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ILLUSTRATIONS.


Women of Class who went to the College, Hangchow. 

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Some Women Workers. Siao San.

Mrs. Gillson.  Mrs. Terrell.

Mrs. Geller.  Mrs. Fowler.

Women of Class who went to the College, Hangchow.
We have just received the following News Items from Miss Boss of the Young Women's Christian Association. Y. W. C. A. news is always welcome.

SUMMER CONFERENCES.

A new feature in the Method Hour of all our Conferences, this summer, is the introduction of a section on Junior Work. The plan which we introduce at this time, we hope to make a uniform one, for the use of Junior Young Women's Christian Associations in all the schools. This is a Chinese adaptation of the Rainbow Club, and is organically connected with the Senior Associations, by a Junior Committee, in each school where it is formed.

From Canton comes this word, "The Conference announcements are printed and sent and the program is gradually taking definite shape. This first Conference which must in the nature of the case be something of an experiment bids fair to represent many schools from which there will be small delegations. Another year with more space the number of delegates need not be so limited."

Ginling College made more than $90.00 at the concert which was given to raise money for their Conference delegations. From their student body of eighteen they are sending nine delegates,—four to the Yangtsze Valley Conference and five to the East Central.

The Language School students of Peking have raised a Conference Loan Fund,—a part of which went to the use of our Wofossu Conference,—and should make possible larger delegations in many instances.

Tientsin reports a Sunday meeting when short accounts of the joys and incidents of the Conference were given by
those who had been there, and slides of the Conference site lent by the kindness of the Peking Y. M. C. A. were shown.

In Shanghai there were about ninety present at the Conference rally, and an hour and a half went with an enthusiasm that promises well for the spirit of the Conference. We had the American Conference Moving Picture. Then Miss Smith talked about the picture film which is in the mind of every one who has attended a Summer Conference. When she asked that others who had this film in their minds should tell about it, there was a response from a large number, and others were eager to talk if there had been time. All of the local secretaries expect to attend the Hangchow Conference, and the Association School will have ten students there.

A new standing committee has been appointed from the National Committee to be known as the Forward Evangelistic Committee. Mrs. Frank Gamewell is the chairman, and the committee's special work is to carry through the work arising out of the following recommendation passed at the last meeting of the National Committee. Recommended: That the National Committee of the Young Women's Christian Association pledge its support to the churches, to assist the women, as far as possible, in planning, preparing for, and carrying through another National Week of Evangelism.

The National Committee announces that on August first its offices will be moved from the present address to 61 Range Road. The Committee will occupy a good-sized house, known to Shanghai as the Farnham House. This will give room for additional offices required with the coming of new workers in the fall, and also godown
space sadly needed. The space vacated at 11a Quinsan Road will be eagerly snapped up by the National School of Physical Education, which, by crowding every inch of space to the limit, will thus be able to take in a second year class for 1917-1918.

The latest word from Miss Coppock is that she feels practically sure of twenty of the twenty-six American secretaries asked for. There is still time to secure others, and work to find them and to secure the needed financial support is taking all of Miss Coppock's time. In view of the unsettled conditions in America, which make it harder than usual to get both secretaries and money, we cannot be too grateful for the ready response that has come to China's request from the Foreign Department in the United States. From June 5th to 13th, a conference was held in New York for all secretaries going out this year to the various foreign fields. Miss Coppock and Miss Ward were both expected to be present, together with the goodly number of newly-appointed secretaries.

That the secretaries who are coming out from America are really needed, the National Committee is not allowed to forget for one moment. An especially interesting reminder of this came a few days ago, as an answer to a request that a certain woman in Chengtu become an auxiliary member of the National Committee. She sent not only the ten dollars asked for, but quite a number of additional memberships, secured from her friends in Chengtu. With them came her comment, "I certainly am glad to have been able to do something for the National Committee of the Y. W. C. A. You see we REALLY are interested. We aren't fooling when we say we want you to come up here."
How to Present the Gospel to the Unsaved.*

Miss Margaret Quinn, C. & M.A., Tsingyang.

(Concluded from March issue.)

So far in our paper we have been trying to show the need of knowing our calling and being in love with our Master, and bringing an earnest divine message in which we have confidence, to those to whom we are sent. Before passing from this thought may we just add another word. Do not relegate entirely the message the Lord has sent you with to anyone else. Nor do not try to give it like anybody or everybody else. There is great temptation to do this. Sometimes we feel the Bible-woman can preach so much better than we, that we may find ourselves going about merely as an attractive sign, good and indispensable in its way but not fulfilling all the mission for which we came. The personal touch cannot be dispensed with.

Then we find someone whom the Lord uses and we think we will try and be like her, with the result that we are not like her or ourselves either! It is a comfort to know that God has chosen us each one knowing our individuality and our ability and He wants us to be ourselves and not try to be someone else. John was John, and Peter was Peter till the end of their days! Some of you married ladies know that your husbands chose you not because you imitated someone else, but because you were unlike everybody else! We do feel while we may use methods and try plans of others yet we need not change our individuality. Some of you may have heard of Stephen Merrit of New York, the eccentric but wonderfully spirit-filled man. It is said that once in an after meeting a young lady came to him weeping and confessing to him "I do want to be filled with the Spirit but I do not want to be like you!" He soon set her right on that point as he assured her the Lord

*Paper read at Women's Conference at Chikungshan, July 18, 1916.
wanted her to be like herself only filled with the Holy Ghost. However, we do not mean that one should follow their individuality in matters of dress and manner for instance, to extremes, and become absurd or even indecent-looking in the eyes of the Chinese. Our manner and attire should be modest and unassuming and not so original and startling as to cause comment or attract undue attention.

Now perhaps there are some of you saying to yourselves, after all I wish she would tell us just what method she uses in preaching to the unsaved, how can we go about it? or how can we begin our conversation? Well, we have been trying to say that love will not be hidden, but there are some things we have learned, however, which we might pass on that may be helpful.

We always strive first to get into some point of contact where they can understand us and from that go on to the greater truths we are seeking to impart. For instance, we may exchange civilities about our ages, and then it is easy to go on from that to the time when we will have to leave this world. Do we know anything about the future? Or we may be sitting with a group of women in the country where we see the beautiful rice growing and we call attention to it and ask them a simple question—What causes it to grow? They do not know and we can tell them; from that it is easy to speak of the great love of God in providing for man and beast, and then from that we go on to tell them of our sin in neglecting to worship and serve this great and holy Being and the consequent punishment and separation from Him. Now they are ready for the story of the Cross. We must be very simple and direct. Next comes the important part of urging them to turn to the living God, repent and believe and they too can have their sins forgiven and be received into the glorious home He is preparing for His people. Or we may as we so often do, meet a weary heavy-laden woman who is disappointed and sick of life. How easy to tell her of the one who said "Come unto me—and I will give you rest."

We find it helpful in a crowd of women to concentrate our attention chiefly on one—not the brightest one—in the gathering and making her understand. Asking questions when we are
through to see if she does comprehend. Then if she is willing and desirous of learning teach her a little sentence prayer or a short verse of Scripture or hymn.

Often we find it very helpful to have hymns and verses of Scripture written on large sheets and have these fastened up and preach from them. It is necessary to repeat things over and over, for the women of China are not used to committing useful things to memory. We find this plan helpful in the guest room, and also in our mid-week meetings. We always feel we can fall back on the assurance that God’s word will not return to Him void. So we feel it very important even with the dullest to give them some of the Word of God which will in due time bring forth fruit.

