WOMAN'S WORK IN THE FAR EAST

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The Presbyterian Mission Press, No. 18 Peking Road, Shanghai, China.
CLASS OF 1919. SOOCHOW WOMEN'S MEDICAL SCHOOL, AND SOME OF THE FACULTY.
We call the attention of our readers to the Frontispiece, in which five graduates of the Soochow Women’s Medical School appear, and their teachers, whose good faces and skilful treatment are well known to many of us in Shanghai.

We would, also, recommend to them the two articles, by young Chinese women, on the “Student Movement.” They speak for themselves and corroborate the third, by Dr. Virginia Lee, on the same subject.

A fine paper on the “Place of Bible-study in the Life of a Missionary,” has had, due to lack of space and late arrival, to be left over for next issue, also many of the papers presented at the five Summer Conferences, an account of the Pei-tai-ho Conference, and other items of interest.

So many kind letters of appreciation of this little quarterly have been received, that we venture once again to ask our readers to make it known to new-comers, and to “pass it on.”

This number is principally devoted to two recent events—the “Student Movement” and Summer Conferences in Health Resorts.

Both seem to indicate a fresh forward movement,—in the case of the former, the rise of the true spirit of Democracy and Patriotism, which are going ultimately to reform China,—and, in the second, a fresh realization of the need of reverting to purely Evangelistic effort, (whether
through educational, medical, or other agencies), — the special "business", as our Father's sons and daughters, which we "must be about," and which is the only reason that justifies our immigration.

With regard to the "Student Strike," it was a new idea to Westerners for boys and girls yet in their teens and committed by their parents, not only to the instruction, but also the control of their principals— to refuse suddenly to attend classes or to prepare their lessons! Moreover, viewed in the light of the ideas regarding the seclusion and protection of young girls which has, up to the present prevailed in the East,— it startled many of the ladies at the head of girls' boarding schools, to be requested by young probationary teachers and scholars of the Middle Schools, to be allowed to parade the streets at night, selling pamphlets, and waving banners!

It would have been better in many instances, if the students had taken their teachers and the public authorities, more into their confidence, at the outset. Much friction and misunderstanding would have been avoided, and the results obtained with greater ease and speed.

But, in passing criticism, we have to remember that in the case of the adoption, by the Chinese, of "foreign" dress and customs, a crude transition period has had to be passed through. Ignorance has often produced ugly results, behind which have been the best artistic intentions!

So, in this splendid wave of patriotic feeling on the part of young men and women, many of whom have studied the history and development of western nations, and who have learnt that only through the throes of suffering and rebellion against tyranny and misrule, Greece, Rome, France, Britain, America and others,
obtained just rule,—there have been minor mistakes made, and too hasty credence given to false rumours.

But everyone who loves this great people cannot but rejoice that the students have made themselves felt at this critical time, carried their point and have started constructive work of their own.

Of the political side of this Anti-Japanese movement, it is not suitable to touch in our magazine, especially as there are many in that Island Country who are not at all in sympathy with the military party, and its Hunnish actions.

We shall be glad to hear from any of the workers, old or new, scattered throughout the length and breadth of China, upon any subject of interest in the work,—more especially on those subjects less known about and which are not already represented in our magazine. Illustrations are also desired, and criticism or suggestion of any kind.

The magazine should, we feel, be more representative than it is. But how to get at would-be contributors? "That is the question"!

"Nothing can alter the responsibility which is laid upon each soul."

WESTCOTT.
The New Leaven.*

By Miss C. V. Lee. Kiangyin.

You will doubtless have been reading in the papers of the Chinese "Student Strikes," and have been wondering what it all meant. I shall attempt to interpret the significance of this new phenomenon.

But in order to furnish perspective, two facts must be appreciated. The first is that Japanese aggression in China is all that the strongest statements you may have seen, have represented. I am quite aware that there is a growing liberal element in Japan which does not sympathize with the military party now in power. But the most tragic disappointment to me resulting from the European War has been that Japan, whose present rulers have followed German ideas and methods, have failed to grasp the moral reasons for Germany's defeat.

The second fact to be remembered is that Japanese aggression would only be possible because of the shamelessly grafting Chinese officials. The President is perhaps doing the best he can in an almost impossible situation. For the rest, there is scarcely any semblance of representative government, and all are in the game for the quickest returns. To keep themselves in power, large bodies of troops—worthless against a foreign enemy, largely recruited from bandits—are maintained as a menace against rival officials. These troops must be paid. This required money. The easiest way to obtain this is to borrow from Japan, signing away China's priceless mineral and other resources, her territory, her claims at the Peace Conference, etc.

These are the provoking causes for the recent student outbreaks. They are burning with indignation not merely against Japan, but even more against the traitors selling out their country. With such sentiments every true American

*This paper was written for circulation in America.—Ed.
cannot but be in the fullest sympathy. Not only so, but our Christian teachings would fail of their finest fruition if they did not arouse hatred of wrong and oppression, and a spirit of service and heroic patriotic sacrifice. On the other hand, we Americans, maintaining schools, have had to guard against open support of the students or abusing our privileges as foreigners by letting our buildings be headquarters for activities the authorities would not permit in government institutions. In general, we have taken the position that we would allow neither more nor less than what took place in the government schools. The so-called "strikes" could perhaps have taken place nowhere but in China. The students simply quit classes, while the faculties took no formal action, while unofficially sympathizing. Except for a few minor issues, due chiefly to the tense excitement under which all have been living, there have been no unpleasant relations between teachers and students. In the mission schools there has been rather a deepened understanding.

* * *

The military clique had been so annoyed by the parades and the bands of ten which went over the streets of Peking addressing the people, that although these had all been orderly and no abusive language had been used, they incarcerated nearly 2,000 students in the Government Law College. So many others took up the task of arousing public opinion, that the officials opened the gates and told the students they were free. But the boys, like Paul at Philippi, said that since they had been illegally imprisoned and had violated no law, they would not leave until the officials made amends and escorted them out. Meanwhile the government had to go on feeding them and refusing to arrest others who were doing everything (except breaking laws) to get arrested. This went on for two days, until Sunday noon, when the President and other high officials sent representatives practically apologizing and granting in effect all their demands, and the students came out by schools with banners flying, marching like a victorious army!
"A newspaper correspondent in Peking wrote, ' . . . . As the intelligent and earnest young faces appeared from under the shadow of the walls which they had transmuted from walls of oppression to a stronghold of freedom, the very air around them seemed to tingle with the vibrant eagerness of youth, the fierce idealism that makes for unity, the strength that makes for power, the vision that shapes a brighter hope for a generation to come.'"

* * *

The Rev. J. Leighton Stuart, Pres. of Peking University, writes:

"I hope you can feel with us the thrilling import of this student movement. It reveals the latent virility of the Chinese people. It is an evidence of the dynamic effect of an idea, for this is a phase of the great democratic movement throughout the world. Chinese officialdom has been startled and harassed by this widespread protest against its high-handed iniquities. The students have organized with fine skill, and conducted their work with restraint, excellent order and enthusiasm. . . . . They are now effecting a nation-wide, permanent organization, which will be a powerful weapon against foreign aggression and official treason. It is also interesting to watch the friendly relations that are developing between Christian and Government School students. The former have come into a recognition all out of proportion to their numbers. It also immensely accentuates the importance of Christian leadership. These students in their turn must have the highest ideals of service and sacrifice, a patriotism that can be patient, and can suffer heavy losses, the living power to live and inspire others to live according to the demands of duty under these new conditions. Only the Christian Gospel can produce this spirit and steady men into selfless devotion to the country's needs. The Christian movement will save not only individual Chinese but China."

Such is the clear setting forth of the student situation in a letter which we think should have wide publicity at home, because most of the information in regard to it is received through Japanese channels, with Japanese coloring. This we.
believe to be a fair and unbiased account of the strike in general, as true in Shanghai and in our section of China as in Mr. Stuart's.

