WOMAN’S WORK IN THE FAR EAST

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MRS. DO.

(See "How Christian Endeavor Helps,"
Editorial

We call the attention of our readers to the extract from a letter of Mrs. Goodrich of Peking, on the subject of a "Question Department," in our magazine. If friends would kindly write in and give us their views as to whether such a department would be of help or not, we should be glad. The idea occurred to us that by bringing forward special points of difficulty in the various forms of work, and by asking and answering questions, some might benefit by the experience of others,—more especially those who live in remoter stations and are thus unable to attend conferences and compare notes with other workers.

We should also be glad of the names of new subscribers—especially (as Mrs. Goodrich remarks) amongst younger workers who have only recently arrived on the field.

Criticisms, too, will always be welcomed, as they indicate true interest and life, and they tend to uplift the tone of our magazine.

For instance one correspondent writes lately as follows: "I much enjoy Woman's Work. Every number is a help and an inspiration. But I have a criticism to make. In an editorial about two years ago were these words 'Footbinding is now a thing of the past.' No qualifying clause was added and the statement is misleading for it is not true of North China, and reforms at the coast take a long time to grip people inland. In the North all women, save Christian women and school girls, bind their feet."

We are sorry to have published so sweeping and unqualified a statement. Unfortunately what is becoming largely the custom in the South, even amongst non-Christians, is not yet adopted in the North, and China is so
large, that reforms of every sort travel but slowly. It would be very interesting to publish statistics of each of the 18 provinces giving the percentage of women with bound and unbound feet. But for facts like these we are dependent upon the information sent in by our readers.

All who have been readers of Woman's Work during the past years will grieve to learn that the ill health of our dear former editor, Mrs. Geo. Fitch, will necessitate an enforced stay at Kuling during the coming winter, and we who love her and gain help and courage daily from her bright Christian life and sympathetic heart, will miss her presence greatly. She writes in a recent letter, "I am going out to few meetings this year, and only now and then in a chair, but God's way and plan and guidance never fail. He is polishing us in infinite love and we can just thank and praise Him."

We shall all think of her during this quiet time on the hills and wish that her strength may be restored.

An error was made in our last issue, for which we apologise to both Mrs. Stewart and Miss Butler. The article on the "Bible Teachers' Training School for Women, in Nanking" was contributed by Mrs. Anna White Stewart of the Publicity Committee and not by Miss Esther Butler.

In connection with anti-footbinding, it is refreshing to read the essay by Miss Tsang Bai Yung, on "Liberty,"—an essay entirely original in thought and construction though subjected to some corrections in style and grammar by the editor. It is largely the result of talks arising out of the study of that excellent text book for Chinese students of English,—Prof. Renouf's "Outlines of General History." The study of the development of freedom in the various
nations on earth, and the characters of the men and women who have fought for it, cannot but enlarge and strengthen the minds of our senior girls and make them a help to others. The writer of the essay is now a teacher, and has a large Transition Class of bright little girls under her care.

She is an earnest Christian, and has experienced not a little of being "called unto freedom and become bond-servant to another... to enjoy the liberty that will attend the glory of the children of God" (Weymouth's version).

And it is not only at the coast amongst English-speaking girls that the "perfect law of freedom," in Christ, is understood, but also amongst thousands of women and girls in far inland stations where English is little or never studied. Thank God for our mission schools and Christian colleges! No evangelizing agency is so productive as educational work in which personal surrender to Christ is made the main objective. Can any life-work be more satisfying?

We ask our readers to remember very specially in their thoughts and daily intercession, the husbands, brothers, and sons who have gone to France in the Labour Corps. The impressions which they carry back with them from Europe, on their return, will have much to do with the future of China's industrial homes.

Much wisdom and patience will be needed by those men who have left their work here and gone to take charge of the coolies.

Rev. J. Shields, writing from Dunkirk says: "I am in complete charge of a camp of 2,500 men. Our work is greatly appreciated by Chinese and British alike. We try to make our hut a spiritual home as well as a social institute, and I feel sure we are a source of help and comfort to the Christians here."
A Slight Tribute to Woman’s Work,

A. H. Harris, Customs, Hongkong.

THE writer was at a Manchurian railway station in the depth of winter; 60° of frost had just been registered. A young English lady was leaving the town, where she had resided as teacher in a girls’ school, for another centre of work. At the station were a number of Chinese women and girls. Some of the women were quite elderly, but they had braved the long road from the town to the railway, and the cold of the winter, in order to see her off. Little gifts, smiles, and tears were to be seen. Why had they come? Because their young friend from the West had brought love, light, and learning into their minds and homes. New ideas of usefulness and of possibilities of happiness which, like the glorious sunshine of that morning, had shed a bright light on their pathway. Multiply such incidents by the hundred—they are taking place all over China—and we get some faint idea of the new power that is stirring in China’s old bones,—a power, that together with commercial intercourse and western ways and habits, is changing the customs and thought of the country. But while the latter is in the main material, the former is moral and spiritual. And it is the latter power that alone can regenerate the race. “Can these dry bones live?” is the question frequently asked or pondered over. “Not by might nor by power, but by My Spirit, saith the Lord” is the answer.

Women’s Work Among the Cantonese in Shanghai,

Miss Mary Lynke.

WHEN you realize that there are one hundred thousand of these people in Shanghai and that they are more advanced in their ideas than the people of this province, more rapidly breaking away from old customs and adopting new ones both good and bad, you will see how limitless is the oppor-
tunity for mission work among them. We find it easy to work among the women and girls, because the hard shell of conservatism is already broken, and they are quite receptive and eager for new ideas. Our work, though one of the newest in Shanghai, has had marvelous growth.

The Sung Tak Girls’ School, a day school extending from the first year Lower Primary through the fourth year Middle School, has one hundred and twenty pupils, with an increasing number each term. A large percentage of the students are Christians. This is due in a large measure to the earnest, faithful personal work of the girls themselves. Last year through the efforts of some of the seniors, final decision for Christ was reached by two of the leading men teachers, and the only unconverted member of the senior class.

In June the school sent out its first graduating class from the Middle School, consisting of seven splendid

First young ladies of whom it is justly proud. Of this
Graduates, number, four will teach in the school next year, one will teach in the Primary School, one will begin her course in Kindergarten Training at Soochow and one will take a special course in English, preparatory to entering Ginling College, at Nanking.

The Yan Tak School, a primary day school for boys and girls, extending only through the fourth year Higher Primary, now has one hundred and twenty-five students and is growing rapidly.

The Cantonese Baptist Church represents all the various 
Women’s Missionary Union Organizations. The Woman’s Missionary Society holds its weekly meetings in one of the school buildings and the women are taking hold of the work enthusiastically. The salary of one of the two Bible-women we have in Shanghai is paid by them. One of the members, a graduate of the Eliza Yates School, who taught in the Girls’ School last year, on a salary of
eighteen dollars a month, supported a sick husband and baby, put her two younger sisters in the school, giving them music lessons, paid, in monthly instalments, sixty dollars to the Church Building Fund, and, before she moved to Peking last week, paid her dues to the society up to the end of the year.

The Girls' School once each week divides into a young Women's Auxiliary, a Girls' Auxiliary, and a "Sunbeam Band" and the Primary School Auxiliaries divides into a "Sunbeam Band," a Girls' Auxiliary, and a Royal Ambassador Chapter. All of these carry out the regular programs.

The church has no building of its own. It holds its Sunday morning preaching service, two weekly prayer meetings, its monthly B. Y. P. U. meeting, Sunday school teachers' meetings, etc., in the largest Sunday school in Shanghai, the Grace Church is borrowed each Sunday afternoon for that meeting. The girls and young women make very faithful and capable teachers and their organized classes have monthly social gatherings.

