in the home is now done by the electric-propelled machine in the mill. The Chinese language is a new language; the present-day newspapers and school books would have been distasteful if not unintelligible to the scholar of a few years ago. Yet, in all these changes, the Church has been probably the most conservative of institutions. In this whole city of Shanghai we have had only one or two church buildings (and these of moderate size) erected during the past decade.

The present opportunity is unparalleled. The change in the spirit of the country, the passing away of old ideas, the consequent lessening of the hold of superstition, the growth in modern education, the political upheaval, the

work of the mission schools, all these have created an entirely new situation. Old religions have lost their hold, the old temples are deserted, no new ones are being built. Wherever the message of Christ is preached men are ready to hear. The merchant, official and student classes are open to Christian truth. They are ready not only to listen to the gospel but come regularly to study the Bible.

We are living in a new period as regards the Church and I submit that the Church is not showing itself alive to this fact and is not shaping its programme so as adequately to prepare for the large ingathering that is literally at the doors ready to be received and trained for a new life.

**Lay Workers**  
**Few**

3. The third point I would mention is the failure of the Church to realize that it must be a working Church and every member must become a working member. No Church can successfully maintain itself and expand that is merely a listening Church. We have overworked the ears of the members, while the arms and legs, the hearts and the hands have become atrophied through disuse. We need more than a church-going Church in China. Our pastors have not been trained in this kind of work. They do not know how to organize and bring out latent energies and do not see the need of getting others who have this gift to assist them. With too many of the pastors the week's programme consists of the Sunday morning service, the week-day prayer-meeting, the appointment at the preaching chapel. The Chinese are a practical people. They respond to appeals for service. They want to help but there is no one to lead, and as a result, an energy, very much needed, is going to waste. The proper conservation of these latent resources would without doubt in a year double the membership and stir the whole community.

**Leaders**  
**Insufficient**

4. A study of our Churches shows that the leadership is all too small in numbers and lacking, very largely, in that type of young men and women which must be requisitioned if we are to cope with the present wide-open opportunity. Furthermore there is at present no adequate plan to bring such into the ministry and train them. In this connection

we would question whether we have discovered the method of training men in theological schools so as to render them able to serve the Church as leaders most efficiently. We have a very small handful of workers in Shanghai and the number is not increasing as rapidly as the population. We must have men of various qualifications but among them we must have the best that the colleges in China are producing and some of the best that are being trained in universities abroad. The Student Volunteer Movement is doing splendid work in getting decisions for the ministry. Is there any way by which we can open up to some of these men the pulpits in Shanghai? The Church in the West has found that in order to succeed in the cities they must there concentrate their strongest men. One element in our problem is that there is very little changing of pulpits in the Shanghai churches. Most of the pastors who are here have been here for many years. To secure a change is most difficult. This continuous pastorate, however desirable when a strong man is in charge, is equally undesirable when a change is needed.

**Lack of  
United Plan** 5. Another weakness in the Shanghai Church is the lack of plan, the lack of real unity. There is no united movement for mutual inspiration and help. There is no clear defining of responsibility, no delimitation of field. Every church is a unit by itself doing to a large extent an isolated work. There is no united school of methods for the training of workers; no method of unitedly sensing the Church's needs so as better to realize them through the Church itself and guide auxiliary organizations so they may better serve the Church.

**Pastors  
not Using  
Missionaries** 6. There is little appreciation by the pastors of the part which the foreign missionary teacher, physician and preacher can play in the organization and work of the Church. The foreign layman is left out of consideration altogether. One of our best pastors said to me recently "There is a gulf between the foreign and Chinese workers which must be bridged if we are to succeed."

**Church too  
Isolated**

7. There is the failure on the part of the Church to realize that it is but a part, although the most important part to be sure, of a great movement for the evangelization of the city; no appreciation that it has a vital relationship to maintain with the school, the hospital, the mission press and other auxiliaries; that as adjuncts to the Church these should all be utilized so as to make their maximum contribution to the Church; that the product of these institutions should be utilized.

#### The Relation of the Missionary to the Present Situation

Is there a place for the foreign missionary in an independent, self-supporting local Church such as we have in Shanghai? We speak now of the full time of a foreign worker.

**Missionaries  
Needed**

At present we as missionaries and our fellow-leaders in the Church are working too much in water-tight compartments. The influence of Shanghai over China is all out of proportion to its population or to the number of churches working here. What is done in Shanghai spreads with rapidity to all of China. To fix the ideals of the nation as regards the Church there is no better way than first to incorporate these ideals into the local churches of this city. What we need in China more than anything else is a few models, patterns which others may come to see or learn about through reading. More than anything else we need today one well-equipped efficient church of each denomination working in Shanghai. For the present this cannot be brought to pass without the help of the foreigner. In saying this I am voicing the opinion of our best trained pastors and of practically all of the leading laymen with whom I have discussed the matter.

**Experience of  
the Y. M. C. A.**

I am working in an organization that has believed in and promoted Chinese initiative and independence as much as any other—the Young Men's Christian Association. It has been independent and self-supporting from the beginning fifteen years ago, yet we do not believe, nor do the Chinese directors and

secretaries believe, that the foreigner's work was done when the directors were able to pay their secretaries.

**The  
Foreigner's  
Place**

The place of the foreigner in the pioneer Church is quite well defined. He is at that time evangelist, pastor, business manager, all combined. He must do everything that there is to be done. But his functions should change as the Church becomes established. He should not continue to do the same things. It is found that the Chinese becomes an effective evangelist and pastor and the laymen are able to manage the finances. What then is his function in the independent Church? He enters new fields. He is counsellor and assistant, friend and companion to the minister in charge. He advises and inspires. He avoids assuming first responsibility. He puts the Chinese forward. As regards the public, he decreases while the Chinese increase. He stands between pastor and laymen when this means relieving the load. He keeps things from getting in a rut. He irons out difficulties. He does his work by indirection and suggestion and is not exasperated when his suggestions are not taken. In a word he assumes the attitude of Verbeek, one of the greatest influences in shaping the modern Japan, who "sought to dwell in the shadow in order that he might increase the light."

The foreigner has a well defined place in higher education and in medicine. On the other hand, when it comes to the local church, it is generally assumed that the sooner a foreigner can tear himself away from it and leave it to the Chinese the better it will be for that church. But is this the wise policy? Should the foreigner be merely a pioneer that opens up new fields, gets the work well started, and then moves on to a new place? For it must be remembered that when he moves away from the established church, he loses that connection which should mean much in multiplying his own life.

**Period of  
Foreigner's  
Greatest  
Usefulness**

When are we as foreigners warranted in leaving a church to itself? The actual practice of the foreign missionary in Shanghai has been to give less and less time to the Shanghai field, because the assumption has



been that its needs are being provided for by the churches now established. It has been assumed that the Church which is able to raise enough money to pay the salary of its pastor and to acquire the resultant independence is not in great need of the foreign missionary. But I submit that when the Church becomes self-supporting and independent the period of the foreigner's usefulness has really only begun. A parent's duty is not finished when the child can walk alone. In fact the child has only reached the more critical stage as a result of having learned to walk. He still needs education, nourishment and guidance. The intensive cultivation is the most difficult work to do and requires the skilled hand.

**The Principle  
Adopted in  
Educational  
Work**

We have accepted the above principle in educational work. The foreigner has been drawn into the training centre. He is not sent to a city to open a college and then as soon as he has secured a professor sent off to another city to open up another college. The movement has been to build up strong, well-equipped efficient institutions which are centres for the training of those who will in turn become the teachers of the nation.

**Similar Need  
in Evangelistic  
Work**

Yet when we come to evangelistic work we have sent the foreigner out to be the pioneer and in doing this he has had to leave the old centre and the place where he was just getting into position to do his greatest work. When a new man is appointed to the Shanghai field for evangelistic work, instead of working in the city limits he is very likely to start out into the country to open new stations or to visit stations recently opened. This practice has left us without strong centres for inspiration and training. The churches have not developed as centres of power. They began as preaching chapels; they have continued as preaching chapels, growing but slowly from year to year. The present great opportunity opens and they find themselves unable to cope with it. We have not found the men for pastors, nor trained the laymen to serve, nor developed them to give as they can to the spread of the gospel. We have not begun to get results from the Shanghai churches and

will not do so, in my opinion, until we get the best ability, Chinese and foreign, centred on the problem.

**Broader Outlook** The foreigner has a broad outlook. Instead of assuming the burden for preaching, for which as regards language and knowledge of the people he is not as well prepared as the Chinese, he is in position to develop new lines of Church work so as to broaden its appeal to men. He can open up for laymen, Chinese and foreign, opportunities for service and can train them in this service. While the pastor is engaged in preaching he gives himself to training, to the Sunday school, the boys' work, to the Christian Endeavor. He studies the output of the publication societies, the service of the hospital, the work of the Young Men's and Young Women's Christian Associations and sees to it that in as far as he can bring it to pass these organizations are so linked to the church as to perform the largest service.

**Wider Relationships** The foreigner can supplement the pastor's efforts by establishing friendly relationships with individuals who, perhaps, for special reasons are not easily accessible to the pastor. Take men of the modern type, scores of whom now speak English; the ex-student, the business man, the official. At the present time these men are likely to be much more easily approached by the foreigner.

**Recent Conversions** During the past two years notable conversions have taken place in practically every large city of the country. Study these closely and you will find that in almost every case the foreigner has been a large element in the bringing of these men to God. In practically every case, humanly speaking, they would not have been brought into the Kingdom at this time without the foreigner's help. Present day China provides an unprecedented opportunity for the man who will give himself to individual work with individuals. Are we too much encumbered with machinery to undertake it? Now is the time of reaping.

**Massed Forces** The foreigner can make available for the Church the service of educators, doctors, and other missionaries in general work who are

resident in Shanghai. See the list of Shanghai missionaries and think what a tremendous force they would be as regards the local church if their efforts were properly requisitioned. Most of them could not take large responsibilities but all would be ready to do something. Some one is needed to study them individually, to find out the work to be done, and bring the two together. I am aware that those in general work are already doing much but I submit that we are not beginning to use this great asset as we should.

Then there is the problem of the foreign layman. There are not a few men and women in Shanghai who in their own home cities would be a power in the Church. Is there nothing for them to do here? To secure their co-operation is largely a question of putting before each a definite task, but this, at present, can only be done by some one who knows both the man and the needs of the field.

In making these suggestions as regards our work as foreigners I have avoided suggesting the necessity for or the advisability of having an equipment such as is required in an institutional church. Equipment is not the first thing nor have we had sufficient successful experience in China to recommend it. In equipment work the problem of staff is the most difficult to solve. *Equipment without trained personality is only a burden and worse than useless.* It not only may take the man away from what he can do best but it also ties him down to something for which he is probably not adapted. The time may come when each church in Shanghai or at least certain churches will adopt institutional features. At present it is not our greatest immediate need.

## II. A STUDY OF THE COMMUNICANT MEMBERSHIP OF HANGCHOW

E. E. Barnett

The Union  
Evangelistic  
Committee

Soon after the organization of the Hangchow Union Evangelistic Committee, about two and a half years ago, it was proposed that a survey be made of the city of Hang-

chow. The avowed purpose of the Union Committee was to unite the five churches of Hangchow for more effective work in carrying the gospel to the entire city. It was then suggested that preceding a survey of the city there should be made a study of the church-membership of Hangchow. In reaching those of all ages and both sexes, all classes in all parts of the city, what are our human resources?

A committee was accordingly appointed for this purpose. After consultation with Christian workers, Chinese and foreign, we prepared a questionnaire to be presented to every church-member in Hangchow. A large group of students from the Hangchow Christian College, Wayland Academy, and the Kwang Tsi Medical School were enlisted to take this questionnaire to each church-member, who filled it out in their presence.

The survey was only partial. The questions asked were: (1) *The Sunday Schools of Hangchow*. How many are there? How many teachers, how many pupils? How many use the International Sunday School lessons? To what extent are enquirers and other non-church-members receiving instruction in the Sunday schools? (2) *The enquirers enrolled in the five churches*. How many are they? What are the best methods in use for teaching them the foundation principles of the Christian religion and of the Christian Church and for preparing them for active church-membership. (3) *The finances of the churches*. What is the total amount used in a year for evangelistic work in the city? How much of this is contributed by the members of the Church in Hangchow? How are the expenditures distributed?

When the Eddy meetings were approaching the original committee was relieved of its work and a new committee on survey was appointed, first, to complete the survey, and, second, to make a study of the facts already gathered. It is hoped this committee will render this important service in such a way as to enable the Church of Hangchow to realize more clearly both its strength and its weaknesses and to profit by this knowledge.

I have been asked to present some of the facts revealed by the partial survey conducted by the original committee.

**The Christian Population** The population of Hangchow is 800,000. When the survey was made there were 918 baptized Christians in Hangchow, or one Christian for every 871 persons in the city.

**Occupations** The 918 communicant Christians are employed as follows:

Railway .....	3	Teachers .....	74
Postal .....	5	Shopkeepers .....	83
Police or military ...	10	Labourers .....	199
Farmers and gardeners	38	Students .....	295
In employ of Church..	48	No report .....	109
Doctors.....	54		

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Total 918

It will be noted that there are 83 church-members of the shop class in the entire city. This class is particularly hard to reach. They have not the disposition or habit to study and are not free to attend public worship. There are also difficulties in the way of their joining the Church. Special methods need to be thought out and worked out to reach this large class in our city. Two years and more ago when this survey was made there were no officials in the Church. Although there were many students very few were from the government schools, if indeed there were any.

**Proportion of Men to Women** There are 563 men and boys and 355 women and girls, 61.3% of the former and 38.7% of the latter. This means that for every six males there are only four or less females in the church. There are several reasons for this. Women are naturally more conservative. In China most of the women cannot read and therefore cannot study the Bible for themselves. But, in a very important sense, it is more important to win the women than the men. When Mr. Wen joined the church he asked at once for some one to teach Mrs. Wen the gospel with a view to leading her into the church. "When I join the church," he said, "it is only an individual that is added. Win Mrs. Wen and you win a family and future generations for Christ and His Church." Should we not then emphasize more work

for women, seeking to carry the gospel into the homes, to lead the women by wise methods into the Church, to win the entire family for Christ.

**Second  
Generation  
Christians**

Of 918 Christians there are 376 whose father and mother, or whose father or mother, were Christians. Neither the father or mother of 542 were Christians. Forty-one per cent (41%) are of Christian parentage, fifty-nine per cent (59%) are of non-Christian parentage. More than half lack the advantages of a Christian environment and of Christian training in the home. They therefore deserve our patient sympathy. And the Church must work all the harder to make up the loss which they suffer in the lack of a Christian inheritance.

**Influence  
of City and  
Country**

Out of the 918 Christians in Hangchow 635, or 69%, were first reached by the Church in Hangchow. Some of these first heard the gospel in the hospital, others in one church or chapel or another. The remainder, 283, or 31%, first heard the gospel outside of Hangchow. That is to say, 3 out of every 10 of our Christians are in part or in whole the product of work done in the country or in other cities.

**Influences  
Leading to  
Conversion**

849 Christians described the primary influence leading to their conversion as follows: Christian literature, 45, or 5%; Bible study, 53, or 6%; the influence of friends, 55, or 7%; the influence of a teacher, 91, or 11%; home influences, 167, or 20%; the influence of preaching, 282, or 33%; miscellaneous influences, 155, or 18%. Among the last named group there were several who spoke of dreams leading them to a final decision, while others referred to "conviction of sin," the "desire for salvation," and to "the influence of the Holy Ghost" as the deciding factors in their conversion. These answers are worthy of study. May I simply call attention to two of them? (1) Note the small number who thought to mention Bible study as the primary influence leading to their conversion. Ought we not to so organize our Sunday schools as to reach larger numbers of non-Christians through them? Were we

to do this, would we not have more than 53 Christians giving Bible study as the chief influence in their conversion? (2) Note, again, the small number who say that the biggest influence leading to their conversion was the life or exhortation of friends—only 56. One of the finest movements within the Church that I came in contact with during my recent visit in America were the campaigns of personal evangelism. In these campaigns a church or a group of churches decide on a period—say, of thirty days—during which the members of the church will make special efforts to lead their friends to Christ and into His Church. The only public meetings held are for workers who come together for prayer and conference. The first public meeting to which outsiders are invited is held at the close of the campaign when those who have been led to Christ are admitted into the Church. In one city in America last year in which all the churches united in such a campaign for the forty days before Easter the Methodist churches alone received more than 1700 new members on Easter morning as a result of the campaign. . . . One of the best results of the campaign is that a large number of Christians get during the special campaign the *habit of personal work*.

**Age upon  
Entering the  
Church**

It shows that 436 of our members joined the Church before they were twenty years of age. 352 joined between the ages of twenty and forty, while only 130 joined after they were forty years old. That is to say, 47.6%, nearly one half, joined in their childhood and youth, 38.3%, joined in early manhood and during middle life. Church surveys in America show that this is just as true there as here. How important is work for the young! We should study our methods of reaching the young more carefully and greatly increase our efforts on their behalf.

**Need of  
Training  
Christians  
for Service**

Of the 918 Christians 307 are under twenty years of age. Modern psychology teaches us that during the period of adolescence, from thirteen to twenty years of age, is the period during which our characters are formed. During this period we yield readily to influences,

good as well as bad. Then it is we form habits which we carry through life. More than one-third of our members are in this plastic age. What are we doing to help them achieve a Christlike character, to form right habits? We cannot emphasize too much their instruction in the Bible and their enlistment and training for service.

**Educational  
Equipment  
of Members** 253 have studied in primary or grammar school, 138 have studied in middle school or above, and 528 report no training in the schools. That is to say, fifteen per cent (15%) have a fair education or a good education, twenty-eight per cent (28%) have a meagre education and forty-three per cent (43%) have no formal education. Most of our leadership must come from those who have had the advantages of a good education. This shows how limited are our resources of leadership. Does it not emphasize also the importance of our using all of our potential leadership?

But in the Church or in society we need not only leaders but followers; one is just as important as the other. That is to say, we should think out forms of service which the well educated can do, which the poorly educated can do, and which those of almost no education can do. It is possible to do this. The bi-monthly distribution of tracts is only an illustration of how it is possible to use large numbers, educated and uneducated, to render important service for Christ and for His Church. . . . One reason so many church-members do not work is because they do not know what to do, nor how to do it. Is it not the duty and privilege of the leaders of the Church to think for them?

**Literacy of  
Christians** Out of our 918 Christians, 649 can read the Bible in Mandarin. 269 are unable to read the Bible. They are blindfolded so far as the Bible study for themselves in their own homes is concerned. Their condition is indeed pitiable, and we should do what we can to improve them by teaching them to read, or by providing other eyes for them. Thirty per cent (30%) of our Christians are in this condition.

