WOMAN'S WORK

IN

THE FAR EAST

VOLUME XLI

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WOMEN’S LEPER REFUGE, HANGCHOW.

Back Row: Caretakers of the Refuge. Second from left hand is Tsang Dzai-en (who wrote the hymn). Second from right is a girl from the Slave Refuge, Shanghai. The two girls at either end of row are now dead.
ANOTHER Easter-tide has come round! How quickly the years fly by! And how difficult it is, with the world—East and West alike, still characterized by so much unrest—so much that tells of death and destruction, mistrust and enmity between man and nation and nation,—to harbour the Easter spirit! We seem, as a world, to be still wrapped in grave fetters and to have little Resurrection life about us! Our hearts cry out for the Coming of our King, who will make all things new, and bring a real and satisfying Peace to this sin and sorrow-stricken earth!

And there are manifestations on every hand of His final triumph, and of the steady progress of His Kingdom. The true leaven is working all the time. We will possess our souls in patience until that good time, and keep our lamps burning. The Evil One seems unusually active now-a-days in many ways. We have need, it seems, to be always "clad in the whole armour of God," and to watch and "pray without ceasing."

There is so much need of "comforting one another" these troublous days. We wish that some word or words in this Easter number might bring comfort and cheer into the heart of some lonely and perhaps discouraged worker in the Far Eastern field.

Attention is called to the encouraging progress that is being made throughout the coast towns and some others also,—along the lines of better physical development for the womanhood of China. And it is not only the bodies that are reaping the benefit, but the minds and souls are growing sounder, also.
EDITORIAL.

It certainly was delightful to witness the healthy natural movements and bright countenances of the students who met at the opening of the new Y. W. C. A. School of Hygiene, here in Shanghai. They all looked so happy and so full of exuberant life. And when they have graduated, they are scattering into the provinces as teachers, and carrying this new gospel of health and the way to obtain and keep good health to those in the interior. It is truly a Christ-like work, following up the tender thoughtful care of the Great Physician, when He was on earth!

Will our readers specially notice the article on "Family Worship," by which the Homes may be won for Christ and kept "growing in grace," all the time. We think this paper full of helpful and practical suggestions, quite easy to carry out.

One of the new missionary biographies recently published, has come to our notice lately, through the presentation by the author of a copy of her beautiful work. We refer to the Memoirs of Mrs. Edwards of Taiyuanfu, Shansi, by her sister, Miss Kemp, who is now in this country, travelling and sketching in West China, with her niece, Dr. Marjorie Edwards, medical missionary designate for the same city in which her mother spent so many fruitful years.

Mrs. Edwards was one of the choicest spirits that ever breathed. Wherever she went her gentle influence was felt and her devotion to Christ and His service was continually manifest. There are few women who have had more difficulties to face than Mrs. Edwards. In the early days of the work in Taiyuanfu, life was very different from what it is now, with its railway connection, telegraphic communication, good roads, and University.
Disease was rife, and life was a constant strain. Bereavement through riots, war, and fever, took from her many of those nearest and dearest to her. But these trials only drove Mrs. Edwards nearer to God and mellowed her naturally sweet disposition. She was a woman beloved by all natives and foreigners alike. And all who knew and loved her will welcome these memoirs by her sister, as a true record of a saintly life.

Life amongst the lepers is again brought to notice in these pages. Dr. and Mrs. Main and their native helpers are doing a great work, by brightening the short earthly existence of these poor outcast men and women. We shall be glad if this testimony to their successful efforts, results in the increased interest of our readers and possibly—in some cases—to contributions towards the upkeep of the Leper Homes.

The Women’s Returned Students’ Movement, presided over by Mrs. Mei, will be watched with interest. We hope to give more information about this, in a future number.

The new Cantonese Baptist Church, in Shanghai, is practically an accomplished fact. Very little now remains to be done to complete the equipment, and already the marriage of one of the former students of the Cantonese Girls’ School, has taken place in it. Below—on the ground floor—is a large hall, calculated to seat 700 or 800 persons, and will be used for lectures, entertainments, and so on. The building has been entirely paid for by the native Christians.

