WOMAN'S WORK IN THE FAR EAST

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The Presbyterian Mission Press, No. 15 Peking Road, Shanghai, China.
Miss Ying Mei Chun, F.A. Wellesley College. China's First Graduate Physical Director, P.M.C.H.
The Lord giveth the word.
The women that publish
the tidings are a great host.

—Psalm 68:11.
Editorial

Mrs. George F. Fitch, so long the Editor of Woman's Work feels that the pressure of other duties will not permit her to continue in the capacity of Editor. Her decision will be regretted by all who have learned to know and love this gifted and consecrated woman through the pages of the magazine. However, she promises to still keep in touch with our readers—by her prayers for the continued success of Woman's Work and by her pen.

Miss Mary Culler White whose articles on "Learning How" in Woman's Work were so much appreciated is still detained in America by her physician. We are sure that the readers of Woman's Work will join in petition that she may soon be allowed to return to her loved work in China.

Miss Theodocia Wales has promised a series of lessons on the women of the Bible. These will begin in the next number of Woman's Work.

Miss Nevada Martin of the Central China Kindergarten Association, courteously informs us that there are now in China six Training Schools with a two years' courses study:

Kindergarten Department, Union Woman's College, Peking.

Soochow Kindergarten Training School, Soochow.
Fulton Kindergarten Training School, Canton.
The Kolungsu Kindergarten, Amoy.
The Union Kindergarten Training School of Foochow.

These schools have graduated sixty-five kindergartners and they have fifty students now in training. A group of
kindergartens has grown up in the vicinity of each training school numbering in all, counting the few scattered here and there that have no connection with the training schools, about one hundred. This report does not include Szechuen.

The Mary Black Memorial Hospital in Soochow has had a Better Babies Contest. A large number of mothers were enthusiastic in their co-operation with the doctors in preparation for the event and the affair was voted a great success. This is a step in the right direction—and we expect to hear of other contests in the near future.

The Laura Haygood School has given a unique entertainment which took the form of a drama in which the forces of health, sunshine, fresh air, sanitation, etc. were personified by girls who were arrayed against the dark agencies of disease, these parts also being taken by students. The battle waged fierce and long, the health forces being the final victors. The object of the play was to give an object lesson in the value of sanitation to the large audience of "outside women" who had assembled to witness the battle. There was no lack of interest on the part of the audience and it is probable that the lessons they carried away with them will not soon be forgotten.

The New Report of the Young Woman's Christian Association is the sort of thing one likes both to keep and to send home to friends. It is profusely illustrated and artistic from cover to cover and every one of the fifty pages is full of interest. The aim of the Association is to minister to the physical, social, intellectual, and spiritual
needs of women. It is encouraging to read of the success that is attending their efforts in China.

For the benefit of those who have the oversight of girls, and who have not seen the Report we quote, "Women, especially students, often pass through Shanghai unaccompanied. The Young Woman's Christian Association is prepared to meet such at trains or boats and provide them with room and board during their stay in Shanghai."

Our frontispiece is taken from the Y.W.C.A. Report.

The Woman's Conference on Kuling has had a most interesting, successful and profitable series of meetings this season. The meetings have been held each Friday evening for seven weeks and the topics have been presented in such a way as to stimulate discussion and bring out questions. The keynote of the Conference found in the phrase "each by the other's faith" (Rom. 1:11), was the mutual help and strength that comes from the interchange of experiences in the work, whether of difficulty or success.

The first paper by Miss Goucher, on "General Methods of Teaching" was full of suggestions for teachers. The following week Miss Atkinson of Soochow gave an account of their Sunday School as it was conducted along the modern lines of grading in all departments. It is proving very successful and is a means of grace to the young Christians who become teachers, strengthening them in their spiritual life. That same evening Mrs. Beebe and Mrs. Osgood told the Conference about their work during the past year in Nanking and Chuchow along the lines of civic betterment, and social service work in general. The Chinese authorities have made some little advance in realizing the need of such work, and are endeavoring to bring
about a different atmosphere and to really carry out some reform work.

Mrs. Fitch conducted a most comforting, helpful, and restful devotional service on the evening of July 23rd. The leader based her message upon the fifth verse of the 37th Psalm taking it from Young’s translation: “Commit thy way unto the Lord, trust also in Him, for He worketh.” The keynote of the message was to let God work, and the secret of the accomplishment of His plans was to get ourselves out of the way, to wait for and upon the Lord. None of those present will ever forget the wonderful description of the sunset in the Red Sea of which Mrs. Fitch spoke,—of all the beautiful colors which the clouds took on, and how happy and joyous and glad they seemed, with the exception of one small black cloud at the bottom which did not catch any of the brilliant effect, and presently sank out of sight. It is a wonderful thing to turn everything over to the Lord, to be in His plan for our lives, for then we shall be “all sunshine in the sweetness of our Lord.” But if we do not commit, we shall very much resemble the small black cloud that could radiate nothing of His glory and be of no use to Him.

“How to Influence Women of Small Educational Advantages” was the subject of Mrs. Hugh White’s paper, the following Friday evening. It was most helpful and of great encouragement to those engaged in the direct work of reaching these poor women with the Gospel message. She was followed by Miss Peters, who gave a brief resumé of her work in Training Schools for Women.

On the evening of August 6th, Dr. Hilda Byles of Hankow gave a very interesting and instructive paper on
medical work and nursing as a sphere of service for School Graduates. The great problem is to hold girls for regular medical missionary work, when there are great inducements toward Government service, philanthropic work and private practice. Large salaries will not hold them; it must be done by instilling a spirit of self-sacrifice, a desire to serve their fellow-men and God. The ideal and aim is the establishment of a Christian profession.

Miss Merrill followed with a short talk on Teaching as a sphere of service. After summing up a number of graces and gifts which the teacher should have, she closed by saying: "All these whether physician, nurse or teacher, are tending to the one great sphere of service to which the majority of girls in China attain that of wife and mother, for mothers need to know everything."

The last paper of the season was given by Miss MacGill of Ichang, in the absence of Miss Moore, who wrote the paper and requested her colleague to read it. The subject was "What Etiquette Should be Taught in a Girls' School and How Should it be Taught." As this paper will shortly be published in full in this magazine I shall not quote from it. The paper called out some discussion, some questions and a free expression of experiences and difficulties in connection with this hard subject to instil into the mind of the average mission school girl.

We trust that this Conference will prove of real practical value in the days to come when the regular routine of the work is resumed, and some of the suggestions herein contained may be tried out. We hope and pray that this success may be attained and as we come up year after year the new problems, complexities, and experiences may be presented to us all together that we may all pray together and so may the Kingdom be hastened in this great land to which we are called.
Let us not forget our mountain-top experiences as we take up the burden of work in the valleys.

Woman's Work needs you and you need Woman's Work.

A PEACE PROPAGANDA.

The Federal Council of the Churches of Christ in America has through its commission on Christian Education prepared a series of lessons on international peace. This course in Christian fraternity will be published during the coming fall and winter in the Sunday School periodicals of the various Churches. There will be a circulation of at least four million lessons among senior Sunday School classes in America.

This course of lessons does not discuss the war now raging in Europe but its aim is to stimulate a sentiment among in the interests of international fraternity and sympathy.

The lessons are to be printed and distributed in German as well as in English.

The Chinese of Java are so eager for education that they are preparing to build and equip a new boarding school. They have already purchased the land, laid the foundation and secured $5,000 toward the building.

To get an idea of the magnitude of the purely Educational convention life of San Francisco during the exposition we are reminded that there will be an average of nine conventions every day till the close. In August alone there will be two hundred and forty-nine conventions in the exposition city.

One of the largest concessions in the Palace of Education has been given to "The federated churches of Christ in America."
Mrs. Zung of Soochow, who at the age of 85, became a Christian and joined the Church.

Mrs. Zung and her family with their Tablets recovered from the Temple by paying for them after their family had accepted Christ.
Sons of Light.
John 12:3-6.

A FRIEND in a late issue of a contemporary magazine writes:

"Have you some time seen a child and said of him, "He is his father's own child." You meant that that child was the product of his father's nature, influence, commands, and ideals. The father had been the ruling force in his child's life.

His actions were regulated according to his father's ideals of right and wrong; his words were the words his father allowed himself and his child to use; his characteristics were taking form in the die cast in the same shape as his father's had been.

What is the die in which Christian life and character should be moulded?

Jesus leaves us no chance to doubt.

We are to become "sons of light."

What light? Jesus, the light of the World.

And where do we find Him? In the Written word which has but one purpose, and that to show us Jesus.