Would you hear a concrete example of the flowering of patriotism in one particular school?

* * *

"When all other schools are going on strike, we Christians are accused of being unpatriotic if we continue our lessons, but we do not wish to leave school; will you let us suspend our regular studies and give us instruction in first aid work that would be useful for girls to know in case of war?"

Such was the amazing request preferred by a committee of three girls to Dr. Lee, principal of Luola Murchison Sprunt Academy at Kiangyin.

Did she agree? Perhaps only missionaries in the Orient can realize the depth of her thankfulness that such faithfulness to duty, such a spirit of service, of recognition of one of woman's greatest prerogatives, of bending the inevitable to good uses, of turning idleness into joyous labor, should have inspired her girls. This is the high patriotism of Chinese girls, beautified and ennobled by Christianity.

Such initiative is most unusual in a heathen land where women are in subjection, where until recent years women have not been supposed to learn anything more than household work. There is but one explanation of it. It is the inevitable result of the preaching of the Gospel—the emancipation of women, the loosing of a power that has long lain latent, a power which can never again be bound, and which will eventually revolutionize China. These are the same fine-spirited girls, five of whom, in the midst of this first aid work, once volunteered to contribute to the skin grafting for the terribly burned woman in the hospital.

A missionary has said that it is vastly more important to teach and train the future mothers of China than the future fathers, because therein lies the hope of Christianizing coming generations. Truly it is more difficult, for they have been so
long neglected, and they have not always the same eagerness
to learn. There are also the same evils to combat in both—
untruth, dishonesty, deceit, inertia. So the beauty and hope­
fulness of the attitude of these girl students stand out in
high relief.

*    *    *

In the large study hall, groups of girls are hurrying hither
and thither, followed by the wondering and admiring eyes of
mothers, teachers, and friends. Yet there is method in their
most un-Chinese-y madness, as we see by watching them for a
few minutes.

It is the closing day of school, and the results of two
weeks intensive work and instruction by Dr. Lee, the native
doctor from the hospital, Dr. Nyi, his wife, and another nurse,
are being exhibited. We are reminded of the three-ringed
circuses of our childhood, in our efforts to see everything that
is being done at one time by many deft and nimble fingers.
Not the least interesting sight to the foreign guest, is the faces
of the native women, the mothers and sisters, but especially
the teachers from the non-Christian schools whose expressions
are a study indeed.

From a great chart of the human body one girl explains
the respiratory system, then another gives the circulation, and
a third makes alimentation clear. At the same time a little
girl falls in a most life-like dead faint, and first aid is quickly
administered. So also is shown rescue work for (apparent)
sunstroke, injury, suffocation, epilepsy, both alcohol and
opium poisoning, and a drowning child is resuscitated.

Now a race is on, and half-a-dozen hands are being
bandaged at top speed. Other forms of bandaging shown are
of foot and leg, arm, chest, face, and the recurrent cap. The
last, by the way, is a most difficult feat and we greatly admire
the skill with which it is done.

On the platform a cot is placed, and the bed is quickly
and neatly prepared for a waiting patient. Gentle hands give
the prostrate one a bath, comb her hair, and change the bed
linen. Three whole hours have been spent, but no one is tired
unless it is the busy little workers themselves.
Beside the work exhibited, the girls have been instructed in regard to the nervous system, excretions, the treatment of fractures, and antidotes for poisons.

Perhaps the sceptical will say that it could not be done, that all this could neither be taught nor learned in two weeks. Let us assure you that it can and it was, and we saw the proof of it ourselves. It meant arduous work for both instructors and pupils, and therein we see in part the value of voluntary labor. Here was a plan they had originated themselves, one which would forever free them from the charge of being unpatriotic by the non-Christian schools, a work that appealed to all that is womanly in women, and the response was instant, whole-hearted, and joyous, while the moral effect—not to mention the practical—is immeasurable.

One point should not be overlooked: while students in some other places were wilfully leaving their school work, which augurs ill for future discipline, these girls were placing themselves in the hands of their principal for voluntary work, so that the question of discipline in L.M.S. Academy next fall will no doubt be a much simpler matter than in many other schools.

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Story-Telling as a Means of Evangelization.

By Emma Horning, Ping Ting Chow, Shansi.

All races, in their infancy, receive most of their teaching in story form through their folklore, fables, history and romance, handed down from generation to generation. Before printing, this was the chief means of instruction, and it is still prevalent among classes who are not able to read. Greece, Rome, India and China all had their travelling story-tellers. China keeps her many ages of history before her common people, by means of her many theatricals, and the numerous household stories which they hear from childhood to old age.

This is the natural way of teaching. The child gets most of his historical and religious knowledge through stories and
pictures, till he is far on in his teens. Not only do primitive people and children love a story, but old and young, learned and unlearned enjoy a good story. The innumerable books and magazines written along this line, go to prove that this is the most popular means of teaching. Wise men, through all the ages, have conveyed their wisdom to the people through stories. However, the stories we are most concerned about at this time are those of the Bible.

The prophets and other teachers of the Bible constantly used this method to enforce their teaching. It was often in the form of dreams, visions, allegories, parables and other figures of speech which would attract the people and teach them the needed truth. Isaiah puts his call in story form, which is most beautiful and strong. It expresses such a universal truth that it has been used as an example of God's call to mankind, all down through the ages to the present time. Jeremiah used his girdle, a basket of figs, a potter's vessel in story-form, to teach the nation the truths that they were so slow to grasp. Ezekiel teaches the omnipresence of God by his weird vision of living creatures and moving wheels. He also expresses the optimism and trust he has in his people, in the weird vision of dry bones. Daniel teaches great political and religious truths by the stone which struck the great image, by the four beasts, and by the goat and the ram.

Jesus' method of teaching was still more concrete than that of the prophets; and in this, no doubt, lay one of the reasons for the great success that he had among the common people. His teachings abound in parables, allegories, stories and illustrations. The parables of the kingdom contain great spiritual truths, which have been the constant study of the Christian Church down to the present time. The "Rich Man and Lazarus," the "Prodigal Son," and the "Good Samaritan" are probably used more than any other stories written, as the basis of religious instruction. In His private teaching of the disciples, He used more abstract instruction, but to the multitude one of the writers says "without a parable spake He not unto them." He was not
over careful to explain the meaning of His parables and stories. We often spoil a story by telling too much of the moral and not allowing the hearers to think out and apply the meaning themselves.

The Bible itself is a wonderful story-book. It begins with the creation, temptation and fall of man in story form, and ends with the wonderful picture of the New Jerusalem. From Genesis to the Book of Psalms it is one continuous story of God's leading and teaching his chosen people. Leviticus and a part of Numbers is about the only break in this very interesting narrative. The stories of Moses and Joseph, and the books of Esther and Ruth, are especially well told, and are celebrated in play and song, in rhyme and narrative, the world over. The greater part of the New Testament is also story. The Gospels and Acts are one continued account of Jesus' and his followers' acts and teachings, their trust in God and their firmness under persecution.

The Bible is the only religious book put in such a concrete, interesting form suited to all classes of people. The Abidhamra, of Buddhism, the Tao-te-ching of Taoism, the Siu-Shu and I-ching of Confucianism are very abstract and philosophical, and some are even quite metaphysical, adapted to the educated classes only and not to the common people.

Why is it that our Holy Book is put in this form? Why were not its principles stated more profoundly, more suited to strike the tastes of the educated classes? Is it not because Christianity is intended to be a world religion? Its teachings are put in action, lived out by its heroes. A nation is put on the world's stage. It is punished for its evil deeds and rewarded for its righteousness. Our religion puts a practical ideal before the people,—a living truth,—something that can be grasped even in the beginning of their knowledge of it. Its stories are real living truths, which can be acted out in their own lives.