The Door of Hope continues its excellent, miracle-working course, as is seen by the new Annual Report just published. Miss Doust is to be congratulated on the beautiful way in which she tells her story.
A Christian workers, we are realizing, perhaps in quite a new way, both the need and the opportunity for aggressive evangelism. The time has come when much of this evangelism may and must be done by the Chinese themselves, and missionaries are face to face with the task and privilege of training evangelists, men and women, for this important work. In connection with this subject we should profit by considering Him, the great Evangelist and Missionary, our Lord Jesus Christ.

How simply the story of that wonderful life is told, and in how few words! Here in the 35th verse of the 9th chapter of Matthew’s Gospel, we find the statement: “And Jesus went about all the cities and villages, teaching in their synagogues and preaching the Gospel of the kingdom and healing every sickness and every disease among the people.”

Teaching, preaching, healing, in simplicity, in poverty, having no settled abiding place, often no place to lay His head: this is the picture of the Master-evangelist, of Him who, “though He was rich, for our sakes became poor, that we through His poverty might be rich.” This is He who kept nothing back, who laid that precious life of His unreservedly on the altar of sacrifice.

And what of His followers? Is it not true that those who would come after Him must “deny themselves, take up their cross daily and follow Him”? These marks of a Christian, the marks of the Lord Jesus, are deep cut in the life of the Apostle Paul. Read his farewell address to the elders of the Ephesian Church in Acts xx.

As we look into our own lives to-day, do we find this same single-hearted desire to spend and be spent in the service of Christ; to say “No,” to the self which is so clamorous in demanding attention and consideration? Would it take long
for China to be evangelized, if missionaries and Chinese Christians “loved not their lives unto the death,” “gloried in tribulation,” and like their Lord and Master “came not to be ministered unto but to minister”?

Turning again to the 9th chapter of Matthew we read: “And Jesus seeing the multitudes was moved with compassion.” The compassion of Christ! How it flowed out to human need and misery everywhere! The sinful, the sick and suffering, the hungry, the weary and heavy laden, all alike drew out His pity and His love. Picture the scene: a leper, disfigured by his loathsome disease, to the mind of the Jew unclean and carrying pollution in his touch, comes, in his desperate condition, before this great Healer, kneels at His feet, and cries: “Lord, if Thou wilt, Thou canst make me clean.” Then Jesus, moved with compassion, stretched forth His hand and touched him, saying: “I will, be thou clean.” And immediately his leprosy departed from him. No shrinking, no hesitation! What must it have meant to that cleansed man, in after years, to recall that face and voice, the touch of that hand, as Jesus, moved with compassion, healed him! Again how tenderly He ministered to that famished crowd that had listened so eagerly to His words all day, and now, at nightfall, were far from home, and supperless. The fathers and mothers torn with anxiety for beloved children, sick unto death or tormented by demons,—did He ever withhold His compassion from them? The woman who was a sinner, washing His feet with her tears and wiping them with her hair, in the presence of those who scorned and despised her—ah, she knew what His compassion was, and sinful women, ever since, have yearningly crept to His feet and found a refuge in His perfect pardon, pouring out much love to Him who forgives much. Oh that such a heart might be in us! Oh that we might always be moved with compassion, as we look out upon the shepherdless sheep, as we are faced day by day with the unspeakable need of those we meet on the streets. I am feeling deeply these days that only as we have a realizing sense of His compassion towards us, can we show it to our fellow men. That we have experienced the wonder
of His full and free forgiveness—the forgiveness that remembers no more, that blots out as a thick cloud our transgressions, that restores and renews, and if the vessel has been broken on the wheel, makes it again another vessel—these mercies of God should make it impossible for us to withhold compassion, love, forgiveness from any human being, even one who may have deeply wronged us. If Christ emphasizes one thing more than another in His wonderful teaching, is it not that we, His professed followers, must forgive, must have compassion, must not bear grudges or cherish resentment? In the epistles, no less than in the gospels, we find the same emphasis. "Be ye tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Even as!" What a solemn obligation is laid upon us. How much work for Christ is spoiled because not done in the spirit of Christ,—because secret resentment is harbored against a brother, or a wrong done to us remains unforgiven. And how callous we often are in the face of misery, spiritual, mental, and physical. May we be saved from coldheartedness and neglect of opportunities, because we do not feel or care. One of the Psalms has in it this lovely verse: "Thy gentleness hath made me great." Where should we be to-day, if He had not had compassion on us? Oh that we and the Chinese Christians, who little by little are taking our places in country fields and in many forms of service, may, by the mercies of God to our own souls, exhibit His compassion to others!