**Proportion  
Christians in  
Church Work** 138 of our Christians, including those in the employ of the Church, report definite responsibility for church work. Eighty-five



per cent (85%) report no definite work in or for the Church! The Church has at least two functions: first, to nourish and strengthen its members; and second, to put its members into active service for the Kingdom. We call the Church the Army of the Lord. Has not this army too long tried to fight its battles with only its generals and captains in the fight? The first duty of the general and the captain is not to fight but to call the soldiers under him to the front and to lead them against the foe. How can we convert the churches of Hangechow from a field into a force?

### III. MISSIONARY WORK IN PEKING—A SURVEY

Harry S. Martin

#### Beginnings of Mission Work

For more than fifty years after Morrison began his work in the south of China Protestant missionaries had been looking with eagerness to the day when they might begin the planting of the gospel in the capital of the Empire. As soon as the city was open to foreigners there were men ready to enter in to possess the land. Within five years from the signing of the Treaty of Tientsin in 1860, four of the five missions now working in Peking had representatives on the field.

The first missionary to begin work in the capital was Dr. Lockhart of the London Missionary Society, who opened a dispensary in the year 1861. Dr. J. Edkins joined him the next year.

Dr. W. A. P. Martin of the American Presbyterian Board, who had come north as interpreter to the American Legation, opened a street chapel in 1863 and established a school in 1865.

Dr. H. Blodget came to Peking in the autumn of 1864 as the first representative of the American Board Mission. He was joined the following year by Dr. C. Goodrich.

The American Methodist Mission began its work in 1869 with Dr. H. H. Lowry and the Rev. Mr. Wheeler as the first missionaries.

The Society for the Propagation of the Gospel had representatives in Peking as early as 1863, but, as they were

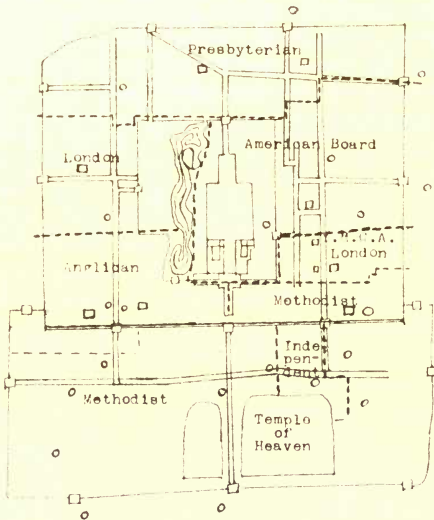
soon called to other fields, permanent work was not established until 1880 when Bishop Scott, Rev. W. Brereton and Rev. M. Greenwood came to Peking.

**The Boxer Uprising**

During the years that followed, the various missions found permanent centres for their work and located in different sections of the city. The Boxer outbreak of 1900 came upon the missions all doing a vigorous work. At that time there was the general destruction of all the mission property in Peking. A large per cent of the Chinese Christians were killed, some stations being almost entirely wiped out. There is not space to speak of reconstruction and growth after that cataclysm as this survey must deal with present conditions.

**MAP OF PEKING**

Showing the location of mission compounds and the territory worked by the various missions.



A square indicates the location of a mission where foreigners reside.  
A circle shows the location of a church, chapel or school.

**Division of  
the Field**

Two years ago representatives of these five missions and the Young Men's Christian Association met for the purpose of apportioning the territory of the city among the various missions. It was felt that such division of the field would make for efficiency in the extension of Christianity. The division was not made in the spirit of "mine and thine" but that each mission might know its duty in a certain appointed territory. It was not a difficult task to assign the various districts as the missions are well separated over the city and each one would naturally make itself responsible for the territory which lies nearest to its own central mission compound.

**Map**

A glance at the map will show that the Presbyterian Mission with its two compounds takes charge of the northern section. The main work of the London Mission is being transferred to the central part of the West City. The American Board Mission has work in the Imperial City and all east of that except a strip to the south which has been worked by the London Mission. The Anglican Mission works the south-western section of the Northern City, while the Methodist Mission has as its territory the south-eastern section of the Tartar City and the South City except for a section which lies near the Independent Church. Of course it must not be understood that these demarcations are hard and fast lines. They simply suggest to the various bodies how much yet remains to be covered in the territory assigned to them.

**The Presby-  
terian Mission**

The Presbyterian Mission carries on work in three different centres in the northern part of the city and in six out-stations to the east of Peking. It has a force of twenty-five foreign and fifty-seven Chinese workers. The number of church-members is 690. At the eastern compound is located the middle school for boys and the new Douw Hospital for women. The Union Bible School for men conducted by the Presbyterian, American Board and London Missions is located in the western compound. In this school there are

thirty-two pupils. The Union Theological Seminary has just moved from this compound to the site of the new Peking University.

**The American Board Mission** The American Board Mission has three churches in Peking and twenty-two out-stations to the west and south of the city. Including those engaged in union work there are twenty-three foreign and 105 Chinese workers. The mission has twelve boys' schools and eight girls' schools of elementary grade. The boys' middle school covers the first two years' work only, the students going to the academy and college at Tungchow for the completion of their work. Bridgman Academy, one of the oldest girls' schools in China, is located in this mission. The North China Union Women's College has its home here and will soon move into new quarters. The Union Bible School for women is also located here. Fourteen miles east of Peking the American Board has a station at Tungchow which is closely related to the work in the capital. Here is located the Union College for men of the Presbyterian, London and American Board Missions.

**The London Mission** The London Mission has for years had its chief work in the East City laying special stress upon medical work. Until recently, when it was secured by the China Medical Board, the Union Medical School has been located on the property of this mission. The work in the dispensary and hospital has been large and of great importance. At present the mission is moving to the West City where for some time it has had a dispensary and preaching chapel. There are nineteen workers in the foreign force and fifty-two in the Chinese force. The mission has its own boys' middle school. Besides its city churches, work is carried on in twelve out-stations. The church at Tz'u Ch'i K'ou in the South City was established by this mission but recently has become an independent church. It has just erected a new church building with funds from Chinese.

**The Anglican Mission** The Society for the Propagation of the Gospel has, besides its work in the West City, three other centres where missionaries reside, Yungching, seventy miles south of Peking, Hokiesfu and

Chichow, which are reckoned in the Peking diocese. Its foreign force consists of eleven ordained men, six married and eight single women; its Chinese force of forty-nine men and fifteen women. The work is carried on in twenty-one centres with 608 church-members. There are fifteen lower elementary, six higher elementary and three middle schools connected with the mission. The middle schools have 198 pupils. There is a mission hospital in Peking and one hostel for government students with twenty inmates.

**The Methodist Mission** The compound of the Methodist Mission is located in the southeastern section of the Tartar City. Besides the large Asbury Church of 900 members the mission has a number of chapels in the busy Southern City and in the country to the north and south. In the North Peking and South Peking districts together there are sixteen churches with a total membership of 2095. There is a foreign force of fifty-seven workers and a Chinese force of 133. The mission has twenty-eight lower elementary schools with an attendance of 936 and twenty-seven high elementary schools with an attendance of 916 pupils. There is a hospital which has done an important work for a number of years. The Union Woman's Medical School is located here.

**The Peking University** The Peking University was opened here as a day school in 1870. In 1884 the grade was advanced to an academy and in 1888 Peking University was launched. It now has a campus of twenty acres and dormitory rooms for 600 men. The present enrollment is as follows: Graduate students 11, Undergraduates 70, Preparatory College 107, Theological Seminary 23, Bible Institute 31, Middle School 214, Specials 203, making a total of 658 if the middle school students are counted. The college and graduate departments will soon become a part of the federated Peking Union University. As stated above the theological department has already united with the Union Theological Seminary.

**The Young Men's Christian Association** The Young Men's Christian Association began work in the capital in 1907 under the leadership of Rev. R. R. Gailey. It is

known as the "Princeton Work in Peking." The new building in the central part of the East City was opened in 1914. The Association has a foreign force of fourteen and a Chinese force of twenty-one workers. It has a membership of 1802. Its educational work consists of the Peking School of Commerce and Finance with 200 pupils and night schools of 350 pupils. The Social Service Club of government students has 500 members and is an active organization.

**Other Missions** There have come to Peking recently four representatives of the Faith Mission and five of the Salvation Army.

A survey of the district that is worked from Peking, a territory extending approximately 100 miles north and south and 80 miles east and west, reveals the strength of the work as follows:

	<i>Foreign force including wives</i>	<i>Number of churches</i>	<i>Chinese forces</i>	<i>Church members</i>	<i>Additions dur- ing last year</i>	<i>Chinese contri- butions for church work</i>	<i>Total number under Christian instruction</i>	<i>Chinese contri- butions to Chris- tian Education</i>
P. N.	25	9	57	690	142	\$ 665	499	\$ 1510
A. B. C. F. M.	23	22	103	1402	201	\$1912	1203	\$ 7893
L. M. S.	19	14	52	831	134	\$1568	320	\$ 1941
S. P. G.	25	10	64	608	159	\$1268	812	\$ 7748
M. E. F. B. (including Peking Univ.)	57	16	133	2095	331	\$3514	2521	\$41,117
Y. M. C. A.	11		21					
Total	163	71	430	5629	970	\$8927	5355	\$60,209

The Young Men's Christian Association received \$8400 in Chinese contributions for its work and \$16,000 from tuitions and school fees last year.

Mention should be made of the independent work of Miss Bowden-Smith, who has a school for girls in the West City.

**Union Work** For a number of years the different churches have united in special preaching efforts at the fairs in and around Peking. Matsheds are moved from one fair to another and the various churches take the responsibility for preaching on

appointed days. During this last winter there has been union effort in conducting services in the street chapels connected with the missions. After the Eddy campaign last year the different missions set aside special men to work in their own districts under the direction of the Young Men's Christian Association in following up those who desired to study the Bible. This effort has resulted in permanent work for students, especially in the Anglican and American Board Missions.

Since the reconstruction of the missions after 1900 the Presbyterian, London and American Board Missions have united in all higher educational work. The Methodist and Anglican Missions have also united with the three named above in medical education. The Union College for men has been located on the American Board property in Tungchow, the college for women on the American Board property in Peking. The Union Theological Seminary has been on the Presbyterian Mission property and the Union Medical College on that of the London Mission. Recently steps have been taken to form a large, federated Christian university in which all the missions working in the city are to join. The proposed site is east of the present Peking University in the southeast corner of the city. The theological seminary is already working on this union basis.

The property of the Union Medical College has been purchased by the China Medical Board of the Rockefeller Foundation and will be controlled by a board of trustees representing the various missions and the Medical Commission. There are large plans for the development of medical education with a medical school of the highest grade in Peking.

The committee appointed by the Bible Societies for the revision of the *Kwanhua* translation of the Bible has been working in Peking for the past three years. The members of the committee are Dr. C. Goodrich, Rev. F. W. Baller, Dr. Spencer Lewis and Rev. E. E. Aiken. They hope that the revision may be completed within another year.

## CHAPTER XLVI

### SOCIAL AND INDUSTRIAL CONDITIONS

#### I. A SURVEY OF INDUSTRIAL CONDITIONS IN THE COTTON MILLS OF SHANGHAI

D. H. Kulp II

Owing to the difficulties of securing entrance into many of the cotton mills, particularly those owned by foreign companies, this investigation is not yet completed. But in order that others who are interested in this subject may know what is being done, and also that uniformity in investigation may secure better results from comparison of figures of different cities, the following material is presented.

The schedules used for the survey of cotton mills were adapted from those found in the bulletins of the U. S. Department of Labor.

Each occupation in a spinning and weaving mill was treated separately under the following items, with a few changes:

- |                            |  |
|----------------------------|--|
| 1. Number in the mill      | 4. Machines                            |
| Male                       | Automatic                              |
| Female                     | Hand                                   |
| Children                   | Protection                             |
| 2. Number of hours per day | Sitting allowed                        |
| Number of days per week    | 5. Amount of time for lunch            |
| Total per week             | 6. Conditions                          |
| 3. Wages based on          | Dusty                                  |
| Time                       | Lighted                                |
| Piecework                  | Ventilated                             |
| Per day                    | 7. Forms of welfare work               |
| (Give lowest to highest or | 8. Remarks                             |
| average)                   | (Attitude of employers toward workers) |

#### Location

The mills visited are located in the Yangtze-poo district, Shanghai, which is probably the largest cotton mill section of China. The district extends for nearly two miles along the bank of the Whang-poo River.



**Ownership** The mills are owned by companies of three different nationalities: English two, Japanese two, Chinese five. Most of the Chinese mills have foreign superintendents.

**Workers** Of the workers, one in every ten is a child. Of the adults, one in every five is a male worker. Women are predominant in this form of industry. Their manual dexterity makes them better textile workers than men. They are principally from the villages and farms in the immediate vicinity, though some come as far as five miles. While a few old women are hired, most are young or in their prime. The really old women remain at home to spin and weave according to the method of centuries. It is the younger members of the family who have transferred their activity from the home to the factory, producing large quantities for others, not small amounts for themselves, as do their mothers. Usually the children accompany their relatives; often children visit their mothers in the factories and help them, receiving no pay.

**Wages\*** The lowest wages are paid to the child workers, ten and fifteen cents per day. When asked, the children insist that their wages are ten cents a day. Next in the scale come the women workers who get from fifteen to thirty cents a day. In weaving, however, where wages are based on piece-work, they earn from thirty to forty-five cents a day. They are the best paid of all the workers. It is evident that homes which have this income in addition to the husband's or father's labour on the farm have a source of wealth which can be tapped only in such an industrial community, in close proximity to an agricultural neighbourhood. The men employed in the factories are usually the shroffs or foremen. Their wages range from twenty-eight to thirty-five cents a day for ordinary workers and from \$6 to \$32 a month for shroffs, etc. In the cotton mills, the best paid workers are the loom-fixers, men and women, who get fifty-five cents a day. By way of comparison,

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\* The figures are meant merely to be suggestive. While accurate, they do not represent enough cases to be given full value. In all cases they were secured directly from the managers.

note that coolies in the lumber companies of the district earn from forty to fifty cents a day.

**Hours of Labour** All mills run night and day using two shifts. The length of the day varies from twelve to fourteen hours. Most of the people have to work twelve hours, there being two forms of occupation at which they must work for the longer period. But when one thinks of the distance that these folk must travel to and from their work, spending from a half hour to two hours on the way, and in some cases over two hours, one begins to realize that the day is actually from thirteen to seventeen hours long. And this in most cases for seven days a week. The figures show that the people work six or seven days a week, but in practice they work about ten days, resting when the machinery demands it. The figures are bad enough for the men, but most of these workers are the women of the community, the future mothers, and many are mere children. Though certain firms are desirous of cutting down the working day and of eliminating the night work, conditions of competition with those who are unwilling to do so, make these changes impossible for about thirty years more, unless some manufacturers will have the courage to demonstrate the importance of the worker in spite of severe conditions of competition.\*

**Physical Conditions** In the mills installed with modern machinery—and most of them are—protection of the workers from the gears is complete. But in most cases there is no protection from belts. There is no attempt to educate the workers with regard to safety; western experience has shown that this is a desideratum.

In some occupations, such as fly-frame tending, women and children have opportunity to rest; seats along the sides of the rooms show hard usage in every case. It is significant that the workers freely sit even when the manager is going through the mill. Other forms, like weaving, require sitting. But some, like sorting or seeding the cotton, afford no chance for sitting.

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\* Compare Clark, "Cotton Goods in Japan." Bulletin of the U. S. Department of Commerce.

With but a few exceptions the roof construction is such as to give the best lighting by day; by night, electricity is used. The newest mill in the district, belonging to an English firm, is constructed of modern re-enforced concrete, fireproof, and with glass sides to the work rooms. While in certain mills there are systems of forced ventilation, in no case\* is there an adequate system for the removal of dust. However, most of the women and children work under conditions reasonably free from dust. The fact that in certain mills women have been working since they were small girls, have married, and are still working, is of some significance. It is possible to say, with the exception of certain forms of labour really very dusty and other forms which require conditions of moisture and heat for the best working of the thread, that the sanitation within the mills is far and away better than the people know in their homes. But these conditions of dust and dampness must be changed by proper methods or the workers succumb. Figures on the death-rate of such workers are not obtainable. One factory supplies filtered air at the proper temperature, which, while comfortable in winter, must be hard to endure in summer.

**Moral  
Conditions**

After having made an investigation of the homes of many of the workers in this district, it has become quite apparent that the workers are, even under certain very vicious conditions, better off in the mills than in their homes. The danger is not a physical one but a moral one. Instead of the dampness of the mud floor and the walls, is the dampness of the work room and the dust. But the filth and squalor are gone. The larger danger is the losing of the restraint of the home and the loosening of the bonds of conventionality. The rural family is the most stable. It has secured the completest control of its members. But the women are in industry to stay. What changes industry effects in this type of family will be most significant. An attempt to determine the actual status of these changes is being made but it is too soon yet to be able to make reliable statements.

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\*The reader should remember that the survey is not yet completed.

**Welfare Work** By welfare work\* is meant the betterment of conditions of labour over and above those favourable conditions required by the occupation. Certain mills have at some time in the past attempted various forms of welfare work, but it has not been successful. The worker<sup>7</sup> in some cases was simply unable to appreciate the use of it. Other failures were due to the inability to give due credit to human nature as one finds it. When a manager puts up good living quarters near the mill and is disappointed because his workers do not patronize them, the workers' fondness for home and friends has probably been neglected. The distance is of little concern so long as the family and friends are at the end of the road and fun along the way.

Of the actual forms of welfare work as such, practically nothing has been done. The managers in most cases are anxious to improve the general condition of their workers but are skeptical because of the great difficulties involved. It is in this increase of enjoyment through welfare work that the hope for the worker lies. Increased wages has resulted in working half time. The worker does not yet appreciate the need of more money. The stimulation of wants and desires by the enjoyment of welfare work provided in the mill, will create tastes, the satisfaction of which will necessitate more money, and this will tend to keep the worker on the job in spite of higher wages. Through welfare work, lacking the proper governmental control in the extra-territorial cities,—improvements in sanitary arrangement in the factories, medical attendance, instruction, recreation,—the worker will develop new tastes which may be expected to effect certain changes for the betterment of the home.†

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\* Henderson, *Citizens in Industry*. Appleton, 1915. Newest and best book on the subject.

†Further information regarding the survey can be secured from the writer.

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(For those desirous of studying some of the problems raised in this paper.)

