Ellison and Lottie Hildreth Papers

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What was going on at Old Creek to make it worth while for us to go so far to get there. Well, something most unusual for South China - an old-fashioned revival. Why should that be unusual? Well, you have to go into history a little to answer that.

In the first place, while the Chinese do have a system of ethics, the gospel, and the ideas connected with it are new, yes, absolutely new to them, and so are the words used to express those ideas, and the Chinese language is most admirably devised to prevent new ideas from being understood. The Chinese, while not stupid, are essentially hard-headed; they take in new ideas very slowly, and part with the old ones still more slowly.

And in the second place, a great many Chinese have wanted to join the church from unworthy motives, whether to get foreign protection or help in their lawsuits, or other reasons. The churches realized this, and used to scrutinize candidates very carefully and put them thru a long course of probation in order to test them out and make sure that they wanted to join the church from proper motives.

So when one preached to the Chinese, he had to remember the slowness with which they take in new ideas, and not appeal to them to decide at once to become Christians, but rather to commence attending the chapel and listening to the preaching, with the expectation that the men would gradually understand the doctrine, and the hope that when he did understand it he would accept it.

And when a man wanted to become a Christian at once, it was considered prima facie evidence that he had some affair that he wanted the missionary to take up, and therefore was unworthy to enter. Only after Candidates were usually accepted only after a long probation, in which church attendance demonstrated the candidate's faithfulness, and a changed life demonstrated his understanding of the ethical demands of Christianity. The genuine Christians came in in this way, and some of them are the very salt of the earth; the ones of whom we are ashamed (and there are such, even as there is in the home church) were often men who were admitted too hastily, before they had understood the gospel and made it a part of their life; such men are apt to say "Now that I have joined the church I needn't do anything more", a sentiment the echoes of which I have also heard in America.

In view of these things, the evangelistic preaching in South China has appealed to men to attend church, rather than to become Christians. But recently some members of our mission have felt more and more strongly that the time has come for something more radical. The old policy has produced in some villages a lot of people who attend church regularly and faithfully, but think that is sufficient, and cannot be induced to take a definite stand as Christians. These men understand the doctrine, perhaps better than some church members do, and have put it into practice in their lives, often far better than some church members do; and they stop at that. When you come to think about it, this means that the conditions in such villages approximate those in some American communities. Why not use some of the revival methods there to prove useful in meeting these conditions in America?

"Evangelistically" go to some church and Old Creek was the one selected. The band consisted of Dr. Crossbeck (the missionary in charge of the field) in which Old Creek is located) Mr. Lewis of Angkung, Miss Traver of a skeleton, who gives her time at present to visiting and helping the country churches, Mr. Jenner of Chaoyang, Mrs. Hildepreth and myself.
When we got to Old Creek that evening we found Messrs. Groesbeck and Lewis already and Miss Traver already there. So was the small-pox. So after supper we all got vaccinated. Oh yes, we had all been vaccinated not so very long ago, and we weren't directly exposed. But vaccination is cheap, and one ought to be ashamed to have the small-pox in this age, even in China.

Here is the daily schedule. Breakfast at about 7.30 or 8. At 9 morning worship, conducted by Dr. Groesbeck, who made good use of the opportunity to talk to the students in the Boys' School and the Girls' School; with a liberal amount of singing, this filled the time till nearly ten. I fear it broke into the schedule of studies to a certain extent, but we didn't have any scruples about that, for the good that we were hoping to do the pupils would be worth far more to them than a few minutes more of study. At ten, Miss Traver and Mrs. Hildreth went out visiting. I haven't had time to inquire much about their visits, but I'll tell about ours presently. From ten to eleven or 11.30 there was a Bible Class for men, conducted by Dr. Groesbeck, at which Mr. Lewis and I were students. It was good, I can tell you; I learned a lot from it. Then we talked to various men till dinner-time, and after dinner Miss Traver had a class for women, while we men went out visiting till dark. The big meetings were in the evening. In the meantime Dr. Lesher was holding a dispensary at the front door of the chapel most of the day and part of the evening. We certainly used that building for all it was worth. Here is a diagram of it. A is the corner where the boys cooked for us men; B is Dr. Lesher's dispensary; C is the room used as a bed room by Dr. Groesbeck and Mr. Lewis, as a dressing-room by all of us, and as a pantry and store-room for baggage. It wasn't anywhere big enough, so Dr. Lesher and I spread our beds on benches in the chapel after evening service was over, and packed them away in the baskets in the daytime. D is the room where the preacher lives, and where we held conferences with deacons and others; E is where the colporter spread his books for sale on a table; at meals times we used said table as a dining room; F, G, H, and I are rooms occupied by the boys' school; Miss Traver's boy used one end of I as a kitchen, and I certainly had a crowd of boys to wash all that he did. J is the room where Miss Traver and Mrs. Hildreth lived; the woman's Bible class met there too.