For instance, we were out preaching in a country village one day, a number of women around us, when an old lady over seventy, scarcely able to climb up the hill where we were, came hobbling along to us, inquiring as she came, “Where is she? Where is the foreign lady?” As soon as she placed us, she asked “Have you any medicine? I am very sick with dropsy, shall I die?”—We told her we had no medicine, but if she prayed to the living God He would hear her, and He would not only heal her body, but take her soul to live in heaven when she died, and we taught her a simple prayer. She at once seemed to accept all she heard, and after buying a gospel for her old man at home went off repeating her prayer, “Lord Jesus, forgive my sins and heal my body.” Six months later, we visited the same place, and as we again talked with the women, the same old lady came up the hill, but what a change! She was so bright and well! and came forward saying, “I did what you said and ‘Je-su p’ursah’ healed me!—But I want to know more,” and eagerly she questioned more about the wonderful Saviour, saying over and over, “If you don’t tell me, I won’t know.” When she got all she could remember she went off saying “My old man read the gospel I bought every day, and he is praying too!” The next time we went to see her some six months later, we found the Lord had taken her home—and a few months later the old man followed her, but we believe we shall meet them both in heaven.
Perhaps a word as to our intercourse with the Chinese women with whom we have to live may not be out of place. We must never forget that we are guests in their country and our Bible-women and others about us must not be treated as though we were much superior to them; at the same time we do not think it helpful to be, or allow them to be, too free and over familiar with us. There is a dignity which the Holy Spirit will give us, if we seek it, that commands and retains respect and they well know the difference between kindness and familiarity. They also know when we are impatient and overbearing. If we have to rebuke them, as a rule try to do this when we are alone with them. The Golden Rule cannot be improved upon "As ye would that women (!) should do to you, do ye also to them likewise," and be courteous more so than we are accustomed to being in Western lands for we are naturally quick and hasty.

Sometimes a new missionary is puzzled very much just to know how to treat her helpers, and it is one of the things that needs to be prayed about very often. We do not think it necessary for instance when out itinerating, unless there is no other food to be had, to share our foreign lunches with them, in order to be friendly. A little explanation of the need of our having extra nourishment will satisfy a sensible woman, and if we are thoughtful for her comfort when she is out with us, careful that she does not go hungry or in wet clothing, sleeps warmly at nights in the cold weather, she will never feel that we slight her. We mention this because there is a danger of our expecting them to do all for us and of our either being foolish over them or not thoughtful for them.

It is also extremely necessary that our Bible-women and servants should be women of clean character, and who have a friendly feeling towards us. Strangers will ask all about us and decide whether our message is worth while often by the reports they receive of us in our homes. If we are snappy with servants our messages of love will not have the same flavor even to outsiders. On the other hand if we are kind and considerate in our homes our fame will spread abroad in a wonderful way. An unfaithful gossipy Bible-woman or a bad
mediating servant can hinder terribly our best efforts, especially with those who come to our guest rooms and homes. Again we would say to be considerate and kind does not mean to be over familiar and lax in our dealing with those about us. They respect us when we insist on certain restrictions being observed, in fact most of them despise us if we permit them too much liberty. While we should make every effort and provision in the way of having our guests properly and cordially received we feel it is not necessary to have them at all hours, just for the sake of a “wan-shua,” intrude into our privacy. It would wear the whole household out without having much if any helpful result. By all means have the guest-room always ready with tea and see the women when they call, make arrangements on certain days when they can go through your house and satisfy their curiosity, do everything you can to make them feel welcome but keep before them and yourself the fact that you are here for their salvation and not simply to entertain them. This refers to our homes and not to out-stations or inns where of course it is different.

Perhaps our younger sisters here would suffer a further word of exhortation. Be patient and determined in getting the language and a knowledge of the people before launching out too much into the work. Sometimes rashness in going ahead without these has caused great disappointment afterwards. It takes a good while to even partially understand the Chinese. This does not mean that you are not to try to preach to them, but keep to what you understand and give what you really have in a way that will not attract attention too much. Begin in the homes; “one by one” is good fishing, and work out your methods as you feel your way and know your ground, and let us all be willing to be guided by those who have had longer or more varied experience than we. This word of caution may not be necessary; there seems more danger sometimes of not launching out enough. While you are studying, mingle with the people and shine for Jesus.

Our paper is done. There are many things that we have not attempted to touch upon but which we hope the discussion will bring out that will help us. We are engaged in a glorious
work and "let us be strong and of a good courage, be not afraid neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

"And if we don't tell them they won't know."

What May be Done in Schools to fit Girls to Become Good Wives and Mothers.

Martha Kulberg, American Lutheran Mission.

In any land and among every kind of people woman's position is pretty much alike. Not as to her freedom and development, but as to her life work. If we 15 or 20 years from now were able to visit all the girls we at present have in our schools, to find out what kind of position they hold in life, we may be quite prepared to see the greater majority of them as wives and mothers. We may wish to prepare them for service in public life as teachers, nurses, Bible-women, etc., and we hope many of our girls will fill these places with honor. But we must be prepared for the fact that sooner or later almost all of them will be married women. This being the case we should always keep in mind what we can do to make married life seem nobler and finer to our girls than it does to those who live without the touch of Christianity.

The average girl in our Christian lands begins already in an early age to form her ideals for the future, when she will give up her single life, to enter upon that calling for which God has created her. Surrounded by an environment which for centuries has been molded by high influence of Christianity, she has opportunities to see the finest type of home life. The young girl of China is deprived of these advantages. Being born into an environment where womanhood has been looked down upon for ages, and where real home life, as we know it, is unknown, she can not form high ideals of wife and motherhood. Because our girls in China are deprived of these advantages in molding their ideals, therefore it is our duty to
teach them the true value of woman's life. Pure womanhood must be looked upon as one of the richest fruits of Christianity.

The training for this calling is two-fold.

The first is to teach the girls to be good housekeepers. In no land is a wife truly respected who does not know how to prepare her husband's food, and have his clothes ready for him at the time he needs them. The Chinese make no exception to this. They wrote articles relating to this golden rule 2,000 years ago. We could never expect to teach our girls all the fine arts of cooking. But I believe every boarding school girl in a mission school should be taught to appreciate a tidy room, clean and neat clothing, and well prepared food. I say appreciate these things, not only do the work because they fear punishment if they shirk from duty.

In overseeing the house work with our girls in Juning, I have often been reminded of a friend of mine in America. She had one little girl and desired to teach her house work. She started to train her in an early age. The child was very playful and the mother realized it would be hard for her to do something that had a taste of duty.

Therefore she said:—"Would you like to play with mother to-day?" The girl was always ready for that. "Then play you will help mother wash dishes." The child went to work in the same happy, playful spirit as when she undressed and washed her dolls. Little girls must be led to do their work in a happy, playful spirit. By force and too much punishment they may develop a right out hatred toward household duties. Older girls should be led to feel the honor of doing things well. Talk nicely to them if things go wrong, and encourage them when they have done well. A kind word spoken when they have done their best goes far to make them feel happy.

There is a strong tendency among our girls to feel themselves above physical labor. Lead the girls to see how helpful it will be for them to know how to do all kinds of work that comes within a woman's sphere. Teach them the value the work has on their physical development.
The problem we have spoken of so far is any easy one. The other side of training a girl for home life is far more difficult. We mean helping the girls to understand that the marriage relation is noble and pure, and instituted by God himself. I am very doubtful if ever a girl who enters our schools thinks of married life as exalted and pure. It is our duty in dealing with the girls to help them see it as such. We find it best to talk openly and not to forget naturally to them about this. We are never in want of opportunities. Especially is this true in the Bible and Catechism classes. The first and one of the best Bible stories relating to this subject, is the one on the creation of Adam and Eve. In telling the story once to a class of young girls, I took special pains not only to tell the bare facts of the event, but also to show them how it was in the plans of a pure and holy God, that man and woman should live together in perfect union as husband and wife. Just as God ordained this union for the first two people on earth so it is His will that man and woman all through the ages should live together. It was His will they should have children.