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## II. SOCIAL AND INDUSTRIAL CONDITIONS IN CHENGTU

### Extracts from a Report, published in *The West China Missionary News*

During the past year the social condition of the various classes of workers in the community has been brought to my attention, and some data have been collected regarding the way that the Chinese workman and business man manages his business, and also lives. What follows is these data, mostly in the form in which they were obtained. All the data given must be regarded in the light of a preliminary survey of social conditions and not final. They are given to the community in the hope that the condition they indicate will be the subject of a more extended and thorough study. Time has not sufficed to complete the data and thus in many cases they will be found fragmentary.

All the data were obtained with the help of a Chinese teacher. In case of the personal budgets the teacher took the list of questions and slowly talked the matter over with the person and recorded the results of the conversation. As any discrepancies were discovered they were made the subject of supplementary enquiry to the original person. In cases where it was possible the writer personally checked the original conditions. In every case in which this was done the teacher was found to have recorded accurately. Thus the data can be regarded as trustworthy as far as individual cases are concerned. Too much must not be generalized from most of the data as the number interviewed is small and scattered over several different classes. As an indication as to where to start an investigation they should be useful.

The data will be grouped under \*three heads as follows:  
 Living expenses of different classes of the community.  
 Course of exchange, silver dollar to copper coin  
 1907-1914.  
 Price of rice, 1906-1916 inclusive.

### Living Expenses

Below is given the budget of several classes of the workers of the community:

#### House Coolie (in Foreign Family)

Dependents.—Wife, wife's father, three children.  
 Family lives on a farm 90 *li* from city.

#### Expenses.

Personal Expenses of the coolie in the city, only.

	Month	Year	Totals
Food... ..	2,150	25,800	25,800
Clothing: .. ..			
Sandals, grass .. ..	60	720	
,, cloth, 2 pairs .. ..		600	
Garments, second-hand— make-up money .. ..		3,700	
		<hr/>	5,020
Hair cuts and shaves, (two)	50	600	
Smokes, 2 cash per day	60	720	
Tea and odds and ends	155	1860	
		<hr/>	3,180
			<hr/>
			34,000

#### Income.

\$3.00 silver per month at 1600 .. ..	57,800	
Gifts at feasts .. ..	1,600	
	<hr/>	
	59,400	59,400

The difference, or 25,400 cash, is sent to the family in the country. The farm in the country is rented for a 28,000

\*A further section on Business Conditions forms a part of the original Report.

cash deposit and one-fifth of the principal crops, (rice and wheat). Thus the wife, children and the father get the rest of the crop, the value of the small vegetables, and 25,400 cash for their support.

**Contract Labourer (in vegetable garden outside South Gate)**

Dependents—Wife, who works as servant in Chinese family in the city; boy, aged thirteen, who tends a cow, and sleeps with the employer; aged father, who lives with the man in a little grass hut provided by employer, on the vegetable garden.

*Expenses.*

Rent ... ..	None	
(See remarks above; hut would be worth at the outside 3,000 cash per year).		
Light .. ..	None	
(Use no lamps; go to bed at dark).		
Grandfather's food:	<i>Month</i>	<i>Year</i>
Rice, 8 shen ... ..	1,120	
Oil, 1 gin ... ..	128	
Vegetables ... ..	200	
	<hr/>	
	1,448	17,376
Clothes, three men ... ..		7,500
Clothes, wife's, (some of which are given by employer) ... ..		3,000
		<hr/>
		27,876

*Income.*

Man's contract wage, plus food and lodgings	12,000
Boy's contract wage, plus food and lodgings	3,000
Wife's contract wage, plus food and lodgings	8,400
Employer's gifts to man and wife at feast days, about ... ..	2,500
	<hr/>
	25,900

The deficiency, 1,976 cash, is easily made up by "squeeze" that the man makes for selling the produce of the farm.

**Silversmith (working for another man)**

(Dependents—Wife; one boy, aged fifteen, student).

*Expenses.*

	<i>Month</i>	<i>Year</i>	<i>Total</i>
Rent ... ..	600	7,200	7,200
Food, wife and son: Rice ... ..	2,100		
Vegetables ... ..	600		
Meat ... ..	140		
Vegetable oil ... ..	384		
	<hr/>		
	3,224	38,688	38,688
Light, 2 gin of oil ... ..	156	3,072	3,072
Clothes, (per year): Man ... ..	11,000		
Wife ... ..	7,000		
Son ... ..	7,000		
	<hr/>	26,000	
Extras: Boy's schooling ... ..	3,000		
Man's tea 600 ... ..	7,200		
Man's shaves 120 ... ..	1,440	11,640	11,640
	<hr/>		
			<hr/>
			86,600

*Income.*

	<i>Month</i>	<i>Year</i>
Personal wages of man, plus food ... ..		48,000
Wife, clear days washes ... ..		9,600
Wife, dark days makes shoes and hats for shops ... ..		12,000
Man, does night work extra outside the shop, average ... ..		8,000
Receives gifts from employer on feast days of from 3,000 to 6,000 per year according to the state of business ... ..		6,000
		<hr/>
		83,600

The deficiency of 3000 cash is made up in borrowing from employer or in going without meat. Meat is only bought when there is extra money in the house.

**Owner of shoe shop**

Dependents.—Wife; two daughters, ages twelve and seventeen years; four sons: twenty-four years, married man of leisure; seventeen years, and fourteen years, at school; thirteen years, apprentice in shoe shop; wife of the oldest son—eight members of family in all. Three workmen and one apprentice also eat and sleep on the place.

Total, eating proprietor's food, are thirteen persons.



*Expenses.*

Cost of food, (13 persons, per year):			
12.5 dan of rice	... ..	187,500	
180 gin of vegetable oil	... ..	23,580	
Vegetables	... ..	28,500	
	Total		
	$\frac{2}{13} \times 239,580$ cash = 165,863		165,863
Cost of Clothing, (per year):			
4 boys	... ..	40,000	
Oldest girl	... ..	16,000	
Son's wife	... ..	12,000	
Parents (2)	... ..	35,000	
			103,000
Schooling:			
2 boys at \$6.00 each or \$12.00 per year...		18,000	18,000
Rent: ... ..		79,200	79,200
			366,093

*Income.*

Profits from the shop ... .. 342,483  
 Rent from city property and a farm, not known.

This man keeps accurate account of the cost of his house in all the above, and the above was taken from his books. No account was kept of the cost of entertaining his many guests nor of his income from the property.

**Writer (in an official's yamen)**

Dependents—Mother, wife; one son, twelve years; one female servant—all at home.

*Expenses:*

	<i>Month</i>	<i>Year</i>
Rent... ..	3,000	36,000
(Has 4½ rooms on one side of a compound)		
Light ... ..	400	4,800
(Vegetable oil)		
Food (5 persons):		
Rice ... ..	4,200	
Vegetables ... ..	600	
Oil and light ... ..	600	
Pork ... ..	840	
	6,240	74,880

\*  $\frac{2}{13}$  taken to reduce the account to the man's own family.

## Clothes, (actual 1914):

Mother	...	...	...	...	...	7,500	
Wife	...	...	...	...	...	4,200	
Son	...	...	...	...	...	6,000	
Man	...	...	...	...	...	14,000	
							<u>31,700</u>

## Son's education:

Tuition (school, 10 months' term)...	1,000	10,000
Books and supplies ... ..		3,400

## Miscellaneous:

Man's smokes at work: 10 cash per day	...	3,000
Man's tea at work: 30 cash per day	...	9,000
Tobacco and lighters used inside home	...	7,200
Odds and ends inside home	...	8,400
Servant's wage, 800 per month, plus food & lodging		<u>9,600</u>

Total Expenses for the year 197,980

*Income:*

Man's wage as writer at \$12.00 silver per month is \$72.00 per year	...	...	...	...	...	108,000
Wife's earnings, using the Singer machine to sew up garments	...	...	...	...	...	38,000
Income on \$2.00 silver loaned at 1.2% per month or 14.4% per year = \$28.80	...	...	...	...	...	<u>43,200</u>
Total Income for the year						189,200

There is necessary a deposit of \$50.00 silver on the house.

**Observations**

Analysis of the above budgets reveal many interesting things:

**Family Conditions** Note the number of broken families: the contract worker in the vegetable garden living alone, his wife a servant in a Chinese family and the boy working out in another place; the house coolie working for a foreign family in the city and his family working the farm in the country. The shoemaker employs three workmen who sleep and eat with him and their families are elsewhere. It is also found that many of the carpenters in the city work here while their families are in the country. With this number of cases and incidents it

seems justified to say that the present Chinese industrial system makes for broken homes on the part of the hired workers.

It will be noticed that in the shoemaker's family the oldest boy is a loafer or man of leisure, while the next two are students and the last is an apprentice in the shop. The only boy of the silversmith is a student; while the only boy of the farm labourer must work. It would be interesting to find out what wage for the father is necessary before they will sacrifice to put him in school and the reason why the schooling expense is incurred.

**Cost of Food** The cost of food bulks large in all the costs of living as given above, as will be seen from the following percentages:

	<i>Coolie</i>	<i>Shoemaker</i>	<i>Silversmith</i>	<i>Support of grandfather</i>	<i>Writer's family</i>
Food	76.0%	44.5%	44.7%	87.4%	37.6%
Clothes	14.6	30.0	30.0	12.4	16.0
Rent	...	21.2	8.3	...	18.3
Light	...	...	3.6	...	2.5
Odds and ends	9.4	4.3	13.4	...	18.8

Since there are some items missing in case of all except the family of the silversmith, there can, unfortunately, be no comparison between the different families. However, there is the indication at least that food makes up for nearly half the expense of the ordinary family.

The interest shown by the average Chinese in the cost of rice is easily understood from the following table:

	<i>Shoemaker</i>	<i>Silversmith</i>	<i>Grandfather</i>	<i>Writer</i>	<i>Coolie</i>
Cost of Rice	78.2%	65.3%	77.3%	67.3%	
Vegetables	11.8%	18.3%	13.9%	9.6%	
Oil, cooking	10.0%	12.0%	8.8%	9.6%	
Meat	...	4.4%	...	13.5%	
Total cost of food per person:					
Per Month	1,843 cash	1,612 cash	1,448 cash	1,248 cash	*2,150 cash
Per Day %	61.4	53.7	45.0	41.6	71.7

\* The food eaten by the coolie in the foreign family was bought on the street and includes the cost of preparation.

In all families, meat seems to be a luxury and only to be had once or twice a month.

**Clothes** Clothes cost all the way from 2,500 cash or \$1.00 gold per year to 17,500 cash or \$7.00 gold per year. In case of the first low cost no new garments are purchased; in the start a good second-hand garment is purchased and as it needs repairs, old material is purchased to make it useful. In case of the larger sum a durable garment is purchased and worn until good usage says discard; it is then sold as a second-hand garment and the money applied on a new garment. Thus the money spent represents the difference in cost between a new garment and the price realized on the old one. The old garments of the better class are purchased by those with a little less money, who discard them as second-hand and they are passed down until they get to the beggars. It is hard to say how old some of the beggars' rags may be.

In the cost of clothes for the coolie who served the foreigner, sandals represented 14%, cloth shoes 12%, and garments 74%, of the total cost of his clothes.

#### Course of Exchange

**Exchange Between Dollars and Copper Cash** Watching the rising price of the cost of articles purchased on the street and the complaint of some that the prices were so much greater than when they first came out, it occurred to us that if we could get the silver price of these articles of years ago, we would have a fairer comparison. To this end the following table is given. These figures were taken from the books of one of the cash shops of this city. In the original set of figures we have the daily exchange, but for the sake of brevity only the yearly average is here recorded.

#### *Exchange between silver dollars and copper cash*

	1907	1908	1909	1910	1911	1912	1913	1914
Average	846	854	915	959	987	1161	1251	1283
Highest	872	874	958	978	1014	1236	1280	1398
Lowest	828	834	864	942	960	1008	1224	1230

Inspection of the figures shows two abrupt tendencies to increase. The first movement took most of the year 1909 to raise the exchange from 870 to 959. Then there was a gradual rise until the fall of 1911. During the year 1912 the rate went from about 1000 to over 1200. Since then there has been a gradual rising until the middle of 1914 when the present big movement started.

#### Price of Rice (for period 1906 to 1915)

In the following table is given the price of rice per *deo* as obtained from the records of one of the rice shops in the city. Since the only records that were preserved were the highest and lowest values of each year for the time under discussion, we cannot get at the daily variations.

Price Per "*deo*" of rice in cash (a *deo*—about sixteen catties in Chengtu)

	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915
Highest	804	816	824	878	912	1200	930	920	1740	1780
Lowest	780	792	800	816	824	806	880	890	1320	1280
Average of highest and lowest	792	804	812	847	868	1003	905	905	1530	1530

Price per "*deo*" of rice in silver :

1907	1908	1909	1910	1911	1912	1913	1914
\$0.95	\$0.95	\$0.93	\$0.90	\$1.02	\$0.78	\$0.72	\$1.19

The above prices in silver are reckoned on the average exchange taken from the table on the course of exchange.

#### Conclusions

The above figures are sent out with the hope that they will stimulate a greater interest in the obtaining of exact data on the conditions of the people with whom we are working.

From the above it is evident that before we can hope for any efficient solution of the problems of the mission field there must be a thorough investigation of the fundamental conditions that effect the life of those for whom we are here.

## CHAPTER XLVII

### OTHER MOVEMENTS FOR SOCIAL BETTERMENT

#### I. WOMAN'S CHRISTIAN TEMPERANCE UNION OF CHINA

Mrs. Chauncey Goodrich

**Organization** The World's Woman's Christian Temperance Union has for its President the Countess of Carlisle, the Honorary Secretaries being Miss Anna A. Gordon, National President in the United States, and Miss Agnes E. Slack in England. The object of this society is "to unify throughout the world the work of women in temperance and social reform, and to work for the complete overthrow of the alcohol and opium trades."

The President of China's Union is Dr. Mary Stone of Kiukiang, a woman heart and soul interested in temperance and in all reforms for the betterment of her country, but whose absence from China the greater part of the year has prevented her aiding our work, save as she has created a profounder interest in America in its advancement.

**The Year's Work** During the year 1915, the Woman's Christian Temperance Union hardly caused a ripple in the life of this great nation, still it has been quietly and increasingly enlisting the hearts of women in many parts of China. As the evils of alcohol and opium and the fascinating cigarette become known, we find women ready to escape from enthrallment, and ready also to work and pray to help others.

The writer has seen the day of small beginnings in the missionary work. Her eyes have also seen the power of Christ's gospel not only gaining a grip of Christians but of non-Christians also, affecting their life and thought in many ways, so is encouraged to believe that sometime the Woman's Christian Temperance Union is to become a powerful force in social reform, in home protection, and in self-discipline, which makes for free manhood and free womanhood.

The efforts of the society are being directed along three lines at present.

**Atm**

1. Teaching the principles of total abstinence to the children in our schools, and to the women in our churches, so that they may in turn train their children in purity and reverence for their bodies as the temple of God; engrafting the idea that the Woman's Temperance Union is "organized mother-love" and therefore, whatever can make a better mother, whatever can help to protect her home from any evil whatsoever, that is her province, and that should be her care. Love organized is love powerful.

2. Through lectures and by the use of charts, posters, lantern slides, leaflets, by articles in the press, to reform public sentiment as regards all questions which relate to home or social welfare.

3. By personal efforts and prayer helping habitual users of narcotics to reform.

We are hoping that the day may come when the fourth ideal of the Woman's Christian Temperance Union may be attempted, namely, to use one's influence and the organized influence of our National Union to start legislation which will not only mean the ultimate overthrow of traffic in narcotics of every description, but in the bodies of women and even of little girls.

**Lecture by  
Mr. Shao**

Toward the end of creating a new public sentiment, the society employed for one year Mr. Shao Wu-ch'üan, a gifted speaker and a young man eager to help his country, to lecture on the subject of temperance, using charts, posters or lantern slides. Everywhere his message seemed to stir men's hearts; its reception, however, was particularly gratifying in the smaller towns and cities. Boys from the government schools, accompanied by their teachers, attended, and military officers seemed most eager for their men to take the pledge. In order to be sure that the wish to take the pledge was genuine, those who expressed a desire to do so were invited to return the next day. During the year the number who availed themselves of this opportunity reached

many hundreds. Again and again literature and pledges were sent for, often from remote places.

**Success  
Met with**

It became very evident that not only in large cities like Peking, Tientsin, Paotingfu, and Kalgan but in smaller towns and country places, if a steady and continuous work could be kept up among the men, a large movement might be started, which would not only lead men to give up their native wines, the injurious effect of which the men themselves freely acknowledge, but prevent them from falling victims to foreign beer and other alcoholic liquors, the perilous morphia needle, the degenerating cigarette and the well-advertised patent medicines, containing frequently large doses of alcohol or opium.

**Miss Ch'en**

In June of 1915, Mr. Ch'üan left for the United States to enter a Theological Seminary. The Union was very fortunate in securing the services of Miss Yü-ling Ch'en, a graduate of the Women's Union College of Peking, a young woman with a long line of official ancestors behind her, whose family, because they fell upon evil times, had an open ear toward the Good Tidings in Christ Jesus. In her own family she learned something of the bitterness of the curse of opium, so her words have a power denied some. Her main work has been first, of preparation, studying about scientific temperance and methods of work, and second, starting Loyal Temperance Legions in various schools and an orphanage in the city of Peking, and lecturing in every part of the city to large groups, who hang upon her words. Best of all has been the repeated testimony that all are irresistibly drawn to a belief in the purity and Christian winsomeness of the woman behind the words. In October Miss Ch'en was able to make one trip to Manchuria, where several societies were formed in the schools in the cities visited. Particularly encouraging was the response in the government schools. At Moukden, the temperance and social service work has made a bond between the government normal and the mission normal schools.



**Mrs.  
Goodrich**

The General Secretary, Mrs. Goodrich, visited during the year, Chochow, Paotingfu, Shanhaikwan, Shanghai, and Hanchow, speaking many times not only to schools and groups of women, but also to men students and to mixed audiences. Several new societies were formed. Monthly meetings have been carried on in Peking in many of the missions, besides regular teaching in the Union Bible School for Women of scientific temperance and home economics, in which teaching Miss Ch'en has shared. As the members of this school come from three provinces, it is hoped they will be effective workers for home betterment and for temperance in eating as well as drinking, in self-control of mind as well as body. Something too has been done in teaching hygiene, sanitation, care of children, pure living, patriotism, and, in the line of mercy, the kinder treatment of all God's creatures.

**Publications** Several leaflets were published during the year, also a book of tales which aim to cultivate temperance, and the Story of Miss Frances E. Willard's Life. Four charts on eugenics have been printed, which it is hoped may create a new sentiment as to our duty toward future generations, while physiological charts have been done by hand in water colours, showing the effect of alcohol on the organs of the body, also charts on the effects of cigarettes.