Of what then are we to be sons and daughters? Of God's Word which shows us our Father.

Our words, deeds, and character must be moulded in this die cast once for all for us. Why?

God's word is the only thing to be absolutely trusted. What God has said then is sure and will abide as unchangeable as God Himself. How well we need to know it.

I know a Christian man who is waiting to-day for a special call to go out to win souls. If I could see him this morning I would say, "O son of feelings, become a son of light and do as the light of God's Word urges us to do—to fulfil the ministry of reconciliation.

A Christian brother has separated himself from a body of lay people who need him because of an experience of his which
they have not experienced. A son of experiences he has become instead of a son of the light which calls us to hear one another’s burden and “to consult the interests of others in addition to our own.” (Phil. 2:4. 20 Cent. Trans.)

This remark came from a brother in Christ recently, “I have liberty in prayer when I am with those who believe in prayer.” Stop, my brother, being a son of circumstances and become a son of light like Jesus who prayed at the tomb of Lazarus when, with the possible exception of Mary, not one heart believed in His Father’s power to raise from the dead.

Circumstances, experiences, and feelings may deceive you—they may even come from Satan himself. You are not safe if you are a son of any of these things. Your die is imperfect.

But God’s Word is such a safe guide. It will stand us in good stead as it stood Jesus in good stead in hours of temptation, preaching, and suffering. He never left its protection.”

But have you not also seen a child, and thought,—‘what a pity that that child is not more like her mother?’ Alas! there is something wrong. It may be the parent, it may be the child is at fault. It may be there were too many words and not enough power in the life of the parent, that seemed so beautiful to the on-looker, but lacked the power to inspire the child.

But there is never any fault with our Heavenly Father. He is Light and He calls us to be sons of Light. As the Chinese look upon us do they feel and perhaps say, ‘What a pity it is that that missionary is not more like his Father’—Do we carry about with us His Light? Does its shine on, and in, and out from us, so that we rarely are like our Father and men seeing us, glorify Him?

MARY M. FITCH.
The Quest of the Soul.

I walked in the world with the worldly,
I craved what the world never gave;
And I said, "In the world each ideal,
That flits like a barque on life's wave,
Is wrecked on the shores of the real,
And sleeps in a dreamless grave."

Yet still did I pine for the perfect,
And still found the false with the true;
I sought 'mid the human for heaven,
But caught a mere glimpse of its blue;
And I wept when the clouds of the mortal
Veiled even that glimpse from my view.

So I toiled on, tired of the human,
And I moaned 'mid the mazes of men,
Till I knelt, long ago, at the altar,
And I heard a voice call me. Since then
I walk down the Valley of Silence
That lies far beyond human ken.

Do you ask what I found in the valley?
'Tis my trying place with the Divine,
And I feel at the feet of the Holy:
Then above me a voice said, "Be mine";
And there arose from the depths of my spirit
An answer,—"My heart shall be thine."

Do you ask how I live in the valley?
I dream, and I weep, and I pray;
But my tears are as sweet as the dewdrops
That fall on the roses in May;
And my prayer, like a perfume from censers,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I dream all the songs that I sing;
And the music floats down the dim valley,
Till each finds a word for a wing,
That to hearts, like the dove of the deluge,
A message of peace they may bring.
Far out on the deep are the billows
That never shall break on the beach;
So I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the valley
Too lofty for language to reach.

And I have had thoughts in the valley—
Ah me, how my spirit was stirred!
And they wear holy veils on their faces,
Their footsteps can scarcely be heard:
They pass through the valley like virgins,
Too pure for the touch of a word.

Do you ask me the place of the valley,
Ye hearts that are harrowed by care?
It lieth afar, between mountains,
And God and his angels are there;
And one is the dark mount of Sorrow,
The other the bright mount of Prayer.

—Abram Joseph Ryan.

After Opium—What?

As it is now practically certain that opium-smoking in China will be abolished in the near future, we must be on the lookout for the next thing that is to take its place as a means of dissipation among the Chinese. For evil is hydra-headed; no sooner is one form of dissipation abolished than another rises up in its stead. Poor fleshly human nature must have some kind of artificial stimulus, some deleterious excitement to meet the cravings of its depraved appetites.

We need not wonder, therefore, to find that, after the suppression of opium, whiskey drinking and cigarette smoking should spread with great rapidity. In Shanghai, and in all the open ports, it is becoming quite the fashion for Chinese to drink foreign liquors, port wine, brandy, beer, champagne, etc. This habit is extending into the interior, and it is becoming common for the well-to-do Chinese especially, to have foreign liquors on their tables. The results of this practice are bound to be very pernicious on the character of the people in general,
There is also very great danger that the use of native liquors will be greatly increased and drunkenness become more rife. Up to the present as is well known, the drinking of native liquors by the Chinese has been comparatively of a mild character, and nothing like the drunkenness and the awful consequences of the drink habit have been found in China that we see in western lands. With the suppression of opium, however, and the advent of the strong liquors from Europe and America, we may well fear that serious results will follow in the Chinese social fabric. It has, indeed, been argued by those whose who uphold the opium traffic that it is better to allow the Chinese to have their opium rather than that it should be supplanted by strong drink, with its direful consequences as seen in western countries. There is, of course, some ground for such a contention. But it can never be true that two evils make a good. The opium habit is bad—all bad; the drink habit is bad also, and it may be a question as to which is really the worst. But to right-thinking persons it never can be a question as to whether or not opium ought to be suppressed for fear whiskey may take its place. To all well-wishers of China it is a cause of rejoicing that the awful habit of opium-smoking has been suppressed to so large an extent, and that the prospect is so good that it will be finally abolished altogether. But the possible substitution of whiskey drinking in the place of opium-smoking must give us all deep concern, and we must be on our guard, and use every means in our power to forestall such a dire result.

Again, there is another danger looming up, scarcely less menacing and ruinous in its results than those of whiskey and opium. We refer to the cigarette habit. This habit has spread with alarming rapidity in recent years. Those who are engaged in this pernicious trade have left no stone unturned to push the sales of their wares. In fact, we have heard it said that the British and American Tobacco Company have expressed their high and mighty purpose to place a cigarette in the mouth of every man, woman, and child in China. A laudable ambition indeed! The object in view, of course, being the same as the opium traders: that is, to get the money
of the people while enslaving them in a degrading habit. These cigarettes are sold so cheaply and in such vast quantities that everybody, even down to the poorest, is able to smoke them,—with the consequent loss of time, and injury to bodily health, and waste of money, that is appalling in the aggregate. While many of the States in America are legislating against the cigarette habit, it is a thousand pities that there is no means, so far, devised by which this noxious trade can be legally checked here in China. And now, with the rigorous suppression of opium-smoking by the Chinese Government, it would seem as if the cigarette habit must spread with even greater rapidity than in previous years.

As Christian missionaries, we all have a great work to do in regard to this matter. We can, by precept and example, encourage and support our Chinese brothers and sisters in every effort they are disposed to make, not only in restricting the use of cigarettes among the Christians, but also in the cultivation of public opinion against the habit. As in former years local Anti-Opium Societies were formed in so many places, so now we ought to encourage, as far as possible, the formation of societies in connection with the local churches whose object shall be the abolition of whiskey drinking and cigarette smoking. In fact, the time will come, we believe, when it may be necessary to make these things a test of membership in the church, just as in the case of opium. For, as has been the almost universal practice, opium-smoking is a bar to church membership, so we believe the time must soon come when whiskey drinking and cigarette smoking shall also become a bar to entrance to the church. Surely we do not want the Chinese to jump out of the frying pan into the fires. For, while it may be admitted that opium-smoking is perhaps worse than whiskey drinking and cigarette smoking, yet the two latter habits are fraught with almost as much evil to individuals and society as the former, and there is not much to choose between them. In short, let us be on our guard, lest the abolition of one great evil result in the establishment of two others whose combined influence for injury to the people is may be even worse than the one that has been abolished.

A. P. P.
A Plea for a Campaign of Public Health Education in China.*

E. S. Tyau, M.D., D.P.H.

1. School Instruction as the Leading Factor. Perhaps one of the best opportunities at present for placing the sanitary information where it will do most good is in the school. In the West the most promising move towards the prevention of disease is the provision for instruction of elementary principles of hygiene to the youngsters in the public schools. This is the time to inculcate facts and habits in regard to the principle of right living. Illustrative talks in questions relative to school ventilation, fresh air, cleanliness, dirt, infections, oral hygiene, wholesome food, personal methods in eating, sleeping, and exercising and such essentials of hygiene will be most useful as well as interesting. Where it is possible not only school but other public buildings as well should be utilized as centres for instructing the public. In Shanghai, for example, the 'Municipal Depot,' so serviceable in giving free vaccination to the public, should extend its sphere of usefulness by offering series of popular health talks. A short speech on 'Why, how, and when vaccination should be done' will increase the efficiency of the work manifold. At times, tracts containing properly prepared health hints may be distributed but the mouth-to-ear method, especially when well illustrated with charts or lantern slides, will be more appreciative and illuminating.