Lead the girls to understand what a wonderfully grand thing it is that the Holy, Almighty, Heavenly Father wants men and women to be His helpers and co-workers in peopling the earth. Let them feel that the little, innocent children are His gifts. They are pure and sweet and lovely. Christ loved the little ones. He said,—“Suffer the children to come unto me,” and “Unless ye are as children, ye can not enter the kingdom of heaven.”

So often when touching upon questions relating to this subject, I have seen queer smiles on the girls’ faces. Then I have turned back to the story about Adam and Eve and asked:—“By whom is marriage instituted?” They answer:—“By God.” Then I ask them if God ever has done anything which is impure, and at which we ought to laugh.

Another helpful story is the one about Abraham’s servant when he went to find a wife for Isaac.

We had that lesson in the school once last winter, and as soon as I told the subject of the story, I saw the smiles and
knew impure thoughts rose in their minds. I told the class that the story was a very beautiful one, one of the finest I could think of, but that I could see in their faces they were not prepared to hear it, so we better do something else. One of the girls rose immediately and said:—"I promise not to laugh; please tell the story." I answered:—"I am glad you will not laugh, but all the rest of the girls think it not a nice story, so I can not tell it." Then they began to be quite serious, and I could see they felt ashamed because they had laughed. One after another rose and promised to be good if only I told the story. Seeing how eager they were to hear, and their new attitude of mind, I knew they were ready for a far deeper meaning of the story than I had meant to put into it when I first entered the class.

The wedding at Cana is another good story, as we can bring in how Jesus himself helped to make the festival a pleasant one, and gave it His blessing.

Warn the girls against impure thoughts. It helps them to be told they are not the only ones who are disturbed by these, but that even people who may seem most pure have to fight them. Tell them that you, too, have temptations on these lines, and you will seem more natural to them, and it will be easier for them to open their hearts to you. Give them good books to read in order to keep their minds occupied with pure thoughts. See they have enough of open air exercises, so their bodies are kept in a healthful condition. Encourage natural and pure friendships with other girls. But above all, teach them to take their impure thoughts before God in earnest prayer.

The married women at the mission station could be of greatest value to open the eyes of our girls for real wifehood and motherhood. They can give object lessons which the unmarried never can teach. By opening their homes for the girls and receiving them as friends, they can make more impression upon their mind in an hour than another person could do in many days by mere talk. Even a woman with very limited knowledge of the language could do a great deal here, as it is not so much talk that is needed as an example in real life.
We plan and pray for nation-wide evangelization. Let us work faithfully to make the foundation of the nation—the homes—strong and pure. Let us work together to lift the one who some time will be the center of the home to higher ideals of her life work, and the whole nation will change with her. Truly it is said:—"No nation can rise above its mothers."

The Missionary Servant Problem.*

Mrs. R. A. Mitchell.

DIFFICULTIES with servants often arise from the fact that many missionaries have not been used to servants before coming to the East, and are unconsciously arbitrary. Everything must be done "as I say." Give the servants a little latitude. If you were in the kitchen, you would vary your plans when you meet with delays. The fire may not burn so well to-day, or may go out, or other unforeseen hindrances may arise. Insist on promptness, but a little change in the menu is not so important.*

If the food is spoiled, try and do not find fault overmuch. Know how to cook yourself; if you do not know, learn. Then you will be able to tell the cook what is wrong. I once had a cook who, knowing what mistake he had made with the bread, would invariably try to fool me by asking what was wrong with it. It makes them respect you more, and try harder to please, if they know that you yourself know how to make food.

Another difficulty is the language. Misunderstandings often arise through imperfect knowledge of the language and Chinese ways of thinking. One should be careful about giving definite instructions to new servants, and especially in one's early years. When you are inclined to think that the servant has wilfully disobeyed orders or been very careless, do not take it for granted that the fault is all his. You may not have said

* Paper read at the Chikungshan Women's Conference, August 4th, 1916.
just what you think you did, or he may not have understood it as you said it. Perhaps he has spent a serious time guessing what you meant.

From the start teach the servant to act independent of you in the matter of plans. Do not order all the meals. He will like working out his own ideas. He will be a better cook and better purchaser by being encouraged to think.

Do not worry all the time about your servants taking things from you, but try to control it. A young missionary should know about how much flour, milk, sugar, etc., is being used by the family. Let them know about how much should be used. If you see the supplies going too quickly, discuss it in a friendly way. Talk over why there was more sugar used this month than last. There was an extra number of guests, or he may admit he had been careless. He may lie to you, but in a quiet way try to let him know that you know the facts.

My servant marks on a bag of sugar the date when he opens it. The butter tin is marked the same way. When finished, he tells me and gets another, very frequently bringing it from the storeroom himself. A monthly, and also a yearly account is kept by cook of all foreign or native flour, cornmeal, etc., used in the kitchen. In buying fruit to bottle this year, we turn up last year's account to find the amount of fruit bottled, the price of the same, and the amount of sugar used. He knows how many peaches to a quart bottle, and the sugar required, etc. I trained him this way from the first. In this way he learns to be more accurate, and at the same time knows that I shall know the amounts, for I insist on all going into writing.

Some measure out quantities, and stand by while the servant fills the lamp, or the sugar bowl. You may save a small amount in the year by so doing, but such actions are demoralizing to a servant. We know that people in our own home lands will not grow strong morally while living in such an atmosphere of distrust. Human nature is the same the world over. Give your servant an opportunity to grow honest, surround him with an atmosphere which will help him to be manly—trust him. I tell my servants plainly I want to trust
them. "I hear foreigners talk about how they must keep things locked up. I do not want to lock things away, and if you are fair with me I will not do so." The key hangs where the cook, boy, and I know where to get it.

I say to them, "If it were not that I want to help your people, I would do my own work. That is what I should do if I were in Canada. If you do your work well, I am not worried, and have more time and strength to teach the women and girls. This is your part of the Lord's work, and let us all try to do our best."

While we should never allow them to be disrespectful or over-familiar, we should be friendly and sympathetic with them. If some member of the servant's family is sick, never forget to inquire about them. Send them a little dish of food or fruit. If a child is sick, ask one of your own children to send a toy or a picture. If there is sickness in your own home, or that of a fellow-missionary, have them share your anxiety, and take part in prayer for the sick ones, by giving reports from the sick room. Allow the women servants to have a little share in the care of the sick children. They have hearts, and often feel hurt when the privilege of helping is denied them.

Do not allow your children to be overbearing with the servants or too free in giving them orders on their own account. Watch the girls of your family, and if you have to be absent from home, do not leave them with men servants without an amah. If you cannot trust your amah, send her off, and never use a very young woman.

If there are differences among servants and they cannot agree, speak plainly to them, and if they are still unhappy get rid of one or both. If a servant is careless and takes no interest in his work, or if his disposition is incompatible with yours, don't keep him about. If not really unreliable, let some one else try him, but do not keep him yourself. It is bad for the spiritual growth of both parties.

Never discuss fellow-missionaries with servants but if things are happening which will be discussed among servants (e.g., an engagement), talk with them, give them your way of
looking at these affairs. This will turn their thoughts in a
different channel from what they will go if they hear only
the gossip of other servants. Then, too, knowing the facts,
they can also correct wrong impressions.