**Shanghai Union** One happy augury for the future has been the organization of a Woman's Christian Temperance Union among the English speaking women of Shanghai with Mrs. L. E. Canning as President. The society already numbers nearly one hundred members. Forty years ago the Woman's Christian Temperance Union of the United States succeeded in introducing temperance instruction into the public schools. The children thus taught have grown to manhood and womanhood. This accounts in a large measure for the prohibition movement now carried on along scientific lines with such telling results. Many of the schools of Europe now have such teaching, even in their universities, while England since 1909 has its syllabus to be used in the public schools. The Shanghai Union is hoping to succeed in its efforts to introduce such teaching

in the public schools of Shanghai. This Union has also prepared posters to be placed in conspicuous places that all passers-by may get a seed thought which later will reap a harvest.

**Cigarettes** Several hundreds of instances might be given of the individual efforts of Chinese women and little children in leading friends and relatives to give up cigarettes or other narcotics. To see the new look on the faces is worth all it costs. One young man with yellow skin and shaking hand now shows a face glowing with health. He writes "I am a man now"; the sense of power through conquering appetite, reveals itself in every way. One ardent young woman has spoken many times, in one place drawing a company of 1400, many taking the pledge and, best of all, scores keeping it.

**Number of Unions** We now have about forty Unions in all, counting Women's, Young People's and Loyal Temperance Legions, these scattered over seven different provinces. The great difficulty is to get leaders. Women during all these years have felt they had no duty to society. To make each woman a live wire ready personally to work "for God and Home and native land" is our aim, and thus to help bring in the day when "each man's weal shall be each man's care."

## II. FILM CENSORING FOR CHINA

G. H. Cole

**Committee** In the spring of 1915 a committee was organized in Shanghai for censoring the films that are being exhibited in this country. The committee was composed of sixteen business men, missionaries, Young Men's Christian Association and Young Women's Christian Association secretaries and others, and took as its official name, "The Committee on Film Censoring for China." In February, 1916, the membership was increased to forty and divided into ten groups of four each, a Chinese and a foreign lady and a Chinese and a foreign gentleman being on each group. Censoring is done every day in the week except Saturday and Sunday.

**Object** The object of the committee is to make available to missionaries, Chinese educators, Association secretaries and any others interested, a list of films which have been approved by persons competent to judge, so that they may feel confident in ordering a given film that it is fit to be shown before any audience. This committee has been working more than a year now, and over three hundred films have already been passed. The first list was sent out early in the fall of 1915, another in the early part of 1916 and a third is now in the press. In these lists the following information is given: number and title of film, length, classification, moral quality, interest quality, (excellent, good or fair), suitable for what audiences, and a short synopsis of the story.

**Co-operation of Companies** So far the Pathé Company is the only one willing to co-operate with the censoring committee, but as it does most of the film business in China, the Committee's work becomes quite effective. There is a great responsibility upon Christian people to endeavour to keep clean the stream of visual impressions coming to China through moving picture films. Any one who knows the moral standards of the Chinese, how much in Western freedom and social practices is misunderstood and even shocking to them, any one who has seen the general run of films presented in moving picture theatres in China, will appreciate the need of censoring.

The committee cannot say to the companies operating in China "You must not show this or that film," but it can put into the hands of those who desire it, a list of approved films, and in this and other ways, encourage the use of educational and other films, of good moral quality.

**Expenses** The Pathé Company bears part of the expenses of this work, and has also agreed to have special educational films, suggested by the committee, sent out from America. With their co-operation a neat imitation-morocco loose-leaf cover has been gotten out, and the lists are printed on leaves to fit. To insure proper use a nominal fee of one dollar is being charged for cover and

lists for a year. Any one who wishes these lists of films passed should write to the Committee on Film Censoring, 4 Quinsan Gardens, Shanghai.

### III. THE BOY SCOUTS ASSOCIATION OF CHINA

G. S. F. Kemp

The Boy Scouts Association of China received its present name during the holding of the Olympic games in Shanghai last May. At this time an enthusiastic meeting of people interested in the movement was held under the Chairmanship of Mr. Chung Mun-yew, then President of the Chinese Boy Scouts Association in Shanghai, which was organized in the spring of 1913. It was decided at this meeting to recognize the gathering as the first meeting of the *National* Boy Scouts Association of China, after at least six representatives of the great cities of China, where local organizations already existed, have been added to the already existing National Council.

The First Shanghai Troop of Chinese Boy Scouts fully justified its existence in the first year of its history. This was the memorable year 1913, when rebel and government troops were fighting in and around Shanghai. The wounded were succoured, the dead were buried, and refugees were fed and led to places of safety. At the conclusion of the rebellion seven members of the Troop received the medal of the Red Cross Society.

A number of Troops were formed between the end of 1913 and the Scout Rally held in Shanghai, May 19, 1915. Some are in connection with the Young Men's Christian Association, the officials of which have taken an interest in the movement from the start, some in connection with schools and colleges, such as St. John's University, Shanghai, the Griffith John College, Hankow, and Kwangtung Academy, Canton. The movement is rapidly becoming a national one.

The Scout Rally held in Shanghai in May of this year did much to bring the Scout movement into favour and prominence. In fact such a great impetus has been given to the work, that the executive officers of the Boy Scouts

Association of China have difficulty in coping with the task of organizing new troops, and supplying information to those whose interest has been aroused. At present in Shanghai alone there are under control of the local Association some six hundred Chinese Boy Scouts, while local Scout Associations have been formed in Canton, Hankow, Peking, Tientsin, Soochow, and Nanking.

The headquarters of the National Association are in Shanghai. Here the control is in the hands of a National Council, elected by members of the Boy Scouts Association of China, which in turn elects an Executive Committee to carry on the various forms of detailed work. Although similar in most respects to the Boy Scouts Association of England, the parent body, under the immediate control of General Sir R. S. S. Baden-Powell, the Association of China has not refrained from making changes where these seem called for. The Executive Committee has recently issued a handbook (revised edition) in which the general principles, organization, ranks, rules and lists of badges are mentioned.

At a recent meeting of the Executive Committee of the Boy Scouts Association of China, it was resolved after weighing carefully the opinions of supporters of the movement throughout the country, that the name in Chinese of the Association should henceforth be 中華童子軍. This is the name adopted by the Boone Boy Scouts, the first troop of Boy Scouts formed in China. Application for the registration of the name at Peking has already been made.

## PART IX

### OBITUARIES

**Adam, James R.** CIM. Killed by lightning Aug. 11, 1915, in Anshunfu, Kweichow. Arrived 1888. Laboured among the aborigines of Kweichow.

**Adamson, Mrs. Louise,** wife of A.Q. Adamson. YMCA. Died Nov. 12, 1915, at Cheyenne, Wyoming, U.S.A. Arrived 1909.

**Bergen, Rev. Paul David, D.D.** PN. Born in Bellefontaine, O., 1860. Died Aug. 8, 1915, at Unionville, Conn. Arrived 1883. Engaged in evangelistic and educational work in Shantung. Sketch in *Chinese Recorder*, 1915, pp. 569-575.

**Berkin, Mrs. Leila Louise,** wife of John Berkin, formerly of the WMMS. Died Oct. 19, 1915, at Kuling. Engaged in medical work.

**Black, Miss J.** CIM. Born 1840. Died May 11, 1916, at Laohokow, Hupeh. Arrived 1883. One of five sisters who devoted their lives to China. Engaged in evangelistic work.

**Butchart, James, M.D.** FCMS. Died Feb. 15, 1916, at Nanking. Arrived 1891. Engaged in medical work in Kiangsu.

**Candlin, Mrs. G.T.** UMC. Died Peking. Arrived 1878.

**Claxton, Mrs. S. E. Frances Alice,** wife of Rev. A. E. Claxton, LMS., Hankow. Born 1865. Died Feb. 25, 1916, at Leamington, England. In 1885 missionary to Samoa. Arrived in Chungking 1894. Sketch in *West China Missionary News*, July 1915, pages 33-34.

**Cooper, Prof. F.C.** St. John's University. Born Oct. 23, 1864, in London. Died June 4, 1915. Arrived 1886. Began work at St. John's in 1892. Engaged in educational work. Sketch in *Chinese Recorder*, 1915, p. 185.

**Cooper, Mrs. James F.** ABCFM. Died Sept. 1, 1915. Arrived 1914. Laboured in Foochow. See *Missionary Herald*, December, 1915. (Editorial).

**Covert**, Miss Martha C. ABFMS. Born 1875. Died Feb. 25, 1916, at Shanghai. Arrived 1905.

**Davis**, Rev. D.H., D.D. SDB. Born Nov. 25, 1844, Lewis Co., N.Y. Died June 26, 1915, at Mokanshan. Arrived 1880. Was engaged in translation and educational work. Sketch in *Chinese Recorder*, 1915, p. 704-705.

**Emslie**, William. CIM. Died in Chuchowfu, Che. Arrived in China 1892.

**Fishe**, Miss Ethel A., sister-in-law to Mr. W.W. Lindsay, CIM. Died Oct. 8, 1915, Chefoo. Arrived 1900.

**Goold**, Mrs. A. CIM. Died June 19, 1916, at Shanghai. Arrived 1890. Was engaged in work among women. See *C. I. M. Monthly Notes* July, 1915.

**Hammond**, E.B. AG, Hongkong. Killed in railway accident June, 1916.

**Hart**, Mrs. Adeline Gilleland, widow of the late Rev. V. G. Hart, D.D. MCC. Born 1855. Died April 3, 1915, at Clifton Springs, N.Y. Laboured in West China.

**Hill**, Mrs. K.R.J. SAM. Died Jan. 15, 1916, at Fengchen, Shansi. Arrived 1893. Laboured in Shansi.

**Howe**, Mrs. Edwin C. PN. Died Sept. 15, 1915. Arrived 1913.

**Innocent**, Mrs. UMC. Born 1831. Died Feb. 11, 1916. Arrived 1859. See *Missionary Echo* April, 1916, p. 62.

**Irwin**, Mrs. Margaret Vincent, wife of Dr. H. W. Irwin. MEFB. Died Jan. 2, 1915. Arrived 1911. Laboured in Szechwan.

**James**, Thomas. CIM. Died April 15, 1916. Arrived 1885.

**Kristensen**, L. UN. Died April 13, 1915. Arrived 1892. Laboured in Honan.

**Laughton**, Mrs. Elizabeth, widow of Rev. R. F. Laughton, BMS. Born 1838. Died Oct. 13, 1915, at Northampton, Eng.

**Lindsay**, W.W., B.L. CIM. Died Sept. 17, 1915. Arrived 1900. Headmaster C. I. M. school at Kuling.

**Maclaren**, Miss Jessie. CIM. Died May 5, 1916. Arrived 1905. Laboured in Paoning. Stenographic secretary to Bishop Cassels and engaged in evangelistic work.

**Meigs**, Rev. F.E. FCMS. Born in New York State, 1851. Died Aug. 23, 1915. Arrived 1887. Engaged in educational work in Kiangsu.

**Merwin**, Mrs. Charles E., mother of Dr. Caroline S. Merwin, P.N. Born 1842. Died Feb. 27, 1916, at Tsinanfu.

**Newcombe**, Miss Benjamina. CEZMS. Died July 22, 1915. Laboured in Sangiong, Fukien.

**Newton**, Miss Grace. P.N. Born in South Orange, N.J., May 10, 1860. Died Oct. 12, 1915. Arrived 1887. Teacher in Girls' School of Peking and Paotingfu. Sketch in *Chinese Recorder*, 1915.

**Pitcher**, Rev. Philip W. RCA. Born Jan. 31, 1856. Died July 21, 1915. Arrived 1885. Educationist in Amoy Mission. Sketch *Mission Field* Dec. 1915, p. 353.

**Pollard**, Rev. Samuel. UMC. Born April 20, 1864. Died Sept. 17, 1915. Arrived 1886. Laboured among the Miao tribes. Notes on his life in *Missionary Echo* Dec. 1915, page 177, Jan. 1916 pp. 6-8, March 1916 p. 38, May 1916, pp. 65-68.

**Reed**, Miss A.G. P.N. Died May 7, 1916, at Peking. Arrived 1913.

**Reid**, Mrs. J.T. CIM. Born 1849. Died April 27, 1916, at Takutang, Ki. Arrived 1888. Laboured in Kiangsi.

**Reid**, Rev. C. F. MES. Died Oct. 8, 1915, at Erlanger, Ky. Arrived 1879. Presiding Elder of the Soochow District, Afterward transferred to Korea (1896). Sketch in *Missionary Voice*, November 1915.

**Richardson**, Miss Lucy, CIM. Died Sept. 1, 1916 at Suitingfu, Sze. Arrived 1900. Laboured in Szechwan.

**Ross**, Rev. John, D.D. UFS. Born 1841. Died Aug. 7, 1915 at Edinburgh. Arrived 1872. Laboured in Manchuria. Was called the "Maker of the Manchurian Mission."

**Saunders**, Mrs., mother of the Misses Saunders, who were martyred at Hua Sang, Kutien, Aug. 1, 1895. CMS. Born 1833. Died May 7, 1915 at Nantai. Arrived 1897. Laboured in Foochow.

**Shields**, Mrs. Elizabeth Davis, wife of E. T. Shields, M.D. ABFMS. Died Nov. 12, 1915 at West Chester, U.S.A. Arrived 1908. Laboured in Szechwan.



**Snodgrass, Miss Mary.** PN. Died Jan. 27, 1916, at Clifton Springs, N.Y. Arrived 1892. Laboured in Shantung.

**Stewart, Miss Grace M.** FMA. Died April 12, 1916, at Kih sien, Ho. Arrived 1914. Laboured in Honan.

**Stewart, Rev. James Robert, B.A.** CMS. Died Jan. 2, 1916, in France. Arrived 1907. Laboured in Szechwan,

**Thompson, Rev. Henry.** PCE. Born in Hull, England, 1850. Died in England 1915. Arrived 1877.

**Vatsaas, Mrs. K.** NMS. Died Feb. 17, 1916, at Kingtzekwan. Arrived 1900. Laboured in Shensi.

**Voss, Mrs. H.E.** UE. Died May 6, 1916, at Siangtan, Hunan.

**Watson, Miss Anna,** sister of Rev. W.H. Watson, WMMS. Honorary worker. Died May 7, 1915. Arrived 1885. Laboured in Changsha.

**Wibell, Miss S.H.A.** SMC. Died May 23, 1916 at Puchow. Arrived 1913. Engaged in evangelistic work. Laboured in Honan.

**Williamson, James.** PN. Died Dec. 2, 1915 at Shanghai. Accountant of P.M.P. for twenty-four years.

**Wilson, Dudley F.** Unconnected. Born 1896. Died April 20, 1915 at Weihaiwei.

**Windsor, Thomas.** CIM. Died Aug. 16, 1915 at Yuanchow. Arrived 1884. Laboured in Kweichow.

**Witherby, Miss Mabel.** CMS. Died Nov. 7, 1915 in England.

**Wolfe, The Ven. Archdeacon John R.** CMS. Born 1833. Died Dec. 1, 1915 at Nantai. Arrived 1861. Laboured in Fukien. Sketch in *Church Missionary Review* Jan. 1916, p. 44.

**Wyckoff, Miss Helen Grace.** ABCFM. Died 1915 at Tehchow, Sung. Arrived 1887. Engaged in educational work in Shantung. Sketch *Chinese Recorder* 1915, pp. 705-7.

# PART X

## APPENDICES

### APPENDIX A

#### RECENT TREATIES BETWEEN CHINA AND JAPAN\*

##### I. Treaty Respecting the Province of Shantung

(Signed at Peking May 25, 1915)

His Excellency the President of the Republic of China and His Majesty the Emperor of Japan, having resolved to conclude a Treaty with a view to the maintenance of general peace in the Extreme East and the further strengthening of the relations of friendship and good neighbourhood now existing between the two nations, have for that purpose named as their Plenipotentiaries, that is to say:

His Excellency the President of the Republic of China, Lou Tseng-tsiang, *Chung-ching*, First Class *Chia Ho* Decoration, Minister of Foreign Affairs.

And His Majesty the Emperor of Japan, Mr. Eki Hioki, *Jushii*, Second Class of the Imperial Order of the Sacred Treasure, Minister Plenipotentiary, and Envoy Extraordinary:—

Who, after having communicated to each other their full powers and found them to be in good and due form, have agreed upon and concluded the following Articles:—

**Article 1.** The Chinese Government agrees to give full assent to all matters upon which the Japanese Government may hereafter agree with the German Government relating to the disposition of all rights, interests and concessions which Germany, by virtue of treaties or otherwise, possesses in relation to the Province of Shantung.

**Article 2.** The Chinese Government agrees that as regards the railway to be built by China herself from Chefoo or Lungkow to connect with the Kiaochow-Tsinanfu railway, if Germany abandons the privilege of financing the Chefoo-Weihsien line, China will approach Japanese capitalists to negotiate for a loan.

**Article 3.** The Chinese Government agrees in the interest of trade and for the residence of foreigners, to open by China herself as soon as possible certain suitable places in the Province of Shantung as Commercial Ports.

**Article 4.** The present treaty shall come into force on the day of its signature.

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\*The translation is taken from Supplement to the *Far Eastern Review*, May, 1915.

The present treaty shall be ratified by His Excellency the President of the Republic of China and His Majesty the Emperor of Japan, and the ratification thereof shall be exchanged at Tokio as soon as possible.

In witness whereof the respective Plenipotentiaries of the High Contracting Parties have signed and sealed the present Treaty, two copies in the Chinese language and two in Japanese.

Done at Peking this twenty-fifth day of the fifth month of the fourth year of the Republic of China, corresponding to the same day of the same month of the Fourth year of Taisho.

## II. Exchange of Notes Respecting Shantung

(Signed at Peking, May 25, 1916)

The above Treaty was accompanied by an exchange of notes in which it was agreed:

1. "That within the Province of Shantung or along its coast no territory or island will be leased or ceded to any foreign Power under any pretext."

2. "That China will consult with the Minister of Japan regarding the selection of commercial ports in Shantung and the regulations regarding them."

3. "That when, after the termination of the present war, the leased territory of Kiaochow Bay is completely left to the free disposal of Japan, the Japanese Government will restore the said leased territory to China under the following conditions:—

1. The whole of Kiaochow Bay to be opened as a Commercial Port.

2. A concession under the exclusive jurisdiction of Japan to be established at a place designated by the Japanese Government.

3. If the foreign Powers desire it, an international concession may be established.

4. As regards the disposal to be made of the buildings and properties of Germany and the conditions and procedure relating thereto, the Japanese Government and the Chinese Government shall arrange the matter by mutual agreement, before any restoration of territory.