The new pastor is developing the young people of the church, by placing them in charge of one of the weekly prayer meetings, and the young ladies take turns with the young men in leading these meetings.

A well-organized choir of young men and ladies is showing unusual interest and has attended faithfully all through the hot summer its half-weekly practices.

God has poured out His grace in an abundant measure upon this work, and we believe that there are yet richer blessings in store for us.
The Education of Women and Girls in Kaying.

Miss L. Campbell, American Board Mission.

About twelve years ago the first school for girls was opened in the city of Kaying, under heathen auspices. Before that time there were a few women who could read, thanks to an indulgent father or brother who had allowed them to share the home teaching with their brothers. With some of these women as teachers, two large public schools for girls were opened by the gentry, and also a few private schools.

The Revolution in 1911 brought a boom in the education of women, and the total attendance in these schools rose to between 600 and 800. The attendance has fallen off somewhat since, but is still large, and many girls have finished the secondary school course.

There was, however, no Christian girls' school until Mrs. Giffin of the Woman's American Baptist Foreign Missionary Society opened a little day school for girls of the neighborhood, several years before the Revolution. This school was later merged into a boarding school for girls and women by Mrs. Geo. Campbell. This school convened for six years in ill-spared rooms in Mrs. Campbell's home, until a building was secured in 1916—the gift of the Baptist women of the State of Washington.

The completed building has four stories if you include the roomy attic which is used as a store-room. The basement gives space for dining-room, kitchen, bathrooms, servants' room, and a class room. There is a large chapel and four class-rooms on the second floor, and dormitories large enough to house about fifty boarding pupils on the third floor. A playground has been made on the hillside to the right, where volley ball and other games are played.

About fifty students were enrolled during the past year, and in July the first class of six girls graduated, having completed the secondary school. Some of these graduates
GRADUATES OF CANTONESE BAPTIST GIRLS' SCHOOL, SHANGHAI.

MISS LYNE AND HER PRIMARY PUPILS, CANTONESE BAPTIST SCHOOL.
SHANGHAI.
GRADUATES OF THE KAYING GIRLS' SCHOOL, SWATOW.

THE CANTONESE BAPTIST CHURCH CHOIR, SHANGHAI.
are now teaching, one is married to a Christian teacher, and one is going on to take a normal course. All had become Christians during the time they had been students in the school, and all had had experience in leading Christian services and in teaching classes.

In July a summer school was held for those women and girls who could not attend a full term. About forty availed themselves of the opportunity and made good progress.

In 1916 the Basel Mission opened a school for girls in Kaying which is the main centre of their work for the Hakkas. The school is happily situated near the city and on a main thoroughfare, so that they have had a large attendance from the first, and had not far from 200 girls in their school this past year.

But while Kaying has shown a great advance in the cause of education for women during the last decade, there is still a very large proportion of the population which does not deem education important enough to be willing to spare its girls from house and field labor or to pay school fees. May the day of compulsory education soon come to China!

How Christian Endeavour Helps Chinese Women to Read the Bible.


One of the most regrettable things in the Chinese Church is the fact that such a large majority of the members are unable to read the Holy Scriptures, and especially among Chinese women it is frequently taken for granted that they cannot be expected to learn to read the Bible. How much stronger the Chinese Church would be if the rank and file of the members were reading the Word of God, day by day!

The Christian Endeavour Society sets this standard for the members, as one of the most important clauses in the C. E. Pledge reads as follows: "Trusting in the Lord Jesus
Christ for strength, I promise Him that I will make it the rule of my life to *read the Bible and pray every day.*" The following parenthesis has been inserted in the Chinese translation of the pledge, in order to make it possible for those who are illiterate, but who are willing to make an effort to learn to read the Scriptures, to sign the pledge: "If unable to read, I promise to go to the Instruction Committee and diligently try to learn to read the Bible."

Often the foreign missionary is so overburdened with other important work that it is impossible for him to undertake the teaching of illiterate Christians and inquirers, but this work is being done very effectively in many places by the members of the Instruction Committees in the Christian Endeavour societies. These committees not only arrange for special classes at certain times, to which all illiterate persons are invited, but the members of the Instruction Committees volunteer to go to the homes of the Christians regularly and teach them privately. As Endeavourers have an opportunity to read verses of Scripture in the C. E. meetings, this is an incentive to many Christians to learn to read, as it is considered a "loss of face" if one makes no attempt to read the Bible in the C. E. Society.

In Christian Endeavour Conventions and Rallies in various parts of China, we have heard many old women, as well as younger men and women, stand up and say that they were members of the church for many years and never thought of trying to learn to read, but that since joining the C. E. Society they had learned to read either the New Testament or the whole Bible.

A striking testimony of this kind was given by an old lady, seventy-six years of age, at the C. E. convention recently held at Yuyao in Chekiang Province. This convention was attended by 452 delegates, one half women, from C. E. societies in twenty-one out-stations. Of this number 40% were able to read, which is quite a contrast with similar groups of country Christians in many other districts in China, of whom not more than 4% or 5% can read. The missionaries say that they feel that to the C. E. Society is due the credit,
in large measure, for the amount of Bible reading among the church members in the Yuyao district.

The old lady mentioned above, who was loudly applauded by the delegates, after standing before the large audience and reading clearly several verses of Scripture, learned to read after she was forty years of age. At that time her eyesight was very poor, and in prayer she promised the Lord that, if He would restore her sight sufficiently, she would earnestly endeavour to read the Bible. She secured a large character Bible in three volumes and began by marking one or two verses and memorizing them and learning the characters. Her eyesight gradually improved, and soon she was able to read the entire Bible. She comes regularly to church each Sabbath, although persecuted by her relatives for doing so, carrying in a bag over her shoulder the rice for her meal as well as her three large volumes of the Scriptures.

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The Development of Christian Life in the Home.

Paper read at Kuliang Conference by M. E. Clarke.

This subject is one which bristles with difficulties, and the more one thinks it over, the more they increase, till one can only wish that the treatment of it had been put into the capable hands of one of the veteran mothers of the mission field. To theorise is one thing, to try and do so in such a way that theory can be turned into practice, is quite another.

If theory should seem to involve any criticism of existing conditions, then let it be turned upon ourselves, for our failure in leading our Chinese friends to realise to the full the nature and privilege of Christian life in the home day by day.

How do we approach those under instruction for baptism on this subject? Do we make it plain, when teaching them the meaning of the words, to "obediently keep God's Holy
Will and Commandments, and to walk in the same all the days of our life,” that the promise to do so includes the putting forth of every effort on the part of the candidate to bring his home circle to a knowledge of Him Whom to know is Life Eternal? and that the privilege of becoming “a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven” involves the responsibility of building up a Christian home, one in which God is known and loved, and honoured, where the whole family meets daily to read the Holy Word of, and join in prayer and praise to Him Whom they acknowledge to be “Our Father which art in Heaven.” Is it because we have failed in so doing, that there are so many cases, where, while one member of a family is baptised, the others are either absolutely ignorant of the Gospel, or take no interest in it? Have we, in exhorting church members to attend daily evening prayers at the nearest chapel, unconsciously given rise to an idea that for such a service a catechist or school-master is a necessity? or that if the baptised person “does worship” himself in the chapel, he is freed from all responsibility of trying Family Worship. to gather his own family together for family prayers or instruction in the truths of the Gospel, as the case may be? Have we, in our desire to get children to school, unintentionally given an impression that only there can due instruction be given, and so without the Parental Responsibility. slightest intention of doing so, lessened the feeling of parental responsibility for the religious teaching of the children? Have we, by employing married women as workers away from their own homes, seemed to countenance the breaking up of homes and home-life, and so made it appear that we deemed such home-life to be of little importance? When our teachers and servants have had families, have we tried, as far as possible, to arrange for their accommodation on our premises, and so, even if at personal inconvenience, given emphasis to the sacredness of home-life?
What practical suggestions can be offered upon the subject of this paper? How can we help those in whom we are interested to develop Christian life in their homes?