Have family prayers with your servants. At this time
you can bring up things not easily spoken of at other times.
It is also a check on one's self. If you are tempted through
the day to say things hurriedly, or anger rises, you are helped
by the memory of the morning hour. Pray for them. If we
more frequently talked with our Saviour (and theirs) about
their shortcomings, I am sure we would have less trouble with
our servants, and at the same time bring blessing on ourselves,
and we would be strengthened for our daily tasks.

Social Service Among the Chinese.

A GUEST who wished to study what the Chinese themselves
are doing along the lines of social service, furnished
the impelling power to take time to visit the philanthropic
institutions of Hangchow City.

The medicine shop which might be considered mercantile
rather than altruistic was not least in the interest it had for
us. Here, besides the various roots and herbs, they consider
the deer of special medicinal value. Right on the place they
raise their own deer. Horns, hoofs, hair, bones, flesh, blood,
—everything is used. In great caldrons the various ingredients
are cooked down to a thick paste. Other ingredients are dried
until they can be ground to a powder. Millions of medicine
pellets are formed—all by hand—presumably good for all the
ills that flesh is heir to.

From the medicine shop it was a step to a hospital where
these same medicines were served to patients rich or poor.
Charity patients were treated free of charge we were told.
Apparently not very many were availing themselves of the
privilege.
The next step was a visit to the Provincial Hospital. Foreign methods were in vogue. There was something doing here! Two Japanese and seven Chinese doctors trained in Japan were in attendance. We were struck with the fact that the paying, greatly outnumbered the charity, patients. There were first, second, and third class rooms beside charity and special. The latter were in a new, crude, foreign-built building while the others were housed among the beautiful dcourts of a fine old Chinese Yamen. The place was tremendously large with a number of splendid old trees. The doctor who showed us about lamented their lack of nurses. "The Chinese do not have the ideal of personal service that you Christian people have," he said. Connected with the hospital is a school where some two hundred boys are studying medicine. This work was begun shortly before the Revolution which made China a republic.

A boys' orphanage claimed our admiration next. Perfect discipline and order, without any signs of fear, reigned. We marvelled how the very young man who showed us about could be the head of this fine institution. He told us that after they had given the boys a certain amount of elementary education, they sent them out to shops to learn trades.

As we entered a boys' industrial plant our accustomed ears caught the words "foreign devils." The boys were promptly squelched! It seemed a pity that the chief industry must needs be spinning and weaving with hand looms. It is only a matter of a few years now when machinery will supersede this even in China.

One institution especially intended for the feminine population of China is the Foundlings' Home. Here we found two hundred girl babies—waifs for whom their parents refuse to assume any obligation. Four hundred more, we were told, were farmed out or placed in homes. For each two babies one woman was in attendance. The plaint was made by the woman who showed us about that money was lacking to keep the place properly. It seemed that if there had been the will a way might be found with so many women to keep everything immaculate. Yet we who have tried it often find
the more servants we have the more difficult it is to keep clean and sanitary.

The girls' industrial school was of especial interest because of the character and winning personality of Mrs. Zia, its head. They are feeling their way along trying to find what girls can do in China of real value along industrial lines.

Perhaps the point of greatest interest was the model prison. Here we found six hundred living and working under infinitely better and more sanitary conditions than two-thirds of their fellows enjoy in the freedom of the outside world. The one hundred women prisoners were not so well housed and as yet have no work to do. Christian work is allowed among them. Some of the women were eager to show how they were learning to read portions of the Bible. Needless to say this prison is the work of recent years. The Foundlings' Home and the medicine shop date from far back in the past. We missed seeing a Buddhist home for old men and possibly many other places of interest.

These were sufficient to arouse a deep interest. Surely something of the spirit of the Master is being shown in the work being done even though they do not clearly apprehend Him.

If we began to feel our work in China would soon be finished a visit to the great Buddhist temple at Lin-yin quite dispelled that thought. There we saw their five hundred gods. We saw the great temple pillars of Oregon pine, brought over by the same boats which brought the lumber for our Mission College. We saw the hosts of pilgrims. We were sickened by the sight of the beggars along the way with their filth and sores and insistent cries for help. This is still a heathen country and there is much land to be possessed. May the God of Moses and Joshua help us to be strong and very courageous!
Lesson VII.

Jesus Comforting Sorrowful Women.

TEXT: Jesus said, "I am the resurrection and the life, he that believeth on me, though he die, yet shall he live and whosoever liveth and believeth on me shall never die."—Jno. xi: 25-26.


What was Jesus' idea of death? How did it differ from that of other people of His day—from that of His disciples? What does He mean by sleep? Jno. xi: 11-14, Mark v: 39-40. What in each case prompted Jesus to raise these people from the dead? Can we not see a two-fold purpose; to express His sympathy with these friends in their great trouble and to prove God's power to raise the dead? Jno. xi: 15. Jesus knew that "blessed are the dead that die in the Lord," Rev. xiv: 13. He also knew that He was about to bring Lazarus back from the dead to be among His friends. Why then did Jesus weep and groan in spirit? Jno. xi: 33-35. Beside the sharing of our human sorrow at such a time of separation, was there not a feeling of distress at the lack of apprehension of the true meaning of death for believers? It is almost as if He were saying: "Lazarus believed in me, why are you worried about him?" Study verses 25, 26. How is Jesus the resurrection and the life? What is eternal life? See Jno. xvii: 3. Are those who die, believing in Jesus, in lack of any good thing? Jno. xiv: 1-3 and 24; 1 Cor. xv: 35-58; Rev. v: 11-14; Rev. vii: 13-17; Rev. xx: 11-14; Rev. xxii: 16-xxii: 5. There are people who feel it necessary to burn paper money, clothes, etc., and offer sacrifices of food to the spirits of the dead. In the light of these passages, can we not make clear to them how unnecessary this is? What is eternal death? Luke xii: 4-5, Matt. xxv: 41-46.

Would it not seem that every soul is either travelling the road to destruction or to fuller and fuller life in Christ? What is our responsibility to spread the Gospel in the light of this fact?
To Encourage Itineration.

MRS. B. C. PATTERSON, M.D., North Kiangsu.

I HAVE been in China twenty-five years but had never done country work till this past year; my five children and medical work kept me all too busy.

For years of that time our country was so new, and robbers so numerous, that it was not safe for ladies to go far from home.

Mr. Patterson and Mr. Junkin have done such good pioneer work that it is wonderful with what ease one goes around at present.

I heard a remark in a sermon on Kuling last summer that I want to pass on.

It was this—"Your work, no one can do for you." I think we missionary ladies, especially those of us who have children, often leave work for the Bible-woman that we ourselves might do, or we do even worse, leave it undone.

I want to say for the encouragement of those who have not done country work, that it is not nearly so difficult as it appears to be. One even grows accustomed to the dogs.

I have practised the plan of only going to those places where I am acquainted with some one, either personally or by introduction.

It may be the home of a Christian, an enquirer, or just an acquaintance. After we begin this work it is wonderful how the spirit leads us, sometimes in a most definite manner.

DIRECT TEACHING NECESSARY.

This visiting has proved that direct teaching of the word is necessary for its reception. One family where two men are baptized Christians and a preaching service has been conducted every Sabbath for several years, because the women have not been taught to read, they sit almost in heathen darkness.

The women do not retain what they hear, usually, until they can read a little; that is one reason the women's work is so slow.
The men folks are very negligent in teaching their women, but often the men are not to blame. The women refuse to study, and are so stupid that only a heart aflame with love will possess the patience necessary to teach them.