## III. Treaty Respecting South Manchuria and Eastern Inner Mongolia

(Signed at Peking, May 25, 1916)

His Excellency the President of the Republic of China and His Majesty the Emperor of Japan, having resolved to conclude a Treaty with a view to developing their economic relations in South Manchuria and Eastern Inner Mongolia, have for that purpose named as their Plenipotentiaries, that is to say;

His Excellency the President of the Republic of China, Lou Tseng-tsiang, *Chung-ching*, First Class *Chiu-ho* Decoration, and

Minister of Foreign Affairs; and His Majesty the Emperor of Japan, Hioki Eki, *Jushii*, Second Class of the Imperial Order of the Sacred Treasure, Minister Plenipotentiary and Envoy Extraordinary;

Who, after having communicated to each other their full powers, and found them to be in good and due form, have agreed upon and concluded the following Articles:—

**Article 1.** The two High Contracting Parties agree that the term of lease of Port Arthur and Dalny and the terms of the South Manchuria Railway and the Antung-Mukden Railway, shall be extended to ninety-nine years.

**Article 2.** Japanese subjects in South Manchuria may, by negotiation, lease land necessary for erecting suitable buildings for trade and manufacture or for prosecuting agricultural enterprises.

**Article 3.** Japanese subjects shall be free to reside and travel in South Manchuria and to engage in business and manufacture of any kind whatsoever.

**Article 4.** In the event of Japanese and Chinese desiring jointly to undertake agricultural enterprises and industries incidental thereto, the Chinese Government may give its permission.

**Article 5.** The Japanese subjects referred to in the preceding three articles, besides being required to register with the local Authorities passports which they must procure under the existing regulations, shall also submit to the police laws and ordinances and taxation of China.

Civil and criminal cases in which the defendants are Japanese shall be tried and adjudicated by the Japanese Consul; those in which the defendants are Chinese shall be tried and adjudicated by Chinese Authorities. In either case an officer may be deputed to the court to attend the proceedings. But mixed civil cases between Chinese and Japanese relating to land shall be tried and adjudicated by delegates of both nations conjointly in accordance with Chinese law and local usage.

When, in future, the judicial system in the said region is completely reformed, all civil and criminal cases concerning Japanese subjects shall be tried and adjudicated entirely by Chinese law courts.

**Article 6.** The Chinese Government agrees, in the interest of trade and for the residence of foreigners, to open by China herself, as soon as possible, certain suitable places in Eastern Inner Mongolia as Commercial Ports.

**Article 7.** The Chinese Government agrees speedily to make a fundamental revision of the Kirin-Changchun Railway Loan Agreement, taking as a standard the provisions in railway loan agreements made heretofore between China and foreign financiers.

When in future, more advantageous terms than those in existing railway loan agreements are granted to foreign financiers in connection with railway loans, the above agreement shall again be revised in accordance with Japan's wishes.

**Article 8.** All existing treaties between China and Japan relating to Manchuria shall, except where otherwise provided for by this Treaty, remain in force.

**Article 9.** The present Treaty shall come into force on the date of its signature. The present Treaty shall be ratified by His Excellency the President of the Republic of China and His Majesty the Emperor of Japan, and the ratifications thereof shall be exchanged at Tokio as soon as possible.

In witness whereof the respective Plenipotentiaries of the two High Contracting Parties have signed and sealed the present Treaty, two copies in the Chinese language and two in Japanese.

Done at Peking this twenty-fifth day of the fifth month of the fourth year of the Republic of China, corresponding to the same day of the same month of the fourth year of Taisho.

#### IV. Exchange of Notes Respecting Manchuria and Eastern Inner Mongolia

(Signed in Peking, May 25, 1916)

The preceding treaty was also accompanied by a series of notes, all signed on the same day. In these it was agreed:—

1. That the term of lease of Port Arthur and Dalny shall expire in the 86th year of the Republic or 1997. The date for restoring the South Manchuria Railway to China shall fall due in the 91st year of the Republic or 2002. Article 12 in the original South Manchurian Railway Agreement providing that it may be redeemed by China after 36 years from the day on which the traffic is opened is hereby cancelled. The term of the Antung-Mukden Railway shall expire in the 96th year of the Republic or 2007.

2. That the places which ought to be opened as Commercial Ports by China herself, as provided in Article 6 of the Treaty respecting South Manchuria and Eastern Inner Mongolia signed this day, will be selected, and the regulations therefor, will be drawn up, by the Chinese Government itself, a decision concerning which will be made after consulting the Minister of Japan.

3. That Japanese subjects shall, as soon as possible, investigate and select mines in the mining areas in South Manchuria specified hereinunder, ...except those being prospected for or worked, and the Chinese Government will then permit them to prospect or work the same.

4. That China will hereafter provide funds for building necessary railways in South Manchuria and Eastern Inner Mongolia; if foreign capital is required China may negotiate for a loan with Japanese capitalists first; and further, the Chinese Government, when making a loan in future on the security of taxes in the above mentioned places (excluding the salt and customs revenue which have already been pledged by the Chinese Central Government) may negotiate for it with Japanese capitalists first.

5. That hereafter, if foreign advisers or instructors on political, financial, military or police matters are to be employed in South Manchuria, Japanese may be employed first.

6. That the term "lease by negotiation" contained in Article 2 of the Treaty respecting South Manchuria and Eastern Inner Mongolia signed this day shall be understood to imply a long-term lease of not more than thirty years and also the possibility of its unconditional renewal.

7. That the Chinese Authorities will notify the Japanese Consul of the police laws and ordinances and the taxation to which Japanese subjects shall submit according to Article 5 of the Treaty respecting South Manchuria and Eastern Inner Mongolia signed this day so as to come to an understanding with him before their enforcement.

8. That, inasmuch as preparations have to be made regarding Articles 2, 3, 4, and 5 of the Treaty respecting South Manchuria and Eastern Inner Mongolia signed this day, the Chinese Government proposes that the operation of the said Articles be postponed for a period of three months beginning from the date of the signing of the said Treaty.

9. That if in future the Hanyehping Company and the Japanese capitalists agree upon co-operation, the Chinese Government, in view of the intimate relations subsisting between the Japanese capitalists and the said Company, will forthwith give its permission. The Chinese Government further agrees not to confiscate the said Company, nor without the consent of the Japanese capitalists to convert it into a state enterprise, nor cause it to borrow and use foreign capital other than Japanese.

The Chinese Government also assured the Japanese Government on the same date that it had given no permission to foreign nations to construct on the coast of Fukien Province dockyards, coaling stations for military use, national bases, or to set up other military establishments; nor does it entertain any intention of borrowing foreign capital for the purpose of setting up the above-mentioned establishments.

All the above documents were signed in behalf of China by the Minister of Foreign Affairs, His Excellency Lou Tseng-tsiang, a Roman Catholic, and in behalf of Japan by the Japanese Minister, His Excellency. Eki Hioki.

## APPENDIX B

### THE DEMAND OF THE JAPANESE GOVERNMENT OF THE RIGHT OF PROPAGATING BUDDHISM IN CHINA AND CHINA'S REPLY

The original twenty-one demands, presented to President Yuan Shih-kai on the 18th of January, 1915, by Mr. Eki Hioki, the Japanese Minister in Peking, contained under Group V the following two articles, which are of special interest to missionaries:

a. "Japanese hospitals, churches and schools in the interior of China shall be granted the right of owning land."

b. "China agrees that Japanese subjects shall have the right of propagating Buddhism in China."

In an official statement presented to Japan on May 7th, 1915, after the Ultimatum to China had been delivered in person by the Japanese Minister in Peking, the Chinese Government declared that the above demands were an infringement on China's sovereign rights, and endangered the future friendly feeling between the two nations.

The official statement reads as follows:

"The two articles relating to the acquisition of land for schools, hospitals, and temples, as well as to the right of missionary propaganda, would, in the opinion of the Chinese Government, have presented grave obstacles to the consolidation of the friendly feeling subsisting between the two people. The religions of the two countries are identical and therefore the need for a missionary propaganda to be carried on in China by Japan does not exist. The natural rivalry between Chinese and Japanese followers of the same faith would tend to create incessant disputes and friction. Whereas Western missionaries live apart from the Chinese communities amongst which they labour, Japanese monks would live with the Chinese; and the similarity of their physical characteristics, their religious garb, and their habits of life would render it impossible to distinguish them for purposes of affording the protection which the Japanese Government would require should be extended to them under the system of extra-territoriality now obtaining in China. Moreover, a general apprehension exists amongst the Chinese people that these peculiar conditions favouring conspiracies for political purposes might be taken advantage of by some unscrupulous Chinese."

## APPENDIX C

### CONSTITUTIONS AND AGREEMENTS OF INTERDENOMINATIONAL BODIES

#### I. Constitution of the China Continuation Committee

(Adopted by the National Conference, 1913, and Amended at Second Annual Meeting, 1914.)

**Article I.** Name and functions.

The name shall be the China Continuation Committee. The functions of the committee shall be solely consultative and advisory, not legislative or mandatory.

**Article II.** Objects.

1. To help carry out the recommendations of the National and sectional Conferences held in China in February and March, 1913, on behalf of the Continuation Committee of the World Missionary Conference, Edinburgh, 1910.

2. To serve as a means of communication between the Christian forces of China and the Edinburgh Continuation Committee, its Special Committees and the Mission Boards of the West.

3. To serve as a means by which the Christian forces of China may express themselves unitedly when they so desire.

4. To promote co-operation and co-ordination among the Christian forces of China.

5. To act as a Board of Reference when invited to do so by the parties immediately concerned.

**Article III.** Composition of the Committee.

This Committee shall be composed of not less than forty and not more than sixty-five members. In selecting members due regard shall be paid, (a) to representing the different nationalities, ecclesiastical families and departments of mission work; (b) to including men who for other reasons are particularly desired on the Committee.

1. Not less than one-third of the membership of the Committee shall be Chinese.

2. The Committee shall have power to co-opt members in order to maintain its membership or increase it to the number of sixty-five.

3. Members shall be elected for a period of three years but shall be eligible for re-election.

4. If a member leaves the country expecting to be absent for a period of at least a year, his place shall be regarded as vacant.

5. Should it be necessary or advisable to fill any vacancies occurring in the China Continuation Committee between the Annual



Meetings, the Executive Committee shall fill the vacancies and thereby make those selected full members until the close of the next Annual Meeting.

**Article IV. Officers.**

The officers shall consist of a Chairman, two Vice-chairmen, a Treasurer, and a Secretary.

**Article V. Executive Committee.**

1. *Composition.* There shall be an Executive Committee of fifteen members including the five honorary officers.

2. *Term of Service.* The members and officers shall serve from the close of the meeting of the Continuation Committee at which they were appointed until the close of the following regular meeting.

3. *Duties of the Executive Committee.* The Executive Committee shall have power, *ad interim*, to act for the China Continuation Committee and under such instructions as the China Continuation Committee may give, as follows:

- a. To fill vacancies in its own membership.
- b. To take such action as may seem to it necessary for carrying out the purposes of the China Continuation Committee.
- c. To send to the members of the China Continuation Committee minutes of all the meetings of the Executive and such further information as may help to keep them in touch with the work.

**Article VI. Meetings and Quorum.**

1. *Of the China Continuation Committee.* Regular meetings of the China Continuation Committee shall be held at such times and places as the Committee may determine, the ordinary expectation being that such meetings will be held at least as often as once a year. Special meetings may be called by the Executive Committee. At all meetings a majority of the total members of the Committee shall constitute a quorum.

2. *Of the Executive Committee.* Meetings of the Executive Committee shall be held at least three times a year at such times and places as it may determine. A majority of the members shall constitute a quorum. A vote of the Executive Committee may be taken by correspondence, in which case a two-thirds vote of all the members of the Executive Committee shall be necessary to a decision.

**Article VII. Sub-Committees and Special Committees.**

The China Continuation Committee and the Executive Committee may appoint sub-committees of their own members, and special committees composed partially or wholly of members outside the China Continuation Committee to secure information and to carry out the other purposes of the Committee.

Due regard shall be paid to making committees representative in character.

**Article VIII.** Amendments.

Amendments to this Constitution shall require for their adoption a two-thirds vote of the members present at a regular meeting of the China Continuation Committee. Notice of proposed amendments shall be sent to each member of the Committee not less than four months preceding the meeting at which action is contemplated.

## II. Constitution of the China Christian Educational Association

**Article I.** This organization shall be called the China Christian Educational Association.

**Article II.** The object of this Association shall be the promotion of educational interests in China and the fraternal co-operation of all those engaged in teaching, keeping in mind always that the object of Christian education is the development of Christian character in all those who come within its reach.

**Article III.** There shall be an Advisory Council representing the following districts:

1. Chihli, Shansi, Shensi and Kansu.
2. Shantung and Honan.
3. Chekiang, Kiangsu and Anhwei.
4. Hupeh, Hunan and Kiangsi.
5. Szechwan, Yunnan and Kweichow.
6. Fukien.
7. Kwangtung and Kwangsi.
8. Manchuria.

This Council shall be composed of three members from each district, at least one of whom, wherever possible, shall be a Chinese.

The members of the Executive Committee shall be ex officio members of the Advisory Council.

Note: Where local associations are in existence, they are to choose representatives on this Advisory Council. In the absence of local associations representatives are to be chosen by ballot of members of the China Christian Educational Association residing in the territory represented.

**Article IV.** The officers of the Association shall be a President, a General Secretary and a Treasurer, who shall be elected every three years. The future election of these officers shall rest with the Advisory Council, which shall meet at least once each year. The Advisory Council together with the President, General Secretary and Treasurer shall represent Christian educational work in China.

**Article V.** There shall be an Executive Committee composed of the President, General Secretary and Treasurer, ex-officio, and six additional members who shall be elected triennially by the Advisory Council. This Committee shall have power to fill vacancies occurring between the regular meetings of the Advisory Council.

**Article VI.** The term of service for each member of the Advisory Council shall be three years. In order to secure rotation, at the first election one member shall be elected for three years, one for two years and one for one year.

**Article VII.** All members of Christian churches who are or have been engaged in educational work in China, or in other countries, or who are or have been connected with educational movements, or who are or have been engaged in making and editing school and text books, shall be eligible to membership in the Association as Active Members; other persons engaged in such work shall be eligible as Associate Members.

**Article VIII.** The Association will gladly receive as a branch association any local association whose constitution is approved by the Executive Committee; the details of co-operation to be worked out by the Executive Committee.

**Article IX.** Amendments must be proposed by a vote of the Executive Committee and carried by a two-thirds majority of those participating in the vote.

### III. Constitution of the China Medical Missionary Association\*

#### Article I. Name and Objects of Association

*Section 1.* The name of the Association shall be "The China Medical Missionary Association."

*Section 2.* The object of the Association shall be:

(a) To federate and strengthen the whole work of Christian medical missions in the Far East.

(b) To advance medical science, and a knowledge of hygiene and preventive medicine among the Chinese.

(c) To issue a journal known as the "CHINA MEDICAL JOURNAL," for the promotion of the aims and interests of the Association.

#### Article II. Membership

*Section 1.* The members of this Association are divided into two classes as under:

(a) *Active members.*—Medical missionaries, of any nationality, in connection with Christian missionary societies, or working in sympathy with them, who are graduates of foreign medical colleges legally recognized in their respective countries, or of such colleges in China and other parts of the East as are approved by the Association, are eligible for active membership.

(b) *Honorary members.*—Physicians and others who are not medical missionaries are eligible for election as honorary members,

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\*Adopted by the Executive Committee of the China Medical Missionary Association subject to the approval of the Association at its next biennial meeting.

either in the same manner in which active members are elected, or by direct vote at a general meeting of the Association. Honorary members are not entitled to vote at general meetings of the Association.

*Section 2.* Each candidate for election as an active member, must be proposed and seconded by two active members of the Association, who shall vouch for the candidate's professional qualifications, and his name, together with those of his proposer and seconder, must be sent to the Recording Secretary for insertion in each issue of the CHINA MEDICAL JOURNAL during the following six months, after which period, should no objection be raised by a member of the Association, it shall be announced in the JOURNAL that the candidate has been duly elected. Objections to the election of a member shall be forwarded in writing to the Recording Secretary, and by him laid before the Executive Committee which shall have discretionary power to act on behalf of the Association.

*Section 3.* Active members who cease to be engaged in regular missionary work, on application to the Executive Committee may be transferred to honorary membership.

### Article III. Officers

*Section 1.* The officers of the Association shall consist of a President, Vice-President, Executive Secretary, Recording Secretary, Treasurer, and an Editor of the CHINA MEDICAL JOURNAL.

*Section 2.* The President shall be elected at a general meeting of the Association for the term of two years. On retiring he becomes an honorary Vice-president.

*Section 3.* The Vice-President, Recording Secretary, and Treasurer shall be elected at the same time and in the same manner as the President, and for the same period of two years.

*Section 4.* The Executive Secretary and the Editor of the JOURNAL shall be elected at a general meeting of the Association, and shall hold office until the appointee's resignation is accepted, or until removal for cause by a three-fourths majority vote at a general meeting of the Association.

*Section 5.* All active members are eligible to hold office in the Association, and any one officer may perform the duties attached to two offices.

### Article IV. The Executive Committee

The Executive Committee of the Association shall consist of the President, Executive Secretary, Recording Secretary, Treasurer, and the editor of the CHINA MEDICAL JOURNAL, together with five others appointed as follows:—three shall be elected from the general body of members at the same time and in the same manner as the officers of the Association; one shall be elected by the Council on Medical Education from its own number at the same time; and in like manner one shall be elected by the Council on Public Health. The Executive Committee so constituted shall have power to elect special committees

from its own body, or from among other members, to fill any vacancies in the offices of the Association or in any Committee of Council, and to take the initiative in all matters affecting the interests of the Association.

#### **Article V. Councils and Standing Committees**

There shall be appointed by the Association at each biennial meeting the following Councils:

Council on Medical Education;  
Council on Public Health Education.

There shall also be appointed at the same time the following Standing Committees:

Publication and Terminology Committee;  
Medical Research Committee.

#### **Article VI. Local Branches**

*Section 1.* A local Branch of this Association may be formed by any three active members, provided the constitution of such branch is in full harmony with the Constitution and By-Laws of this Association, and that it is formally recognized by the Association, or by the Executive Committee acting for the Association.

*Section 2.* Members of local Branches may become members of this Association as provided for in Article II, Section 2.

#### **Article VII. Amendment of Constitution**

This Constitution may be altered only by a three-fourths majority vote at a general meeting of the Association.