2. Next the Churches Afford an Excellent Medium for the dissemination of health principles as they are found all over the country. In some parts of America, the progressive clergymen have introduced so-called 'Tuberculosis Sunday' at which a talk on tuberculosis is given in addition to the usual sermon. Tuberculosis is a ubiquitous scourge of the human race particularly prevalent in China and worse for the Chinese as there are no saintoria nor preventoria. Surely the

* Extracts from a paper read before the Medical Missionary Association at Shanghai, February 15, 1915.
teachings concerning health of the body and that of the spirit are not incompatible in the pulpit. Such questions as right living, cleanliness, the depraving effect of certain diseases on the body and soul as well, may be easily incorporated into the sermon without inducing the hearers to doze but rather enlisting their attention.

The church-going people must be made to understand that the disease is not a necessary evil sent by a chastising God but is caused either by living germs which we get by direct or indirect contact with the sick or by improper living; that health is the right of every man and that the preservation of one's own health and that of his neighbors is a moral duty.

3. Another factor no less powerful in its influence for sanitary betterment of the West is the Women of the Community, when organized especially into medical social service. Medical social service has been defined as the art of helping others to help themselves. It is indeed the hand of philanthropic and preventive medicine ever ready to help and guide the homes of poverty. It has become an essential part of hospital and dispensary service of the best type in America. It supplements the efficiency of such service in treatment as well as in the way of spreading broadcast the influence and teaching of the hospitals for prevention. In the treatment of tuberculosis, social service has come to be recognized as an absolute necessity as many experts on tuberculosis are laying increasing stress upon the sociological factors like ventilation, housing, proper rest, food in the incidence of the diseases and less upon the agency of the tubercle bacillus per se.

Mrs. Richard, the founder of euthenics strongly urges the education of all women in the principles of sanitary science as the key to race progress in the 20th century.

Although the education of women in China is still in its infancy yet, from what I have observed among the women organizations, both civic and Church, in this city of cosmopolitans, I entertain high hope of the immense possibilities for such work in future. For the solution of the problems of child and home hygiene much must depend the on efficient service of such social organizations.
St. Paul’s Hospital, Haifengfu, Nurse Probationers 1915
Finally, there is the Potent Agency of the Press as educator along sanitary lines. In the southern United States the medical association has lately adopted the resolution that the newspaper press or both city and country is earnestly requested to co-operate with the association in its efforts to educate the people in matters of hygiene and sanitation to the end that thousands of valuable lives may every year be protected from disease and saved from untimely death. Each medical society is to appoint certain of its members to write a communication to the county paper once a week, the members taking turns at the work and keeping the subject before the people for some time. Where there are daily papers, the Sunday edition is to be chosen.

China is in age of social as well as political awakening. Her people are athirst for new learning that is conducive to prosperity and happiness. Free contributions, from educated men, on conservation of health, mitigation of suffering, prevention of disease, increase of happiness and longevity, decrease of pain and death rate, the necessity of proper water supply and disposal of sewage, the dangers of animal and vegetable parasites, the importance of vital statistics, the imposture of quacks and patent medicine, the care of babies, personal hygiene and kindred subjects will be warmly welcomed by any current paper of the day. All the knowledge that we possess at present concerning the cause and transmission of disease should be disseminated among the masses. The medical profession and public health work should be encouraged. Sanitation can only be brought about by such education, teaching first the elementary principle of hygiene and preventive medicine. Chinese returned students often breathed a sigh of dissatisfaction upon their home return exclaiming ‘Oh how I shall miss the sanitary toilet.’ So long as the people are kept in ignorance of modern sanitation, so long there will be no modern comforts of this nature. The degree of community health and comfort depends upon the conscious desire of the citizens to have health, their intelligence, and co-operation. If we have any idea or desire of attaining healthful conditions for China as seen in some
Western countries, with proper systems of health laws and governing bodies, we must lose no time in initiating a campaign of public health education.

There are many other factors that may be of use in this campaign, such as the baby saving show and similar exhibits, but if we could start with the aforesaid four factors, viz., school for the education of the young, church for the elder people, social service for the indigent and illiterate, and the press for the rich and scholars, I am positively sure that in a decade of years our total death rate in China will be greatly reduced. The educational possibilities along this line are great and the benefits that are likely to follow propaganda of this kind will, before long, be seen and understood.

The day will surely come when the missionary efforts in China will be gratefully acknowledged by all enlightened Chinese. In fact the sun of that day has already arisen and under its searching light many of the ills that threaten civilization with decadence will die out as the fog and miasma of the morning disappear at the approach of the king of the day.

West Soochow.

Virginia M. Atkinson.

Again West Soochow is asking to speak through the pages of Woman's Work. We feel that we have good news to tell in which many friends will be interested.

Once a year for about sixteen years now, those of our Southern Methodist Mission who are engaged in evangelistic work among the women have been gathering together our women workers, i.e., Bible-women, preachers' wives and teachers, from all the stations in our Conference at some more important station where it is possible to entertain such a body for a meeting. These occasions have meant much to our workers spiritually, mentally, and socially, for many have put their best prayers, thought and love into them. At first the attendance was small and our Chinese sisters were not prepared to take an intelligent part on the programs, so
foreigners had to do the presiding and most of the talking, the Chinese only leading in short devotional meetings or taking a little part in simple discussions. I well remember a meeting, which was probably our second one. The question was being discussed as to whether we should use Romanization or the character for teaching our people to read the Bible. One dear lady said that the character was all right and easy enough for a certain Mrs. Sung whom everybody knew was stupid (and who happened to be sitting next to the one who was making the speech) had learned it! Mrs. Sung smiled sweetly and proudly to the reference to her accomplishments in the face of difficulties, and the discussion was uninterrupted. I mention this incident simply by way of comparison with the present kind, tactful, intelligent way of conducting their discussions.

Formerly the chairman of these meetings was always a foreigner and chosen by our foreign ladies at Conference time. We put in one of our best Chinese women several years ago and each year since she has been re-elected by themselves and the program prepared by a local committee of Chinese and foreigners also chosen by them. I am printing our this year’s program in full in order to show how many and what subjects were handled by these whom God has raised up of our Chinese brothers and sisters. The meeting last year chose our Mo Ka Hwo Yoen as the place of meeting for this year and the committee set the date from May 12-16 because that was the time that Miss Paxson could come and stay all the time. Afterwards it was found that Mrs. Fitch could come for two days also, and our cup ran over. God was certainly good to us all when He made it possible for these earnest workers to help us. We are greatly blessed at Mo Ka Hwo Yoen in having matrons with unusual executive ability in all three departments of the work—Mrs. Tsiang is matron in the Davidson Girls’ School, Mrs. Van in the Kindergarten Training School, and Miss Doo in the Embroidery Mission. They were appointed as the entertainment committee and they needed no foreign help. They rented numbers and numbers of beds, changed the school
servants and furniture about so they stretched and went round, the Embroidery Mission dismissing for the time and lending us their two large work rooms and just piles and piles of stools.