Women do not understand prayer. A man who had been faithfully teaching his wife, was unable to get her to comprehend prayer. He sent her to my class, and asked me to use my efforts especially along that line. I used the following method with her, and also with others effectively.

I got the idea from Murray’s “School of Prayer.”

The Chinese all understand a school. I take for my text when the disciples said, “Lord, teach us to pray.”

To establish a school, we must have a school house, we must have scholars, we must have a teacher, and a definite time for school.

The teacher must be competent and the scholar must be willing to be taught.

This is so simple, and so easily understood.

The most stupid woman can comprehend that in the school of prayer she must fix a place and a time,—she must be willing to learn and must have confidence that God Himself will be her teacher.

WORK ACCOMPLISHED.

If a person’s time is limited, it’s wonderful what can be accomplished in just one afternoon. From one till six o’clock, the other day, I went ten li in the country, visited three places, held two services, and taught a number of women.

I had a Bible-woman with me to help. I always have any woman present who knows how to read, help teach the others.

“Go out and compel them to come in.” We must go after them, this brings its own reward.

The lost sheep is found and joy comes to the finder. “Who hath despised the day of small things?” Zech. iv: 10.
BLE readings: “Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.” (Ps. lv. 22.) “Humble yourselves therefore under the mighty hands of God, that he may exalt you in due time; casting all your care upon him; for he careth for you.” (1 Pet. v. 6, 7.)

God is our burden bearer. This is a fact, and this is the office he longs to hold. But only the man who is living the life hid with Christ in God has a realizing sense of this fact. He appropriates the fact for his own life, and hence his life is an unburdened one, a care-free one—not free from responsibilities and the noble and exalting sense of obligation, but free from fretfulness and anxiety and apprehension and dread and worry and all that host of dark and hurtful moods which so weaken and so depress and so defeat many lives. It is our privilege, as the sons of Almighty God, to live with good cheer in this universe, our Father's house. We have the freedom of the house. We do not have to care for ourselves; he careth for us. No sparrow falls to the ground but that he takes note of it, and we are of much more value than many sparrows. Even the very hairs of our head are all numbered. God, unlike the foolish wise men of this world, does not disdain to take care for the least concern of ours.

To come to the immediate message of the morning: God is our Burden Bearer. By faith we should so receive him—the burden of ourselves, the burden of our work, the burden of our careers, the burden of our sins (past sins, for I am supposing that the man I am discussing is, as the text says, a righteous man, reaching out after God and not willingly submitting himself to the law of sin)—all these we should cast on him. God is our Burden Bearer and wishes us so to receive him in the least thing as well as the greatest. The wisest and best of men have always done this. Jeremiah, when the burden of prophecy came upon him (which is the
heaviest burden that can come to any man) said: “I am a child.” And, being a child, God was able to come into him and strengthen him and, in his weakness, to make his divine power perfect. One who was called to be king said, crouching, so to speak, before God in the realization of the great burden laid upon him: “I am but a little child.” But because he was sensible of being a little child, in view of the great burden, God came into it with him and bore the burden for him and with him.

An illustration in conclusion: Several days ago we confronted the fact that the loan fund was running low. As you know, the loan fund band is a prayer band. I did not get to see all the men. I saw a few and asked them to intensify their intercession and, if possible, to give an hour or a half hour some Sunday afternoon for special intercession (because we have other tasks, and we need our time for other things than going over the country soliciting gifts). Last week $100 came in at the conclusion of the week. Yesterday I opened my mail and found $220.37 in two amounts. One man whom I had forgotten altogether, who had expressed a somewhat vague interest in the matter, sat down and wrote a cheque for $150 and inclosed it in an envelope without any letter whatsoever, and it came to my hand yesterday evening. It was mailed at ten o'clock yesterday morning. We had our burden upon us. And we were just simple enough to cast it upon the Lord.

I do not care what your burden is—your examination (and it may well be a burden to you, because it can give great grief if your report goes home and is an inadequate one)—cast it upon the Lord and do not let anything that harasses or frets you rob you of your peace and contentment. Even though it should seem too insignificant to mention to God, remember a “little child” is never too proud to tell everything to his father. Nothing is little to Almighty Love if it distresses you. He is glad for you to cast your burden upon him.

May God give you and me and all men everywhere a carefree life in this glorious universe, our Father’s house!
Chinese Women in Medicine.

HATTIE F. LOVE, M.D., Woman's Medical School, Soochow.

Dr. Clara Swain, the first woman medical missionary, entered upon her mission work in India in 1869. Since then there have been hundreds of women physicians following her example, carrying the gospel of healing to many nations. Those past days have been the pioneer ones; breaking down superstitions, using medicine as an apologetic for Christianity and finally bringing the people to believe and trust in "foreign medicine."

But now the times are changed. Healing is not only an apologetic for Christianity, but it is so believed in by the people who want healthy bodies for themselves and their children, that the hospitals are crowded and the comparatively few women physicians scattered over the mission fields cannot minister to the multitudes.

Can you not see them, here a woman physician and there one, most often the only doctor in the hospital, seldom having a foreign nurse, and still less often having foreign-trained native nurses? Her helpers are a few "practical nurses" as she calls them, and some trained native assistants, all of whom she has taught as best she could along with her other multitudinous duties. After awhile her furlough is due, or her health has failed. What happens? The hospital is closed for one or two years, or else the native assistants carry it on the best they can. At the present moment the writer knows of several such hospitals in China closed because the one woman physician is ill or is taking her furlough.

The hospitals for women scattered all over China, on the coast and in the interior, have done a magnificent work although most poorly equipped and pitifully staffed. Untold thousands of women and children have felt the touch of loving, sympathetic, healing hands, and have had their lives saved.

"By their fruits, ye shall know them,"—these hospitals have justified themselves in the past, the pioneer days, but now we are entering upon a new era. Foreign medicine along
with everything else foreign has become popular and the people now discriminate where in the past they accepted ignorantly. A patient with slight paralysis of one arm enters the hospital and asks that she may be treated with electricity. "We haven't a battery. Where did you hear of such a method of treatment?" "My son has been attending a foreign school in a port city, and the hospitals there have them." Another patient asked that she may have a special nurse. Another comes supplied with literature on tuberculosis, and she demands all the treatment it recommends. The people are beginning to know what an up-to-date hospital should be. The mission hospitals that remain poorly equipped and staffed will not be, as they have been in the past, an apologetic for Christianity. They will rather be a hindrance to Christianity.

Furthermore, there is a rapid progress being made by Chinese hospitals and medical schools, and those supported by foreign governments, such as the Japanese, German, and British, located in China. Many of these are of excellent character. Hence the mission hospitals and medical schools must do better than they have ever done before. The name of Christ will not be honored if we continue hospitals and medical schools as we have done in the past while in the same or neighboring city there is such an institution run by the Chinese or Japanese with a larger staff of doctors and more money expended on its equipment.

The day of superficially treating hundreds during a clinic of a few hours is passed. We must do good work, careful work, scientific work, work that will not only meet the approval of the modern Chinese, but also of our own consciences. What must we do? Why, the first thing, of course, is to adequately staff these hospitals, and that brings us to the recital of "how," which sounds like "the house that Jack built."

The testimony of the American Mission Boards is that during the past few years there has been an increasing difficulty to get women physicians for foreign mission work. The number of women in U. S. A. studying medicine is on
the decrease. In 1914 there were 1,129, and in 1916 there were 566. Can we hope then to continue all these hospitals for women and children, even though each is staffed with one woman physician, not to mention the three to six it should have to be run properly? And suppose for the present the proper number of physicians could be obtained for the existing hospitals, what of the future? Can we hope to continue indefinitely to run these hospitals with foreigners? And as the people come more and more to believe in and seek foreign medicine, will not the number of hospitals have to be increased over the present number? Year by year many thousands more of Chinese women and children are demanding treatment at the hands of women physicians. If enough foreign women cannot be obtained for the present—not to mention the future need, how is this demand to be met? It must be met by the most logical, sensible way—by the education of the Chinese women to be doctors.