That difficulties abound must be granted. The common roof-tree which shelters so many branches of the family, and which tends to make either privacy or individual action so difficult; the binding ties of custom—heathen surroundings; the lack of education and of ability to read fluently on the part of many; the lack of helpful literature, of a simple nature, for the guidance of those who want to try and explain the Bible to their households, and yet hesitate to do so, being conscious of their own lack of knowledge of its Sacred Truths.

These form a few of the many difficulties which stand in the way. To begin with—this subject must be tackled from both sides, and the sacredness of home life must be impressed on boys and girls, men and women alike, and both parents must be led to realise that the full development of Christian life in the home depends upon their joint influence and action.

To those under instruction for baptism it must be made clear that the baptismal vow is all embracing, and extends to every phase and detail of daily life and action, and that failure in trying to develop Christian life in the home, is a breaking of that vow, which, once made, should be binding to all time. A book published by the C. L. S., Shanghai, "The Christian Ideal of Home and Marriage," if given as a wedding present, might be the means of leading some to higher ideals on this subject, and might help to the realisation of such ideals.

For those seeking "helps" for saying a few words at Family Prayers, Foochow colloquial has not much to offer, but the simple commentaries printed for the use of the Anglican Mission Bible-women, and "The Shepherd Psalm" (N. F. R. T. S.) and in Romanised, "Studies in the Gospel of St. Mark" (Rom. Press) might be found useful as reference books, by the less learned church members. For those who
can read Wenli, the choice is much greater, as a glance at any of the Shanghai catalogues will show.

In urging the observance of Family Prayer the case of the children should not be forgotten, and it might be pointed out that to choose simple hymns, and to pray for what is actually connected with the children's every-day life, rather than for more abstract subjects, would help to make Family Prayer a real means of grace to the children as well as to the adults. It might also be suggested that the portions selected for daily home reading by S. S. Union, should be read either at morning or evening prayers, and so help to link up home teaching with that given in the Sunday school.

Daily Private Prayer. How many Chinese children learn this at their mother's knees? How can we unfold to the latter something of the privilege they miss by losing this opportunity of leading their little ones to Him Who said, "Suffer the little children to come unto me"?

Is it too bold a suggestion to make that the missionary mothers might now and again invite their Chinese sister-mothers into the nursery when the children's prayer hour comes, and so give them a vision of what that sacred institution can mean to mother and children alike.

It certainly is not too much to say that one such object lesson would do more than months of exhortation could ever accomplish, and that a few words dropped then by the missionary mother might open up a new world of possibility to her Chinese sister, and might lead to new standards of home life in more families than one. New standards of child-training in obedience and truthfulness, in reverence for all that is holy, all that is honourable, just, pure, lovely, and of good report, and of abhorrence of all that is evil in any and every shape or form.

It may seem a mere truism to say that the proper development of Christian life in the home calls for cleanliness of
person, dress, and house, and for more hygienic conditions of living than those which often prevail, and that one of the great aims of educational work should be to implant such intelligent love of cleanliness and hygiene, that Christian homes may, in this respect too, become more and more worthy of the Name by which they are called.

The development of Christian life in the home must result in work for those outside the home, and will do so, if, from the beginning, the children are trained in unselfishness and thought for others, in putting others first, and self last, in counting it their highest privilege to serve, not to be served, to give, and not to receive.

The "giving" taught must be that which reaches far beyond the mere giving of dollars and cents, and which includes the daily giving up of self, self-interest, and self-advancement, for the good of others.

To conclude—\What lever shall we use in working for the development of Christian life in the home?\ Surely the promise given at baptism, to "obediently keep God's Holy Will and Commandments and to walk in the same all the days of our life." We need ask no more, we can ask no less, and once its all-embracing claim is understood and fully yielded to, the problem will be solved, for the question is not so much one of intellect, as of heart, and what the heart, relying on God's strength, and trusting to the Holy Spirit's guidance, sets itself to accomplish, will, by His blessing, be achieved.
A Christian Household.

This family group was taken last New Year. It represents a Shanghai Christian home, consisting of father, mother, two married sons, and eight daughters.

The father was formerly pastor of the Old North Gate Baptist Church.

The two daughters immediately behind him and the one to the left of her mother, are all married to Christian men and are bringing up their families in the fear of the Lord.

The daughter standing at the extreme right of the picture is the youngest but one. She is a graduate of the Eliza Yates' Memorial School, and during the past year has been teaching there, winning the love and devotion of the little children under her care. She is betrothed to Mr. Ling, pastor of the Soochow Baptist Church—a very successful and earnest young evangelist, and they are to be married in October.

Her sister standing on her right—also a graduate of the same school, devotes her time to the Women's School at the North Gate.

The two daughters, seen at the extreme left of the group, are both teachers in the North Gate Girls' School—having graduated at the same place as their sisters.

The younger of the two is betrothed to a Y. M. C. A. worker.

Last, and tallest of all, is Dzoen Yung, who is seen leaning upon her mother's chair. She has yet another two years at school.

M. L. Morgan.
MR. WU (EX-PASTOR OF OLD NORTH GATE BAPTIST CHURCH) WITH MRS. WU AND THEIR FAMILY OF TEN CHILDREN.
Kuling Women's Conference.

BERTHA E. CASSIDY, Secretary.

First Session.—At the first meeting of the season, no formal paper was read, but the subject "How to Hold our Young Christian Women," was dealt with by Mrs. Gilman of Wuchang. Letters from Chinese and foreign workers were read, and a discussion followed. Mrs. Gilman suggested that the problem of keeping in touch with former students might be solved by constant correspondence, by periodic social events in the school, or in the missionary's home. Work should be provided for the young women that would keep them in touch with the church. Mrs. Gotteberg suggested that students or young Christian women moving to another place be urged to connect themselves with some church. It was also urged that teachers and Christian workers get the young women started in some form of Christian work while still under our influence.

Second Session.—On July nineteenth, the principal speaker was Mrs. Mei of Kiukiang who spoke on the topic, "What we are doing in the way of Social Reform"?

Social Reform. She told of the work she had been doing in several provinces, lecturing and organizing temperance societies; and of the help given her by high officials, who were feeling the need of this reform work.

Mrs. Geller, our President, then told of the reform society which had been organized in Siao Gou Hu. Mrs. Cochrane reported of the baby-rescue work

Baby Rescue. carried on in connection with the Hwaiyuan, An., hospital. A discussion of methods of combating the evils of smoking, foot-binding, gambling, and drinking then followed.
Third Session.—The topic of the meeting on July twenty-sixth was "How to encourage our poorer pupils to help themselves." Mrs. Sinding of Changsha opened the discussion by reading a short paper in which various questions were asked relating to the problem in hand. Suggestions were called for, and it was found that, though unsatisfactory, the chief means of self-help consisted in doing embroidery or house work, a proportionate amount of money being credited to the pupil. It was strongly urged that native markets be found for the work of the girls. Mrs. James, in speaking of the work of the self-help department in the Presbyterian Girls' School in Nanking, said that it required too much time and energy on the part of the teacher in charge, and that it was hardly worth while, unless it definitely aided in character building. She felt this problem existed because we were putting most of our money and energy into fitting the few in our high schools and colleges, instead of building up our primary schools, and letting those who wished to go on, support themselves.