The Bible is not a system of philosophy. It is, for the most part, didactic story, especially fitted to teach all classes of people. It is especially adapted to evangelization. The children never tire of its stories, and the most uncivilized
nations are charmed by them. However, on the other hand, the most learned have never reached the depths of the truths they are intended to teach. Many libraries have been written on the exegesis of these wonderful Bible stories, and there will probably never be an end to these writings, for there are more to-day than ever before.

Why have the teachers of all ages used the narrative method of teaching? Why do the prophets and Jesus especially use so many stories and illustrations? Why is the Bible for the most part a storybook; packed with the best of stories and the most vivid of word pictures? Because this is the natural method of teaching. It attracts and holds the masses, as nothing else can do. Hundreds will listen to a narrative, where one will listen to a sermon, exhortation or lecture. Thus this method reaches the masses. For a story is easy to remember, and forms the casket to hold a truth not easily forgotten, easy to apply to oneself and easy to tell to others. Whereas abstract truth is too quickly told, too quickly forgotten, and not easy to reproduce. Finally it makes its own application without offending. If a story is well told, it will convict the hearer, as it did David when Nathan told of the pet lamb. Sinners will not listen to a presentation of their faults long enough to be convicted; but they will often listen to a story, and through it their hearts are often reached. This may not be the easiest way of teaching, for a story must be well prepared to be effective; but the result is well worth the effort.

How can we best apply this method of teaching to our evangelistic work in China? Women and children never tire of stories and pictures. In evening meetings, whether in the courts, on the streets, in the villages or in the church, it is well to often use the lantern to illustrate. The postcard projector is the cheapest and most convenient, and the greatest amount of illustrations can be secured. In the day-time use S. S. chart pictures, blackboard illustrations, and objects, to illustrate great truths. Make the Bible-women good storytellers, and they will be welcomed everywhere.

Most of the women of China are not able to read; so, by this method, we shall be able to get something before their
minds to make them think. Even if they themselves do not become Christians, they will make it easier for the next generation. Every step we take to open their darkened minds, the easier it will be to work in the future. And if these methods are worked well, they will attract the educated also, and later on the deeper teaching can be done in private classes.

Finally, let us make our Christians thoroughly acquainted with the Bible stories, so that they will live constantly in their atmosphere. Then the teaching the stories contain will enter their hearts permanently, their lives will be reformed, and they will have something definite to tell to others. They will go everywhere teaching by story and example. The multitudes will be attracted. It is the natural way of teaching. It was Jesus' way of teaching.

What Ginling Girls do for their Community.

By one of the Students.

We girls of Ginling College have stopped college work within the last week and have started on a new program of social work in which we are very much interested, and as we think that others might also be interested in the work which we are doing, I write this article.

We have organized ourselves into an executive committee and six groups, viz., the lecturing group, the surveying group, the industrial group, the popular education group, the music group, and the art group. We also have a treasurer and four business managers.

The object of the lecturing group is to write and deliver lectures concerning personal morality, common education, individual patriotism and hygiene. The members of this group spend their mornings in preparing lectures and in writing articles, and their afternoons in delivering lectures either inside or outside the college. One day two members went out to a dayschool at South Gate where they had an audience
of fifty-seven women, while other members went in twos to other schools and families. After they had finished lecturing, the audience asked them if they would speak the next afternoon; so the same members went the next day and the audience was as eager to listen to the lecture as on the day before. One morning some of the members prepared many tickets which they distributed among their neighbors whom they asked to come to the college with the tickets that afternoon. Our lectures began at two o'clock with an audience of sixty-eight women who were much interested in hearing how to prevent and treat consumption, colds, and malaria. When they heard of the hardships which the Korean women are suffering, most of them were moved to tears and the result was that nearly everyone told us that they would not buy Japanese goods any more. After one of us had lectured on the responsibilities of women to the state, those in the audience declared that they now had real love for their country. Before they left, they asked for tickets for the next day, both for themselves and for their friends; so a little over a hundred tickets were distributed. That evening when the members were reporting the work of the day, the one who lectured said that she now realized the real needs of other women, and that social ignorance is not the fault of those who do not know the condition of society, but of us who know and do not frequently tell others.

The duty of the surveying group is to survey the customs of society, and the general aspects of education, and to plan and make statistics. The members of this group spend their mornings in making statistics and in reading books on sociology and education. In the afternoon they go out to the families around the college first and then to those a little farther away. One afternoon the members went to seven families where they were struck by the following conditions: A family of six live in a single room, very filthy and unhygienic, which on account of their poverty is allowed to them without rent. The family was gambling when the surveying group entered. Another single room is occupied by five people, four of whom sat around a table and gambled; one young girl sat alone by
the door sewing. Two old women, who live in a small room, said that they had no one to take care of them, so that they have to earn their living by washing others’ clothing. In one family, a child of three has its feet bound. In most cases, the conditions in which these families live are very miserable. On being asked why they are so fond of gambling, they answered, “We gamble not because we are particularly fond of gambling, but because we have nothing to do at home.” Alas! They have nothing to do! Do they really have nothing to do? “No,” I say, “they do not know what to do nor how to do.” The members asked them to the college where they can attend lectures and learn handiwork, so that they will know what to do and how to do it, and will be able to keep themselves busy.

The industrial group gathers around it ten or twelve women and girls to teach them embroidery, tatting, and how to make comfortable shoes for babies, purses and bags, slippers and handkerchiefs. In the meantime, some of the members try to find out the things which the people need, such as umbrellas, and encourage the shops to make, and citizens to use, home manufactured articles.

The popular education group writes and presents simple plays, educates children, and prepares and takes charge of the playgrounds. During the first few days they invited children to come to the college and taught them various things and played with them games connected with the lesson. On the first day they had sixty-five children, and they told them how to be clean, by teaching them to sing a little song, telling them stories about cleanliness, and then actually washing their hands in clean water. They also taught them a few simple games. The second day more than seventy children came in and the first thing the members did was to wash the children’s hands and cut their finger-nails. The subject for that day was geography; the teachers taught them to sing about geography and to play games. Then they divided the children into groups and told them interesting stories about geography. Sometimes the groups are taught separately to plant seeds in a little garden for themselves. One day they taught the chil-
What Ginling Girls Do for Their Community.

Children songs, told them stories, and played with them games about mosquitoes and another day about flies. Sometimes they also go to families where they do similar work. There is a dramatic club in which plays are planned. This club is going to give a play, "The Present Lincolns," next week, and we hope it will be good.

The duty of the music group is to find tunes to fit existing songs, to write new songs, to teach children to sing, to harmonize written melodies, and to correct written songs. During the first three days the members wrote eight songs, twelve tunes, harmonized fifteen melodies, and corrected sixty-four songs sent by different schools in Peking, Tientsin, Shanghai, Soochow, and Nanking, to be corrected. In the afternoons they co-operate with the popular education group to teach children to sing. They wrote for this group all the songs, such as "National Song," "Patriotic Song," "Geography Song," "Fly Song," "Mosquito Song," and "Cleaning Song."

The object of the art group is to prepare charts and pictures for the lecturing group. If you should enter into the room in which they are working, you would find that the walls are covered with charts of China and Kiangsu, and pictures of the microscopic structure of flies and mosquitoes. You would also see a picture having on it a natural foot and a bound one, to show how the bones of the latter are broken and out of place, so that those who see it will reform.

The Executive Committee, consisting of seven officers, plans and carries out the program of the association. They have prepared a daily schedule for all the members and they take charge of the report blanks which are filled in by every member. They receive and answer letters, and report to us daily what they have experienced in their meetings. Lectures, songs, articles, and written plays are to be handed in for their approval. They appoint proctors to keep order and to enforce the rules in the college. Every morning, before six-thirty, the proctors distribute the morning-watch program and at five minutes after six-thirty they are to see if every one is quiet and is keeping the morning-watch. They call the roll several
times during the office hours so as to make sure that every one is busy at her work.