K is the corner where the men's Bible class met every morning; L is the corner where the Girls School met and M and N are the rooms where the Bible woman and the school teacher live. I don't need to mention the use the pulpit was put to, and the center of the chapel was a general meeting-place for everyone.

What sort of a time did we have visiting? Well we called on one man whose appearance is very attractive, and his reputation for clean living is good. But he won't go to church, and Lewis exhorted him on the matter. We called on a family of pottery makers; their father was a Christian and so are all his sons and most of his daughters and daughters-in-law. When the father was alive, he stopped work on Sunday,
but since he died the boys have worked on Sunday; they have to pay their helpers seven days a week, and it seemed foolish not to get their money's worth out of it. Lewis and I took turns bringing up arguments for Sabbath observance, and they admitted it was so, and that they had better keep the Sabbath. Then we had a prayer meeting with them. This family keeps one room especially for a place of prayer, and they all meet there every night for family worship. Each of the men led in prayer and some of the boys.

one of the best prayers was made by the oldest brother, who was excluded from the church some years ago for smoking opium and not attending church; but he didn't abandon his religion or his habit of praying every day. I wish all whose names are erased for cause would be as faithful to their religion as he is. We called on another man and discussed whether it would be possible to suppress the gambling which is a curse to the village; his own brother is one of the leaders of the gambling. He said that he believed if they went to work they could get public opinion aroused and stop the business, and he seemed inclined to do it. By the way he is the same man who got up in one of the "after-meetings" and said that although he never had close business on Sunday, he was going to do it from now on, whatever it cost. So these meetings were not solely individualistic in their effect; they also caused some men to plan what they could do for the good of the community.

And such evening meetings! First, we had stereopticon pictures, to draw the crowd; pictures of general interest, and then pictures showing the life of Christ. Dr. Groesbeck explained them, and he used the opportunity to get in some good straight talks. Then Mr. Lewis preached—he always preaches well—and those who wanted to make a decision were asked to stand up. To see three of four standing up, and then others, and then some more, in China, was wondrous to warm anyone's heart. Then the meeting was dismissed and those who were interested were invited to stay to an after meeting, all at the same American Church. Helican, and at the after meeting others made the great decision.

One night at the after meeting, Dr. Groesbeck called for a testimony meeting, in words such as these: "Now, Mr. Lewis and the rest of us have been proclaiming the doctrine, but how do you who are not Christians know whether it is true or not. I am going to call on your neighbors who are Christians, and who have tested the gospel, to get up and tell whether it is true or not." And then one after another of the Chinese Christians got up and testified to the truth of Christianity and what it had meant to him, in almost the very same words that Christians in America use; and they did it so well that it seemed they must be thoroughly accustomed to giving such testimony. I didn't realize the significance of it all till the others told me after the meeting; this was the first time such a testimony meeting had ever been held in South China. The fact that their testimony sounded like that of American Christians must be because they were giving witness of the same kind of experience.

To be sure, there was the the proprietor of a string of gambling houses in a neighboring village, who doesn't seem willing to recognize that becoming a Christian involves a change of heart, which would cause him to shut up those places. He got up with those who wanted to become Christians; in fact, I understand that he once applied for church membership some time ago. But in the absence of any evidence of a change of heart, we don't consider his standing up as very important. Neither did we lay much stress on the man who came to the chapel one day and announced that he wanted to worship God; what did he need to do? Scriptural as the question sounds, it took only a little conversation to ascertain that this particular man was in a spiritual condition far different from that of the man who cried, "What must I do to be saved"
He had no conviction of sin, and no real understanding of what Christianity was; and he asked the question, much as one might make preliminary inquiry as to how to join the Masons or the Odd Fellows.