The reception committee consisting of Misses Rogers, Wales, Van, Doo, Robinson, and Mrs. Van met the guests, about eighty in number, and all their bedding and various other baggages at the trains and boats, and all was bustle and confusion with those of us who stayed at home on that Wednesday, for the opening day had at last arrived, and with the guests Dr. Polk's new victrola borrowed for the reception that night also appeared. It had been about four years since Mo Ka Hwo Yoen had had the honor of entertaining this body, and we wanted very much to have a helpful, inspiring meeting. Beginning with Wednesday evening the program was as follows:

**Wednesday, May 12.**

7.30 P.M. Reception.

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<tr>
<td>7.30</td>
<td>Reception</td>
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<td>Song ..........................................</td>
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<td>Welcome Address ..............................</td>
<td>Rev. Y. F. Li.</td>
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<td>Song ..........................................</td>
<td>Miss Tarrant.</td>
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<td>Address by Chairman ..........................</td>
<td>Mrs. W. H. Yang.</td>
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<td>Song ..........................................</td>
<td>Davidson School</td>
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**Thursday, May 13.**


9.30 Qualification of Soul Winners ... Miss Paxson.

10.30 Recess.

10.45 Importance of Bible Study for Christian Workers ... Rev. Y. F. Li.

10.45 Prayer Service for more Workers ... Mrs. Chin.

2.00 P.M. Kind of Work Needed 2 Tim. 4.2... Rev. Z. D. Li.

2.30 How to Lead Christians into Christians Service ... Rev. Z. D. Li.

3.15 Recess.

3.30 Relation of Christian Workers to Present Day Society in China ... Mrs. Y. N. Woo.

3.30 Discussion, Led by ... Mrs. Z. N. Tsiang.

7.30 Talk on Hygiene ... Dr. Ethel Polk.
### Friday, May 14.

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Speaker</th>
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<tbody>
<tr>
<td>9:00 A.M.</td>
<td>Freedom in Christ</td>
<td>Rev. Z. D. Li.</td>
</tr>
<tr>
<td>9:45</td>
<td>Model Bible Class</td>
<td>Miss Lester.</td>
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<tr>
<td>10:30</td>
<td>Recess</td>
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<tr>
<td>10:45</td>
<td>How to Lead Probationers Meetings Discussion</td>
<td>Mrs. T. T. Yui.</td>
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<tr>
<td>11:45</td>
<td>Union with Christ</td>
<td>Miss Paxson.</td>
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<tr>
<td>2:00 P.M.</td>
<td>God's Hope for Us (Phil. 3:12-14)</td>
<td>Mrs. K. T. Yang.</td>
</tr>
<tr>
<td>11:45</td>
<td>Union in Christ</td>
<td>Miss Paxson.</td>
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<tr>
<td>2:30</td>
<td>Ephesians</td>
<td>Miss Li. (Nanking).</td>
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<tr>
<td>3:30</td>
<td>Recess</td>
<td></td>
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<tr>
<td>3:45</td>
<td>The Model Christian Home Discussion</td>
<td>Mrs. Z. D. Li.</td>
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<tr>
<td>7:50</td>
<td>Fruit that Remains</td>
<td>Miss Paxson.</td>
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### Saturday, May 15.

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Speaker</th>
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<tbody>
<tr>
<td>9:00 A.M.</td>
<td>The Need of Burden Bearers Gal. (Gal. 6:2)</td>
<td>Mrs. Pack.</td>
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<tr>
<td>9:30</td>
<td>Love</td>
<td>Mrs. Fitch.</td>
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<tr>
<td>10:30</td>
<td>Recess</td>
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<tr>
<td>10:45</td>
<td>Ephesians</td>
<td>Miss Li. (Nanking).</td>
</tr>
<tr>
<td>11:45</td>
<td>Union in Christ</td>
<td>Miss Paxson.</td>
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<tr>
<td>2:00 P.M.</td>
<td>Model Children's Meeting</td>
<td>Mrs. S. N. Van.</td>
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<tr>
<td>2:45</td>
<td>Nanking Union Bible School</td>
<td>Miss Shaw.</td>
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<tr>
<td>3:30</td>
<td>Recess</td>
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<tr>
<td>3:45</td>
<td>Jesus, Our Sufficiency</td>
<td>Miss Paxson.</td>
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<tr>
<td>7:30</td>
<td>Asking and Taking</td>
<td>Mrs. Fitch.</td>
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### Sunday, May 16.

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Speaker</th>
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<tr>
<td>7:45 A.M.</td>
<td>Prayer Meeting</td>
<td>Miss King.</td>
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<tr>
<td>10:45</td>
<td>The Lordship of Jesus</td>
<td>Miss Paxson.</td>
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<tr>
<td>3:00 P.M.</td>
<td>Consecration and Testimony Service</td>
<td>Miss Li.</td>
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<tr>
<td>7:30</td>
<td>We to His Glory</td>
<td>Mrs. Fitch.</td>
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The program was printed in Chinese and English and eight suitable hymns to be used as occasion demanded were bound with the programs into a little book which had the Chinese flag in all its five striped gorgeousness stamped on the backs, the name of the meeting, the place and the date being printed on the different lines in gilt letters. These programs were wonderfully appreciated and our congregation looked and felt truly patriotic as each member opened and used one.
I would love to speak at length about each subject and each speaker, for we could almost say of each that nothing more could have been desired, but space forbids. Miss Paxson's talks were characteristic of her, which means that they were earnest, spiritual, and suited to the needs of her hearers. When I say that Miss Paxson was at her best the readers of Woman's Work will know what I mean. On Sunday morning we had a congregation of about six hundred, nearly all of whom were Christians, our own Mo Ka Hwo Yoen Christians and some from other stations in Soochow helping to swell the numbers. We all felt the responsibility of the service to be something awful. I shall never forget that sea of upturned, earnest, waiting faces. The subject "The Lordship of Jesus" was the right one and could not have been handled in a more powerful way. The appeal seemed irresistible and must bear fruit.

Mrs. Fitch's talks with her sweet personality behind them brought us right into His presence who sent her to us at that time.

Our presiding Elder, Rev. Z. D. Li had to take his own place on the program and that of two others who could not fill their own places. I wish all of our dear New China could have heard his talk on Freedom in Christ. The fearless, tactful talk of Mrs. Y, N. Woo on the "Relation of Christian Workers to Present Day Society in China" was to the point. Mrs. Woo is one of the capable graduates of our McTyeire School.

One of the other things which was very much appreciated was a Model (or Demonstration) Bible Class taught by Miss Lester who has just returned to China last year after taking a course at Teachers' College, Columbia University. Miss Lester chose her own class of sixth grade pupils in Davidson School, and her instructions and methods that day varied very little from those of any day. Many were delighted and benefited by what she did, which meant really more to them than a month of talk about methods would have meant.

I will not go into further detail but will add that we all feel that the meeting was a success from every standpoint.
A Group in the Wilson Women's Memorial Hospital, Pingyang.
As will be seen from the program there was much to hear and to digest, and the time was pretty well filled up, but no one seemed tired at any time and they were always ready for the next service.

First of all we are grateful to God for all that made the meeting a success and especially for the wonderful working of His own Spirit. Next we are thanking all the friends who helped in any way. Some whose names do not appear were remembering to spend time and strength in earnest prayer for us, and who can say how much their help meant to the real success of the occasion!

A Women's Mission at Pingyang, Shansi.

Mrs. J. C. Can.

But in the villages we heard they were saying, "What are these people doing, getting the women together? What do they want the women to come to the city for? A Women's Conference, indeed!" Yes, a Women's Mission, or Conference, call it what you will. We emphasised it over and over again, in the polite language of the city, or the rough country patois: "A woman will preach and only women will hear her, rich and poor, high and low, whoever you are—please come to the city from April 28 to May 1, come and hear some soul-saving doctrine, real good soul-saving doctrine, so long as you are a woman, just come." And they came and the doctrine proved itself in deed and truth the power of God unto Salvation, even to some veriest outsider, who had barely heard the name of Jesus Christ before, with fear and trembling may be, and only persuaded by eager friends, she left her village home and came in to the Women's Mission.

For months before, these meetings had been the objective of our prayers and hope and work. Since early autumn we knew that Miss Gregg would be coming to Shansi, and on the 9th of March, when the dates were finally fixed, we held
our first Women's Committee, quite an experiment for Pingyang! Mrs. Han, the veteran who has held on through many years of storm and stress, and Mrs. Li, both workers in the Women's Hospital, Mrs. Liu, the outside Evangelist, keen and eager and hopeful, representative women from the various country districts, the city, and the suburb, the three girl-nurses, and ourselves—some 16 altogether—and for one long morning we talked and thought and prayed over the best way of reaching the people with invitations, the com­missariat and kindred questions. It was interesting to hear the women speak out and to see latent powers of organisation finding expression. Discussion never flagged and we carried our decisions unanimously! We agreed to approach the Church leaders for leave to draw a certain sum from Church funds for purposes of entertainment, to take up two collection from the guests during the Mission, and to do what we could ourselves then and there, to start the new fund. All the women, with one possible exception, were poor, but they gave as they could, promising eggs and millet and cash with joyful faces which seemed an earnest of blessing to come. The men leaders when we approached them, proved most tractable and kind, offering double what we asked, and promising practical help in various directions. A fortnight or so later saw the invitations ready printed—1,000 of them—red cards, Chinese in style, with a few words explaining the object of the meetings, the time, and so on. These were sent out to the women leaders, and each set to work in her own district. Some were responsible for the northern villages, some for the western, two more undertook to visit in the suburb and eastern villages, and others of us gave our time to the city itself, visiting from house to house, till very few courtyards were left un­reached. Once a week, those who could do so, met for special prayer, but daily the Christians prayed fervently for Miss Gregg's Mission, following her from place to place with such interest, and of course the tide of expectation rose higher as we heard news of blessing at other stations.