Of course we have only two or three weeks to work together before the school closes and we cannot hope to accomplish a great deal in this short time. But in this time we can fit ourselves for our new work and get a good start together, so that when we go to our different homes, each of us can become a new centre, around which small groups can be gathered, and we can carry on the work throughout the summer.

Growth.*


All of us, more or less, know the delight of watching the seed we have sown on our gardens spring up and grow. We watch with wonder, the progress of leaf, bud, and blossom. And if we consider how plants grow, how they often conquer environment, making the best of things in the face or teeth of the storm, adapting themselves to adverse circumstances, gaining through struggle, conquest, individuality, character, beauty and variety, our human hearts gain inspiration. For struggle is the law of life for us, as well as for them. And however limited and handicapped life may be, our very limitations may become the place of triumph. Thus it has been with me. I was born at Airdrie, in Lanarkshire, in 1856. At the age of nine I was led by the mother of a friend to give my heart to Christ and shortly after became interested in foreign mission work and started collecting funds for it. When still in my teens a message delivered by Moody, in Glasgow, made me realize that I was "saved to serve." But it was not until 1893, at the age of 37, that the way opened for me to come out East. In the meantime Sunday school teaching, tract distribution, work in London amongst sailors and costermongers, and rescue work, were preparing me

* Synopsis of a paper read at Tsingchowfu, 1919.
MISS AGNES O. KIRKLAND AND HER CO-WORKER,
MISS HATTIE TURNER.
for the "Regions Beyond." A vision of the "other sheep" came at a meeting conducted by a Mrs. Smilie, and I entered the Westercraig Missionary Nurses' Home for training. My objective was Africa—the field I desired to work in. But four times God shut that door. And then Mrs. Edwards' appeal came for volunteers to help in her work in China. Shortly after this, a friend who was herself unable to go to the foreign field, offered me help. The door was thus opened. I went up to London, was accepted and attended the usual round of goodbye meetings. My brother left for the Congo in May, and I sailed in August with Miss Shalders for Shanghai, where we enjoyed the kind hospitality of Dr. and Mrs. Timothy Richard. Thence we travelled to Chefoo, Wei Hsien, and Tsingchowfu, where I soon felt at home amongst the dear old grannies in their mud huts. My first country trip, taken with Mrs. Whitewright, three weeks after arrival, is memorable chiefly for the loss of various articles and a fall off my barrow! But we had a happy time, visiting Hsing Wang Chuang and Han Wang Kung. Mrs. Whitewright did the talking, whilst I knitted and smiled and was led about by one of our bright girls—Nieh Mei Mei, who alas! was married into a heathen home, and was soon after taken ill and died.

Language-study occupied, of course, the first part of my life out here, and eight hours a day were spent in learning to master the difficult sounds, under the guidance of my old teacher Mr. Wang. I asked the old ladies who came to Mrs. Bruce's classes, to pray for me, and I was soon able to remember texts and hymns which have been useful in the work ever since. In ten months' time I led my first class, taking for my subject "Naaman's Little Maid."

Alas! in February 1895 the China-Japanese war forced us all to pull up our roots for a time. A procession of about one hundred started in carts, chairs, and barrows, and after various unpleasant experiences such as miserable inns, bad weather, taking the wrong road, shivering on the brink of the Yellow River, wading through mud, bumping along in springless carts, we arrived in Tientsin, tired out and glad to spread our bedding even on a dirty floor, and rest. In the morning
the refugees were distributed in various comfortorable homes and I settled down once more to study and passed my first year's examination. After that I started south to visit a friend in Wenchow. But I got no further than Shanghai, where after nursing a sick friend for two months, I, myself, went down with typhoid and had to enter the General Hospital. In June I went to convalesce in Chefoo, but had a long relapse, during which Mrs. Forsyth took me into her home and cared for me for eight weeks. It was a critical time; but just as some flowers require to be in the dark for a time in order that their roots may strike, so I had, for a time, to be laid aside and learn to creep instead of run.

It was a real delight to get about again! I then examined three girls' village schools, which had been taught by some of our Christian women,—Mrs. Chow,—Mrs. Chi (who had once been a beggar, with bound feet) and Mrs. Lui. That was a day of small beginnings. We have now fully-trained teachers for whom we praise God.

After my second examination, I was given a hill district with twenty-four stations. In these I held classes with the women and visited the surrounding villages to tell the "Old, Old Story," by means of pictures and hymn sheets. We generally placed the children in front, (as being the sharpest to see and hear) and the grannies behind. I always tried to start from some point of contact, quoting one of their own trite sayings and showing how the "new doctrine," contained the same teaching. This engaged at once their interest, and they became eager to know more, though many were the excuses brought forward. I always made a point of family worship with my host, and also found the "one by one" or personal method, worth all the patience and weariness it entails. "The value of anything is its cost."

From Christmas to Chinese New Year, and again from the end of the New Year celebrations until March, I held classes in our compound—each period lasting seven days. In this way from 150 to 200 women received consecutive Bible teaching. In preparation for these classes each woman was given certain portions of the Catechism, St. John's Gospel, hymns and choruses, to prepare and study at home, thus laying a
foundation for me to work upon. At the close of the day’s work, some simple story—such as “Christy’s Old Organ”—was read and explained. A copy of one of these story books was the reward for any woman who could repeat a text for every day of the year.

The Boxer riots in 1900 drove us all for a time from our stations. From my return in 1902 until 1909, evangelistic and school work in the villages and city classes continued to occupy me. The last three years I was helped by Miss Goodchild.

In 1908 Rev. W. Y. Fullerton and Rev. E. C. Wilson paid us a visit and we took this opportunity of asking for ten new workers. Alas! we still wait for them, and in consequence much that might be done, were there more to do it, has to be left undone!

On return from my second furlough in 1910, I paid a visit to Pang Chuang and Teh Chow in order to compare methods and gain new ideas. I found, however, that the work in these centres was carried on much on the same line as our own.

In 1911 our work was again interrupted, this time by the Plague. Again in 1912, owing to the Revolution, our autumn classes had to be abandoned. After this break, Miss Turner joined us.

From 1912 to 1917, two of our school graduates,—Miss Chen and Miss Chia became my helpers, in succession, and relieved me in many ways.

Looking back on the past, three characters stand out from amongst my native fellow workers. These are Mrs. Lun, “the praying sister,” Mrs. Yu, “the exhorting sister,” and Mrs. Wang “the planning sister.”

The secret of their helpfulness has been growth in Grace. They have been ready to pray over all our undertakings, feeling the work to be God’s and that we ourselves are only His humble helpers.

The Lord reigneth, the results are with Him, and we know that “our labour is not in vain in the Lord.”

“Let us, then, be up and doing, With a heart for any fate; Still achieving, still pursuing, Learn to labour and to wait.”
The Chinese Home.

By Mr. Dzen Peh-yun, Audin College,
(translated by Miss D. C. Joynt.)

At the monthly meeting of our Hangchow Missionary Association a welcome innovation was made in the usual order of proceedings, when a Chinese scholar, Principal of the An-din College, Mr. Dzen Peh-yun, was invited to give a lecture to us. Below is the substance of his address, which was, by the way, perfect in diction and enunciation, and, being in clear Hangchow dialect, was a pleasure to listen to. Notes were taken by Mr. Warren Stuart, from which this running reproduction is made.

Mr. Dzen began by saying his original intention had been to speak of his impressions of Japan; but, as many of us had been there and probably knew it better than he did, he had decided to take the subject of the Chinese Home of the Old Style, instead. He would tell of its faults as well as its virtues, for he was speaking to an audience sympathetic with the Chinese and friendly towards them.