There are already in China three medical schools for women—the Peking Medical School for Women, teaching in Mandarin; the Soochow Woman's Medical School, teaching in English and the Hackett Woman's Medical School of Canton, teaching in Cantonese. Geographically, they are far removed from one another, and no two teaching in the same language. The Peking School has 58 students in three classes; the Soochow School 13 students in two classes, and the Canton one 25 students in four classes.

There are 26 medical colleges in China. Three of these are for women. Fourteen of the twenty-six are missionary institutions, and eleven of these are for men and three for women. There are 19 mission societies supporting the eleven colleges for men, while there are only four supporting the three for women. Two of these women's colleges are supported by only one Board each, the Soochow one by the Southern Methodist Church, and the Canton one by the Northern Presbyterian Church. The Peking one is supported by the Northern Methodist, Northern Presbyterian, and Congregational Churches. The above statistics would at a casual glance seem to prove that men physicians are needed in
China more than women physicians. This is not true. Women physicians are needed as much as men physicians.

Like all other nations of the world, China began with the education of her sons, and only in very recent years did she discover her mistake, and begin also to educate her daughters. The sons, having the start, are already prepared in large numbers to study medicine, but the daughters will not be far behind if they are given an opportunity. Already the number of girls applying for entrance to the three medical schools is very large. The majority are turned away because of insufficient preparation. Many of these, determined to study medicine, are preparing to enter the medical schools later. At present there are only 96 students in the three schools but in a very few years this number could be trebled if the schools were properly staffed and equipped. Nineteen mission societies are supporting the schools for men, into which thousands of dollars have been poured. Comparatively nothing as yet has been done for the medical education of the woman. In the past she did not have the preliminary education, but she has it now, or will get it when she finds she cannot study medicine without it. The Chinese women are going to study medicine. If the Church does not provide the schools, she will go elsewhere,—to Japan as some are already doing, or to Chinese institutions with no Christian influence.

The situation is most urgent. The need is great. As yet the Church has done comparatively nothing for the medical education of the Chinese woman. Now is the opportunity. In a few years it will have been passed.

At the recent January 1917 conference of the China Medical Missionary Association, the women physicians in attendance had a meeting in which the present critical situation in China was discussed,—the urgent need of women physicians for China, the small number being sent out by the Mission Boards, the consequent necessity of medically educating the Chinese women, and hence the supreme importance of the Mission Boards at once staffing the three medical schools for Chinese women. Therefore, they decided that at the present the medical education of Chinese women is of
A SUCCESSFUL FINANCIAL PLAN.

greater importance than the maintenance of many hospitals inadequately staffed, and that the future permanence and maintenance of women's medical work for Chinese women must of necessity depend upon the educating and training of the Chinese women as physicians. Therefore, they further decided to start a campaign to interest the Mission Boards to enter this "new" field of mission work and to urge the Mission Boards who are supporting the three medical schools for women in China and those who anticipate giving their aid to these schools to began at once to staff adequately these institutions before appointing women physicians to hospital work elsewhere in China.

This appeal is sent to you personally. As a member of a Mission Board, as a physician, as a missionary, as a follower of the Great Physician, wherever you are located, whatever your Church affiliation, will you not acquaint yourself with every pressing phase of this work? Will you not respond by acting in appeal to your authorities to join in the medical education of women in China? Will you not respond in contributions to the work? Will you not volunteer as Christian women physicians to aid by giving your time to teach these eager Chinese women? Will you not pray for these schools that are now so bravely struggling to prepare a host to carry forward the thin lines that march under His Banner?

A Successful Financial Plan for a Missionary Family.

In the present financial stress anything that helps solve the economic problems of the missionary is welcome. The following article is worth considering:—

I. Always figure salary at a par of two, no matter what the prevailing exchange rate may be. In those prosperous times of 1915 when 2.40, 2.45 and 2.50 were familiar exchange rates, we felt very well able to afford some things which we had done without but now when the
rate is standing at 1.85 or less we stand in fear and trembling of what our salaries may be. Most of the missions in China at least have been fortunate in receiving nothing less than a par of two thus far.

II. Place all salary funds above a par of two in an exchange account to be called upon only in case of emergency or to supplement an exchange rate of less than two, and in case you are fortunate with both emergencies and exchange rates you will have a small savings fund for the future. And why should not a missionary save? Many do and claim that it is possible if one is willing to live on the basis necessary.

III. Estimate carefully your fixed charges for the year which must be met in any case, such as, insurance, interest on personal debts, etc. Divide this amount by twelve and subtract from your monthly salary one-twelfth of these fixed charges. Let the balance become your monthly living fund and adjust matters so that you can live on it.

This may seem like a rather dogmatic statement but there is only one way to live on your salary and that is to plan carefully according to the amount received and adjust expenditures to fit this amount.

Illustration:

Missionary's salary $87.50 gold at a par of two .. ..  Mex. $175.00
Amount of insurance and other fixed charges per month .. ..  25.00

Balance per month .. ..  $150.00

IV. It may not be possible to reach this basis all at once but it can be attempted and in most cases in due time can be realized. It has given at least one missionary family considerable pleasure and is working splendidly.—*China Christian Advocate.*
The variety of ways by which men and women are taught Gospel truths and led on step by step, is an indisputable proof that God is never limited in means to perform His will. Also that by God's ordering, the sower and the reaper have a share each in the joy of the gathering in.

There were four from a family of ten who are interested in the Gospel, father, mother, eldest and youngest sons. The interest began six years ago through the father and son being led, unknown to each other, on separate Sundays, to attend at the chapel in an outstation. No one had ever spoken to them about the way of salvation. Since then they have been regularly visited and taught. Three years ago the mother was still a vegetarian. When she first came, we knew that her's would be a real conversion, or nothing to do with Christ, as she held on to her vegetarian vow. It was great joy to see both husband and wife baptized.

One old gentleman was a military B.A. over sixty years of age whose father had the Gospel of Mark, bought from some unknown person at Liangdeo-meng in the district of Chenghsien many, many years ago. The enquirer said he had heard the Gospel spoken well of by his father, and when he heard more of it, he wanted to believe. One of the preachers who was present when the old gentleman gave his testimony, said that he had a Gospel bought by his father in Ningpo forty years ago, and that the book was kept until the son (who was telling us) could read! Another man privately told us—he is now over fifty—that his grandfather had an old hymn book locked up in the box where he kept his land deeds and, when asked what it was, he said “A book through which I speak with Heaven.” It has always been a burden on my heart to pray for blessing on the books sold, or given, and the word preached years ago, all through the land. It was a great stimulus to faith to go on believing and praying. We are sure to hear and receive more.

One of the women was the youngest daughter of an old mandarin, and niece of the most famed M.A. of the old style in this hsien, and who for many years acted as Secretary to a Literary Chancellor. This lady first heard the glad tidings through a cousin of her husband, and was made to attend a Bible school by her husband who inclines toward Christianity, but reclines on Confucianism, being a scholar of some standing. Another feature in this group was that quite a number of the enquirers came from a district where the bitterest persecution took place some years ago, all against one man who refused to join the heathen in praying for rain. All his crops were cut and stolen, he himself tied up in a temple for three days, and his family scattered for months. He and his fine Christian wife are now rewarded in having all their family converted! Their daughter-in-law was one of the eight baptized.
Their house is open for services and many attend every Sunday. Two of the enquirers are closely related to the chief persecutors. Seven of our scholars passed Mr. Gibb's stiff examination!