In China, such a gathering as this involves all sorts of strange preparations. Here we had to arrange sleeping
accommodation for a quite uncertain number, one, two, three hundred, we could not tell. (As it turned out, some 240 women and children slept on the premises). But we solved the problem by laying low brick platforms covered with straw and matting, in most of the class rooms on the church compound, and here when the women came they lay, packed close like sardines, each rolled up in her bedding. Such a comical sight when one went round at night. Others, again, slept over at the Bible school. Then the food arrangements had to be considered. A big stove was built in the adjoining courtyard and there the cooks worked hard all day, boiling huge caldrons of “millet soup,” and preparing vegetables, while the little loaves of steamed bread came in by the hundred from the food shop. The food trays were carried to the class room windows and handed round by the women helpers. At last all was ready. The last calls of invitation had been paid, the dining room was set out with forms and tables, the helpers arrived, and everything, washbasins, hymn-books, combs, soapbasins, lamps, teapots, chopsticks, all were in hand. Then on Tuesday April 27, the guests began to arrive, welcomed with open arms by us all.

What a sight it was! In they came from the four corners of the compass, dear old grey-haired grannies, mothers with babies, (of whom more shortly), gaily dressed young women, in ox carts, in big and small carts, on donkey back, on horseback, or walking—former Hospital-patients, patients-to-be, and so many who were introduced to us as, “my relation from such and such a place,” or, “a friend I invited,” or, aside, “one who belongs to an incense-burning society.” It was beautiful to see what a very large majority were heathen, and next morning when the city people and those from nearer places came flocking in, the proportion was still maintained. On Tuesday evening we had a short welcome meeting, and went early to rest, for many were weary after long slow journeys, and the campaign began next day with a prayer meeting at 7.15 a.m. For this, only Christians and genuine enquirers met in the Church; whilst in the classrooms there were two smaller meetings led by Mrs. Liu and Mrs. Li.
Before breakfast was started, other visitors began to arrive, and between 8 and 11 we were kept going with a steady stream of arrivals. Fortunately there were several of us foreign workers to help with the entertaining—some would be in guest rooms and some outside, and everywhere were crowds of women, women, women. Here you would see a matful of villagers learning away at a hymn-sheet,

"There is but one True God, ..........  
The venerable Heavenly Father ..........  
There is but One Saviour ..........  
Who can put away my sins ..........  

Here again were some rather shy strangers from the city; and last of all, just as the first service began came a group of officers' wives, followed by the wife of the district Magistrate with her little son.

At this first service our large Church, which as at present seated holds about 450, was quite filled with women. We had prayed for this, but when we saw it we could only look and wonder. Such rows of women, and such quiet attention; and outside an overflow of 60 mothers with babies, for whom one of our number valiantly led a special meeting. Dr. Millar Wilson's organ led our singing. We looked round at the Church without which such a gathering would have been impossible, and thought of the gifts and prayer that lay behind. .......... and then again, thoughts travelled still further back to those in past days had "gone forth weeping, bearing precious seed." Surely in spirit they "came again rejoicing" on that day. .......... The form of service was very simple. We sang several hymns and choruses which were written on large calico sheets and hung above the platform. There was prayer, and a short Scripture reading by a Chinese woman. The collections were taken up by the Chinese nurses and other young women who also acted as stewards. And then came Miss Gregg's address each time, to God's glory, be it said full of conviction and power. In all the audience there were at most but 40 to 50 Christian women, but in spite of this the interruptions were very few, and there was no lack of reverence and quiet. They learnt to sing and
to repeat the headings of the subjects with the greatest willingness, and we know it was in answer to many prayers that any spirit of restlessness was taken away. The programme was the same each day. After the morning service, dinner, then a short rest, followed by hymn-learning, for which anyone who could lead at all was pressed into the service as teacher; then the afternoon meeting at 3:30; supper at about 6; then the business of getting to bed, and of finding everyone's right corner. Some still wanted to learn (it was wonderful to see how keen they were about this in every interval); and we were amused one evening to hear an old dowager "reputed a pillar of the Church" remarking in disgusted tones, "Is there no other place for me? I can't stand this,"—"This" being the energetic study of some groups of young women! Daily the meetings grew in power. Some of us will never forget the solemnity of the second day when God's servant seemed to tear away the "refuges of lies," as she went steadily through her exposition of the Ten Commandments—the laws of God's Household. Her intimate knowledge of Chinese life helped her to lay bare many of its hidden sores. We trembled sometimes at her directness, and yet we know there must be wounding before the healing could come. On the third and last morning the subject was the Prodigal Son, and an opportunity was given for decision, but was evidently not quite understood by most of those present. We just felt cast on God for the one remaining meeting. It seemed that there must be a time of gathering up resolves and purposes into definite decision—and yet how difficult with an audience almost entirely heathen. This time the Christian women took care of the babies outside, letting nearly all the mothers attend. One said to the others, "You take the babies and pray?" And how God blessed their willing self-denial. At the close of address on the "Rich Fool" an opportunity was given for anyone who wished to follow Christ, to rise. One by one, some with tears streaming down their faces they rose, 10, 20, 30, 70. Did they really understand? Or were some standing because others did? "Let all who have decided before, or who do not wish to do so now, leave the church." Slowly
they filed out, but over 60 still stayed. Very plainly it was told them what this step involved. "Now would they, one by one, pray a real prayer to God?" Many did not know how to pray—one dear old soul came up near the platform and began to kotow as she would to the idols: some looked to others to tell them what to say. Yet they evidently knew what they wanted to do—slowly the words came—often just, "Lord Jesus, forgive my sins." Then we felt for greater definiteness, we should ask their names—"were they willing to be enrolled as regular enquirers?" Again the same response, and we went from one to another, writing those precious lists. Taning, Chaocheng, Hungtung, all had a share in the blessing; and a number of new villages in our district were represented, as well as city and suburb. That night, going round some of the sleeping rooms, we seemed to see the joy of Heaven reflected here on earth, as the Christian women sang and prayed with their own little groups. "Peter went fishing to-day," said one, "and caught a lot of fish."

More than a fortnight has passed since the Mission closed and our guests scattered. We have seen and heard of a number who went back into the isolation of heathen surroundings with hearts set on following Christ, and lips ready to confess Him, and how we are trying to reach them all with help and encouragement. Last Sunday in one village a little group was to meet and learn together under the leadership of an old woman whose first glimmer of light came through the words of David Hill, more than 30 years ago—she knows very little, it is time, but with so many to be taught we can only use the material ready to hand, knowing that above and beyond the human teacher is always the unfailing presence of the One who will surely perfect the work He has begun in these many hearts.
Miss Lucy Sung, Member of First Tennis Club for Women.
“What Etiquette Should be Taught in a Girls' School and How Should it be Taught.”

O-NIGHT I am here (in spirit) not as a teacher, nor as one of experience except of the negative kind, but as a would be learner and as a questioner. We are all of us conscious that in this department we have much to learn and we are also conscious that learning is necessary before we can teach. Etiquette, ceremony, polished manners, are highly valued by the Chinese. They are to life and its intercourse that a setting is to a stone, or a frame to a picture. We bring with us a pearl of great price, we bring a message high above every other message, but we are often sadly conscious that the setting hides the beauty and lustre of the jewel and that the language and manner does not dignify the messenger. In time the worth of our message is appreciated and those accepting it do so gladly, gratefully, but instead of recognizing that the defective frame is the result of ignorance and Western limitations, they accept that too; and so there is growing up a generation who know not Chinese laws of polite society; or who despise them as being old fashioned, and yet who know not the rules of Western etiquette. You doubtless have all had curious experiences along this line—have been asked to a “foreign” tea—where a sheet was used as table cloth, or worse a dirty red cloth, cigars, cigarettes, matches, and ash tray placed beside each guest, and refreshments served in a manner at once burlesque and piteable.

Or you take a railway journey and if it is in the summer, a young man whose clothes are mostly in the rack with much familiarity and no apology sits down beside you, offering peanuts or melon seeds and asking a great many more than even the polite questions allowed between Chinese gentlemen when they meet. But to-night we wish to speak particularly of etiquette in Girls' and Womens' Schools and I would ask the following questions.

1. Do you think that our mission schools are sufficiently attentive to matters of etiquette and manners?
2. Have the scholars ease and grace of manner, and if not why not?
3. What should be taught (1) of Chinese etiquette (2) of foreign?
4. How may it best be taught.