He said:

"Every human organization has its principle of working—commercial, religious or otherwise. When the principle is gone, the organization falls away. Now, the Home is founded on an eternal principle, a natural instinct, which is such a resting-place as to cause the Westerner to speak of it as "a Heaven upon Earth." Love and sacrifice are its guiding principles, the former more manifest in the earlier stages of married life, the latter being developed as children appear in the home. Evolution shows itself in the original social unit. The early home was matriarchal, evidenced in Chinese History as in animal life. The first family names all contained the radical for Woman, shewing that the predominant character in the home was the wife, and that she held the place of honor. Later, Man became the principal figure and no longer waited to be chosen as a help-meet by the wife. This radical change caused difficulties, and forceful abduction had to be
A CHINESE CHRISTIAN HOME.

(Dr. and Mrs. Fong See and family. Shanghai.)
used. As dusk was the best time for these "robberies, the word for marriage became the same as that for "dusk"! Alas, the custom of wife-stealing has not yet died out, and there is always the system of dowry. After this revolution in marriage, the power of man grew, and society became patriarchal in character, the father being the greater authority. Family government arose, taking its terms from monarchical government. The father looked on his family as his property; his name appeared on deeds of land, even when bought by the son. The son was dependent and lived in the ancestral home, to the fifth, and, sometimes, to the ninth generation (this latter being the great ambition of a head of a household). The property, however was divided, some being kept for clan purposes and to be used for the care of widows, orphans, etc. This custom is much in vogue across the river. Communism in property has resulted in clans living together, as in villages where we often meet with the same name being possessed by all the inhabitants. The power of the ancestral hall, naturally became supreme, and to be honored thereby, or expelled therefrom, became matters of extreme moment. For this purpose family registers are most carefully preserved, as also genealogical records. The father holds absolute authority not only over property, but also over the marriage of his offspring. These arrangements are made by him, not so much in harmony with natural affinity, as economical considerations. Young people never make their own "matches," and, because of this, surreptitious measures are often resorted to. The commonest of these is the consultation of blind soothsayers, and it is easily seen to what dire disaster this system may lead. Another source of trouble is early marriage. No age is too young for betrothal, in many cases pre-natal "arrangements" being made. You can see how all this gives no scope for independence, or progress in study, and tends to the too rapid increase in population, out of all proportion to economic power. The little daughters-in-law are brought into the home as slaves, rather than as sons' wives. There is no harder lot in China than the daughter-in-law's. She is kept like a prisoner, to wait on the other members of the
household, especially, the mother-in-law. Polygamy is common amongst the official class, as also concubinage. These concubines are half-way between a wife and a slave, and are reckoned amongst the criminal class. The whole system results in disastrous family feuds and consequent crimes. The concubines make great demands on their "masters," hence these officials' greed for money. The Chinese orthodox family has three grades: Grandparents, parents, and older and younger brothers and their wives. The difference in the economic status of these, causes endless strife in the home.

The very arrangement of the old Chinese home prevents development of affection and friendly intercourse. In the centre on the reception room is a square table, on the one side the ancestors, on the other the household gods. The furniture is arranged in a stiff, formal way; a chair, a table in rotation on either side against the wall. The whole has the appearance of a temple more than of a home; and it is meant to be so, as the chief concern is to keep the gods, the evil spirits and men under control. How, then, is family life to develop as it ought? The two ideals, viz., of Filial Piety, and the recognition of appropriate virtues in others, were valued to the exclusion of all others. But, the former has produced utter absence of independent thought; and the latter has resulted in something negative and dead, just to keep things quiet. To be sure, the old kind of home added much stability to the order of Society, when civilization was not far advanced. Each family and clan-head helped to keep the others down, and preserve imperial authority. This kind of home, too, suited the style of living which was largely agricultural. But times have altered, even in China; and a change must be made in consequence, in the right direction. The secret of the nine-generation family in the Tang dynasty was Patience (it is significant that the character for 'patience' is knife on the top and heart on the bottom!). These large families must divide; the daughter-in-law must become a wife. The idea of reverence must give place to individuality; stiff 'propriety' and 'respect' to pleasantry and play of wit and fun. The former will not long be tolerated by a
Republic. There is however, something to be said for the Community of possession, viz., one public piece of land for every eight persons, like the present socialistic idea. The Chinese put scholars and farmers at the head of Society. Now as we see that the Old does not suit the New, how can we make the change?

1. The relationships of Father, Mother, Children must be modified (that of the grandparents will be hardest to change).

2. The position of Woman must be raised, so that she will have other interests than gossip.

8. The reverence of the son must give place to the more liberating love.

4. The surroundings of the home must be made more attractive, and, to this end the Christian Home must be taken as a model (i.e. when that home is a credit to Christian teaching!).

Country Evangelism.

By S. P. S.

Our whole subject is "Aggressive Evangelism,"—a fine subject too, for it strikes at the heart of things. It is just what our Savior practised and what the apostles, following in His steps, practised; and if those following the apostles together with ourselves, had done it as they did, our King should long ago have come. I am "old-timey" enough to believe we cannot improve on His and their way. They were truly itinerates going on and on from village and village and town to town, even when Jesus was urged to tarry with them. He said, "I must go to other cities also." And he went with the three methods.—Preaching, teaching, and healing.

Am I not voicing the opinion of all experienced missionaries when I say that in country evangelism, we have the greatest hope for the church of Christ in China? Is it not the crowning work of Missions?
The first reason for answering in the affirmative is this.—
In the heart of the simple peasant, and the diligent toiler of
the field and farm, we find a far better soil in which to drop
our living seed, than in the restless contour, pleasure loving
heart of the average city and business man. For while we
fully believe that it is the Spirit's watering and quickening
alone that causes it to germinate, we also have our Savior's
own parable showing the different degrees of promise of the
four kinds of soil; and certainly in the country we find those
who—while they know not God, live close to nature and
under the canopy of heaven, and in sight of the floating clouds,
the budding trees, and among the fragrance of the waving
wheat, and blooming wild rose; and it is true that they think
more and their minds are less steeped in and saturated with
the sordid sins and deceitful allurements of "the world,"
than the ordinary town or city inhabitant; where eyes rarely
fall on anything but gray brick or yellow mud and are
seldom out of earshot of angry quarrels, cursing, and vileness
of all sorts. The farmer has much left of the flesh and the
devil 'tis true, but there is a certain sort of simple faith and
"gladness to receive the word" far above anything we find in
town. So much for the foundation and soil.

2nd. We demonstrate our meaning and message better in
the country work.

I believe—and it is with shame and confusion of face and
sorrow that I make the confession—that in our homes,
surrounded with what the Chinese consider the greatest luxury
and extravagance, our message of self denial and of "taking
up our cross," "leaving all and following" the meek and
lonely Nazarene who "had not where to lay His head," comes
as a burlesque, or at best a contradictory and inconsistent
exhortation [and here there is material for a heart-searching
discussion on the mistakes in missionary lines]; and can it be
that it is our lack of the self-death and absolute-yielding, that
has limited our power? However, when we go in to the
country, necessitating those long journeys on barrows, in dust
and wind, mud and heat and come right down to their level
and scale of living, they see and know it is for them and
nothing else, that we've journeyed and stopped among them, working from early morn till ten o'clock at night, they see, and they believe us. So much for our part in country work.

3rd. The country is a feeder for every part of our work. The country Christians gathered in, always out-number those of the towns and cities. Then as soon as they are Christians, they want to know more, which leads to a desire not only to read, or if readers, to study the Bible—but at once awakened a determination to have their sons and daughters better trained than they have been, and this leads to a corresponding education of sons and daughters-in-law, and hence a constant flow into our schools both of boys and girls. The desire for spiritual light sends both men and women to our Bible Schools; and as a rule our best students and most earnest teachers are from the country or market villages.