Fourth Session.—The meeting on August ninth was given up to Miss Tsai of Nanking, who spoke in an earnest and helpful way on "Methods of Evangelistic Work." She first told of her conversion and call to the work of a Bible-woman with Miss Leaman. Then she spoke of the methods which they use in their work in Nanking. The two great aims are to make every Christian and enquirer a reader of the Bible, and every reader a worker. An envelope index is kept, and the members and enquirers are divided into workers, ex-workers, and potential workers. In this record are also kept names of relatives and friends who can be reached through these
women. Their reading-course starts with easy verselets which can be sung, and a simple pamphlet, after reading which a certificate is given. Hints were given as to how to gain points of contact with the women in hospitals, and in the country.

The meeting closed with an earnest appeal by Miss Tsai to all present to be workers like Elisha, whose motive was love, and not like Gehazi who worked only from a sense of duty. Our aim should be to see transformed lives, and not just to get adherents.

*Fifth Session.*—Mrs. Stewart of Nanking opened the meeting on August seventeenth with a paper on "How to Reach the Upper Class Women." She told of the work they are attempting to do in Nanking among the women of the official class. The necessity of a proper introduction, and constant follow-up work was emphasized, and the need of observing some, at least, of the Chinese rules of etiquette. A point of contact was most important, but real friendliness must be shown in order to win them to Christ.

*Sixth Session.*—The series was closed on August twenty-third by a devotional meeting led by Mrs. Fitch of Shanghai. With the subject "With Him," she led us to the feet of the Master, and showed us how His heart was yearning for closer companionship, and how we must lay aside even the important things and take time to listen to Him. Living thus as His friends, the problems of the work will be solved, and joy and power will be ours.
The Chinese Coolie and Women's Work in Northern Shantung.

Miss Kate Kelsey, English Baptist Mission.

That the two subjects of the above title could possibly have any point of agreement, was at one time far from my thoughts. I confess that when the Chinese Coolie Movement started in Shantung I had serious misgivings as to how our missionary work would be affected. Rumours of weeping women, bereft of husbands and sons, did not tend to reassure one, and fears lest we should be considered as recruiting agents led me to take pains to impress upon any enquirers after information that the Chinese Labour Movement was a government undertaking and had nothing whatever to do with the Christian Church.

My opinions since then have been considerably modified and one's fears as to our work among women being hindered have proved groundless. For, so far from being a hindrance, I have come to feel that the Chinese coolie may be an important factor in the future in bringing us nearer to the women than before. A common bond of interest is being created, a mutual sympathy, and in many cases the labour coolie is a source of introduction of a heathen wife, mother, or sister, to the once-dreaded foreigner. My own recent experience in Northern Shantung will serve as an illustration of this.

One's work last spring was chiefly connected with that of the evangelistic campaign carried on by the foreign missionary of this station, the Rev. A. E. Greening, and two native pastors. A large tent, capable of holding four hundred people, was erected at some town or village in a populous centre, and a series of services was held, three times a day, for eight days. Neighbouring Christians helped with organising, singing, looking after strangers, and in other ways contributing to the success of the campaign.

I arranged for the Bible-women of the district to meet me at the centre of the campaigning area and also took with
me my Chinese girl evangelist, a graduate from one of our boarding schools, who is a great help to me in this work. Each day commenced with an early morning Bible-reading and prayer-meeting. After breakfast I would call my helpers together and arrange with them as to what villages to visit. Then we would divide into bands of twos and threes and go out to invite women from these villages to the tent services, one band remaining in the tent to welcome early comers. About a third of the tent was curtained off for women; but often this division was not large enough and we were sometimes so crowded that there was scarcely standing room!

What a motley crowd they were! Little, wizened-faced old grandmothers, big, hard-featured middle-aged women, worn with toil, gaily dressed young daughters-in-law, happy (though dirty) little girls, not to speak of the never-absent babies. Many seemed to consider the meetings a new form of theatrical entertainment, and came provided with pea-nuts, sweetmeats, and other refreshments, bent on having a good time. There were, of course, interruptions of various kinds. An irate husband, who had arrived home to find his womenfolk all out, would hurry to the tent and shout for the house-key, or order his wife to come home at once. His obedient spouse with an answering shout of "Here!" would rise up from her seat, climb over forms, and disturb perhaps a dozen women, as she elbowed her way out. But the patient evangelist continued his address!

There were those who wandered in, on their way from market, with their arms full of bundles. One woman brought a live hen. The hen sat, however, very quietly during the address, and behaved more decorously than some of the human audience! But despite such appeals to one's sense of humour, there has always been, in every meeting, a real interest and desire to hear on the part of the majority, and it has thrilled me to see these women, ignorant and degraded, as many of them were, listening with a look of wonder on their faces, spell-bound by the simple Gospel message. They would sit for two or three hours at a stretch, and then be loth to go away.
But what about the Chinese coolie?

I am coming to him. At the close of the morning and afternoon sessions we workers would remain behind and get into conversation with any woman who seemed interested and impressed, in order to explain more fully the meaning of what they had heard, and perhaps teach them a text or short prayer, or a chorus which had been sung in the tent. Very often the first point of contact between me and some woman was the fact that her son or husband had joined the Labour Battalion.

"This is the first time I have heard the Christian doctrine," one would say, "but I have a husband who has gone to your country, so I thought I would like to come and hear your teaching."

Or another would greet me with, "You are a foreigner, aren't you? My son has gone to your country. Can you tell me what he will have to do there? Will he have to fight?"

It was easy to get into friendly relations with such women. I would assure them of the safety and well-being of the absent one, of his long distance from the battle-field, and perhaps draw a little map to show the relative positions of my country, and the one he has gone to. Then I would tell how he had preachers there, talking to him of the same Gospel we were teaching, and I would ask, "Now, would not you like to learn the Christian doctrine? Your husband or son will hear it in France, and you ought to learn it here, so that when he comes back, you and he may be Christians together, and help each other."

Towards the close of the tent meetings the women would be invited to give in their names if they wished to learn more of Christianity. We were very much encouraged by the large numbers of names handed in, and not a few amongst them would be of those who had men-folk in France.

I did a little recruiting myself for the Labour Battalion on one occasion! On returning home from visiting a woman who was among our enquirers at the tent services, I was surprised to hear a man's voice calling after me. I turned and saw a young workman hurrying towards me. "Mushih,"
he said, "can you tell me what work the men have to do who go to your country?"

I told him as well as I could, and assured him he would not be required to fight. I advised him to join the coolies as soon as possible, telling him where to go to make application. Whether he took the advice or not I never heard; but the instance shows that it is becoming easier to get into touch with the Chinese as a result of the coolie movement.

Another feature of the work here is the station-class where the women are gathered together from different villages for instruction in the Christian doctrine. A programme for each day is mapped out, and the time divided into regular sessions. Singing, tonic sol-fa and hymns, forms a prominent feature. The reading of the Bible or easy Gospel primers according to efficiency, follows on after the singing, and each day there are Scripture addresses from both the Old and New Testaments. There is, also, recreation, in the form of games or drill or walks, and of course morning and evening prayers.

At one of these classes last winter, I noticed a well-dressed, bright-faced little woman, conspicuous by a good grey fur collar to her wadded coat, and also by an accent which differed from that of the speech of the other women. Upon enquiry I found that she was from another province. Formerly, she and her husband were very poor, and had to get their living by begging, or by sponging upon their relations and acquaintances. Now they were well-fed, well-dressed, and happy.