Before attempting to answer and I must here say that I am quite inexperienced, being at the foot hills myself and not at all familiar with the details of the work you are doing, and so must beg you to regard what I say more as openings for discussions than as rules to guide the inexperienced. In regard to etiquette we must ever bear in mind that we are educating our girls to be, we hope, the bearers of the good news to their less favoured sisters, that we are initiators, that we are founders of new social ideas, and that we must build our foundations wisely and well. We must recognize that the Chinese have already a very elaborate and effective code of etiquette dealing with every relation of life and all social functions. It suits the genius of their notion, and language. It is dignified, its basis is respectful reverence one to the other, it is not too cumbersome and it is regarded as an essential. That it differs from ours is a matter of no consequence. It is not a fault we are ever accused of—being, as a nation or as individuals, over ceremonious. Sometimes it may be we are even thought to be lacking in rules of etiquette or at any rate in the observance of them. But to return to the first question. Do we in our mission schools give enough attention to matters of etiquette and manners? In my limited experience I have found that we do not. Sometimes on visiting a school for instance the scholars have not risen even on the entrance of their principal who was conducting me round. In others they have risen but when I bowed they made no response and have caused me to wonder what can be so extraordinary in my appearance as to make them stand spell bound gazing at me.

As to ease and grace of manner; with us we have never attained it to the extent that an old Confucian teacher did in one of our girls' day schools taught by him. It was a sight to see those girls bow! Our modern gentlemen (especially in our boarding schools) let the girls do as they like. It is beyond me to understand why they do so. I am at my wits end sometimes to know what to do with these men—that is
WHAT ETIQUETTE SHOULD BE TAUGHT.

with most of them. I have lately engaged a gentleman (a real one) and I find he has made a great difference to the class etiquette of the girls he teaches.

What should be taught? I am of opinion that in every case where there is a choice between Chinese and foreign the former should be preferred. The girls leave us to go among their own people; does it recommend the Gospel; is it obeying the injunction "Be courteous," if the girls leave mission schools and do not know how to sit; how, when, and where, to stand; how to bend and receive tea; how to write society notes in such a way as commends them to their own people? Yet there is a strong tendency to despise the old and ape the new. To the already existing excellent code I would however add a few simple rules. For example do not crowd round and look at strangers;—(this offence I punish by sending the offenders to bed), do not bring in a dirty black smoky kettle to add water to your guest's tea; do not in visiting foreigners wear your welcome out by sitting for hours; do not throw shells of nuts, skins of oranges, etc., on the floor. In addition to this it is well to shew what the ordinary rules of our Western society are. The Chinese seem to think that because we shake hands with our friends we do so also with strangers where as only very occasionally (especially when the strangers are gentlemen) do we shake hands as a rule, we merely bow that the gentleman does not extend his hand unless the lady first intimates her willingness to shake hands by extending hers. That bowing is quite sufficient seems to be unknown to the Chinese. Our methods of serving afternoon tea, dining, receiving, entertaining, and parting from guests men and women should be explained and shewn especially to such of our scholars as from their social advantages are likely to come into foreign or foreignized society. The use of terms of endearment also requires explanation.

How is it to done? I cannot think of any better rules than that so well known to you all "Example is better than precept" and "If you want a thing done you must do it yourself." I have often not only wished for but have several times sought for an etiquette teacher such as they have in Japan but
I have never yet found one. Our teachers all hung back self-conscious and awkward I was in despair—being myself horribly afflicted with the same feelings—but there was nothing for it but to fall back on the old saws with the result that some little progress has been made and as I learn more I shall teach more—if there is another way please let me know and I'll be grateful. What is the great hindrance? Wherein lies the essential difference between us? Is it that we are too much in a hurry? Do we try to hustle the East? In noticing the pupils from government and Chinese private schools I notice the great difference between our scholars and theirs is in the stiffness and rigidity of the manners of the former—they are formal to a degree—but there is a certain dignity and elegance and there is no doubt (I see this more and more) that this appeals to the Chinese and calls forth their admiration in a way that our easy and in our eyes more graceful movements do not. In this as in other things we must strive to keep the happy medium, conserving the best of the East and addibaly the best of the West, so that as our girls and boys go forth they may adorn the doctrine in all things. The following is the translation of a paper written by a Chinese gentleman on this subject. I tried hard to get a paper from a lady but in vain.

Translation of Mr. Wei's Paper.

CEREMONY and etiquette have a far reaching and wide extending influence—to offend in minor points is to bring shame, to trangress in major is to invoke calamity. It is constantly to be seen that the young, both boys and girls, do not understand the essentials of etiquette, nor the times and places of observing it. Owing to the changing conditions of our country, country people do not now understand the kow tow and the educated, inclimit to foreign ways, do not know what they are. They reject Chinese and adopt foreign—considering that the latter is the more toney—the result is that their manners are neither the one nor the other and merely provoke
ridicule. For instance it is customary for foreigners not only to bow but also to raise the hat, to shake hands, kiss, or embrace each other by the waist, according to the custom of their particular country and they do it naturally, and although among them it is right and proper for Chinese to adopt these customs is far from becoming. In one particular we have adopted Western custom—that of men raising their hats as well as bowing once but on ceremonious and formal occasions three bows should be made. In ordinary meetings, reception of guests one bow, meeting in the street, to raise the hat is enough. On women meeting women the bowing is the same but there is no raising of the hat—men meeting women should raise the hat much the same as Westerners. But there is still some confusion as to the right occasions on which different attitudes should be assumed—shaking hand, bowing or standing upright. We however at present consider that for ordinary intercourse with our fellows one bow is sufficient, on occasions of ceremony three. Shaking hands is quite against our ideas of the fitness of things.

In the matter of cards—formerly women did not use them, but now they are used much the same as men use theirs.

In letter writing we have also relaxed some of the rules and made them less formal.

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In Memoriam.—Mrs. Lee.

Miss M. B. Duncan.

NINGPO Station, the Chinese Church and the Presbyterian Girls’ School met with a deep loss in the death of Mrs. Lee on the fifth of January, 1915. For some sixteen years she had been matron and teacher in the Girls’ School. She was a remarkable woman in every way,—above all in her beautiful Christian character, in her deep devotion, and in her knowledge of the Bible. She was able to step in and lead a meeting or take a Bible-class on a moments notice for she seemed able to locate any passage of Scripture and know some of the commentaries from cover to cover.
She was an earnest worker of untiring zeal. No time seemed better than the present for doing things. And in no sense was her service for material gain. For she remained in this school for a nominal salary though she had offers involving considerable gain in remuneration as well as in recognition of her ability.

Her knowledge of the Classical Chinese Literature also was wonderful. She could repeat most of the Classics and could read and write letters in good Wen-li style. Even Chinese "scholars" respected her for her learning, and by common consent gave her the title "Sien-seng."

Notwithstanding this, she was sincerely humble. She never pushed herself forward, always esteeming others better than herself; and yet was not weak for she unalteringly did with her might what her hands found to do. She was a most conscientious and faithful teacher, and so won the love and respect of the girls that they obeyed her without the necessity of resorting to discipline. She was perfectly just in all her dealings with them and they felt she loved them.

In case of sickness she was a most sympathetic nurse, arising at any and all hours of the night to minister to such.

It was beautiful too to see her patience as she laboured over the most stupid child in the school trying to instill into her a few of the most important facts about the life of our Lord. She would go over and over the simplest facts in a simple but telling way, and would be most rejoiced when the fact finally became rooted in the dense texture of some poor child's brain. Nay, more! She was not content until the roots became entangled in the meshes of the heart. And yet she underestimated her own worth!

Perhaps nothing expresses the high regard of the Chinese Christians for her better than the following sentence often heard as they prayed for her during her last illness,—"Lord, in our eyes, she is indispensable to the work."

Thus our eyes have watched the passing of a beautiful life—only having entered its prime—yet more and more to be unfolded in the light and warmth of His love and His presence above.
Glimpses and Gleanings
Mrs. Evan Morgan, 159 Dixwell Road, Shanghai.

WOMAN'S WORK IN KAI FENG.

St. Mary's School held closing exercises on the morning of June 22nd, attended by the largest gathering of mothers and friends ever seen at the school. The most interesting items of the programme were the various drills (dumb-bell, scarf, etc. and the maypole dance), all performed without a single mistake. There were some organ performances and songs, and although from nervousness the first song was below the usual standard, the second was very sweetly sung. The improvement in the general department, dress and manners of the girls during the last two years does their Principal infinite credit.