Miss S. E. Jones, C. I. M.
Sinchanghsien, Chekiang,
June 7th.

WOMEN'S MISSIONS IN SOUTH-WEST SHANSI.

"Hotsin.—It rained nearly all the time, but about forty Christians and some enquirers had come in, and the meetings resolved themselves into a time of exhortation for the Christians. Four, who had not decided for Christ, most definitely did so.

Kiangchow.—Here we hardly knew what to expect. Mrs. Gillies had personally invited many people, and in all over six hundred came during the three days' mission, many attending each day. At the close, between thirty and forty expressed a desire to follow the Lord, and though I dare not say all those were converted, they publicly said they would and did believe, and I believe many others were touched, who made no outward sign.

Kitwo.—About forty stayed on the premises, and each day we had about eighty to one hundred at the meetings. The attention was very good, and, in the end, twenty-six adults and ten school girls very decidedly said they believed.

Yicheng.—At this place the numbers were fewer, and it was a changing audience. But ten decided for Christ, and I am sure many others were deeply interested.

Mrs. Lin, our Pingyangfu Bible-woman, who came with me, has spoken with power, and it is so good for the women to hear the testimony of one of themselves, who has gone through all they have in her younger days."

Miss C. F. Tippet, C. I. M.
Yicheng, Shansi.

A FIRST VISIT.

"We received a kind invitation from a young Christian teacher and also from his father, a vegetarian, eighty-three years of age, both of whom insisted upon our staying in their home. It was a very busy time, crowds coming from surrounding villages to see me, their first foreigner. The next morning, we were led by police to the temple, followed by a crowd of one or two hundred people, and in five minutes all our remaining books had been sold. We preached there for hours, and also in another place on the way back. Rain detained us from Wednesday until Saturday, and we were shut in in that heathen home, amongst people one had never met and who had never seen a foreigner before; but it was of the Lord. Never have I been shown so much love and real kindness by the Chinese. We taught and conversed and preached literally from the break of day, until eight or nine at night, but, praise God, though it was a tax on one's digestion, patience, and in every other way, God gave us to see fruit for our labours. Four of the women of that large household definitely decided for Christ. They said, 'Truly the Lord kept you here these extra days that we might understand.' The old man, too, has been deeply touched, and almost persuaded to follow Jesus, as
GLIMPSES AND GLEANINGS.

It was very hard to part from that little group of tearful women, one of whom had prayed God to send hail stones that day to keep us longer. All the children in that home learned to sing hymns and choruses, one little blind boy being especially quick. He asked me to teach him to pray. The last verse of 'Jesus loves me' was very attractive to him, and he kept repeating it to the women and exclaiming, 'Isn't it good!' Our hearts were very full of praise and gratitude as we returned along that muddy, difficult mountain path. Never have I met with such eager, friendly people, and not once on the whole trip did I hear one unfriendly word, and these places had never seen a foreigner. Truly, the Lord is preparing for a great harvest.

Miss V. M. Ward, C. I. M., Shucheng, Anhwei.

A VISIT.

I reached Hwochow on Saturday, 12th May, and had a most helpful visit there. They did all in their power both by showing me the working of the Bible School and of the Girls' School to let me see what is being accomplished, and I was very much interested. These trained teachers impressed me much, showing what Christian training and education can do for the women of China. Their whole bearing betokens a new type of womanhood, and I pray they may be greatly used. It was such a pleasure too to see the Bible-women, all so earnest. Miss Cable took me round to the various classes on Sunday, taken by the elder girls, while the teachers generally have a prayer meeting with her. She arranged that the school should be in the ordinary working order on Monday morning, that I might be able to go into the various classes, and the "breaking-up" for both schools was in the afternoon, a very pretty affair, at which also nine Bible-women received their certificates.

As they knelt for their Dedication Prayer one's heart was full of thankfulness to the Lord for the helpful training they had received to fit them for their work.

Miss Edith Smith, C. I. M.

BIBLE-WOMEN'S TRAINING SCHOOL
AT KIOSHAN, HONAN.

When our conference asked me last year to superintend the Bible-women's Training School at Kioshan, I consented in fear and much trembling. I have become more and more convinced during the year that the fear was not without reason. Having gathered under one roof a number of women, all of whom have grown up in heathen homes, and not even had the opportunity to hear the Gospel before they were grown up people, any reasonable person will understand they are a difficult crowd to manage. Still, to our joy, we have seen many traces of progress in the life and work even of these women. They do ever so much better than they did when they first came. I asked some of them once if they could notice any difference themselves. One said when she first came to school she had the bad fault to sit down to cry for everything. God has helped her to overcome this weakness, and now she goes right to Him with her difficulties and
receives strength to carry it all. Several said:—"My temper was uncontrollable. At the least offence I could sit down to scold as long as my voice would allow. God is helping me now to control my lips."

As these women are trained in order to become workers in the Church, it is quite necessary that they not only are given instruction in the class room, but also are led to do practical mission work. Every Monday has been set aside for this purpose. The first half year they worked mainly in the city doing house to house visiting. But the city people in Kioshan are very hardened against the Gospel, so we felt it was up-hill work. I spent the most of the Sundays at some out-stations during that time, always taking one or more pupils along. Thus we explored the field and found the country people very ready to hear the Gospel and believe in the only true God. We saw that it was quite necessary to have something definite done for these people.

During the Chinese New Year when the school was closed for three weeks, a few of the women were unable to go home on account of distance and great expenses. Therefore they spent the time in active service. They visited those of our out-ports, which are most ready to accept the Gospel. They were all busy in work during the Week of Special Evangelism. By reading classes and other meetings a large number of women were reached.

The women came back with a burning desire to do more for those with whom they had now become acquainted. When the school again opened and all the pupils were present, they commenced to make regular trips to these same stations every week from Saturday to Monday. The Christians at some other places, which we had never visited, heard of the work done by our women and asked if not they, too, may have their help. We have tried as far as time permitted to visit these places, going out to so many stations, that sometimes all of our pupils were away Sundays. They have spoken to large congregations of women. The number of hungry souls is constantly increasing. Many show signs of earnest search after the truth. The field is truly very, very ripe. If we had but workers who could give their whole time to instruct the women who are already interested, we could expect a large harvest in the near future.

Martha Kulberg,
American Lutheran Mission.
Kioshan, Honan.

KUTIEN CITY KINDERGARTEN.

"Could you teach our children to do this?" The visitors to the Birds' Nest ask this many times as they watch the little ones at their Kindergarten work and play. After a while the question changes into an eager request, "Will you teach our little children like this?"

It seemed an utter impossibility; there were no suitable rooms, there was no teacher, no funds were available; so we gave ourselves to prayer that the way might be made clearer, and waited.

In the meantime, one father had his child carried to the Birds' Nest every day to be taught, but his house was a long way off, and he had to cross the river which was often flooded; this showed us how
much in earnest he was about it, but there was urgent need for economy, and it did not seem the right time to expand our work.

Before very long, however, the way was opened in answer to prayer, and not quite as we should have planned it. A new pastor came to Kutien who was very keen on the Kindergarten and offered two or three rooms in the church building if we could provide teachers and furniture. The Chinese came requesting us to give them a certain teacher in the Birds' Nest who had been there a great many years and who was especially valuable because of her ability and tact in teaching the babies. It was almost a shock to us that they should ask for this particular teacher, but God knew better than we did. Her husband was an opium smoker, and generally away from home, so that it was essential that she should work to keep herself, and when, the following year, a baby son was given to her and she had to give up her work in the Birds' Nest, she was ready for appointment after all to teach in the new Kindergarten for heathen children. God was so clearly pointing the way that we could only set to work in faith and trust Him for the needed funds.