The woman explained her appearance at the class by saying,

"My husband sent me. I am an ignorant, stupid woman; but he said to me, 'You go to the class and learn all you can about the doctrine. Never mind the cost.' You see, it is like this. Two out of our family have gone to your country to work, and they are sending home twenty dollars a month; so we are well-off. We have plenty to eat and to wear, and my husband said I was to come to this class. He is learning the doctrine himself."

The little woman looked so comfortable with her cosy fur collar, and seemed so happy, that one could not help
contrasting her present prosperous condition with her former poverty. She paid her money for books and gave to collections with the air of one who has money to spare.

She is only one woman out of several who have been raised from a position of want and grinding poverty to one of comfort, by means of the regular monthly income from that member of the family away in France. Little girls can be sent to school whose parents could not afford the fees before, and in many ways the family benefits. I was holding a class at an out-station last year when a young woman came to me weeping and in great distress. She was nominally a Christian, but came very seldom to worship and had almost drifted away from the church. "What is the matter?" I asked.

"My husband has left me," she replied. "He has gone to work in the foreign country. And I am left here with this child. Whatever shall I do? I have heard nothing from him since he went!"

I enquired how long he had been gone, assured her she would hear from him in good time and comforted her as best I could, telling her that she would soon be getting ten dollars a month and would be able to provide for herself and her child.

I saw her again this spring. She seemed happy and contented, coming to the services again, and was a candidate for baptism and church-membership. One Thursday afternoon at our weekly prayer-meeting, held in the little chapel at Peichen, I said to the women, "Now I want you each one to stand up and tell us what you would like to pray for." A woman who had only been coming regularly for a few weeks, stood up and said, "I want you to pray for my son. He has gone to the foreign country. Pray that he may be kept safe."

Poor Mrs. Tu! The absent one was her only boy and she had wept bitterly at parting from him. She was filled with haunting fears of the terrible dangers he might be confronted with in that dread, unknown land of the foreigners. She welcomed the comfort to be derived from the Christian practice of prayer for those we love, and longed for the
assurance of a loving Heavenly Father's protection over the son so far away.

"But you must pray for him too," I said. "Pray every day to the Heavenly Father to watch over your son." A Sunday or two ago she came to our afternoon service with a bright face. "I have had a letter from my son," she said to Mrs. Greening, "He is well and quite safe and happy. He says I am not to worry about him. He does not see or hear anything of the fighting, for he is too far away."

Last Thursday afternoon when the prayer-meeting was over, I lingered to chat a little with the women.

"Well, how is your son getting on?" I asked Mrs. Tu.

"You have had a letter from him I hear."

"Oh! he is doing well. He does not have to work very hard," she said, "he works like your workmen in foreign lands, doing one day's work in two days!" She was evidently referring to the shorter and more regular hours of the European working day.

"There are so many workers there," she went on, "that the work is not heavy. They don't begin until after breakfast, and when it is time by the clock they stop. They work again after dinner and stop early, not working late at night and every seven days they have a day's rest, and can go to worship."

"Does he tell you what he sees over there," I asked, "aeroplanes, motors cars, or large foreign houses?" But the good woman was unable to tell me anything along that line. Her greatest consolation seemed to be that the hours were short, the work light, and the pay good.

"I pray for him every morning and night," she said. What may he not owe to her simple prayers offered in child-like faith?

Our native pastor's wife joined in the conversation. "My husband's brother," said she importantly, "has been promoted. He looks after fifty other men, and earns thirty dollars a month. He has good food, good clothes, and likes it very much over there. We have had several letters from him. My husband says he wants to go too."
“Well,” I said, “I think you Chinese are getting many advantages through this business. The European war is bringing difficulty and trouble to us, but to you I think it is proving a benefit,” and the women all agreed.

Surely when these coolies return to China they will bring with them an influence that will be for the furtherance of Christ’s kingdom. There will be those, of course, who have come into contact with foreigners who, while not worshipping idols, are yet very far from being Christian. No doubt many will be surprised at meeting much that is not according to the spirit of the Gospel; but we trust that not a few will return, after the war, to become teachers themselves of the love of Jesus to their fellow-countrymen.

Let us, who work among the women, seize this golden opportunity of getting into contact with the wives, sisters, and mothers of these men. Let us prepare them by teaching them of Christ, so that, when the coolies return, they may find not heathen, but Christian homes awaiting them.

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National Revolutions—Their Causes and Results.

An essay by a Chinese girl graduate.

“LIBERTY” is now the universal cry! Even the ancient peoples of Egypt, Greece, and Rome were lovers of Liberty. History records that they were constantly rebelling against the unjust oppression of their rulers.

In recent years, education, art, science, and civilization have all greatly progressed and the minds of men and women are vastly altering and developing. Men have, in the past, risked their lives to get Liberty, and now-a-days, especially since the war began, the chief thought in people’s minds is still Liberty—liberty of the individual,—socially, spiritually, politically. But Liberty is not easy to obtain; for this reason many great wars have been fought between individuals and nations in order to get it. Such wars philologists call “revolutions.” The following are a few examples.
The yoke of the Assyrian kings was hateful to the Babylonians and Medes. So they formed an alliance, besieged Nineveh and in consequence, 606 years B.C., the whole Assyrian nation fell to pieces.

About 200 years B.C. the internal strength of our own country was wasted by internal feuds. But Shih Huang-ti put forth his great will-power and, though strongly opposed by the conservatives, brought order out of chaos. His name ranks as a builder of empire, and good resulted from discord. Party-strife led the Ancient Greeks to leave their homes and plant colonies. As a result, Greek civilization spread all over the Mediterranean.

The Plebeians of Ancient Rome were in constant struggle with the Patricians, claiming for themselves equal political rights and privileges. As last, in the year 300 B.C., all offices were thrown open to them and distinctions were, for a time, forgotten.

The Christian Church has also had to fight for Liberty. During the Middle Ages struggles were continually going on between the Emperors and the Popes, until, in the 16th century, a spiritual revolution took place, led by Luther, Calvin, and Zwingli, which freed the northern countries of Europe from the yoke of Rome. As a result of this struggle, the Puritans of England and the Huguenots of France crossed the ocean and peopled the New World of Columbus.

In 1776 the American Revolution took place. The cause of this was unjust taxation by the German sovereign who then sat upon the English throne. The war resulted in the Declaration of Independence and the formation of a new nation. For the descendants of the Puritan Fathers and the Huguenots had "Liberty" engraved upon their hearts.

The unity of Italy was won by a revolution, headed by Garibaldi, and it resulted in a new prosperity.

For ten years the oppressed Greeks of modern times rebelled against the tyranny of their Turkish rulers and in 1810 became an independent nation.

Animated by the example of America, the French, weary of the luxury and vicious living of King Louis XVI and the
selfishness of the nobility, aspired to freedom. Whilst the rich were daily growing richer, the poor were starving. Despair, and the writings of Voltaire and Rousseau, drove them to bloody deeds. All who opposed them were guillotined. France became the leading Republic of modern times.

Oriental China held intercourse in commerce and knowledge with western nations. She began to reform in customs and at last she, too, adopted the motto "Liberty." The Chinese Revolution began in 1911, and since then she has been carrying on a continuous struggle for freedom, which is not ended yet.

After the Russo-Japanese war, the Russians broke out into open revolution; their Czar has been dethroned, and Russia is now recognised as a Republic. But she is, at present, in a worse condition than before! Her poor people are taking refuge in other lands and the country is rent by factions.

All these revolutions, above-mentioned, have greatly influenced the life of the various nations of the world. Through the triumph of Liberty, superstition is disappearing, women are getting their rights, schools are multiplying and improving, and selfishness is gradually giving way to patriotism.