### **IV. The Establishment and Canon of the Board of Missions of the Chung Hua Sheng Kung Hui**

At the First General Synod of the Chung Hua Sheng Kung Hui (Church in China), held in Shanghai, April 1912, it was laid down as a fundamental principle, that the organized Church should, in its corporate capacity, undertake the work of propagating the Gospel, and the following resolution was passed:

"Whereas, it is essential to the spiritual well-being of the Chung Hua Sheng Kung Hui that the principle of obedience to the last command of our Divine Lord to preach the Gospel to every creature be accepted by the Church in its corporate capacity,

Resolved: That a Board of Missions of the Chung Hua Sheng Kung Hui be established, and to this end a Committee be appointed to draft a Canon on the Board of Missions of the Chung Hua Sheng Kung Hui, such Committee to present its draft Canon for adoption at the next ensuing regular meeting of the General Synod. The Committee is further authorized to take such preliminary measures as may be necessary with a view to the inauguration of a Mission or Missions of the Chinese Church, to be established in the first instance in some part of China."

The Chairman of this Committee, the Right Reverend W. Banister, D. D., at the Second Synod, held in Shanghai in April 1915, presented the final report of the Committee, containing a draft Canon of the Board of Missions, and suggestions regarding the securing of funds and the inauguration of the work.

The General Synod, in a joint session of both Houses, then adopted the following:

### **Canon of the Board of Missions**

1. The Church acknowledges that responsibility for missionary work rests upon every member of the Church, and upon the whole Church in its corporate capacity. In order more effectively to discharge this responsibility there shall be a Board of Missions of the Chung Hua Sheng Kung Hui.

2. (a) At the triennial meeting of the General Synod both Houses of the Synod shall meet together as the Board of Missions of the Chung Hua Sheng Hui, and the third day's session shall be a meeting of the Board of Missions.

(b) In the interval between the regular meeting of the General Synod as the Board of Missions, the functions of the Board of Missions shall pass to a Committee appointed by the General Synod. This Committee shall be called the "Board of Missions" (and where this term is used hereafter in this Canon, it refers to this Committee). The members of this Board shall be three Bishops, three Presbyters, six laymen, together with the three officers of the Board of the Missions. These fifteen members shall all be elected by the General Synod at its triennial meetings; but shall have power to fill vacancies in their number between the regular meetings of the General Synod.

(c) The officers of the Board of Missions shall be a President, a Treasurer, and a General Secretary.

(d) The Treasurer shall give bonds in such amount as the Board of Missions may deem necessary.

(e) The General Secretary shall be a Chinese clergyman or layman, and shall be the executive officer of the Board. His duty shall be to disseminate information and create interest in the missionary work by maintaining touch with the several Dioceses through correspondence and personal visitation.

(f) Meetings of the Board of Missions shall be held at least once a year and the Board shall choose an Executive Committee from its own number to perform its ad interim business.

3. (a) A budget shall be prepared annually by the Board for the support of the work for the following year, and the assessment for each Diocese shall be made by the Board after due consideration of the financial conditions obtaining in each diocese.

(b) Every congregation of the Church shall make at least one annual offering for the missionary work of the Church, and each minister of a congregation and the lay officers thereof shall use all diligence to secure each year the funds required by the Board of Missions for the spread of Christ's Kingdom, at least to the amount of the apportionment for the year.

One of the suggestions of the Committee was that a Missionary District be at once decided upon, and a Chinese Bishop be appointed to lead the Mission. This question was previously discussed in the House of Bishops, and the following resolution, afterwards concurred by the House of Delegates, was passed:

“Resolved: That in the opinion of this House the time is not distant when it may be advisable in the highest interests of the Chung Hua Sheng Kung Hui that a Chinese Priest be raised to the Episcopate, whether as assistant Bishop in an existing Diocese or as Bishop in charge of a Missionary District; and further,—subject to such Canons as may be enacted,—in the opinion of this House, when such Priest has been duly elected, the General Synod of the Chung Hua Sheng Kung Hui is the proper body to confirm the election, and the Bishops of that Church should proceed to the consecration of the Bishop-elect.”

Upon recommendation of the House of Bishops, with the concurrence of the House of Delegates, it was voted to submit the foregoing Resolution to the consideration of the Mother Churches.

The two Houses in joint session further took the following action with regard to the proposed Missionary work:

#### Resolved:

1. That the General Synod empower the Board of Missions to take steps looking towards the establishment of a Missionary Diocese of the Chung Hua Sheng Kung Hui.

2. That Shensi be chosen as the sphere of the new Missionary Diocese, but, if after further investigation, the Board of Missions considers another District more satisfactory, the Board be empowered to proceed with the work in that district, as soon as the necessary arrangements can be effected.

3. That in order to ensure the harmonious settlement of questions regarding episcopal jurisdiction in the New Diocese, the Bishop from whose jurisdiction the New Diocese is to be set off, be requested to consult with the Board of Missions as to steps which should be taken towards this end.

The General Synod at once proceeded to elect the following Officers of the Board:

President: Rt. Rev. F. R. Graves, D.D., Presiding Bishop of the General Synod.

General Secretary: Rev. S. C. Hwang. (Hankow.)

General Treasurer: S. C. Lin, Esq. (North China.)

And also three Bishops, three Presbyters and six laymen as members of the Board in accordance with the new Canon just adopted.

The new Board of Missions met first on April 20th and then again on April 22nd. As Shensi was under the jurisdiction of North China, the Bishop in North China was requested to be present and state what he thought could be done with regard to the episcopal oversight of the new Missionary Diocese. Bishop

Norris informed the Board that it was impossible for him personally to exercise this supervision, and that it was in his mind to request the Bishop of Honan to undertake this responsibility on his behalf, until such time as the General Synod should appoint a Chinese Bishop to the Diocese, when steps would be taken formally to sever it from the jurisdiction of North China. This was considered satisfactory by the Board and the Bishop of Honan was requested to act for the Bishop in North China in the matter, should it finally be decided to begin work in Shensi.

The Board appointed as its Executive Committee, the Rt. Rev. L. H. Roots, D.D., (Chairman), Rt. Rev. W. C. White, D.D., Dr. H. B. Taylor, the General Secretary and the Treasurer; and instructed the Committee to take action looking toward the establishment of the new Diocese up to the extent that the funds in hand would allow.

The Executive Committee held its first meeting on April 23rd, and among other things decided that a tour of investigation should at once be made into the Province of Shensi, and that Bishop White and the General Secretary proceed to Sian for that purpose as early in May as possible.

This was accordingly done, and the Executive Committee met again on June 30th to receive the report of the investigating Committee.

They reported (a) That the Province of Shensi is most favorable for undertaking missionary work: (b) that from the missionary point of view many parts of the Province are as yet not fully occupied: (c) that the means of communication are even now fairly convenient, and that these will be greatly improved when the railway is opened: (d) that they had consulted with the two chief Missions having work in the Province, namely those established in the Capital, and had found no opposition to our entering the field.

It was thereupon decided.

(A) to take steps authorized by the General Synod, looking towards the establishment of the new Missionary Diocese in the Province of Shensi;

(B) that work should be begun at first in the capital, Sian, then extended eastward along the Wei River valley to Tungkwan; and later on, if further investigation justified it and if funds and available workers would allow, in Hsinan and Hanchung;

(C) that steps be taken at once to secure and deal with volunteers for the new field, and to raise the necessary funds for the support of the work.

The question of work in the Diocese by non-Chinese was carefully considered, and the following resolution passed:

"That the responsibility for the new Missionary Diocese is borne entirely by the Chinese Church, which hopes to appoint a Chinese Bishop in a few years for this work. But the Board of Missions would welcome foreign missionaries as workers in the Diocese and grants from the Mother Churches toward their



support, on condition that such grants be made to the Board of Missions and that appointments be made by that Board; and further that such missionaries be under the Episcopal authority of the Missionary Diocese.”

The Chinese Church is now definitely committed to this new Diocese, and the prayers of God's people, not only in China but in other lands as well, are sought on behalf of this venture of faith, that under the guidance of God's Holy Spirit it may be established so that souls may be led into the way of truth, and the Kingdom of God extended in Shensi.

On Behalf of the Board of Missions of the Chung Hua Sheng Kung Hui.

Executive Committee

{ L. H. Roots, Bishop of Hankow, Chairman of the Executive Committee.  
 W. C. White, Bishop of Honan.  
 S. C. Hwang, General Secretary of the Board.  
 S. C. Lin, General Treasurer of the Board.  
 H. B. Taylor, M.D.  
 Hankow, September 1st., 1915.

## APPENDIX D

### CONSTITUTIONS OF RECENTLY ORGANIZED UNION INSTITUTIONS

#### I. Modification of the Charter Granted by the Board of Regents of the State of New York to Peking University, Making it a Union University

*“Peking University. Voted. That upon the unanimous request of the Board of Trustees of Peking University, China, the charter of the said University, which was incorporated by a certificate executed June 25, 1889, and filed on or about June 25, 1890, in the office of the Secretary of State, of the State of New York, be amended by changing the corporate name of the institution to that of Peking University, and by changing the second and third of the numbered paragraphs of the said certificate of incorporation so as to read as follows:*

*“Second. The purpose of the corporation shall be to establish and maintain in Peking, China, a University, founded and conducted on strictly Christian and evangelical, but not sectarian principles, and to aid the youth of the Chinese Empire, now Chinese Republic, and of other countries, in obtaining in such University, a literary, scientific, or professional education.*

*“The corporation of the University shall, generally, have the powers and privileges of corporations created under the Education Law of the State of New York, the same as if originally incorporated thereunder.*

*“Third. The Board of Foreign Missions of the Presbyterian Church in the United States of America, the American Board of Commissioners for Foreign Missions, and the Board of Foreign Missions of the Methodist Episcopal Church, shall be the constituent trustee-electing members of this corporation, and the managing boards of such Boards of Missions shall each choose, to be respective representatives of the said bodies, four persons to be members of the board of trustees of the corporation, to so hold, in the first instance and in succession, that the term of one member of each group of such representative trustees shall expire in each year.*

*“Such representative trustees, acting together, shall, as the terms of the present nine general trustees, and of their successors, in continuing succession, expire, choose such successors, to so hold that the terms of three of such general trustees shall expire in each year.*

*“Other incorporated missionary organizations may at any time be affiliated with and made constituent trustee-electing members of the corporation of the University, by the favoring*

vote of the managing boards of all the then existing such constituent bodies; and each such so added constituent body shall be entitled to choose, as its representative, or representatives, an additional member, or such group of members as the vote of affiliation shall provide, of the board of trustees of the corporation, to so hold that the term of such trustee, or of one of such group of trustees, shall expire each year.

“The successors, in continuing succession, of the representative trustees, shall be chosen by their respective trustee-electing bodies; and all members of the board of trustees of the University shall continue to hold, after the expiration of their specific terms of office, until their successors shall be chosen.

“A majority of the trustees of the corporation shall be citizens of the United States of America.”

The membership now stands as follows:

1917 Class	1919 Class
Rev. James L. Barton, D.D. (Am. Board)	Prof. Edward C. Moore, D.D. (Am. Bd).
Rev. Arthur J. Brown, D.D. (Pres.)	Mr. J. Edgar Leayeraft (Methodist)
Rev. John F. Goucher, D.D. (Methodist)	Rev. Wm. P. Merrill, D.D. (Pres.)
Mr. Henry A. Ingram, (Methodist)	Mrs. William F. McDowell (Meth.)
1918 Class	1920 Class
Mrs. George M. Clark (American)	Rev. Frank Mason North, D.D., (Meth.)
Miss Alice M. Davison (Pres.)	Mr. Arthur Perry (American Board).
Rev. Wm. V. Kelley, D.D., LL.D. (Meth.)	Mr. John L. Severance (Pres.)
Mr. Henry W. Hodge (Pres.)	Rev. Ed. Lincoln Smith, D.D. (Am. Bd).
	Bishop Luther B. Wilson (Meth).

### By-Laws of the Trustees of Peking University (As adopted April 13th, 1916)

1. The Trustees, by the terms of the Charter, shall be divided into four classes, comprising as nearly as possible an equal number in each class. In addition to the members of the Board of Trustees chosen by the different Mission Boards and Societies, there may be elected by the Trustees half as many additional members, in four year classes, in harmony with the provisions of the Charter, and the successors to the original nine Trustees who have resigned shall be reckoned among these additional or co-opted members.

When a vacancy occurs in the membership of the Board of Trustees, it shall be filled in the same manner in which the original member was elected.

2. The officers shall consist of President, Vice-President, Treasurer, and Secretary, who shall be elected at the Annual Meeting, and an Assistant Secretary and an Assistant Treasurer whenever the Board shall deem them necessary; these need not be members of the Board of Trustees. The signatures of both President (or Vice-President) and Treasurer shall be requisite for the execution of all documents. A Finance Committee shall be elected from the members of the Board.

3. The Annual Meeting of the Board of Trustees shall be held in the city of New York in the month of—, the exact time and place to be fixed by the Board itself or by the President, Secretary and Treasurer. Notice of all meetings of the corporation shall be sent at least five days in advance of the meeting to each member of the Board. Special meetings may be called at any time at the request of any three members of the Board.

All funds of the Board shall be invested under the direction and control of the Board of Trustees acting through its Finance Committee.

For the transaction of ordinary business, five members shall constitute a quorum, provided that not less than three of the co-operating denominations are represented and provided further that whenever any member present so requests, any item of business shall be referred to the more representative quorum; but for the election of trustees, of officers of the Board of Trustees, the appointment of President and members of the Faculty of the University, the determination of the annual budget, and the purchase or sale of property, a majority of the total membership and a representation of at least one of the members elected to this Board by each of the three co-operating Mission Boards shall be required for a quorum.

4. There shall be a Board of Managers in North China to consist of not less than sixteen nor more than twenty-four members. Four members of this Board shall be elected by each of the co-operating Missions connected with the fully co-operating Mission Boards. Any Mission not co-operating in full shall be entitled to elect representatives on the Board of Managers proportionate to its co-operation. These officially elected members shall have power to co-opt as members of the Board of Managers a number not to exceed one-half of the representative members. Thereafter the co-opted members shall be elected by the Board of Managers as a whole.

The members of the Board of Managers shall be divided into four classes as numerically equal as possible, and the term of service of one class shall expire annually. When the place of any member becomes vacant the vacancy shall be filled in the same manner as in the election of the original member. All elections to the Board of Managers shall be subject to the approval of the Board of Trustees. All the members of the said Board of Managers shall be Christians of evangelical faith, and at least one-half residents of Peking or vicinity.

The President of the University shall be ex-officio President of the Board of Managers, and one-half the members shall constitute a quorum for business. The rules and by-laws of the said Board of Managers shall be submitted to the Trustees for their approval.

5. The Board of Managers shall be accountable to the Board of Trustees for the conditions, custody and uses of all funds received by them from whatever source. Donations for the University made directly to the Board of Managers may be employed by them in accordance with the wishes of the donors, provided always there be no departure from the fundamental principles of the institution as

stated in these By-Laws and the Articles of Incorporation and that annual expenses of operation shall not be increased without the consent of the Board of Trustees. All real estate or permanent investments, however, shall be held by or in trust for the Board of Trustees. Appeals for funds outside of China shall be made only through the Board of Trustees or with their approval.

6. The annual meeting of the Board of Managers shall be held in the month of —, at which a full report of the operations and condition of the University, and a statement properly audited of all receipts and disbursements shall be presented, and the same shall be forwarded to the Board of Trustees in time for their annual meeting.

7. The Board of Managers shall have power, subject to the approval of the Board of Trustees, to make and enforce such laws and regulations as may be necessary for the conduct of the University; may propose nominations for President, Dean of each department, and Professorships; shall appoint and at their discretion remove all other instructors and officers; prescribe the course of studies; assign to each department its respective duties; decide upon the conditions of admission, and, in general, be invested with authority to determine all questions of local business and management.

8. The University Council shall consist of the President, Deans, and Professors. The Council shall be under the direction of the Board of Managers and be responsible to that Board for the discharge of its duties.

9. The President, Deans, all Professors, and, as far as practicable, the other instructors shall be Christians of evangelical faith.

10. The Trustees shall appoint the President, Deans and Professors and shall have the power of removal. The Trustees shall determine the salaries of officers and instructors after receiving recommendations on the subject from the Board of Managers, except when such salaries are paid by the Missionary Boards participating in the University.

11. The Board of Trustees shall be the ultimate authority in all the affairs of the University, but local matters when referred to the Board of Trustees must be through the Board of Managers, accompanied by an expression of the judgment of the Board of Managers upon the question involved.

12. It shall be the duty of the Trustees to transmit to the Board of Managers at such times, in such manner and in such amounts as may be mutually agreed upon, or as may be deemed expedient by the Trustees, the interest on any permanent endowments and the whole or part of other funds in their hands.

The Trustees shall have power to withhold the payment of the above funds (1) when in their judgment there shall be a departure on the part of the Board of Managers, or University Council, in the control or instruction of the University from strictly Christian and evangelical principles, (2) in cases of political or local changes rendering it desirable or necessary to reduce the number of instructors or students, to alter the location of the University, or to suspend operation for a period or permanently, (3) in case the University

shall become self-supporting, (4) or whenever from any cause the Trustees shall come to the conclusion that the University is not answering its original design.

13. The Trustees shall have authority to employ such agents, and to adopt such other measures, as may be necessary for the execution of their trust.

14. These By-Laws may be amended by a vote of two-thirds of the Trustees at an annual meeting, or at a meeting regularly called for this purpose, full notice of the proposed amendment having been given at a previous meeting, or the substance or exact wording of the proposed changes having been furnished each member of the Board at least one month in advance of the meeting at which action thereon is contemplated.

## II. Constitution of Ginling College

### Preamble

For the furtherance of the cause of Christ in China: for the advance in education necessary to provide trained leadership: for the education of Christian women for Christian service: and for the promotion of higher education of women under Christian influence this college is founded.

### Article I. Name

The college shall be called Ginling College.

### Article II. Basis of Co-operation

*Section 1.* The co-operating Mission Boards shall fulfill the following conditions:

*a.* To provide \$10,000 gold toward expense of plant and equipment.

*b.* To provide one member of the Faculty.

*c.* To make an annual appropriation toward current expenses of not less than \$600 gold.

*Section 2.* Partial representation on the Board of Control may be granted to any Mission Board meeting any of the three above named conditions—one member for each condition fulfilled.

### Article III. Trustees

*Section 1.* The Boards in full co-operation shall appoint a body to act as Trustees with powers and duties as defined in Article III, Section 3.

*Section 2.* The powers and duties of the Trustees shall be as follows:

*a.* To hold in trust all property and all endowment funds, and to transmit to the Board of Control income of said funds and other moneys received for the college.

*b.* To take steps for increasing equipment and endowment as demanded by the needs of the college.

*c.* To confirm appointment of the President elected by the Board of Control, and to remove the President if removal is requested by the Board of Control.