But in contrast with these was a man whose father had been a Christian and who understood what Christianity means, but had never shown any interest in religion. On Sunday morning, the invitation to stand up to indicate an intention to commence the Christian life was given in nearly a dozen different forms and he stood up every time. He wanted the people to know that he meant all those different things, and meant them definitely. After the service, when we asked him what he meant he said that from now on he was a Christian. Yes, he meant it, definitely and permanently. No, he didn't care what the consequences were, he was going to be a Christian. Yes, indeed his heart was happy. And you could see that it was; just like some of the new converts that I have seen in America.

And there was another man who got up in an after meeting and said that he had been excluded from the church years ago for smoking opium; that the church did exactly right in excluding him; that he had now stopped the opium, wanted the church to pray for him, and hoped that by and by he might be reinstated. Truly the words of both these men were good to hear.

In all, over twenty stood up and announced their intention to be Christians. On Sunday morning thirteen were baptized, eleven women and girls, and two young men. The Old Creek Church is the only one in South China that has more women members than men. But of those who stood up nearly one half were men.

This letter is too long already, and there is little time to tell of how we got up at 6 A.M. on Monday and left as early as we could, hoping to catch the second launch at Peace and Harmony, and got there just in time to miss the first; how we hired a native boat instead of waiting for the second launch, and how a head wind spring up, so that the men had to labor with the oars all the way to Chaoyang; how the baggage was able to catch the three o'clock launch for Swatow, but because of having to wait for sedan chairs for the trip to the landing three miles away, Miss Traver and Mrs. Hildreth couldn't connect, so waited at the Groesbeck house and took the last launch at 4:30; how further repairs to my trusty bicycle kept me so long that I missed the launch; how it was evident that I shouldn't be able to catch the launch; how Dr. Lesher helped me finish the repairs (that's the kind of a friend to have) and went with me half way up the first range to give me a good start on the road over the mountains to Hakchieh (where our Swatow mission is located); how I inquired the way of every person that I met; how I reached familiar ground just when it was getting practically too dark to travel, so that I fell off into a sweet potato field a couple of times; how there isn't anything softer in South China than a sweet potato field and I wasn't jarred a particle; how I got to Hakchieh at about 7:20 and found that when I didn't appear at the launch Mrs. Hildreth had gone back to the Lesher's, so had to spend the night there; and how we got together Tuesday and came back to Chaochowfu, after doing more things in Hakchieh than I could begin to think of mentioning.

Doesn't that make you wish that we could do a lot more such work. But how? Dr. Groesbeck and Mr. Lewis have so many churches to look out for that they can't do more than visit each about once a year and besides, each has to teach school during the week. If the Christians at home will send out more missionaries, there will be more of this work done, and it's worth while. The five years are just fairly beginning. How about our share in the five year program? Don't take it granted that people know that you don't do this work unless all the time. Explain now why more money will change the situation.
Dear Lottie:

I thought I was going to write to you the very night after the children left us, or the next day, at least. But when that first day passed and I did not get it done, it grew impossible to do it. The very afternoon after the children left, the first big bunch of N.Y. callers came, and 2 days later they occupied the whole time from 2 P.M. until 5. There had been calls from individuals all thru the N.Y. month.

Then I began to realize that I must have Bessie’s clothes ready to spend a week in Kakchik while Dr. F is here, with possible warm weather. Neither she nor I have had a single new thing since summer, beyond what I bought for myself in Shanghai, haven’t needed anything here at home. But she has grown so, and old lighter weight things are all too small, so we are hurrying to get one new, if possible two, dresses ready, with old cotton ones lengthened. I am making over my brown serge, too, to bring it up to date. This work took every spare minute last week, so as to prepare the work for A So. Now it is going forward nicely, and I can write a few letters.

By this time you are all together, and having a happy enough time, I know. Presume they reached you on Wed., didn’t they? I was thinking of you all during that day. Really, I was just sick with lonesomeness on Fri. after they left us! I had a sinking sensation as of a great loss, everywhere I turned, and that night I missed them so, from the sleeping porch. I surely know better what it meant to Ben last Sept to come up here all alone, for days and nights, knowing Howard would not return! And I can guess how you have missed the children, only going away always takes the sting out of a separation, for the change fills ones mind.