What a wonderful missionary Jesus was! He, the sent One, "went about doing good"—an all-inclusive term—and "healing all that were oppressed by the devil, for God was with Him." Notice His calm reliance, not on Himself, but on the Father; His constant testimony: "My Father worketh hitherto and I work; the Son can do nothing of himself but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." That far-seeing vision, looking upon the multitudes, not only in His own day, but far down the ages, as a field of ripened grain waiting for the reaper's hand. (Matt. 9:37, 38.) We too are sent ones. Are we relying on our own strength or
Wisdom or efficiency to accomplish His work? Do we so live and walk and work in Christ, that we can meet all manner of trials and problems with a calm, unruffled spirit, "kept by the power of God"? Do our Chinese fellow workers know, not only from our verbal testimony, but from our ordered lives, free from hurry and worry, that, "apart from Christ, we can do nothing," and that we can "do all things through Christ who strengtheneth us"? If our hearts condemn us, because we have not shown the childlike trust which in the Son of God was never shaken; if we know that we have often unworthily represented Him by our reliance on self,—by busy striving apart from His working, anxiety and fear instead of faith, shall we not, in His presence, confess our sin, and ask that He, whose life of sacrifice, compassion, and dependence upon the Father, we have been considering, may have full control over our lives?

---

**De Profundis.**

He reigns above. He reigns alone;  
Systems burn out and leave His throne;  
Fair mists of seraphs melt and fall  
Around Him, changeless amid all,—  
Ancient of Days, Whose days go on.

---

He reigns below. He reigns alone,  
And, having life in love foregone  
Beneath the crown of sovran thorns,  
He reigns the jealous God. Who mourns  
Or rules with Him, while days go on?

For us—whatever's undergone,  
Thou knowest,—willest what is done  
Grief may be joy misunderstood;  
Only the Good discerns the good.  
I trust Thee, while my days go on.

---

Elizabeth Barrett Browning.
THE work amongst the lepers is very sad and yet very interesting from a medical point of view. Not very much can be done for them, but I hope we are nearer the discovery of a specific remedy than we were a few years ago. So far, I do not think we have got any specific form of treatment.

In our leper work we have relapses both in treated and untreated cases. We have again and again seen definite improvement due to change of air, good food, and happy surroundings, without the administration of any drug. The temperament of the leper is very unstable; he is quickly up and just as quickly down. He eagerly welcomes a new drug, especially if it comes through some native source, and will let you do anything you like with it and with him; and he is very inclined to exaggerate the slightest improvement in his symptoms, at first, and often tells you that he is much better than he really is, because of his anxiety for a cure; but the time soon comes when despondency sets in and takes possession of him, and he absolutely refuses to take medicine and will leave the Asylum rather than allow you to inject medicine hypodermically.

The spiritual work is most encouraging. It is very nice to see them patiently resign themselves to their sad condition and accept God's will as what is best for them. Very few ever enter the Refuge who do not become Christians, and the joy and fellowship they have in beautiful surroundings, with good food and attendance, and pleasant and numerous visits from us and from others, makes their lot a very happy one.