#### Article IV. Board of Control

*Section 1.* Each Mission Board in full co-operation shall be represented by three members on the Board of Control. Two of these must be women experienced in educational work. The term of service shall be three years. Members shall be elected in three classes in the first election; the first class for three years, the second class for two years, and the third class for one year.

*Section 2.* Members of the Board of Control shall be elected by Missions of co-operating Boards.

*Section 3.* Partial representation shall be granted in proportion to conditions fulfilled. (See Article II.)

*Section 4.* Officers of the Board of Control shall be the Chairman, a Secretary, and a Treasurer, elected annually by the Board and fulfilling the usual duties of these offices.

*Section 5.* The Powers and Duties of the Board of Control shall be as follows:

*a.* Administration of funds received from Trustees or Boards.

*b.* Care of property, erection and repair of buildings.

*c.* To fix, collect, and distribute tuition fees through the administration office of the college.

*d.* To appoint and remove faculty and fix salaries of associates and assistants.

*e.* To elect a President, subject to the approval of the Trustees, and to define the duties of the President.

*f.* To elect annually an Executive Committee to advise and assist the President.

*g.* To consider and adopt the Course of Study and to determine entrance requirements.

*h.* To make an annual report to Missions of co-operating Boards and to prepare an annual budget to submit to the Trustees.

*i.* To hold at least one meeting annually. (Time of this meeting to be set with reference to Mission meetings, college work, and reports sent to Trustees, including the annual budget.)

*Section 6.* A quorum shall be a majority of the members of the Board.

*Section 7.* Questions shall be decided by a majority vote of those present.

*Section 8.* An absent member may be represented by a regularly appointed alternate.

*Section 9.* Vote by correspondence may be taken on urgent matters arising between the regular meetings. Such questions will be submitted to the Board by the Executive Committee. A majority vote shall decide any question.

### Article V. Executive Committee

*Section 1.* An Executive Committee of five members shall be elected annually by the Board of Control.

*Section 2.* The Powers and Duties of this committee shall be as follows:

*a.* To act on all questions relating to immediate needs of the college, all actions to be reported at the next meeting of the Board of Control for ratification or modification.

*b.* To prepare the Docket of Business to be considered at meetings of the Board of Control, submitting the same in writing at least two weeks before the meeting of the Board, this business to take precedence of all other business.

*c.* To submit to the Board of Control an annual budget to cover current expenses, salaries of assistant teachers, and upkeep of buildings and equipment.

*Section 3.* The Executive Committee shall meet at the call of the President who shall be ex-officio chairman of the committee, without vote.

### Article VI. Faculty

*Section 1.* Appointments to the Faculty.

*a.* Voting members of the Faculty shall be all persons regularly appointed by the Board of Control.

*b.* Short term appointments may be made by the Board of Control. Such persons shall be associate members of the Faculty with privilege of the floor but without vote.

*c.* Assistant teachers shall be appointed by the President, subject to the approval of the Executive Committee.

*Section 2.* The Duties of the Faculty shall be as follows:

*a.* To prepare a Course of Study and submit the same for approval to the Board of Control. Revisions should be submitted in the same way.

*b.* To fix the school calendar, schedule of daily recitations, and classes to which each teacher shall give instruction.

*c.* To examine all candidates for entrance or pass upon certificates; to determine and keep a list of accredited schools from which students shall be admitted on certificate.

*d.* To prepare plans in writing for government of the student body.

*e.* To prepare an annual budget by departments for current expenses and equipment, and to submit the same to be incorporated in the budget of the Executive Committee.

*Section 3.* The Faculty shall meet monthly, the president presiding. A majority vote shall decide all questions. A secretary of the Faculty shall record all motions passed. Called meetings to discuss emergencies may be held at any time.



**Article VII. President**

*Section 1.* The President shall be elected by the Board of Control, subject to the approval of the Trustees, and can be dismissed by the Board of Control only with the approval of the Trustees.

*Section 2.* The Duties of the President shall be as follows:

- a.* To be ex-officio chairman of the Board of Control without vote.
- b.* To be ex-officio chairman of the Executive Committee, and of the Faculty.
- c.* To superintend and guard the interests of all departments of the college and have oversight of all property and business.
- d.* To be the official representative of the college.
- e.* To appoint all employees not otherwise provided for.
- f.* To make an annual report to the Board of Control.

**Article VIII. Amendments**

This constitution may be amended at any annual meeting of the Board of Control by a two-thirds vote. The proposed amendment must be submitted to the Board of Control through the Executive Committee not less than one month before the meeting at which it is to be voted upon.

**Boards Co-operating in Ginnig College***Baptist :*

Woman's American Baptist Foreign Missionary Society.

*Christian :*

Christian Woman's Board of Missions.

*Methodist Episcopal :*

Woman's Foreign Missionary Society of the Methodist Episcopal Church.

*Methodist Episcopal South :*

Woman's Missionary Council Board of Missions, Methodist Episcopal Church South.

*Presbyterian :*

Board of Foreign Missions of the Presbyterian Church in the United States.

## APPENDIX E

### OTHER CONSTITUTIONS AND AGREEMENTS

#### I. The Rockefeller Foundation

##### Charter and Organization

The Rockefeller Foundation was chartered under the laws of the State of New York on May 14, 1913, the date on which the Act of Incorporation, passed by the Legislature without opposition April 24, 1913, was approved by the Governor. \*The text of the Charter follows:—

#### THE ACT

To incorporate The Rockefeller Foundation.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

*Section 1.* John D. Rockefeller, John D. Rockefeller, Junior, Frederick T. Gates, Harry Pratt Judson, Simon Flexner, Starr J. Murphy, Jerome D. Greene, Wickliffe Rose, and Charles O. Heydt, together with such persons as they may associate with themselves, and their successors, are hereby constituted a body corporate by the name of The Rockefeller Foundation, for the purpose of receiving and maintaining a fund or funds and applying the income and principal thereof to promote the well-being of mankind throughout the world. It shall be within the purposes of said corporation to use as means to that end research, publication, the establishment and maintenance of charitable, benevolent, religious, missionary and public educational activities, agencies and institutions, and the aid of any such activities, agencies and institutions already established and any other means and agencies which from time to time shall seem expedient to its members or trustees.

2. The corporation hereby formed shall have power to take and hold by bequest, devise, gift, purchase or lease, either absolutely or in trust for any of its purposes, any property, real or personal, without limitation as to amount or value, except such limitation, if any, as the legislature shall hereafter specifically impose; to convey such property and to invest and reinvest any principal, and deal with and expend the income and principal of the corporation in such manner as in the judgment of the trustees

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\*Chap. 488, Laws of 1913. For an account of the efforts to secure incorporation by Act of Congress, see Appendix V, page 187.

will best promote its objects. It shall have all the power and be subject to all the restrictions which now pertain by law to membership corporations created by special law so far as the same are applicable thereto and are not inconsistent with the provisions of this act. The persons named in the first section of this act, or a majority of them, shall hold a meeting and organize the corporation and adopt a constitution and by-laws not inconsistent with the constitution and laws of this state. The constitution shall prescribe the manner of selection of members, the number of members who shall constitute a quorum for the transaction of business at meetings of the corporation, the number of trustees by whom the business and affairs of the corporation shall be managed, the qualifications, powers, and the manner of selection of the trustees and officers of the corporation, the manner of amending the constitution and by-laws of the corporation, and any other provisions for the management and disposition of the property and regulation of the affairs of the corporation which may be deemed expedient.

3. No officer, member or employee of this corporation shall receive or be lawfully entitled to receive any pecuniary profit from the operations thereof except reasonable compensation for services in effecting one or more of its purposes, or as a proper beneficiary of its strictly charitable purposes.

4. This act shall take effect immediately.

#### Officers and Members of the Rockefeller Foundation

John Davison Rockefeller, Jr., *President.*

Jerome Davis Greene, *Secretary.*

Louis Guerineau Myers, *Treasurer.*

Lefferts Mason Dashiell, *Assistant Treasurer.*

(Appointed March 18, 1914)

#### *Members*

*To serve until the annual meeting of 1917*

Charles William Eliot, Wickliffe Rose, Jerome Davis Greene,  
Alonzo Barton Hepburn, Charles Otto Heydt.

*To serve until the annual meeting of 1916*

John Davison Rockefeller, John Davison Rockefeller, Jr.,  
Frederick Taylor Gates.

*To serve until the annual meeting of 1915*

Harry Pratt Judson, Simon Flexner, Starr Jocelyn Murphy.

## II. National Medical Association of China

### CONSTITUTION

#### Article I

This Association shall be called the National Medical Association of China (中華醫學會).

#### Article II

1. To promote goodwill and union among Chinese practitioners of western medicine.
2. To maintain the honour and the interests of the medical profession.
3. To expedite the spread of modern medical science in China and to arouse interest in public health and preventive medicine among the people.
4. To co-ordinate and co-operate with the existing medical forces in China, Chinese and foreign, in the working out of the above objects.

#### Article III

There shall be five classes of members:

1. *Regular Members.* These shall consist of graduates in medicine of such Chinese and foreign universities or colleges as shall be recognized by the Association. The right of nomination shall be left in the hands of a membership sub-committee whose decision in regard to membership, etc., shall be placed before the Executive Committee for approval.
2. *Associate Members.* These shall consist of graduates in medicine of such Chinese and foreign institutions as have not been recognized by the Association. Associate members shall enjoy the same rights and privileges as regular members except that they are not eligible as officers of the Association.
3. *Affiliated Members.* These shall consist of medical practitioners of other nationalities. They shall enjoy all the rights and privileges as regular members but may not vote or be eligible as officers of the Association.
4. *Life Members.* A regular member on payment of fifty dollars shall be made a life member.
5. *Honorary Members.* Honorary memberships may be conferred upon distinguished individuals and members of the profession of all nationalities who have rendered some signal service to China. These shall be proposed by the Executive Committee and approved by a voting majority of two-thirds of the members.

#### Article IV

Any one desiring to become a member shall make written application on a form to be supplied by the Secretary, containing name with address, qualification and place of education. This form

shall be signed by at least two members of the Association and forwarded to the Secretary who shall submit it to the Executive Committee. The Executive Committee reserve the power to decide as to the class of membership granted, and to reject any application for admission. For admission there shall not be more than two adverse votes.

#### Article V

The officers of the Association shall be seven in number, namely, a President, two Vice-Presidents, a Treasurer, a Chinese Secretary, an English Secretary, and a Business Manager, all of whom shall be elected annually, either by a majority of those voting at a general meeting, or failing this, by voting papers sent out and returned to the Secretary. These officers shall constitute the Executive of the Association, and shall have the power to elect special committees from their own body or from other members to fill any vacancies in the Executive, and to take initiative in all matters affecting the welfare of the Association. Old officers are not eligible to the same offices for more than two consecutive terms.

#### Article VI

There shall be published regularly a Journal in English and Chinese, called *The National Medical Journal of China* (中華醫學雜誌), which shall be the official organ of the Association. This shall be issued every three months. Every member of the Association, whose annual dues are not in arrears, shall be entitled to receive a copy of the *Journal*.

The Editor shall be in charge of all the publications of the *Journal*, and the Business Manager shall have charge of all business management. A Publication Committee shall be appointed by the Executive Committee to solicit articles and to collect information pertaining to advances made in medical science with a view to applying them for the benefit of China. For this purpose all contributions relating to medical science are welcome, and will as far as possible be published, but preference will be given to articles by the members.

#### Article VII

A local branch of this Association may be formed by any three members, provided that the Constitution of such branch is in full harmony with the Constitution and By-Laws of the Central Association. No member shall be admitted to any branch until he has been first admitted to membership of the Central Association. Additional fees to meet the current expenses of the branch may be levied at the discretion of the branch besides the regular membership fees, which shall be paid to the Central Association.

#### Article VIII

This Constitution may be altered by a three-fourths vote at the General Meeting of the Association.

### III. Draft of Agreement between the Hunan Gentry and the Yale Mission for Co-operation in Medical School and Hospital Work

THIS AGREEMENT IS MADE between the Hunan Ru-Chun Educational Association 湖南育羣學會 and the Yale Mission for the purpose of providing treatment for diseases, promoting medical education and investigating the cause of disease.

**Article I.** The contracting parties agree to conduct the following matters in co-operation:—

1. To maintain at Changsha a hospital for the treatment of disease and one or more dispensaries for out-patients.

2. To maintain a medical school whose curriculum shall be determined after careful study of the regulations of the Board of Education; and to request the Board of Education to depute inspectors to examine the standards adopted.

3. To maintain a School of Nursing for instruction in the art of nursing; and in connection therewith, to maintain a department of Obstetrics.

4. To maintain a laboratory for the investigation of the cause of disease.

**Article II.** The Hunan Ru-Chun Educational Association undertakes the following responsibilities:—

1. To erect a Medical School Building and a Nursing School Building at a total cost of about \$156,000 Mexican. Half this amount is to be expended in the first place, i.e. about \$78,000 Mexican. \$30,000 Mexican is to be paid within the current year and the balance of \$40,000 before the expiration of two years. The other half of the whole sum is to be paid in full within four years. In case a suitable official building can be set apart for the use of the schools, the erection of new school buildings may be avoided.

2. The annual running expenses for the two schools, up to a total of two hundred students, will be provided, according to an annual budget, by this educational association; but the total amount shall not exceed \$50,000 Mexican a year. Moreover, the salaries of teachers who are graduates of Western Universities are not included in this allowance.

3. The expenses connected with the opening of the School of Medicine and the School of Nursing.

**Article III.** The Yale Mission undertakes the following responsibilities:—

1. To erect a hospital at a cost of about \$180,000 Mexican.

2. To provide the salaries and expenses of teachers, physicians, and nurses who are graduates of Western Universities. But the total number thus provided is not required to exceed fifteen persons.

3. The expenses connected with the opening of the hospital.

**Article IV.** In connection with the matters to be conducted co-operatively, the medical school and hospital buildings mentioned in the two preceding articles are for the common use of both parties. But the buildings' equipment, pictures, and books and scientific instruments, and all similar articles associated with their use, shall be the property of the original owner, and may not be indiscriminately claimed.

**Article V.** The activities enumerated shall be commenced directly after the ratification of this agreement. But during the interval preceding the completion of the medical school and hospital buildings, the matters to be conducted co-operatively are as follows:—

1. To maintain a medical preparatory school with a two years course before graduation.

2. To maintain two schools for nursing (male and female).

3. To carry on the Yale Hospital at Si Pai Lou (西牌樓)

**Article VI.** With reference to the expenses incurred in connection with the responsibilities undertaken in the preceding article, the Yale Mission undertakes to provide the salaries and expenses of the teachers and physicians who are graduates of Western Universities; all other expenses shall be provided by the Hunan Ru-Chun Educational Association, but the total expenses thus provided shall not exceed \$50,000 Mexican for the two years.

**Article VII.** The contracting parties shall each appoint ten men, who, together, shall form the Board of Managers, which Board shall have the powers enumerated below:—

1. To vote on co-operative issues and on matters relating to the progress of the co-operation.

2. To appoint and dismiss employees. But in the case of a teacher, if he be found not doing his duty, he may be removed by a three-quarters vote of the Board.

3. To supervise matters that are co-operatively conducted.

**Article VIII.** If any one of the Board of Managers fails to do his duty or hinders progress, he may be requested to resign by a three-quarters vote of the Board of Managers. The vacancy shall be filled by appointment from that party to which the resigned member belonged; but at the time of appointment there must be a confirmatory vote of three-quarters of the Board of Managers.

**Article IX.** An Executive Committee numbering seven shall be elected from among the Board of Managers. Of this number one shall be chairman; two shall be secretaries; and two, treasurers. There shall be one Chinese and one American secretary; and one Chinese and one American treasurer. The remaining two members shall be physicians, who shall have the management of the hospital, and shall recommend physicians (for appointment). Members of this executive committee who receive no salary from either party may receive an allowance for expenses.

**Article X.** Since physicians have a very intimate relationship with society, the teachers engaged shall, in addition to giving instruction in the principles of medicine, lay stress on moral

character. Moreover they may, outside of the required curriculum, explain and lecture on the principles of religion. But respect shall be paid to everyone's individual liberty of belief.

**Article XI.** This co-operation has as its sole object the advancement of medical education, and has no relation whatever to governmental spheres of education or sanitation.

**Article XII.** This co-operation is entered into with the idea of permanence, but the first ten years shall be a period of probation. If at the end of that time it is found to be successful, the co-operation may be continued. But if either party desires to withdraw, the co-operation may be terminated, but notice must be given one year in advance.

**Article XIII.** After the signing of this agreement by the contracting parties, the Hunan Ru-Chun Educational Association shall petition the Civil Governor of Hunan to sanction and register it, and the Yale Mission shall forward it to its Home Society for confirmation. After such sanction it shall be regarded as ratified.

**Article XIV.** Three copies of this agreement shall be prepared. The Hunan Ru-Chun Educational Association shall forward one to the Civil Governor of Hunan to be filed with him. The Hunan Ru-Chun Educational Association and the Yale Mission shall each retain one of the remaining copies as a permanent evidence of their contract.

Signed by

顏梅章朱任貝聶王張湯李向向王周朱向陳陳楊胡  
 福適廷福允其隆式鐵瑞瑞時宏啓瑞仲元  
 度馨駿利黎昕琨中恭樵儼琨琮澤業鎔犖虹揚度侯

On behalf of the Hunan Ru-Chun Educational Association.

And by

Brownell Gage, 蓋葆耐. E. H. Hume, 胡美 W. J. Hail, 解維廉.  
 E. D. Harvey, 赫汝輝. A. C. Reed, 茅愛理.

On behalf of the Yale Mission.

This Twenty-first day of the Seventh month of the Third year of the Republic of China.