Bob may be leaving even before you receive this letter. I don’t think I even mentioned to him the possibility of Howard coming down with him from Shanghai, there were so many things to talk of. I shall write to him in Shanghai. Howard was not well all thru Jan. and Dec., too, as a result of Flu, mostly. And tho he is much happier now, and in much better health, we told him then, in Jan. that if he wanted to, he might come home for the spring term. He has been moved into the new private residence which was being prepared for the overflow of grade boys, and his own teacher is house-mother, now. She is a mother, you know, with three children in the school, and seems to be taking a personal interest in the boys in the house.
He is very much happier now, his letters show it, Mrs. Lavers and his teacher write it, too. Mr. Lavers, who has just come down from Shanghai, says so, and he is in good physical condition.

But if he is ever to spend part of a year at home, again, it should be now, when the teaching would be easier for me. I couldn't think of attempting to teach 8th Grade work, I fear, — but, So we are leaving the decision entirely with him, cautioning him that the quiet life here will be much more monotonous than it was before he went away. The third term will not end until 6th of April. But we know of no one coming down at that time who could bring him. So, if he decides to come, he would be ready to come with Bob. I am sure Bob will be glad to bring him along.

My heart goes pit-a-pat at the thought, but I dare not even talk about it with Bessie! She has missed him all bro the days, but especially at bedtime at night 8.

I enclose a statement of your account. I hope the children's clothes were in condition that you could take it leisurely in getting them what they needed. A's, velvet shoes were made so large, but I thought it wasn't wise to get another pair. Feet grow so fast.

I hope you have found a proper place to live, where the care of the children will not be difficult for you. Weather here has turned so much warmer, since the rainy weather cleared up. We have had real spring sunshine — several days, and this morning those brown and white birds were calling all around the hilltop, the ones that Tracy Groesbeck says belong to the lark family. I presume you still have it cold. H. wrote that "at last, we have had snow!"

Guests have just gone down on the noon train, the Misses Bratt, who were in Peking at Christmas time. They are Calif. ladies, and one of them had entertained Mr. Hobart in her home, so they were Hobart's guests. Clara L. brought them up.

Miss Senn goes home this spring, and Board wants her there in time for Convention, and for summer Conferences. Think she will probably not leave so early, as Miss Dulin doesn't finish her exams, until end of the summer.

Hobart baby is thriving, and she is a little dear. William and Beth will come over for the day tomorrow. Mr. and Mrs. Cowles have word from home that Mrs. Cowles is seriously ill, and they are hurrying off in about ten days we hear. Mrs. Speicher is due very soon, too, arrive in Swatow.

I must play ball with Bessie. Love,
He is very much pleased now. He says, "I have never been like this before. I feel I cannot be in good health.

I never have been so happy."

The next day I have a letter.

"Dear Mrs. Smith,

I am very pleased to hear from you. Thank you for your kind words. It is very comforting to know that you care.

I am doing well and hope to be back home soon. I appreciate your concern and your prayers.

Sincerely,

Jane"
Dear Friends and Members of the 
South China Family:

How I have been "perishing" for word from Louise and Lilian! Imagine my delight when a letter, 8½ months on its way, came in from Lilian day before yesterday, and one from Louise written Aug. 24th came in yesterday. I am sure the rest of you would like to hear something of what has been going on out there, though I can't write it all in Louise's own style.

We have known all along how Louise has just loved being there during this time and in this letter she again says, "I never thought I would live to see the day when I would play the role of 'House-mother' as I have this summer, but it has been lots of fun. Ruth and Lilian have done their full share in making it homelike for these U. S. officers." She speaks of a Mr. Jones, then Hank Lacy's crew-- Don Letendre (Eng. Prof. in Clark U.), a Miss Long (formerly court stenographer in H.K.), Prof. Gordon Mah (Eng. Prof. at Chung San U.), a Mr. Fisher and Rand of the OWI, and then she heard that a lot of American army men were going to come thru from Fukien on their way to guard Swatow. The fact that Hank has been there means that fellows from other camps have made visits there and so Louise has been right in it; while Lilian takes them around town and helps them make bargains for the lovely silks and jewelry the fellows have brought to send to their girl friends and wives.