The great majority of our patients in the hospital are from the country, some of them staying in the hospital for weeks; they learn the catechism and much of the Bible, and many are truly converted then and there, and return to their homes healed in body and soul. All of these people go back as teachers, preachers and Christians into their districts, and so the wave widens and widens, and many of God's chosen ones away back in the dark places, come in touch with the gospel and "see a great light." Is it not a blessed thought that the Lord knoweth them that are His, and that of all that the Father has given Him He has lost nothing; but the Great Shepherd giveth unto them eternal life and they shall never perish. Oh! the privilege of finding these straying sheep and of quickly bringing them into the fold.

The opportunity (or lack of it) is even more as regards the women in the country than the men. After a few men have become Christians, they can at least meet together for worship and in so doing, help themselves and those that hear them; but it is the fewest number of women who can properly attend a meeting of this kind, so that their lack of chance is deplorable. So this summer we are trying an experiment. We are sending a trusty chaperon and two of the older school girls or young teachers to several of our out-stations to live
among them during the summer months, opening schools for children and evangelistic and reading classes with the women. In three months' time they should, with God's help, do some telling work. We tried a winter school of this kind with good success. As to the results of the experiment of summer schools, we can report next year. I ask the prayers of you all for these young workers.

In North Kiaugsu we have, assigned to each of our stations 1,500,00 people, North of Yangchow on a line with Kao Yin. Our South Presbyterian Mission is the only one working this immense field with the exception of one small and one large station of the China Inland Mission. The whole number assigned to our mission is about 14,000,000 souls! Will not some of you come and help us?

I shall never forget a conversation I heard on one of my last itinerating trips; it was between three women who strolled into our meeting. They were saying "O suppose we had not dropped in here this afternoon, for it was just casually done you know, and we might so easily have passed by and we should never never have heard of any of these things." Oh! is it nothing to you; is it nothing to me that so many have never happened in and have had no chance?

God help us to be faithful in holding forth the word of life in the midst of these far-away country people, among whom we "shine as lights in the world" that we may "rejoice in the Day of Christ that we have not run in vain neither labored in vain" and that "Christ may see of the travail of His soul and be satisfied."

Then welcome each rebuff
That turns earth's smoothness rough,—
Each sting that bids not sit, nor stand, but go!
Be our joys three parts pain,
Strive, and hold cheap the strain.
Learn, nor account the pang;—done, never grudge the throe!

—Robert Browning.
YOUNG PATRIOTS. SHANGHAI, JUNE, 1919.
BOOK, the title of which is "Changing China," describes very accurately the condition of this country during the last few decades. China had undergone many important change,—politically, socially and religiously. Along with these and of special interest with regard to the subject of this article, are the changes in the line of education. Roughly speaking education in China to-day, is different from that of the past, in these respects—first, in its System; second, in its relation to our Country; and third, in its relation to Women.

To a child of fifty years ago, education meant a little room with two or three desks and a teacher, a book of classics to memorize and writings to copy. Here a boy would study until he was old enough and could memorize enough books to take the examination for official position. Official position was the sole aim of education. Scholars had no ambition to be intelligent or to know about the world or to solve the mysteries of science. Education, as such, to them was merely a stepping-stone to becoming officials. It was, therefore, very closely related to politics—for the sons of education became the rulers of China, or rather supporters of the government, as they ruled only by submitting completely to the head of the nation. Naturally an education like this excludes women. The idea of a "Woman President" had not entered the thoughts of the Chinese then. Chinese women were known merely as weak, delicate and refined little creatures and only that. Education had no relation whatever to them.

But, happily, to-day, education is viewed in a different light. In place of the small crowded school rooms, there are seminaries and colleges. Instead of the old classics, or rather in addition to them, science, foreign languages, history, mathematics, and other branches of study are taught. People do not study just to become officials. They feel their relation to the country means more than that. Their obligation to
China is more than just being lazy officials who make every move at the bidding of another. To fight for and to keep safe the principles of justice, humanity, equality and democracy—this is what they owe to their country.

As naturally as the former idea of education excluded women, so the new idea includes them. Girls’ schools and even colleges have been established. The number of girls studying abroad is increasing every year. Education is no longer a strange idea to Chinese women, but on the contrary, their happiness, their very lives, have a vital relation to education in its new form.

It is this new education that produces the worthy students of to-day, the students that created the “Student Movement.”

If asked what was the cause of this movement most intelligent people would reply: “The terms of the Peace Treaty regarding Shantung.” Maybe they were the immediate cause, but not the whole. They formed only the “last straw” of all the robbery, injustice and suppression of a neighbour. To a casual observer, the movement is a sudden one; but to a careful thinker, it is but natural. A ball is bound to bounce up after it is hit. The harder the blow, the higher and quicker it bounces. The people of our country have been under the yoke of the government and the government under the yoke of the wicked bribery of Japan. To discover some so-called “rulers of the country” in more than suspicious intimacy with the tricky members of that clever country, was such a heavy blow to the students, that the buoyant spirit of youth rose with all the energy stored up by the suppression of the past.

The students in Peking of course rose first against the traitors. They were put in prison, cruelly treated and even denied food. All the students in that city remonstrated and begged either to be put in prison themselves or that their comrades be released. But the government was deaf and blind, and so the students of all China were aroused. Student meetings were held everywhere, and telegrams were sent to the government. But these were unheeded. The traitors were too precious to the government to be dismissed, and the
students were too hateful to be released. The government almost forced the students to take the only step left,—namely, to strike. Since the head of the country was so obstinate in not using its thinking power, the students had to appeal in this way to the body of the country. Some criticise the students for neglecting their studies. But was it not their first duty, as representing the educated and intelligent portion of the country, to explain the critical condition to the rest of the nation? Moreover, they did not stop their studies in order to play. They were, in fact, busier than before. Every one did some kind of active service, lecturing, publishing pamphlets or "policing" on the streets. They served as limbs of the central organization. Women and girls who have shared the privilege of education, shared in this too. They shared in this so completely that it is hard to say what their particular work was. However, their help was especially felt in making the boycott idea a success. Besides going into the villages and enlightening the people about the attitude of Japanese, they made such things as caps and parasols to take the place of the Japanese goods which people had been using.

When the students had, in this way, done all they could, and the government still would not hear their plea, they sought the sympathy of the merchant class. In reality the merchants were, already, quite in sympathy with the students; but they were not brave enough to show it. When the young students in Shanghai went on their knees before the owners of the stores, the hardest hearts melted, and in a few hours, all the stores were closed and an expression of their sympathy was sent to the government as well as reported to the different cities. Following on this (and without any request from the students) people of every occupation held meetings; even beggars, loafers, met together to plan how to help the country. They were determined to do whatever the students wished them to do. Has not a new day dawned in China? Was not this better than continuing study?

The strike lasted a week. The government then declared that it would consent to the request of the country to dismiss the traitors from office and released the prisoners. The mer-
chauts were so loyal that they would not open the stores until the students came and asked them to do so. It was indeed very impressive to watch the flags coming out one by one and the boards being taken off the doors, as the parade of students passed the stores. Mixed however, with the joy of triumph, one could not but realize how much the people suffered materially on account of the selfishness of a few.

Since this crisis, the students have been working more quietly, though not less earnestly and enthusiastically. They are thinking more about the development of industries, and what is even more important the development of better citizens and true patriots who can some day take the place of the present officials. Realizing what education can do, the students plan to open free schools everywhere. For this purpose the girls at various schools have raised big sums by their own efforts.

This movement has been started, but it has not stopped. It will be a permanent organization, and through it the students will do more than they have done.

Now, what part did education play in this movement? Education made the students intelligent. Their knowledge went beyond that of books. They knew about people and knew and discovered their plots. They are now too intelligent to stay under the yoke of the oppressor. They are intelligent enough to expose the tricks of Japan. Education has made them brave. The torture of prison did not scare them, nor the pain of starvation stop them. Students of a college in Peking went voluntarily to prison with their comrades and were only disappointed when not admitted. Education has taught them the spirit of sacrifice. Merchants sacrificed business, students sacrificed their time, and some even risked their lives. Education has not only taught them to see the wrong, but it has given them a strong determination to fight against it. Education has also made them broad-minded and generous. The students in Shanghai generously accepted unjust criticism and gave up a place of meeting because the authorities thought that to hold a meeting in the settlement was disturbing the peace.
We are proud of the students for what they have done! We are encouraged by the demonstration of their moral courage and perseverance. But we realize that some lack that unfailing power which comes only from the true knowledge of God. Will you as teachers and friends, help them?