A plant grows from a small seed and a mighty river has to be a brooklet at first. In the same way a revolution grows out of small beginnings. It has its distinct causes and also its definite results. Since the Chinese Revolution, for instance, our national education has improved, personal greed and bribery are becoming less apparent, and individual liberty is growing more common. But a newly-formed Republic is like a young child. It needs care, nourishment, exercise, management, and encouragement.

Therefore we citizens of the Republic should be loyal to our country. We should sincerely desire to be patriotic. We must rid ourselves of pride, selfishness, and coveteousness. Then our nation will be truly democratic and we shall each possess the Liberty which we desire and which we have struggled for.
Notes of the Conference at Chikungshan.

J. P. Brook, Secretary, Women's Conference, Chikungshan.

During this summer vacation—viz., in the months of July and August—four meetings of the Women's Conference have been held at Chikungshan. The meetings took place in the Unity School, and were well attended, each session proving exceedingly helpful to all present. Brief devotional addresses were given, emphasizing the need of more prayer (specially in the selection of Bible-women and other workers), the Call to Fellowship with Jesus Christ, the last address being based on the words "If any man draw back (or otherwise rendered) flinch from fear, my soul shall have no pleasure in him." At each session, helpful papers were read by ladies of different missions, the first being on "The Following-out of Mr. Buchman's Methods of Personal Work in Girls' Schools." Discussion followed each paper. Another phase of the above subject was given in a paper on "Personal Work among Women" which emphasized the need of finding a point of contact and gaining the confidence of the individual. At the second session of conference, an excellent paper was read on "How to Utilize Chinese Products." This novel subject created great interest, many useful recipes being given which it has been decided to issue in book form. At the third meeting of conference a thoughtful and comprehensive survey of the "Forward Evangelistic Movement" was given, followed by a discussion on the use of tents in evangelistic work. On the fourth and last occasion, an exceedingly helpful paper was read by Dr. J. McDonald of the China Inland Mission entitled "Hints by a Lady Physician," giving advice on various subjects, viz.—

1. How to keep well (need of sleep and exercise).
2. Hygiene in China.
3. Our food.
4. Accidents, and how to deal with them.
5. Minor ailments.
After the reading of this paper a short talk was given by Miss Hsü, a Chinese nurse. These weekly gatherings have proved a means of helpful fellowship and mutual encouragement and inspiration in the work committed to us by our Master among our Chinese sisters in this great and needy land.

Women's Work in a Chinese City and Ways of Doing it.

MISS SHAKLETON, English Baptist Mission.

A GREAT CITY—street after street of crowded humanity—women alone in their fight with life, in all the sorrows of womanhood with no Christ to whom the torn heart can turn for comfort—poor women toiling in their homes, rich women weary and idle in the inner recesses of their mansions, all alike in need—desperate need—of a Saviour to cleanse and comfort, of a Redeemer to change their lives of bondage to the glorious liberty of Christ.

The city of Si-an Fu, within the walls, is one where, with a very small staff—with no single lady (except for hospital work) until four years ago—and with a very small expenditure of money for women's work, it has only been possible to reach the very fringe of the great population of women. Before 1913, there was no visiting Bible-woman except for hospital work. There were only seven women church-members, with four enquirers, but the hospital had broken down many prejudices in its neighbourhood, and much faithful work for women had been done within its walls.

This great population of women—what are the units of which it is made up? Are they educated—can they read—can Christian books reach their homes? The older women are illiterate, but the troops of school girls of to-day promise many intelligent readers in the near future.
Can these women leave their homes to go to Christian evangelistic meetings? The middle-aged and older women go out freely in the daytime, but the young woman is closely secluded, and she can only go out with escort, and that but rarely.

Like the officers of an advancing army, as we survey our land of conflict, we see barriers before us—these barriers: ignorance, seclusion, suspicion, which make our work for women in this inland city a work by itself as compared with evangelistic work for men.

Suspicion, when we have for them nothing but love—how can we show them our love? Seclusion—shut in these courts with their black-painted doors closed tightly, or showing only a vista of inner courts—how are we to enter these better-class houses, so difficult of access, how gain admittance without intrusion? Ignorance—successfully solving our first two problems, we then can carry in our hands the book of Wisdom and dispel the ignorance of a long despised womanhood. Having once gained entry, we can work with might and main.

Contact with us and with our workers we must establish if we are to show our love and to reveal Christ to them.

Visiting in the homes is the first obvious step by which we would dissipate suspicion and establish contact.

As the Bible-women go into the homes of the people, light is shed abroad, prejudices are dissipated, those Bible-women who have feared that the new teaching is foreign, learn that it is of God—no "foreign religion" but from the Great Universal Father. As to the first step in reaching the poor and middle-class, nothing can equal the quiet, unostentatious work of the Bible-woman. And yet how few of the immense number of women can be reached even by this means. What more can we do?

In some cities there is a "museum" where curiosities and foreign things of interest to womenfolk are shown to all comers. As the women come in, they are welcomed with friendliness and courtesy, little addresses are given as they rest, setting forth the Gospel in the simplest way, the foreign curiosities are explained,
invitations to Christian worship are given out. So contact is established, and a hope of future opportunities of teaching.

Many come to these attractions from the inaccessible recesses of those inner courts where none of us could ever have penetrated.

Since no "museum" seemed near of attainment, I have, since we took a "ladies' house" in the city, tried to make this house the best substitute possible as a means of attracting outsiders. Every Saturday Ladies' Home. we are "at home," and the doors are open to all comers. Parties of women are taken all over the house; not a corner, except the gate-keeper's sanctum, escapes inspection. The most clamant demand of the crowd is always to see my bedroom, and here is the longest lingering. Here they feel they see the foreigner's inmost recesses of privacy. The bed is examined, for blankets and sheets are curiosities, the steel wires of the mattress are patted, brush and comb are duly produced from the drawer for inspection. Keen eyes explore everywhere, not without a design to see evidences of sinister doings, and in the kitchen the foreign lady looks another way while the lids of the big water jars are rapidly lifted up and peeped under by the more curious and suspicious.

One invariable result I have seen from these invasions:—the timid, suspicious crowd that comes in, braving possible dangers in its curiosity to see foreign wonders, leaves our house friendly, chatty, almost always with invitations to call at their own homes, and with general exclamations of "What a clean place!" How kind they are!" "Good people, good people!" And we know that with these visitors that first barrier of suspicion has been broken down.

Some guests even remain to drink tea. Here we have a chance for friendly talk, and perhaps to distribute, with discretion, some Christian literature.

A magic lantern show is for them a great delight, but our usual lantern addresses are at night Magic Lantern. of necessity, and at night only elderly women can go out without risking re-
putations through unkind slander. But at last I have the combination of things desired—a big room in the "ladies' house" available for meetings—a room that can be darkened at will—and a fine magic lantern with slides sufficient for a beginning. And the result has been beyond all expectations. The crowds came daily during the holiday week, on some days two hundred, on other days about a hundred, until now more than a thousand comers have been admitted.

This year more than five thousand outsiders have heard the truth through this means. The service has lasted each time for about two hours. Beginning with slides of general interest, the life of Christ is told to a roomful of people crowded into every possible corner. The children sit on rugs on the floor, except some lucky ones perched high on big chests. After each set of slides, a hymn is explained and sung by the Bible-woman, this giving a good opportunity of real direct teaching of the truth. Last of all a hymn of prayer for China is sung, and the heavy curtain which darkens the door is lifted and fresh air admitted. On some days a second crowd was waiting, and not a few women of the first "lantern lecture" stayed on for a second show and fresh set of addresses.