A few days later a large gathering of girls went to the station to give Miss Robbins a send off to Canada for her first furlough. The first parting from China is nearly as hard as it is from home, and somehow we think Miss Robbins will not stay long away from her girls. She hopes to begin High School work with some of them when she returns. During her absence Miss Benbow will be Acting Principal and hopes to carry on her city evangelistic work besides, a most important feature of which is a very encouraging and growing Sunday School for women and children.

The work of St. Paul's Hospital is growing steadily. Hospitals for women and children only, are not very numerous and of course cannot show statistics like those for men. Women are not worth much expense as yet, and cannot be spared from home until the disease is usually past treatment. They are, moreover, more anti-foreign and prejudiced than the men, and not so willing to trust our treatment. We are feeling quite satisfied with our first few months' results.

The nine nurse-probationers in training have made good progress in dispensing and out-patient work, and we hope that four or five will take the first year's examination successfully in November and that during the next year they will get more of the spirit of the true nursing. They are not lacking now the grasp of the main principles of nursing, but are weak in their application.

At the beginning of June we opened a Dispensary in the city, as there was no foreign medical work there, and we are rather far away out here in the south suburb. In the city Dispensary (which we open every afternoon) we charge approximately the price of the drugs. In July the patients were more than double the number who attended in June, and with the help of a few outcalls all expenses were covered.

We plod steadily on with the evangelistic work in the Hospital, prayer meetings, addresses and teaching, not looking for results, which will come in God's own time and way. At least we are preparing the ground, and it was only in prepared soil that the seed brought forth fruit, some thirty-fold and some an hundred-fold.

BIBLE-WOMEN'S TRAINING SCHOOL  
CH'ING CHOU-FU.

For some years the need of better-trained Bible-women had been pressing on the minds of our mission, but the matter had to be postponed constantly owing to lack of workers, every one having more than enough to do. However on our removing from Weihsien to Ts'ingchowfu to live, as I had no definite work, it was felt that the opportunity had arrived for starting a Training School that should serve for the whole of our Shantung Mission. Our Local Conference elected a sub-committee to draw up the regulations and curriculum, and I was appointed to the oversight of the school, with two of the old graduates from Miss Sifton's High School as the teachers.

The regulations provided that each candidate must be able to read the four Gospels; that she should be a Church member and bear a good character; that she should be recommended by the missionary in charge of the district where she lived, who could test her in reading before sending her name to the Selection Committee. The maximum age at entrance was fixed at 50, but that is really too high, for the three women of that age who have come find it very hard to concentrate their minds on their studies, and their eyesight is not equal to the constant strain of reading the character. No children are allowed to accompany their mothers; for the women cannot do such good work when their attention is divided; also our accommodation is at present very limited. The fees were fixed at the beginning to cover about half the cost of the food, and each year they are raised, so that before long the whole cost of the food will be paid by the women themselves.

The school-year consists of two terms of three months each in the Spring and Autumn. The course of study covers two years, and it is hoped to add a third year's course for the most promising women. The curriculum includes the harmony of the Gospels, Old Testament Stories, the Acts of the Apostles, an Epistle, selected Psalms that are learnt by heart, and also other passages of Scripture, and some hymns. The Pilgrim's Progress is read and explained, though it is not used as a text-book. The secular side includes Elementary Hygiene, Geography and Ethics, Arithmetic as far as the four rules, and writing the character. Hymn singing and the Solfa are also taught, and drill. Besides the drill the women take a walk daily whenever the weather permits, and they keep in excellent health in consequence. Some of the older women only learn the Scripture subjects and hygiene, for they need longer time to prepare their lessons, and they cannot understand the other subjects even in the most elementary form.

There are twenty-two women in the school. These come from every district in our Mission. Some of them live more than 200 li from Ts'ingchowfu, and they walk the whole distance. Many of them have never been to any school before, but have learnt to read in the classes held periodically in the cities and villages. A few of the younger women have been through village schools.
Classes are suspended on Saturdays. During the morning the women wash their clothes and thoroughly clean out the rooms, and do their sewing. In the afternoon they are divided into small groups and each group visits a Christian home in the city where many women and girls meet for help in learning to read. A short service is also held, and a hymn is taught and explained, or else a Gospel picture is shown and the story told and explained. This is one of the most important parts of the women's training, and every Friday afternoon the women are instructed in the hymn or story they will use the next day.

They thoroughly enjoy this part of their work. Each band has a leader who is to see that the time is not spent in idle talking, but that real earnest work is done.

On Sunday mornings at seven o'clock the women meet for prayer, and we long for them to feel increasingly their absolute need of a life lived in prayer. Not all the women will be used as Bible-women; some of them are the wives of students in our Theological College, whom we are very anxious to help to a fuller knowledge of the Bible so that they may grow in the Christian life and be real helps to their husbands when they are ordained to pastorates.

At the end of each term an examination is held on the term's work. Of necessity it is oral, for the women cannot write enough to do papers. Our first course will end next Christmas and we ask for your prayers that the women who leave then to take up work as Bible-women may be faithful workers and a means of rich blessing to the Church and district where they will be used.

Ethel M. Burt,
English Baptist Mission,
Shantung.

July, 1915.

Presbyterian Women's Conference.

A conference of the Presbyterian women of the city, was held at the South Gate, Shanghai in April. The women of our three churches united in an effort to get the invitations to the meetings into the homes of all Presbyterians, not only those of our Shanghai congregations, but of the many who live here whose membership remains where they first united, viz. in our sister cities of Ningpo, Hangchow, and Soochow.

Many of the pupils in our boys' and girls' boarding-schools were called upon, and hundreds of invitations given to the afternoon sessions which were of an evangelistic character.

A committee on programme and arrangements worked faithfully and ably, so that a strong and impressive programme was the result.

The new building of the Newberry Bible School for women, proved to be most admirably suited for the accommodation of such a gathering and the students became the hostesses, looking after the comfort of those in attendance, especially of those from the Settlement or from the country who remained throughout the four days during which the conference was in session. To the beautiful spirit of co-operation and helpfulness manifested by all of the many who
shared in the duties of these days, was due much of the blessing. Women of the church, who had not before found a place of service, were radiantly happy in acting as ushers. A new set acted each day, thus drawing out the interest of a larger number.

Before and after the meetings when Christ was presented to the non-Christians, the Christian women talked with groups personally, trying to explain what to most of them were not-understood truths. These quiet conversations were a blessing to both classes.

While each session was filled with inspiration and food for thought for many days, the supreme good we felt lay in the fact that so many were engaged in calling upon others previous to the Conference and thus shared in making the meetings a pleasure to all. Blessing was gained by what was given even more than by what was received.

It was good to see young women conducting the meetings, looking after all the details of music and speakers with ease and wisdom, presiding not only with grace but in the evident power of the Holy Spirit, led of Him to say and do the right thing as occasion required. When we see the young matrons stepping into the ranks their mothers have filled so faithfully for years, and themselves carrying the work forward farther and faster than was possible in earlier days, we praise God with overflowing hearts and know there are greater things in store for the church of China.

Emma Silver,
American Presbyterian Mission,
Shanghai.

June, 1915.

NURSING OPPORTUNITIES IN TSIANFU.

By Nurse Margaret Logan.

Nearly two years ago I had the privilege of being appointed to work in the Tsinanfu hospital. At that time we had only just a few outside rooms where the patients were attended by their friends. No real nursing could be carried on under such circumstances, and you can imagine my disappointment when I discovered that this was the only hospital our Medical College possessed.

Since then wonderful changes have taken place. God has answered our prayers by raising up many kind friends, who have provided us with a beautiful modern hospital where we shall have one hundred beds altogether. In the past many urgent cases had to go away without treatment because they could not wait for vacant beds, but when the hospital is open this difficulty will at last be happily overcome.

One poor father brought his little child to our temporary women's ward every day for more than a week, begging us to take the boy in. We were already over-full and could not promise to receive the sick child for some time. One day I told him we would certainly make room for him in one week's time, but when the day arrived he did not appear. He had been living in an inn—as his home was some distance away—but the inn proprietors and guests were annoyed by the little sufferer's crying, and he could not wait longer. If the boy is brought back again for treatment, in what condition shall we find him?
This is only one of the crowds who have been practically turned of late. No wonder we are just aching to get into our new hospital! It is pitiful to think of the agonies these patients go back to suffer at the hands of the native doctors.

Last autumn we started the training of women nurses, and I was fortunate in discovering three of Miss Sifton's graduates. They are exceedingly nice girls, and seem all to enjoy nursing. They are willing to do any work which is included in the training, and are pleasant in the ward and kind to the patients. I think this is splendid, since nursing is not thought well of by the Chinese as yet.