**Kuling Woman’s Conference 1919.**

By BERTHA E. CASSIDY, (Hon. Secretary.)

According to the vote of the committee, but one meeting was held this year, on July twenty-fifth. This meeting was well-attended both morning and afternoon, Medical Hall being found hardly large enough to accommodate all who came. The main topic of Aggressive Evangelism was prominent in all the papers and discussions.

The first paper by Mrs. Hugh White of Yencheng, dealt with visiting as an evangelistic agency. It was shown that visiting, whether social, or as a direct means of evangelism, should emphasize the friendly feelings of the visitor, without forgetting the main object—the presentation of the gospel message. Various ways of finding an entrance into the homes of women who were uninterested in the gospel were suggested; among others, a Child Welfare Exhibit had proved very successful.

Mrs. Geller, in the second paper, told of what had been accomplished in Siaokan, Hupeh, towards training the Christian women in personal work. The first essential was to show them Christ’s need of their co-operation, then by forming prayer-groups, and by working with them, set each one to work to help some one else. In follow-up work, Christian women were assigned homes to visit of those who had attended evangelistic meetings. Another method that had proved very successful was to have the Christian women invite the casual hearers to a bright, and interesting Christian Endeavor meeting, where the atmosphere was such as to make them want to come again.
The discussion brought out helpful ideas. Some use a few moments in each meeting for personal work, when Christian women teach song tracts to groups of visitors. Others have Christians teach reading before each service. In Peking committees are formed—reception, care of children, and visiting, from whom reports are asked at stated times. All agreed that only those who work, are found to grow.

Mrs. Shapleigh's devotional talk closed the morning session, after Miss Brittain presented the Nanking Bible Training School for Women. The topic for the devotional half-hour was, "Jesus went about teaching, preaching, healing." We were shown our need of the spirit of sacrifice, the spirit of compassion, and of reliance upon God.

In the afternoon, Miss Ruth Paxson, of the Y. W. C. A. gave an earnest talk on Personal Work, especially in connection with making our institutions centres of evangelistic effort. She brought out the lack of power on the part of teacher and pupils, and the wrong emphasis that is made on curricula rather than on vital Christianity. The lack is usually the fault of the teacher, as the school is the reflection of the one in charge. Prayer-circles in the school would prove to be centres of power, and personal interviews with the girls, in which their particular difficulties are dealt with, would help them to know how to do personal work with others. A life of victory on the part of the teacher is necessary; with that, quickened lives on the part of the pupils will result, making the school a centre of power.

Miss Kelly of Nanking gave some helpful hints on how to help the ignorant women who come into the meetings. She said each meeting should convey a message of friendliness to the strangers, this being shown by the attitude of the usher, and by the message of the speaker, who should try to meet the special needs of each one present. An invitation to tea often helps, but relations should not be forced. A friendly atmosphere will make them want to come again. In regard to difficulties arising from mingling high and low class women, the Spirit of Christ should be shown, no difference being made in the welcome given.
KI KUNG SHAN WOMEN'S CONFERENCE.

In the last paper Mrs. Graham of Tsingkiangpu showed the deplorable need of country people, also the wonderful spirit of receptiveness one finds everywhere. She made a strong appeal to teachers and others to take trips as often as possible, and to train others in this form of work. Vacation trips in the country, by older girls or teachers with chaperones, were suggested.

An earnest prayer by the president, Mrs. Geller, brought this most helpful day to a close.

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Ki Kung Shan Women's Conference.

By Susie M. G. Grant, Secretary.

The Ki Kung Shan Conference met on four Friday evenings during the summer, the meetings being of very great interest and helpfulness.

The Conference was fortunate indeed in hearing Miss Abercrombie give some account of her work in the Door of Hope, Shanghai, which was prayed into existence almost twenty years ago by five earnest women in that port, where it is estimated there are one hundred thousand prostitutes. The Door of Hope reaches about one hundred of these girls annually. There is great difficulty in getting them, unless legally brought to the Door of Hope. Miss Abercrombie told many instances of answered prayers. It was suggested that where possible in other cities, Chinese officials should open homes for fallen women, and allow the Church to have a large part in their management.

At the Second Session of the Conference Mrs. Howard Taylor held the audience in rapt attention for nearly an hour, as she told in her own fascinating way, the story of the pioneer work in the province of Honan, thirty-one years ago, when she with a few others entered. At that time there were but eight baptized men and not a single Christian woman in the province. It was some time before a woman
was found brave enough to accompany the missionary on her tours through the country. At last a woman of about forty years of age came to Mrs. Taylor—a cold, hardened, white haired women aged by sorrow. One after another of her little daughters had been destroyed, and the fear of being sold because she had no son, was constantly hanging over her. Gradually her heart opened and softened. She came to love the lady who had left home and loved-ones for her—and all the time her heart was opening to another Love. On their first tour, when Mrs. Taylor, after speaking for hours, was unable to continue, this woman of her own accord, asked to be permitted to speak and told the story of the love of Jesus. Revisiting the field after many years, Mrs. Taylor spoke of the changes—the open door, the wonderful opportunities, the greater prospect of fruitfulness.

She then asked us to look at Judges 1:15 "Give me a blessing, for thou hast given me a South Land. Give me also springs of water." We surely in this province of Honan have the "South land" but even a South land may be barren without springs of water. A woman from the interior, went to Shanghai on a visit. The most wonderful thing she saw in the whole city were the walls—the most wonderful walls—full of water. Touch a button, turn a tap and the water poured out! Are we perhaps like these walls? nothing in ourselves apart from the Great Reservoir. "It pleased the Father that in Him should all fulness dwell;" Shall it not plaese us too? We have the promise that "he that cometh to me shall never thirst." This is of supreme importance in our work. The daily drinking is not a matter of luxury, but of desperate need. So with this fertile "South land" of Honan before us, let us earnestly pray—"Give me also springs of water."

Mrs. Howard Taylor brought us the same message that Miss Quinn had brought us in leading our devotions the previous week. This promise of the Living water was to fill the need of those who had come up to the mountain top this summer, thirsty. The daily drinking is an imperative need, in order that we may give the living water to thirsty ones.
At the third session of the Conference Miss Murray of Yangchow led the devotional exercises directing attention to some of the "musts" of Jesus. "I must be about my Father's business," "I must preach the Gospel in other cities also." "I must work the works of Him that sent me while it is day." Must we His followers not feel the same compelling zeal to bring in the "other sheep."

Miss Tippet then addressed the meeting telling of the joy she had in conducting "Missions for Women," in different centres. In the preparation for the special meetings, the Christian women are themselves blessed, as they take the invitation cards from house to house. This gives an opportunity or an excuse to visit houses and follow up the work in future. These missions are to teach in the first place Christian women—also enquirers, outsiders and ladies in official circles. Miss Tippet said "Don't neglect the t'ai t'ais: arrange a special meeting for them, entertain them, but preach the Gospel to them." Miss Tippet then showed her own illustrations used in her meetings, and spoke of the value of appealing to the eye as well as to the ear.

Mrs. Birrell, in leading the devotional exercises of the last session, spoke of some of the "wells" of scripture. "All my springs are in Thee"—so her message fitted beautifully with the dominant thought of this summer's Conference.

A paper was then read from Miss Young: "How to enlist women and girls in the winning of souls and the making of Christian homes," followed by an interesting discussion.