There is still the official class, untouched by most of those efforts, and the girl pupils of the many schools, who will be the educated women of the city before long. The official class can hardly be reached even by the educated Bible-women, for their homes are difficult of access except to those of their own social status. The lady missionary alone, by personal work and social intercourse, can get a first entry into these homes, and to this work Christian literature is an invaluable and indispensable help.

I hope next autumn to give lantern addresses in the homes of ladies of the higher class, carrying the good news to those whose rank prevents their going out to ordinary meetings.

What also of the girls of the government schools, the charming, lovable girls of to-day, who will be the influential women of to-morrow? These girls revel in children's books as our children do, and all should receive Christian literature of the delightful kind now issued by the Shanghai Societies, both C.L.S. and Sunday School Union. In striving to bring all these different women into contact, may our trust be in the work of the Spirit and none in ourselves!
Temperance and Reform

No article on the Temperance Department of our work appears in this number; but in a private letter received by the editor, Mrs. Chauncey Goodrich makes the following suggestions and appeal.

"The idea of a 'Question Department' in Woman's Work greatly appeals to me. Everything depends, however, upon whether the department is used. I also think it would be a good plan to make a new effort to obtain subscriptions. Many of our younger missionaries do not take the magazine.

"Relief work in these northern flooded districts is a sacred trust committed, just now, to Christian Missions. It has greatly developed our native women workers.

"Mrs. W. B. Stelle has been in charge of this special relief work in Wen An; Miss Brick in the Paotingfu districts; Deaconess Sworder at Ping An, and Mrs. Ballon in and around Tientsin.

"Please remember, very specially, our temperance work in China! The need is great. Where are the women—foreign and Chinese—to carry it on? I feel too sad for words about it all! For it needs pushing. My husband's connection with the Bible Societies is severed, as he is no longer young, and my time, hereafter, must largely be given to other mission work. So I am only holding on until the World's W.C.T.U. sends another to take up this department. I felt very bad to lose Miss Chen and have no one to fill her place!"
In a future issue we hope to print a full article, compiled by one of its own members, upon a subject too little known about,—the Cantonese Union Church, Shanghai.

This work should be of special interest to our readers, as it is, to a large extent, carried on and managed by women who are supported whole-heartedly by the men.

Of the directors of this church the half are women. The Superintendent of the Sunday school is a woman, and the day school, numbering about 80 pupils, is managed also by a woman. This devoted lady is an honorary worker, and in addition to the above-mentioned day school situated on the Cantonese Church premises (for attendance at which the ordinary fees are required), Mrs. Au Ben has recently opened a branch day school for the very poor who get their education free. Mrs. Au Ben bears all the expenses of this branch school, which numbers about 70 pupils. A new and more suitable site has been secured and a building will be erected in the near future for this free school.

A kindergarten is run in connection with the parent church, also superintended by Mrs. Au Ben, who is assisted by teachers trained in Canton.

There is also a flourishing Christian Endeavour Society, in connection with which a recent "Catch-my-pal" campaign resulted in a membership of no less than 437.

The classes in the Sunday school, numbering about 150, are conducted in Cantonese; but in addition to these there has been, throughout the past year, a young men's Bible class in English, run by Mr. St. Clair, of the American School.

This very-much-alive church was set on foot by Dr. Mary Fulton who is now in the U. S. Her mantle has fallen upon Mr. and Mrs. Au Ben and Mr. and Mrs. Fong Sec, who, together with others, devote much time, money, and energy to the work.

M. L. Morgan.

JOTTINGS FROM THE KULIANG CONFERENCE.

During the Conference held at Kulian in August, the Rev. J. B. Eyestone presented a helpful paper on "Methods and Aims of Bible Study, for Enquirers and Church-members."

In the discussion which followed the reading of the paper, it was brought out very forcibly, especially by the women, who participated in the discussion, that the very best way of getting the Bible truths into the minds and hearts of illiterate Chinese, both men and women, is by story-telling.

Chinese of this class are in many ways like little children and we all know how children love stories, how they remember them, and how the truths contained in them are impressed upon their young minds. Instances were recalled of stories that had been told several years before, being remembered and asked for, when the missionary came around again.
In a number of schools there are normal classes for teaching workers how to tell stories.

It was brought out that these Bible stories must, however, be told in language and figures that the people comprehend. For example—one lady, itinerating in the interior, told the story of the Lost Sheep. But away in the interior, in a part of the country where they never saw or heard of sheep, it is not surprising that they did not know what a sheep was. Consequently when the missionary visited the same village two years after, a man asked her to tell again the story of the 100 pigs.

Saturday, August 3, was observed as a day of Intercession. Meetings were held all day in the Kuliang church.

Mrs. Dewstoe of the Wesleyan Mission, Canton, conducted the afternoon meeting, which was primarily for women and on behalf of the women who are doing so much, sacrificing so much, and suffering so much, during the war.

Mrs. Dewstoe based her remarks on John 19:23-27 showing the love, the sacrifice, and the suffering of the mother of Jesus, and many and fervent were the prayers of intercession for the mothers, daughters, and sisters of Europe and America, who are giving their best—their all—that the world may be saved for freedom, truth, justice, and righteousness and the bringing in of the kingdom of God.

Emma N. Lacy.

Normal Sunday School Training.

Much has taken place in the last few months. On the first of the second moon we were able to commence the class for the teaching of Professor Tong's system of six hundred characters, and normal Sunday school methods. Twenty-two young women from various stations gathered for this, and we had a most helpful time. I think that the social intercourse between those from various stations, and a fresh realization of our interdependence was one of the most valuable things which resulted from this gathering. Each of the women teachers gave valuable help, taking that subject in which she is a specialist, and Miss Francesca and I took the normal work, depending upon our chief for the examination of all work done.

The normal work was intensely interesting, as we had model classes taken first by the missionaries, then by the teachers, and in the third place by the students themselves. As soon as they had felt their way a little, we had a model Sunday school in which they had to teach, when our school-children, to their great delight, served as training ground. As soon as this was over, the pastors approached us to see if something could not be done for the boys, in Sunday school work, as they were anxious to get some of the young men in the church to work amongst the children. We, therefore, contrary to all precedent, arranged to give to a class of men, including the aged deacons of the church, and those selected by the pastors as likely to be able to start something of the kind in the villages, work similar to that which we had taken with the women. We united for family prayers in the large church, and took as our subject the Christian
Endeavour outlines for the month of July, suggesting that they should conduct the village church services upon the pattern which we there used. This allowed for unified reading of the Scripture, suitable hymns, and a short exposition. The subject was arranged clearly in outline upon a large sheet of paper, and questions were given which would serve to impress upon the hearers the main points of the addresses. New hymns were learnt, and two normal Sunday school classes were taken each day. In the afternoon the Boys' school had the delight of being taught!! and the model Sunday school which again appeared was a treat to see. We conducted it for the first day or two, and then Pastor Gwo, with considerable skill, led, asking clear questions when the classes reassembled, in order to test the teaching. Now in several of the villages the Sunday school is being tested during the summer months, when the teachers who are in their villages can give real help in organising them. I hope that we shall be able to have these in many places during the coming winter.

A special mission for women in a village where there is a most encouraging work, was another feature of the spring's work. One of my teachers has married into a wealthy family there, and when she went there, only her husband and father-in-law were Christians. The mother, who had been much opposed, was baptised this spring, having been led to Christ by her daughter-in-law. There are now so many families there on the Lord's side, that they have repaired a village chapel, and about fifty people gather for weekly worship. A group of teachers went with me for the meetings, and there seems to have been a real revival as a result, for which we praise God. I was glad to be able to introduce Mrs. Grosart to village life there also. Miss Olsen has been much encouraged in her work. We expect a good number of women into the Bible school this autumn.