The school was opened with about twenty pupils, and an old schoolgirl was found to assist with the teaching. The children's fees only covered the cost of the material used in the various occupations, but we were sure that as soon as friends knew about it they would send their help. It was most encouraging from the very first to see the friendly attitude of the parents towards Christianity, and to see how readily the little ones learnt their hymns and verses and listened to the Scripture stories. Sometimes the pastor came in and questioned them on the Scripture lessons, and he was often surprised at their answers. The teachers and missionaries visited many of the parents who gave them a warm welcome. Sunday school was quite voluntary, and although no Kindergarten work was done on that day, the children came in force and brought friends with them. They stayed to the church service at 10.30 and came back in the afternoons, when even a larger number gathered together, sometimes as many as fifty or eighty. Next year the number in the Kindergarten increased to thirty in spite of the fact that several of the children had passed into the boys' day school, and a third teacher became necessary.

As soon as friends in South Africa heard of this new need they rallied round; two undertook to support one of the teachers; others gave the money for two teachers for one year, while another promised to support a teacher the following year and several gave gifts, showing us that God was fulfilling His promise: "Before they call I will answer, and while they are yet speaking I will hear."

Up to the present all needs have been supplied, but there is urgent need for earnest and continued prayer, not only that God will send the money but that He will abundantly bless the work to the city of Kutien, winning these little ones for Himself and enabling them to shine for Him in their homes. The Kindergarten is a real means of evangelization in Kutien city, but
if it is to be carried on and developed successfully there must be better accommodation. We started in a very small way, and may have to go on as we started; times are hard, but God's treasury is never empty and He can supply what we need; if He wants us to enlarge our borders He can send the needed funds.

As we see the work growing in every direction our hearts are full of praise and thanksgiving and we learn that every soul is won "not by might nor by power, but by My Spirit, saith the Lord."

This is only a short summary of the Kindergarten work in Kutien city; many stories could be told of the different children and their home life, but this is enough to show that our Heavenly Father is with us and that behind everything is God.

We very heartily thank everyone who has helped us so far and ask that all will continue not only to help us themselves, but interest others who are not helping in any special work to join with them.

E. M. Fagg, C. M. S.

FROM VILLAGE TO VILLAGE IN SHANTUNG.

Once more I am out in the villages, and this is the scattering afternoon, after three days' gatherings; women and girls have gone to their homes in the villages around the Central Chapel. The larger half were grannies, many dear old souls who in their faces show the light of life, and have the root of the matter in their hearts, albeit many are classed among those who cannot read "characters." It is my constant desire and endeavour to get each one to read the texts, hymns, and Gospel primers. I try by all means to get simple Gospel truths sown in their minds—the few are apt pupils, the many cause heartache and headache. Twenty out of the forty could read verse and verse about as we took the eight miracles in John's Gospel for our lesson.

At 9 a.m. we began with a daily prayer meeting, when quite a number of earnest prayers were offered, and the Heavenly Father was fervently entreated to bring the European War to an end. The girls always brighten the meetings by singing cheerily. I fear that the old women's drawl does not appeal to me, but I have not the heart to stop them, so endure the discords as best I can.

One old, blind grannie in this class is quite a sunbeam. She is always dressed quite smartly, has a good word to say for her daughter-in-law, and never lets you forget that she has a son, an evangelist.

Several of my old city class girls, now mothers with bairns, are a real pleasure to me as I find them doing their best to learn their texts and keep up a little Scripture reading and repeating new hymns.

All around this district we hear of robbers nightly visiting villages, taking whatever they can lay their hands on, tying the men's hands behind their backs till they tell where their money is hid, and shooting them if they refuse to tell. Some of the women said they had forgotten their lessons on account of the constant state of fright and excitement that they
have lived in these last months, unable to sleep through keeping watch to give alarm to the men.

To-day we had planned to go to Lui Chen, where to-morrow another three days' gathering is to be held in the Central Chapel of the north-east district, some eight miles distant from this south-east district where we are. Last night, however, heavy rain fell and continues to-day, so we are storm-stayed; but a big wind has arisen, and my hope is that we may make an early start on the morrow and still be in time for the meetings, as, no doubt, our friends will be delayed by the bad roads.

The pastor for this district, with his wife and three boys, lives here; this is the pastor I must have mentioned before, who has a talent for drawing, and makes use of diagrams in his addresses. These are valuable, causing his hearers to listen with "warm eyes." His eldest boy has been a great help to me, reading the portions in class, and following verse by verse, Mrs. Wang guiding. The second wee laddie, four years old, comes close up to look at the pictures, asks questions, and sits quiet a while. No doubt he expects to be rewarded with Scotch sweets. The smallest is two months old, and goes the round of the grannies' arms while his mother superintends the big pot of soup.

Altogether I have been greatly helped—the pastor was so willing, also the two Bible-women.

We got to Lui Chen next day, although for barrow travelling it was rough on the men, but they managed by a carrier putting his load on the barrow and helping to pull. We arrived to find the pastor eagerly wondering whether we would be able to come. At once a deacon went off to tell the near village Christians to come along as soon as possible.

Some six new places have opened up lately around this old central station, so I was anxious to find out what progress they were making in reading. I found that some women and girls had applied themselves diligently, and thirteen are anxious to come into city classes, so it looks as if the seed had fallen on good ground. We shall value prayer, that these people may not be tripped up by the devices of the Evil One. I have noticed in so many of our new places that the testing time comes very soon, often from some of the many relations or neighbours. The last case of persecution I heard of was on account of the man and wife learning "the doctrine." They were not allowed the rights of the graveyard to bury their dead.

One dear old grannie of seventy-two, baptized three years ago, has a son who is a great trial to her, and two grandsons have gone off as soldiers, but she said, "I had aches all over my body before I believed in Jesus, and now I feel well and able to do my work." In this village good testimony was borne in the early days by, I think, the oldest Christian woman now living; her husband hung her up by the thumbs, but nothing would make her give up her faith, and she escorted us as we went round the village visiting the homes of old Christians.

I saw a big temple bell hung on a tree in the centre of the village; if robbers are about, it is rung; all the people arm themselves with
weapons, and near the entrance to the village too, a night watchman fires a gun for alarm. The pastor's wife here had gone home to her parents, being upset with the constant firing, and the people running with their bundles of clothes to the chapel.

I visited three other stations to see the Christians; one is an old lady of ninety, mother of a Shansi evangelist, half blind and half deaf, but it is a treat to visit the dear old soul. Each time I hear the same story: "I pray each night to be put to sleep, but He wakens me again in the morning"; and tears come into the dim eyes. Rest will be sweet to her.

The second place I visited is quite waking up, and since my visit, has sent in to see if a girls' school could be started. The third place was on my way home, and I found the people very excited, as word had reached the village that one of the "Red Beards"—noted robbers—with a following of 1,500 disbanded soldiers, was on the road; it is a big main road to Weihsien and Chefoo. I found one of the Christian pastors there. He had brought his wife and family home to his parents, and had seen the leader and got the information that they were traveling north, so by the time I got to where they branched off, they had passed on to the north road, to my relief.

My first city class comes this week, and from now relays will be coming in for a week's consecutive teaching. For these two hundred women I crave your partnership in prayer, that each heart may be opened to receive God's message, and that fruit may abide to eternity.

November, 1916.

Miss Kirkland.