Shortly after their training commenced, a very trying beggar-woman was received. She was a most disagreeable patient, used bad language, objected to everything we did for her, fought with us at every turn, and was altogether a hard case to deal with: but through it all the girls were patient with her, and did all they could to make her comfortable. On one occasion when, after a most trying day with this patient, we had prayer together, one of the nurses gave thanks for the opportunity of attending to the beggar-woman, as she felt her a real test to her patience. Since they have passed through such a difficulty so pleasantly and patiently they are sure to make good nurses, and later on, as wives and mothers, their influence in the homes will be marvelous. Through them many may be won for Christ.

Nothing appeals more to the Chinese than our practical Christianity as seen in medical work. There are many opportunities to witness for Christ amongst the patients and helpers. The work of a nurse in a mission hospital does not only consist in nursing and hospital management, but also in leading others to the Truth, and much can be done by teaching the patients and dealing with them individually. It is most encouraging to see their interest after a short stay in the ward. In the evenings we have an evangelistic service with the patients, and they so look forward to it. I am sure much good results from our efforts at these times. The doctors' wives, my nurses and I, take these meetings in turn, and thus the patients have a certain amount of variety. Through them many may be won for Christ.

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There is undoubtedly a remarkable future before us in our medical work here, and our earnest prayer is that the needed workers may be sent. The needs are great and the opportunities are many.

MOTHER'S SPECTACLES.

The "Mother" had gone to be with Jesus: but for her dear sake the daughter treasured her earthly possessions, and when breaking up her home in England in order to visit a sister and brother working, in China, she took some of these things with her, and amongst them a pair of spectacles. They had lain for years unused, in a drawer:
but their day of usefulness was not over. A new day was about to dawn for them.

The missionary sister had, for years, been visiting the women in a prison in a part of North China, where she and her husband lived. The poor souls confined in this prison used to crowd round her with various requests—one wanting stuff with which to patch her clothes, another material for the soles of shoes, ties for hair, and so on.

One elderly woman put into the lady's hand an old pair of Chinese spectacles. "I cannot see through them," she said. "Could you change them, for a stronger pair? I should be so thankful if I could see to sew. The days are so dreary!"

The lady took them and made a note of the request. "I wonder if Mother's glasses would do," her sister said, when hearing the particular of the visit and of the old woman's need. Accordingly the glasses were looked up and placed in readiness, with many tender thoughts of the Mother who had worn them so many years in England.

On the occasion of the lady's next visit, a box full of a variety of things, was unpacked before the prisoners. Chinese prison authorities do not provide for the well-being of the inmates, as the English do. One item, therefore was soap, another scraps of silk for making scent-bags; also pieces of embroidery and books of Gospel stories, a bunch of freshly-cut flowers, and lastly Mother's spectacles. The poor women were delighted with the flowers! "Give me a red one," was the cry of all.

There were but two or three red ones, which by common consent, were given finally to the female jailor in charge.

"We have nothing, here, to fasten our hair with," they said. And oh, how glad they were of any pieces for patching their ragged garments. For, in China, prison dress is not provided. One poor woman, whose trousers were almost beyond repair, said "Only bring me something to make a new pair with, and I'll make shoe-soles for your orphan children out of my old ones. I have a few cash left for paste."

All this time the old woman who for weeks had been anticipating a pair of glasses, which would enable her to sew, watched eagerly as each thing was taken out! At last the box appeared to be empty!

"You have not brought the spectacles I asked for," she said, with keen disappointment.

"How could I know what would suit you?" replied the lady.

"If you had told them at the shop that I was over fifty, they would have known which to send," she said.

"But they would have wanted money for them."

"Ah!" replied the poor creature, "but I have a few cash and if you could wait, I would pay the rest by installments."

Upon this "Mother's glasses" were brought out.

Oh! what joy lit up her old face! "But they may not suit your eyes," said the lady. They did however, suit exactly!

"These will cost more money than I have got, I'm afraid," said the prisoner.
Female inmates of the Model Prison, Tai Yuan-fu, Shansi, with wardresses and visiting missionaries,
Mrs. Stonelake and Mrs. Williamson.
"Yes! a lot more" replied the lady. But I give them to you, free. They were my Mother's.

"Oh! let me pay what I can. Take these few cash for them," urged the woman.

"Do you think I would take money for my Mother's glasses? She is with our dear Lord Jesus, who died to save us all. No! they are a free gift to you, just as God freely offers salvation from sin and its penalty for Jesus Christ's sake."

For a few minutes the miseries of a Chinese prison were forgotten, as all listened to the story to which this gift opened up the way—the story of the prodigal son and the welcoming love of the Heavenly Father waiting to receive every truly-repentant sinner.

Let us pray that some day, mother and daughter and even the poor prisoner, may rejoice together in the Father's house above!

FRANCES M. BOYCE.

August, 1915.

WORK IN A SHANSI PRISON.

Shortly before the Revolution there was established in a quiet corner of the city of Tai Yüan a model prison, the governor of which received his training in Japan. About three years ago, through the agency of our Y. M. C. A., Mr. Williamson was invited to lecture to the prisoners. So every Wednesday, he has given a short address to about 100 men in one or other of the large work-rooms, while Mrs. Williamson has spoken to the women, gradually winning their confidence and telling them of God's love.

Upon my return from furlough I was invited to assist. The number of female prisoners has varied from 5 or 6 to 10. The male prisoners at the present time number nearly 400. In the women's yard there are three very narrow courts, each containing ten cells (5 each side). Each woman has her separate cell, and as soon as the day's work is done and the evening meal partaken of, each prisoner is locked into her cell until the morning and no light is allowed her.

Extreme orderliness and cleanliness is everywhere insisted upon. The diet, though simple is abundant. Consequently the general health is good, especially in the case of those who have been in a good while. Of course all are made to work, the men in the different workshops, or at building, gardening, etc., the women with laundry and needle work. Some of the women are only in for a short time, 8 days, 10 days, a month or 2 months. These are frequently opium cases. There are others in for 2, 3, and 4 years, one for 15 years, and another, quite young woman, is undergoing a life sentence for the murder of her husband.

The women are generally busy at their work when we arrive. A warder conducts us to their quarters, unlocks the door of the courtyard and calls to the wardress who comes out to receive us. The order is given and immediately the women hurry to their cells, and smooth their hair or hastily put on their coats as they go. As we enter the narrow court each prisoner is standing at the door of her cell, with head bowed and eyes down, (a rule to be observed
whenever they are in the presence of a superior.)

We find it best to divide the women into two groups. Mrs. Williamson has, in one cell, the women who are quick to learn or have been in a long time, while I take the less intelligent and the new comers in another cell. Most of the women listen very well and some are even eager to learn. We teach them the elementary truths of Christianity, using simple books, from which they learn to read. They also learn a few simple hymns and a prayer. Of course we have need of patience and there are times when we feel disheartened, yet there is much cause for thankfulness and it has been most encouraging to see a marked change in a few of the women. The poor young woman who is in for life has given evidence of a changed heart and Mrs. Williamson rejoices in hope of her.

It is difficult to impress upon these women the sinfulness of wrong doing, or to make them feel a genuine sorrow for their misdeeds. What they are mostly conscious of is the hardship of their lot and a bitter feeling against the person or persons who were the means of getting them into prison. But we have reason to think that the hearts of some have been touched. There is a decided change in the behaviour of the young woman who is sentenced to 15 years imprisonment. When she went in she was inclined to be very talkative, had a bold manner and a "don't-care" air about her. Now her manner has quite altered and she seems much humbled. We long that she and others there may find the Saviour. When first Mrs. Williamson went to the prison, one of the wardresses was not inclined to be friendly and the women too complained of her treatment of them; but now she welcomes us as eagerly as the prisoners do, and has become quite friendly with them, though of course she has to exercise her authority and see that rules are kept. Some of the women go over with her what they have learnt and help her a good deal. After about 15 or 20 minutes' teaching we all gather together to sing a hymn or two and to join in prayer before we part. The women look forward to Wednesdays with great pleasure, and always when we are leaving they say to us "Come earlier next week." One day as I was about to look at my watch after talking to them, the woman sitting next me put out her hand to stop me, saying "Oh, don't look at the time; I know you will go if you do!" We all find that the time goes too quickly, but are very thankful for this half hour once a week.

HELEN E. STONELAKE.
English Bapt. Mission,
Taiyuan Fu, Shansi, August, 1915.