It seems the night peace was declared Louise and Hank were making some music of their own, since the radio was on the bum. Hank had bought a horn and enjoyed playing it. A neighbor called over and asked what the celebration in the city was all about. Hank got on his motorcycle and went to town and came back with the good news. They had to celebrate so raided the food cabinets. They found some canned home peaches, milk, some of Louise's gingerbread (some she had made) and some candy one of the fellow's got from his girl friend and of course talked until 12 midnight! Before they went to bed they stood and sang the Doxology. A few days later the Kwong Ming Tong came a dinner for the Allied friends. She said Father Mylbert, Messers. Rand and Fisher Lieut. Price and about 15 of his navy boys were the Allied friends. Oh, yes, Louise was in on that, too, as was Lilian. The two of them were the only women. Altogether there were about 60 present and they were the only two women! A few nights later Dr. Lee of Lingnan gave a goodbye party and again Lilian and L.C. were the only two women among a large number of guests. "All, they do things up in a fine fashion, too, and it has been nice for Louise that she has had some of these nice things such as ice cream etc. which the fellows seem to be quite willing to pay for. She said living cost about $400 a day there tho at the Catholic Mission the navy boys pay about $1000. per. There have been plenty of onions, tomatoes, potatoes, fruits of all kinds, on the market so they have been able to have quite good meals. I just hand it to Louise to get along so famously on the kitchen help she has. I guess Lilian and Ruth and L.C. all turn in there and help too.

If you are still with me, we come to the part which is most interesting to us. She says she is looking for Carl, Clara, and Seaver Margaret and Bea just as soon as roads are repaired and tele- lines re-established. "I wish they were here now for every organization, mission, school, business is sending its representatives into formerly occupied territory to get their property in shape. Ling-nan U., Banks, Office of War Information, etc. have sent me of their staff into Canton, Kukong, Swatow, H.K. and more are leaving every day." She- fled Cheng writes that Bob Elder, Gwen Dr. Wallace, Mr. Hood (Dr. James' son-in-law) and Dr. Crooks are already in Kunning waiting to come on, Mr. Lockwood is expected here any day now." Doesn't that just make you want to get there.

wrote of some of our missionaries who are working on passports now. The first group are Hanson, Hasett, and Tennant. The second group: Beath, Davies, Giedt, Hobart, Kennard, Phelps, and Drs. Crook and Thomas. All men! It is expected that from six-eight months these folks will all be on their way. The less publicity given this the better they say as they are afraid

Sure makes me wish I had been there!
if you will look back, you will remember
that I was promoted out of the Boys' 
Brigade work, because I couldn't get along 
with the boys. I was hoping that I had 
outgrown the difficulty, but I find I 
haven't.

And the hopeless thing is that, altho 
I can see where my mistake is, I can't see 
any way to remedy it. My experience hasn't 
given me any way out of it. The trouble is 
that my ideal of discipline is too high, 
I want perfect order, and the boys won't 
stand for it. When I insist on absolute 
order they rebel, and when I relax, they 
abuse the privilege. I can't strike the 
happy medium. And I think it is constitu-
tional inability. Altho I have 
had over half a year's experience, if I 
should go to another school, I would start 
out in the same wrong way, because I can't 
do it in any other way.

Now I don't feel that I am discouraged 
in saying this. I am simply taking the 
results of my year's experience, and on the 
basis of them deciding that it would be a 
mistake for me to try to teach another year. 
In the first place, it would be a foolish 
repetition of the risk of almost certain 
failure; in the second place, if teaching 
is not the work I am fitted for, and I have 
had a chance to find it out, the sooner I 
get to work along the other line, the better.

If I did not have these plans for the 
foreign field, I think I would go to 
preaching, just as Philips Brooks did, when 
he failed as a teacher. But on the foreign 
field, where all work is service, the thing 
to do is the thing one can do best, and for 
me I think that is office work.

Mother speaks of the enthusiastic 
report I gave last fall about teaching. 
I was purposely optimistic when I gave 
that report. Some of the difficulties 
had already begun to be serious, but I 
thought I could overcome them, so I 
looked on the bright side. But things 
haven't developed rightly, and I am con-
vinced that the difficulty is too deep-
 seated to be outgrown.

I haven't heard from Dr. Haggard yet. 
When I do, I'll write at once. Please 
tell me whether this letter changes your 
idea of my change of plans at all or not. 
Because I want to know whether you still 
think the new work would be a lowering of ideals
calling, hand shaking, and petty preaching, and helping him by doing his correspondence running his card index, and helping him in his reading and sermon preparation. In either case, I would be doing work that I could do about as well as he, to make it possible for him to do work that he alone could do.