Mrs. Guinness told of an incident in the life of Prof. Kearns of Aberdeen. In his humility, he very frequently used the expression "You first, I follow" in intercourse with friends and colleagues. On his death-bed the watchers heard a whisper and bending over the Prof. heard "You first, I follow" this time spoken to his Master. As we go down the mountain to places of difficulty, to impossible situations may be, surely we can look up into our Master's face and safely say, "You first, I follow."
Women's Conference, Chefoo, 1919.

By Miss Florence Reid.

The helpfulness of the first Women's Conference held in Chefoo (1918) made those who knew anything of it eager for another, and willing helpers arranged subjects, and sought out speakers of experience to deal with the topics suggested.

Last year the work was almost entirely done by members of the C. I. M. and most of the speakers belonged to the province of Honan. This year the leaders included representatives of eight Missions from seven Provinces, viz.:

- English Baptist: Miss Franklin, Taiyuan, Sha., who acted as Secretary.
- Southern Baptist: Mrs. Pruitt, Chefoo.
- English Brethren: Mrs. Arthur Rouse, Chefoo.
- Churches of Christ in Australia: Miss Tonkin, Shanghai.
- English Presbyterian: Mrs. Murray, Amoy, Fu.
- Northern Presbyterian: Miss Braskamp, Tengchowfu, Shantung.
- Southern Presbyterian: Dr. Virginia Lee, Kiangyin, Ku.
- China Inland Mission: Miss Blackmore, Chefoo.
- Mrs. Broomhall, Shanghai.
- Mrs. Conway, Shekichen, Ho.
- Mrs. Gonder, Kaifeng, Ho.
- Mrs. Grosart, Hwochow, Sha.
- Mrs. Knight, Chefoo.
- Mrs. William Taylor, Kiukiang.
- Mrs. Webster, Kiungchow, Sze.

Members of the C. M. S. from both S. and W. China, and many others, including workers from Anhwei, Chekiang, Kansu, Kwangtung, and Shensi, took part in the discussions, and many and varied were the points of view presented.

The choice of devotional subjects was left to the speakers; all were helpful, the most striking being "The Spirit of Caleb" (Numbers 14:24) and "Paul's Relations with Timothy," as types for our own life, and for senior workers (very few young missionaries were in Chefoo this summer) in their dealing with younger colleagues.
At the *first* meeting The Script and The League of Service were explained by Mrs. Grosart (Hwochow) and Miss Braskamp (Tengchow) respectively and practical illustrations of the ease with which the Script could be acquired were given by Chinese women and girls from the classes of the American Presbyterian Mission at Temple Hill, some of them having been quite illiterate a few weeks before. An animated discussion followed, some being very doubtful from their own experience of its value, and others declaring that if it failed it was because the teachers had not first learned it properly themselves.

Mrs. Abbott kindly offered to teach a class in Script, and during the last week in August over twenty missionaries met daily under her skilful instruction.

The subject for the second meeting was "Best methods of reaching, and presenting the Gospel to (a) Women of all classes, (Mrs. Gonder) and (b) Street children (Miss Tonkin). The first section was so wide and of such general interest that little time was left for the second, and we felt rather overpowered, and inclined to the dictum "Enough is as good as a feast." The paper dealt mainly with women of the upper classes, but during the discussion an interesting side-light was shown by an account of the work done for the women in the old and new prisons at Chefoo by a teacher in the C. I. M. Preparatory School.

The subject proposed for the third meeting was "The Teaching of Christian women, including Station Classes and Bible Training Institutes." However the lady to whom we looked for an account of B. T. I. work had left Chefoo, and we found our time and attention fully absorbed by the racy and valuable paper on "Station Classes," by Mrs. Knight with answers to the questions to which it gave rise.

At the last meeting "Day and Boarding Schools" were dealt with. For the first an interesting account of the founding and carrying on—in conjunction with the Village Elders, who shared the expenses and the responsibility—of a Day School for Girls at Tunghsin, near Chefoo, was given by Mrs. Arthur Rouse, and for the second the methods used in the
The Conference on Evangelism began at 10.30 a.m. on Monday, August 4th, the Right Rev. Bishop Hind in the Chair.

In his opening remarks the Chairman pointed out that the old distinctions of missionary work into evangelistic, medical and educational were not advisable, that all work ought to be essentially evangelistic, and that the main object of our Conference on Evangelism, was to find the coefficient of evangelism common to all parts of missionary work.

Short reports of the work in various districts were then given. That for Yenping was given by Mr. W. I. Lacy; for Kutien, by Rev. B. G. Parsons; for Funing, by Miss E. M. K. Thomas; for Shaoou, by Rev. R. W. McClure; for Hing-hwa, by Miss Brown; for Ingtai, by Rev. E. H. Smith; for Amoy, by Rev. N. B. Slater; for Foochow, by Rev. F. T. Cartwright; and for Kienning by Rev. A. Sills.

Generally speaking these reports were very encouraging. The unrest prevailing in so many parts of the province, whilst in some respects hindering the work, in other respects provides great opportunities for missionary work. It has revealed the respect which the Church has gained in the hearts of the people.

On Tuesday a paper by Rev. W. B. Cole on "The City and District Survey" was presented by Miss Todd. This paper evoked a very interesting discussion. It was emphasized that any data of value to the work of evangelization possessed by individuals should be considered as the property of the Church as a whole, and therefore should be recorded in such a fashion as to be easily acquired by any who might be able to make use of them.
The subject on Wednesday was "Evangelistic work amongst non-Christian women" and the discussion was opened by a paper read by Miss Lebeus. The essentials for such work are, in Miss Lebeus's opinion, a conviction that the Chinese women without the Gospel are lost, a conviction that there is for them a way of salvation, and a deep compassion for them. Personal work amongst the women is best done by Bible-women who ought to be women of deep spiritual life.

The discussion on Thursday was opened by Mr. Worley's paper on "The supremacy of the Church in all our work." Briefly put, the object of the paper was to lay emphasis on the fact that all our work should have for its objective the organization and the building up of the local church. An interesting and important discussion followed, and the suggestion that next year's Conference should confine itself to the subject of The Church as a whole met with very general approval, and was passed on to the Findings Committee.

In the absence of Dr. Beard Friday's discussion on the Upbuilding and Strengthening of the Present Ministry was opened by Mr. Smith. The urgent need of helps for the Ministry was brought out, and valuable suggestions were made by Mr. Smith.

Suggestions such as suitable books for our clergy, conferences, retreats and short courses of study in connection with Theological Schools seem quite practicable and would certainly be of valuable help.

Joy and Peace are desired alike of all men.
War's aim is nothing but glorious Peace.
Peace of mortal man with immortal God is an orderly obedience unto His eternal law.
This war had never been had man kept
His will in that right way, wherein it was first placed.

They that live according to faith, angle for their Peace in the sea of temporal profits. But citizens of the "Heavenly City" live in full expectation of the glories to come.

St. Augustine's "City of God."
The Woman's Conference of the East China Mission of the A.B.F.M.S. was held at Mokanshan, August 18th and 19th. The first half day, papers on Primary Schools were read and Social Service work for the community with the Primary School as a center was discussed. The report of a Committee on Policy for Woman's Schools was also read and discussed. The necessity of training for homemaking and community work was stressed in this discussion.

In the afternoon members of the Southern Baptist Mission presented their plan for meetings for women and children as used so successfully in their Kiangsu Association and in other parts of China. Miss Bagby and Mrs. Hamlett of Soochow had charge of the program.

The second day's program was given up to "Follow-Up Work," in the schools, in the Hospitals, in evangelistic efforts, and in our College through the "Christian Home Club." Four papers were read, and many suggestions were made as to the best ways of conserving the work we are doing, and getting the greatest results in changed lives and Christian homes from all branches of our work. The whole conference was full of worth and inspiration.

"A little longer and the heart, beloved,
Shall beat forever with a love Divine,
And joy so pure, so mighty, so eternal,
No creature knows and lives, will then be thine."

Adelaide Procter.