ROMAN CATHOLIC MISSIONS IN CHINA 1916  
 (Calendrier Annuaire, 1916)

Apostolic Vicariate	To Whom Entrusted	Head-Quarters and Principal Residence	Bishops	Priests		Christians	Catechumens
				Europeans	Chinese		
<b>First Region</b>							
Chihli { N. Chihli W. " } E. " } Gent. " } Chihli Coast S. E. Chihli	Lazarists	Peking	1	47	57	193,602	11,346
	"	Chongking	2	21	27	63,323	4,145
Honan { S. E. Chihli	"	Yungping	1	10	0	12,455	1,000
	"	Paojing	1	19	32	84,500	257
Manchuria { S. Manchuria	Jesuits	Tientsin	1	30	13	38,204	2,000
	"	Sienhsien	1	53	28	91,632	7,907
Mongolia { E. Mongolia C. " } W. " }	Milan F.M.	Sienhsien	1	22	2	12,391	1,155
	Paris F.M.	Weihsuei	2	31	16	27,915	3,349
" { E. Mongolia C. " } W. " }	Belgian F.M.	Moukden	1	21	14	23,311	2,556
	"	Our Lady of the Pines	1	43	13	27,638	6,711
" { E. Mongolia C. " } W. " }	"	Sinwantsi	2	31	27	38,061	6,680
	"	Eul-che-socking-ti	1	41	3	23,636	13,837
<i>Totals</i>			15	365	232	638,468	63,913
<b>Second Region</b>							
Li (Sinkiang) (M.) Kansu { N. Kansu (F.A.) S. " } S. Shensi	Belgian F.M.	Hi	1	4	1	300	362
	"	Liangchowfu	1	15	2	3,839	238
Shensi { C. " } S. " }	Franciscans	Tsinchow	1	15	0	1,886	3,140
	"	Yenanfu	1	15	1	1,371	3,158
Shansi { N. Shansi S. " } S. Shantung	F.M. of Rome	Shanfu	1	8	29	29,628	5,200
	Franciscans	Han-Tehong	1	10	6	11,400	16,863
Shantung { N. Shantung E. " } S. " }	"	Taiyuanfu	1	29	17	29,120	7,790
	"	Luanfu	1	29	12	25,040	18,128
" { E. " } S. " }	"	Tsinanfu	1	27	27	35,856	10,088
	German F.M.	Chefoo	1	22	7	12,157	51,627
<i>Totals</i>			9	239	118	236,292	119,914

There has appeared this year the first of a series of *Year Books* regarding the work of the Roman Catholic Missions in China. The title is *Les Missions de Chine et du Japon*. The book is published by the Imprimeries des Lazaristes in Peking. It is the first general account of the work of the Roman Catholic Missions in China that has appeared since the work of M. Hue on *Le Christianisme en Chine*, which was published sixty years ago.

## Third Region

Honan	{ W. Honan	M. E. Parme	1	13	0	57,223	24,775
	{ S. " "	M. E. Milan	1	19	10	24,267	8,500
Hupeh	{ E. Hupeh	Franciscans	2	28	20	36,500	386
	{ N.W. " "	"	1	18	17	26,280	22,054
	{ S.W. " "	"	1	30	9	22,734	10,930
Hunan	{ N. Hunan	St. Augustinians	1	25	2	6,502	6,471
	{ S. " "	Franciscans	1	18	5	12,216	6178
Kiangsi	{ N. Kiangsi	Lazarists	1	19	13	26,208	10,091
	{ E. " "	"	1	21	12	25,051	6,918
	{ S. " "	"	1	14	14	17,921	4,152
Chekiang	{ E. Chekiang	"	1	19	18	29,937	6,209
	{ W. " "	Jesuits	1	13	16	15,807	2,610
Kiangwan			1	118	71	227,917	89,364
		<i>Totals</i>	14	355	297	477,063	177,138

## Fourth Region

Kweichow		Paris F.M.	1	52	19	22,325	10,552
{ N.W. Szechwan		"	1	38	48	45,856	15,190
{ E. " "		"	1	47	59	47,889	2,000
{ S. " "		"	2	36	15	24,784	2,000
Kienchang		"	1	13	4	6,343	2,000
Yunnan		"	2	30	18	14,342	17,247
Tibet		"	1	17	2	3,557	1,000
		<i>Totals</i>	9	233	163	182,096	47,989

## Fifth Region

Foochow		S. Dominicans	1	36	21	47,218	6,000
Amoy		Milan F.M.	1	20	10	10,582	3,217
Hongkong		Paris F.M.	1	19	11	18,000	2,200
Kwangtung		"	1	66	25	62,422	2,280
Swatow		"	1	23	6	31,428	
Kwangsi		"	1	27	4	4,514	1,500
Diocese of Macao		"	1	52	9	40,000	405
Mission Agencies				28			
		<i>Totals</i>	7	271	86	211,464	15,602
<i>TOTALS for Roman Catholic Missions in China (1915)</i>							
			64	1,463	806	1,748,383	424,986
<i>TOTALS " " " " (1912)</i>							
			53	1,451	714	1,615,729	436,710

## PART XI

### STATISTICS AND CHARTS

C. L. Boynton

**Definition** Statistics are but the orderly collection of numbers relating to the enumeration of great classes of facts or objects determined by direct enumeration at the source, or relating to the ratios of classes connected with those facts or objects. Mere collections of numbers arrayed in columns do not constitute statistics, in spite of the popular notion to that effect. To be of value the enumeration must be begun in the very presence of the facts, the definition of the classes to be enumerated must be clearly in the mind of the recorder, who must make his record with sufficient promptitude and accompanying descriptions to ensure the accuracy of the numbers, their relation to the description and their ready interpretation by one who has access only to the record.

**Uses of Statistics** It is obvious that such enumerations may prove of immense value in the world about us. Only the accurate study of such statistical returns enables transportation companies to provide facilities relatively commensurable with the demands of passengers and shippers. It is an application to the innumerable relationships of our common business of the principles which the accountant must use with reference to money matters, to determine, in complex organizations, what profit, if any, is being made, and how it made be equitably distributed and the needs of the future fully met. In life, complex and organized as it is today, statistics are essential on every hand if the resources of men, money and materials are to be so adjusted to each other that there is neither waste, superfluity nor confusion. We can no longer be content to "muddle" along, determining our profits by our balance in pocket or the feeling of well-fed, well-clothed, well-housed content.

**Application  
to Missions**

The Church of Christ is confronted with a stupendous task which will demand the wise application of its resources in men and spiritual energy. While it is true that the moving of the Spirit of God cannot be determined by the mere enumeration of facts, we are justified in studying and enumerating our material and human resources, as much as in the days when we are told that our Lord chose twelve apostles, sent out seventy to preach, fed five thousand, after making them sit down by fifties and by hundreds, with five loaves and two small fishes, and may be encouraged by the enlargement of our activities and our membership even as the one hundred and twenty gathered in the upper room were by the addition in one day of about three thousand, and of others till the number of them that believed was about five thousand.

**Errors in  
Statistics**

Statistics are liable to error: (1) when the facts to be enumerated are not clearly defined or are not fully understood by the enumerator; (2) when the record is not made in the presence of the facts and details have been forgotten; (3) when the record is not accompanied with sufficient descriptive detail to enable those who use the numbers to interpret them correctly; (4) when the record is inaccurately transmitted; (5) when incomparable facts are grouped together (as when it is attempted to add together figures for lower and higher elementary schools from one source and day and boarding schools from another); (6) when they are interpreted by those unfamiliar with the phenomena with which they deal.

**Uniform  
Statistics**

These considerations indicate to some extent the importance of the efforts now being made to co-ordinate the statistical returns of missionary organizations around the world. They give significance to the statistical schedules prepared by the Special Committee on Survey and Statistics of the Continuation Committee of the World's Missionary Conference, and adapted and more fully defined by the China Continuation Committee. By accurate definition it is hoped to enable those making the first records to do so with accuracy; by securing uniformity to secure returns which shall be comparable and capable of combination; by the use of the same

schedules over an extended period, to make possible a study of tendencies, of resources, of needs and of the best ways of meeting those needs. Statistics may be made of as great value to the statesmanship of missions as is the reconnaissance service to an army.

**Statistics of  
Missions in  
China**

It has been apparent to those who have studied statistics of missions in China that we have never till recently had returns of sufficient uniformity to be fairly comparable. This has lessened our ability to draw information of value from the work of others, or even to secure that maximum of result in our own work which ought, humanly speaking, to be the result of the efforts expended. With the adoption quite generally of the uniform schedules we are in a fair way to progress in this matter. It has been a source of great encouragement that during the past year more than a score of missions have agreed to use in all their work the forms suggested by the China Continuation Committee. The most notable action is probably that of the Chung Hua Sheng Kung Hui, or Anglican Communion in China, which has officially adopted these schedules, with additions adapted to its own requirements. The China Inland Mission has added to its returns this year from each station facts relative to educational and other work which makes their figures comparable with those of other societies.

**Indebtedness to  
Statistical  
Secretaries**

For whatever of value there may be in the statistical returns included in the four sheets in the pocket and graphically presented in a series of charts, we are largely indebted to the faithful, painstaking, and often unpopular work of the nearly three hundred statistical and mission secretaries who have assisted in their collection. They have involved complicated correspondence with missionaries in nearly a thousand stations, the study and compilation of the returns and the patient unravelling of inconsistencies and obscurities. With the increase of the number of those who hold these positions more or less permanently and so are able to bring experience and training to the task, the accuracy and value of the returns is greatly enhanced.

**Difficulties to  
be Overcome**

It is still, however, difficult to present certain aspects of the statistical returns satisfactorily. The difference in the termination of *statistical years* complicates the task of collection and publication. For the first time in general tables we have tried to indicate the period covered by the returns. In some cases the absence of secretaries or change in the incumbency of the positions made it impossible to secure any returns for the year just past. Some missions make no records whatever of their work, and some who make them are unwilling to communicate them to others. Many secretaries fail to discriminate in their returns between lack of data and lack of facts about which to present data. Some have forwarded their only records to their home offices abroad. A surprising number keep no duplicates of their reports, although provided with the means of doing so; others shirk the labour involved. These facts have made it necessary in some cases to give the figures of last year; in others to enter no figures at all, in order that what is recorded may represent an understatement rather than an inaccurate record. Figures before the current year are given in italics; no figures are given except what have been secured in connection with the enquiries of the China Continuation Committee, in order to ensure uniformity of definition. In some cases it is apparent that the definitions given in the notes are still too incomplete to enable satisfactory replies to be given to the enquiries. In others there is not yet sufficient uniformity of definition or of practice to make such returns possible. We are not yet sufficiently agreed as to such common terms as "station," "out-station," "ordained man," "church," "gifts from the Chinese church," etc., to be sure that our enumerations are correct.

**Accuracy of  
the Returns**

In spite of these handicaps we believe that we are rapidly approaching the time when it is possible to present statistics of real accuracy and great value, and that the careful study of such returns as are even now available will be rewarding. The series of charts which accompany the statistics should enable us to appreciate the trend of our work more fully. It may be stated without fear of successful contradiction

that the figures here presented are, on the whole, the most complete, the most accurate, the most uniform, and we may add, the most encouraging which have yet fallen to the lot of a missionary statistician to record.

### Totals

In the statistical returns presented in the YEAR BOOK for 1915 no attempt was made to present totals where items were lacking in any of the details. This policy has been abandoned in the light of the great fullness of the records this year. The totals should, however, be used with reserve, and with an appreciation of the fact that in general they fall short of the facts, and in some particular cases are not at all representative of the true state of things. Great caution will need to be used in comparing them with the returns of former years, as the definitions have in some cases been markedly changed. This is particularly true in the realm of education. With the growth of a standard government system and the conforming of missionary education to this standard, this will gradually disappear. It is hoped that the joint action of the medical organizations will shortly determine a terminology which will enable us to report with accuracy such a simple item as a "major operation," about which at present the statisticians are all at sea.

### Statistical Department

It is the hope of the China Continuation Committee through its statistical department to bring together such facts regarding missionary work in China as are capable of statistical enumeration; to assist the local and denominational statisticians in attaining a reasonable degree of uniformity in their records; to present such of these returns as may be of the most value in determining mission policy, or in giving encouragement and suggestion, and in preparing for those who may have occasion to use them such studies of material in hand as will enable them to employ most wisely the resources at command. In collaboration with the China Christian Educational and China Medical Missionary Associations these studies will range over the whole field of missionary endeavour. During the past year it has been necessary to gain local experience, study the schedules for securing information, correspond with statistical and mission

secretaries with reference to apparent or real discrepancies in their returns, and, in the small time that remained, to assist in the preparation of some charts and maps for local gatherings of missions or groups of missions, which might portray graphically and more understandably the most important statistical material relative to their work.

**Charts** All comparisons of the work of the different societies have been relegated to the charts, on which it has been attempted to place sufficient comment to aid in a correct interpretation. The charts, of which there are four sheets, are to be found in the pocket of the book, together with the four statistical sheets. Their preparation has delayed the appearance of the YEAR BOOK about a fortnight, and it has been realized that the haste connected with their appearance so soon after the compilation of the statistics may result in some errors of detail.

**Acknowledgment** The detailed work in connection with the compilation of the statistical sheets has been largely performed by Miss M. Verne McNeely, whose careful, accurate and painstaking work has been of invaluable assistance. Without her experience in the collection and compilation of missionary statistics in China the task would have been difficult indeed. To her and to the host of faithful collaborators whose work enters into these condensed returns we accord our grateful thanks and recognition.



## DIARY OF PRINCIPAL EVENTS

### In Union and Interdenominational Activities

April 1, 1915-May 31, 1916

1915

- April 9-12 Union Lutheran Conference at Shekow, Hupeh, and election of the Lutheran Church Council.
- „ 14-22 Triennial General Synod of the Chung Hua Sheng Kung Hui, St. John's University, Shanghai.
- „ 15 Meeting of Educational Council and Executive of the China Medical Missionary Association, Shanghai.
- „ 24 Formal opening Young Men's Christian Association, Amoy.
- „ 27-28 Advisory Council of Educational Association of China, Biennial Meeting, Shanghai.
- April 30-May 5 Third Annual Meeting of the China Continuation Committee, Shanghai.
- May Conference of Chinese Educators in Tientsin. Delegates from Provincial Associations. Appointment of Joint Committee on Terminology.
- „ 1 Building at 5 Quinsan Gardens, Shanghai, occupied jointly by China Continuation Committee, Educational Association of China, China Medical Missionary Association, China Sunday School Union and Chinese Recorder.
- „ 6 Fourth Annual Meeting of the Federal Council of the Presbyterian Church of Christ in China, Shanghai.
- „ 14-15 Chekiang Federation Council, Fifth Annual Meeting, Ningpo.
- „ 23 Kaifeng Union Evangelistic Meetings.
- „ 27 China Inland Mission celebrates Jubilee at Headquarters in Shanghai.
- June 30-July 8 Eighth Annual North China Student Conference.
- July Summer Institute for Primary School teachers of the Kiangsu Educational Association.
- „ 2-11 Yangtze Valley Student Conference, Kuling.
- „ 2-11 Eleventh Kiangnan Student Conference, Hangchow.
- July 13-Aug. 13 Chinese Leaders' Conference on Adult Bible Study under auspices of China Sunday School Union and Special Committees of the China Continuation Committee, Kuling.
- „ 14-27 Chinese Women's Summer Conference, Shanghai.
- July 25-Aug. 1 The Mokanshan Conference.
- August 7 Annual Meeting of the Central China Christian Educational Union, Kuling.

- August 10-11** Eleventh Annual Meeting Educational Association of Fukien, Kuling.
- Aug. 24-Sept. 1** Fifth Annual South China Student Conference at Canton.
- „ 26 „ 2 Eighth Amoy-Swatow Student Summer Conference at Amoy.
- „ 28 „ 6 Eleventh Annual Student Conference for Shantung at Tsinan.
- Sept.-Oct.** Visit of Deputation from Board of Foreign Missions of the Presbyterian Church in U.S.A.  
Visit of Drs. Wallace Buttrick, Simon Flexner, F. T. Gates, W. S. Welch and Mr. Roger S. Greene of the China Medical Board of the Rockefeller Foundation.
- September 1-6** Conference of Nurses' Association of China, Peking.
- „ 6-7 Shantung Federation Council, Tsinanfu.
- „ 27 Formal Opening New Hospital Union Medical College, Tsinanfu.
- October 4-18** Evangelistic Campaigns in Honan led by Drs. D. MacGillivray and W. W. Peter.
- „ 7 Election of Mr. C. T. Wang, General Secretary, National Committee Young Men's Christian Association of China.
- „ 13 Formal Dedication, Boys' Building, Young Men's Christian Association, Shanghai.
- Oct. 13-Nov. 11** Second Conference of Chinese Christian Leaders on Adult Bible Study at Moukden.
- October 17-25** West China Christian Educational Union Eighth Annual Meeting, Chengtu.
- „ 18 Formal Opening, Young Men's Christian Association Building, Taiyuanfu.
- „ 22-23 Conference of New Missionaries in Wu Dialect Section under auspices of Special Committee on the Training of Missionaries of the China Continuation Committee.
- November** Visits of Rev. W. Hopkyn Rees, D.D. and Rev. C. Y. Cheng to Tsinan, Tientsin, Peking, Hankow, Nanking, in the interests of Christian Literature.
- „ 3 Seventh Convention of the Young Men's Christian Associations of China, Shanghai.
- „ 9 Rev. Timothy Richards D.D., L.L.D., retires as General Secretary of Christian Literature Society and becomes Secretary Emeritus.
- „ 8-15 Twenty-fifth Anniversary of the Sian Tao Huei, the union of the Swedish Missionary Society and Swedish American Missionary Covenant, at Kingchow, Hupeh.
- „ 18 Sixth Meeting, Kiangsu Federation Council, Yangchow.

## 1916

- January 14** Establishment of the Secretarial Training Department, National Committee, Young Men's Christian Association.
- „ **15** First Issue, English Edition, Chinese Christian Intelligencer.
- „ **18** Jubilee Celebration of Educational Work of American Presbyterian Mission in Peking.
- Jan. 26-Feb. 1** First Conference for Christian boys under auspices of Young Men's Christian Association, Nanking.
- Jan. 31-Feb. 2** Third Annual Meeting, East China Educational Association, Shanghai. Dr. T. H. P. Sailer present.
- February 3-7** Joint Conference on Education of the East China District of the American Baptist Foreign Mission Society and the Central China Mission of the Southern Baptist Convention.
- „ **7-12** First Annual Conference National Medical Association of China.
- „ **9-15** Fukien Student Conference, Foochow. Largest student conference ever held in China. 304 delegates in attendance.
- „ **17** West China Union University, Chengtu, first class of students graduated in arts course receiving the B.A. degree.
- „ **17-23** Celebration of the Twenty-fifth Anniversary of the Scandinavian Alliance Mission of America at Sianfu.
- „ **23-24** Fourth Annual Meeting, Kwangtung Christian Council, Canton.
- March 1** Rev. A. L. Warnshuis becomes National Evangelistic Secretary of the China Continuation Committee.
- „ **3** Opening of the Bible Study and Prayer House at Kiangnan.
- „ **23-30** Dedication Foochow Young Men's Christian Association Building.
- April 6-10** Eighth National Christian Endeavor Convention, Hangchow. Dr. F. E. Clark present.
- Apr. 20-May 12** First National Conference of the Provincial Educational Associations, Tientsin.
- Apr. 27-May 2** Fourth Annual Meeting, China Continuation Committee, Shanghai.
- May 7** Centenary of American Bible Society.



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