A. M. Cable.

C. I. M., Hwochow, July 16th.

WORK AMONGST THE I-KIA, IN KWEICHOW.

I have been getting into touch recently with some of the I-kia women. We got an entrance into their village through a ragged old man who has been working for us since the commencement of the building work. He seems to have been influenced, and invited us to the village to tell the others about the true God. We went out a fortnight ago, and had a fine time preaching to the crowd that gathered. I have never seen such an orderly gathering of those who were hearing for the first time. They sat and listened without any interruption, and when all was over sat and talked quietly to us. We invited them to the meetings here, and many promised to come. On Sunday, apart from the men, I had quite a number of young women. Again to-day I had a number of them at the women's meetings, and they told me that many more are coming in a few days. They are such nice bright women, and I believe when once the desire to learn is awakened in them, they will come on quickly. At present
they are a little bit afraid, as everything is so strange to them.

Recently another young woman has been coming on nicely as an enquirer. She has bought a New Testament and several other books and comes to learn whenever she has an opportunity. On Sunday she brought a friend with her, and to-day told me that they are both coming to learn to read the New Testament on market day. She is very anxious that her father should come, and does all she can to lead him to think of eternal things. The Spirit seems to be at work in their home. The other day they saw a little boy reading a copy of the Gospel three-character classic. The father read a part of it, and was so impressed that he sent his daughter to buy two copies. Next morning he gave a copy to each of his little boys, and told them to take them to school and study them there. This seemed quite encouraging. I believe many in this street are “almost persuaded,” but they are afraid of the headman and his wife, a wicked and wily couple, who unfortunately live just opposite the hall. They hold everybody up to ridicule who ventures to come more than once, and do all they can to keep people from coming. Will you join in prayer that they may be influenced?

C. A. Jamieson.

C. I. M., Hingi, July 31st.

NANPU SCHOOL GIRLS BROUGHT TO DECISION.

“On Whit-Sunday I had the great joy of seeing three of the scholars come forward as enquirers, and what was better still, it was a most definite answer to prayer. In our prayer meeting started last June with the Christian girls, these three were taken up by three others for daily prayer. The one who seemed the least likely, has shown the greatest change, her former proud, domineering manner being almost entirely altered. Another, only twelve years of age, I have long felt was truly influenced, and she has been much used at home. Her family, who own one of the largest business houses, have done away with idolatry, and the grandfather has been received as a catechumen and comes regularly to service. We also hold a weekly ladies’ class in her home. I hear of others among the smaller children who go home and exhort their parents to break their vegetarian vows and cease to worship idols, so one feels the leavening influence is at work through these young lives.

S. Gowar.

A CONVERT IN SHOUYANG.

This autumn sees the very first woman to be baptized in Shouyang, Shansi, since so many were killed in 1900. At that time a good number of men were able to escape, but the small-footed women could not, and many met their death. Such were the sufferings of that year that the people of Shouyang have scarcely recovered to this day, and most of the women are still too frightened to come to the mission house. This being so it is with special joy that Kung-ta-sao is received into the Church.

She was the first woman since 1900 to dare to serve the mission-
ary, and was only induced to come because of her dire poverty. Even then she was so afraid of the foreigners that she had to be allowed to come and go as she wished. Three years ago she unbound her feet, and found it so painful a process that for days she crawled about the house on her hands and knees! Now she is a real Christian, she can read a little, and is keen to tell others what she knows of the Gospel. Of course she and her family are called names by their fellow villagers, but that has quite ceased to annoy her, and she has already taught her neighbours, especially the children, quite a little of the Truth.

It is good to realize that her story is not ended—that this is only the beginning of what may mean the conversion of many!

Katharine Franklin,
E. B. M., Taiyuan, August 31st.

WORK IN PLAGUE-STRICKEN DISTRICTS.

We have seen this summer the first-fruit of the work amongst the plague-stricken villages in our part of Shansi. Two villages, just beyond the pass in the southern branch of the Great Wall called Yien Men Kwan, have asked to be taught the Gospel. That means about twenty-five families or eighty people.

And such was the reception given to the medical and other missionaries who worked in this district last winter, that many more should be open to teachers and preachers. The workers returned in the spring most enthusiastic at the good hearing the people gave to the Gospel and at the opportunities opening up for evangelistic work amongst them.

Plans are now being made for an evangelistic campaign in those districts, next New Year,—the various missions represented in the plague work, uniting in the effort.

Katharine Franklin,
E. B. M., Taiyuan, August 31st.

RIOT AND PLAGUE IN NORTH CHINA.

Letters received recently from Shensi show that the political disorder of the province gives no sign of amelioration. There is no strong local authority, and Peking seems utterly without power of any kind. Owing to lack of pay, the soldiery have mutinied again and again, governor after governor has been deposed, and the people are at the mercy alternately of robber bands and revolting troops. For some weeks Yenanfu, our station in the North, was cut off from connection with Sianfu, a fact which must have raised serious difficulties in regard to supplies for the far Northern Mission. In Yenanfu itself the people suffered terribly during disturbances at the beginning of the year, and San Yuan had many days of battle and insurrection.

A redeeming feature of the story is found in the relation of the Mission to the contending factions and the despoiled populace. It is plain that every care is being taken by all parties of the persons and property of the missionaries, but it is still more gratifying to find that the missionary workers are generally looked upon as saviours and peacemakers. Not only are Mission premises regarded
as sanctuary for those in distress, especially women and children, but appeal is constantly made to the missionary to act as adjudicator and guarantor in agreements and treaties.

This general respect for the Mission and its staff has also brought forth good in another way. At Sianfu, though much of the ordinary work of the Mission was disturbed, a new midday service was inaugurated with great success. For week after week the church was well filled, hundreds attending who had never before come to a Christian meeting. The missionary doctors, too, have been able to render great service in their unremitting care of the wounded. The strain upon the staff has been enormous, but all have faced their new calls with the definite resolve to do their best for people at any cost in personal effort and sacrifice.

Meanwhile Shansi was visited by plague which spread widely in the districts around the B.M.S. stations, and naturally caused an almost complete dislocation of work. Both medical and non-medical missionaries joined in preventive and relief work during a time of great crisis, but the latest news shows that the province is free from the scourge.

July, 1918.

"JESUS! SAVIOUR!"

An interesting letter has just been received by the editor from Miss Weymouth of Chesham, England, who carries on a somewhat unique form of missionary work, viz., she supplies workers on the China field with brightly coloured cards for distribution amongst women.

The cards are of various sizes and contain just the four characters which represent the above words "Jesus! Saviour!" The idea is to keep the name of our Saviour constantly before the eyes of converts.

Women missionaries in China who seek to present the Gospel message in the simplest way to their ignorant Chinese sisters, especially in the villages, have found great difficulty in making them comprehend and remember it. A woman once asked a missionary that the name of Jesus might be written down for her in order that it might not slip from her memory.

This incident was told by the missionary when at home on furlough. Miss Weymouth who heard it had been praying "Lord, what can I do to help?" Instantly she was inspired with the idea of having the name of Jesus printed in bold lettering on a card, in Chinese character, that it might be distributed far and wide throughout the Empire. This was soon done, and the home worker began to distribute the cards among missionaries of various societies with whom she came in contact. At least 11,000 cards have already been sent, and many more are asked for.

Some large texts on linen have since been sent to Dr. Balme for the new hospital.

It only remains to add that this is a bit of voluntary service taken up by Miss Weymouth, and any gifts sent for this purpose will help to extend the knowledge of our Saviour's name among the women of China. Supplies of cards can be had from the Mission Book Company at 80 cents per 100.