I do not feel that I was discouraged when I wrote the letter to mother. I am often discouraged about the work that I am doing here, but I wasn't in that mood then. I had simply faced the facts and decided that I was not cut out for a teacher. I guess instead of writing another letter to mother, I'll put it all in here.

Mr. Philips tells me that I am not cut out for a private school teacher, anyway, tho I might succeed in public school work. I have the very greatest respect for Mr. Philips's judgment. I have had an opportunity to test it over and over, and have been looking for him to make a mistake some time. Once or twice I thought he had done so, but in every case it turned out that he was right. In everything connected with schools, discipline, teaching, etc., his judgment is almost unerring. And when he told me that I was not adapted to private school work, and told me so again several times at intervals, I made up my mind never to take a private-school position again, if succeeded in holding this one the rest of the year.

Then Mr. Philips told me that he thought I was just cut out for a private secretary, that he had made the remark to Mrs. Philips just a little while ago. And when he had to fire his secretary, he believed it enough to put me in her place, although I did not know the first thing about double entry bookkeeping, and Jim Braislin, graduate of the best business college in the country had been unsuccessful in keeping the books of the school. And I think I have succeeded in managing the job, too.

Mr. Finlay, one of the other teachers, voluntarily made the same suggestion a little while ago. When I told Lottie, she said she thought their judgment was right. As she expressed it, I have had much better success in managing things, schedules, letters, programs, reports, etc., than I have had in managing people, especially boys.
which he is elected. There seemed a splendid spirit of brotherly love and a deep realization of the greatness of the task. There was a great forward look in their planning for the Five Years Program, and the Memorial Church for which much has been subscribed. It seems a pity we have not more leaders some of them under tremendous loads such as the two Principals of the Ling Tong Schools. They need our constant prayers that they may be kept where God can use them and that all their actions may all the time display the Christian spirit so there will be no opportunity for criticism. The women have no small part in the work and it was a real joy to see how nicely Lee Mui-Tsun from Yin-Ching shoulder her responsibilities in the Council meetings. It was a real real pity not to see Lo Ek-Chui in either the Retreat or the Convention but poor man he is scarcely able to do anything. He can't attend the meetings he should attend at the Institute. Pastor Eng was fairly well but did not take such an active part as he too has been ill so much the past year.

I spoke of Mr. Leland Wang and his meetings at the Institute. I have never heard a more consecrated Speaker. God certainly sent him to the Institute for just the time. He said, "I said to my wife one morning I must go to Swatow, something tell me I must go and he left his vacation and came. The church was really and truly revived both old and young. He is a man of great power because of his constant Bible study and deep prayer life. He was a beautiful singer in both Chinese and English. The crowds sat almost breathless to hear him. His sermons were the most simple but so spiritual and again manifested the attractive beauty of that sweetest of all stories "Jesus and His love for a Lost World."

When I look back over these past few years months I feel more than full of thanksgiving for all the many blessings that have come to me. My home with the Cowles' is very pleasant and since being nearer to the Institute makes it much easier for the night work. God gave me one precious month with the English night school out of several other students who came a splendid Christian Worker for our vacation school and several other students who have taken an active part in our Institute and Kia-Lak B.Y.P.U.'s. I am Oh! so much better than a year ago even while I was enjoying Peking with all its beauty.

I understand the problems of the Convention more since I have gained in my knowledge both of the organization-wise by being more intimately associated with the Chinese. I visited Kay Bohn twice during the early summer and found her bravely going forward with the hospital work under most trying conditions. I understand the young doctor has since been wise to resign and the hospital is again without a doctor. Church and school work there seems to be going forward nicely. The Gieits are at Baguio for the summer Miss Bohn in Kaying.

We went one day with Mr. Leland Wang and others to Chao-Chow Fu, and found a splendid vacation school conducted by the young seminary student who within the past two years had been brought to Christ through the B.Y.P.U. Pastor Wang spoke at ten O'clock to a fair crowd. Mr. Baker was on the compound and Miss Miller was with Miss Sanderson at Bagrieo. I understand Mr. Baker has been asked to the Evangelist for the Convention. We did not go across the river to the house since Mr. Wang wished to see some historical places of interest. Mr. Wang asked especially for the school children to be in his service and it was remarkable to see how well they listened con-