The poor lepers suffer from the heat a great deal and we are very pleased they are so comfortably housed as they are now; it makes such a difference to their sufferings. The New Lepers' Refuge is very much cooler, nicer, and healthier.
than the City Hospital. One cannot do too much, we think, to make the lepers comfortable during their short stay on earth, and we are now doing a great deal more for them than we did in years gone by, and we think the money is well spent. We always try to have a nice time with them on Sunday when we are not so rushed as on other days. The work among the lepers is very sad and pathetic. We never refuse admission to a leper and, while with us, every thing is done for him that can be done to make him happy and comfortable. We are very anxious to make their grounds nice with trees, flowering shrubs, and flowers, and we are gradually, day by day, here a little and there a little, succeeding.

Lepers know their friends! The following startling paragraph appeared on the front advertisement page of the local native paper a little time ago, and is translated for the amusement of the innocent victims of the lepers’ gratitude; as well as for the benefit of any who may wish to follow a good precedent! “We, the leper inhabitants of the C. M. S. Refuge situated on the top of the Song-moh-dzang Hill, combine to let it be known that the first leper refuge in China was built by Dr. Duncan Main who, pitying us, on arrival in China, began to think how he could improve on the work in the Hospital in Hangchow. He went on and on improving our lot, until now we have been in this beautiful big house and grounds for more than three years in comfort and peace. Although we can never be cured our kind friends give us of the best medicines, food, and clean clothing so that while we are still on earth our lot shall be as easy as possible, and when we die we know the Way of Peace at the end. Not only the Hospital heads thus treat us but we are constantly visited by missionaries (foreign) who teach us comforting Scriptures, as well as bringing us all kinds of gifts: money, food, fruits, etc., and cheer us with sympathetic words. We know not how to thank them, so wish to record here in this way our gratitude, as also, to tell to others who do not know of us: that they may follow such noble examples.”

The following report of the baptism of eight lepers written by Bishop Sing, and translated by Miss Joynt will,
I am sure, interest the friends of the Leper Mission, and perhaps others:

"On Trinity Sunday, June 15th, I set out for the two-mile walk from the city to the beautiful Leper Home, built by Dr. Main on a hill near the West Lake. Though the weather was very bad, the rain coming down in torrents and the road in some places impassable, the sight of that spacious building and the crowd of happy faces that greeted me as I entered the lovely little chapel, together with the thought of what the profession of faith about to be made by some of these poor, deformed men and women would mean to them, overcame all other feeling; and, as I knelt and thanked God for this day, my heart went out in a great wave of sympathy with all by whom I was surrounded. One could not but thank, too, for all the ameliorations these afflicted people have in their well-nigh unbearable lot.

"I had come early to hold an examination of the candidates, but I had not asked many questions before it was easily seen that all had been well prepared. Enquiring afterwards I found that, added to regular instruction, the older Christians had given much help to their understanding of the Scriptures. The hospital evangelist, Pastor Swen, who presented the eight (six men and two women) assisted in the service. The answers to the questions were given in a clear, convincing way which made one feel their 'confession' was going to be real 'profession' before their fellow-men and women."

_The Story of a Girl Leper._

We have just left them and are wending our way, full of many thoughts, across the valley and up the sides of the opposite low-lying hills. We wave to each other as long as it is possible, and, when the folds of the valley intervene, voices from the verandah, in a joyful hymn, high-pitched and far-carrying, are raised to speed the parting guest. What is this? A picnic party breaking up? A group of tourists visiting the neighbourhood of our Hangchow famous West Lake? No, only a little company of leper women who are so
overflowing with happiness that at any time you like you may hear the same joyous singing: a safety-valve to hearts overflowing with gratitude to God for "all His tender mercies and lovingkindnesses to them." After this manner they will reply to any who, having paid them the much-appreciated visit, are tempted by the terrible condition of the poor bodies to express pity for their sad lot. The story of one, for instance:

"I was born in Shaouhing, the happy child of Christian parents, my father an evangelist and my mother a teacher in a mission school. My earliest recollection is of learning hymns from both, and, when I was old enough, being taught by my mother, before they put me to the C. M. S. School. In the midst of the happy life at school one day I discovered I could not straighten out the fingers of my right hand. It is too long a story to go into detail. The trouble increased, until, having seen a doctor at Shaouhing, who could not say what it was, Miss Turner insisted on my going to see what Dr. Main could do for me in Hangchow Hospital. How can I tell my horror when he pronounced it leprosy? And, how, also, could I ever tell anyone but my Lord Jesus the joy of these long ten years since that day when my doom, as I thought then, was sealed? The almost daily visits of Dr. and Mrs. Main to this hill-home; the regular teaching from them and others; the gifts from time to time; ah, it is no wonder that Heaven has become far more real to me than even this sweet spot. At night I seem to live with my Lord Whom I bless for all this comfort. He has been so good in letting me be of some little use in helping others." And then the poor distorted lips, in answer to leading questions, tell of how she took different, equally-afflicted women on her heart one by one and "prayed until she was won for Christ." The work of evangelizing, and bringing the glorious Gospel in to dark ignorant minds is a privilege beyond words, but to help to build up such souls as Dzai-en's is a labour of love that, thank God, is being more and more frequently given to the heads of this vast work who have been so long faithfully carrying it on as to be able to reap the cheering fruits now in
A LITTLE ABOUT THE LEPERS.

abundance. A book could be written on Dzai-en, but only one quotation more from our conversation. "Although each day I grow worse, I just rejoice in repeating to myself the verses: Cor. iv: sixteen, to the end of the chapter, and other such." As Dzai-en, without any help, gave reference after reference, and repeated from memory God's Word, we found whence the secret of her peace of soul arose. She drinks in every thing taught her, and literally feeds on the Scriptures, which are her delight. Sometime the story of some to whom God has used this girl, may be told. She is only twenty-five, and looks such a child. May God grant her story may reach many hearts and stir them to the heights of practical gratitude to which Christ's follower, Dzai-en, would fain lead them!

A LEPER GIRL'S HYMN OF THANKSGIVING.

I dwell in the heart of the beautiful hills;
   I call them my Heaven here below;
They speak to my soul of God's marvellous Power,
   And the Love of His Son, Whom I know.

This Earth, with its beauties, however, will pass,
   And The Home Over There take its place:
O, Lord, my Beloved, prepare me, Thy Child,
   For that Smile from Thy glorious Face!

Here we taste of Christ's Love in the love of His friends
   Who ceaselessly work "For His Sake";
And by act and by word ever reach out the Cup
   "In His Name": which we, gratefully, take.

O, how can we tell all the tokens of Grace
   Which flow from The Pitying Heart,
Through these sanctified hands which willingly share
   The gifts they receive on their part!

Here, Lord, we record our sense of that Grace,
   And these grateful, poor verses would fain
Ask the blessing of Thy "Well Done," at the last,
   To greet Doctor and Mrs. D. Main.

Such an out-pouring of praise, from one who is "afflicted" in every spot of her body, puts us to shame. May Dzai-en be a blessing to a still wider circle!
Christmas in a Leper Home.

By Henry Fowler, Siaokan.

Our Christmas celebrations reached their height in the acting of Bible scenes by the lepers themselves. They had prepared it as a grand surprise for us, and it certainly was one. Mr. Chu, Mr. Wang (the head assistant in hospital), and some male nurses and coolies, had got up some charades to act on Christmas Eve in hospital, and I suppose that put the idea into the lepers' heads. Anyhow, we had fixed to go to the Leper Home to see the charades on Boxing Day at six o'clock, but about five we were sent for to go at once. The dining-room tables were all put together at one end of the room to form a stage and there was a number of the lepers all dressed up ready to begin, and all available forms and chairs were provided for the audience. As soon as we were all there, in walked the Magi, asking where the King of the Jews was to be born. Then came Herod the King inquiring of the chief priests. The priests went out, and the Magi returned to hear from Herod where the King was to be born. Next we saw the shepherds with a few loudly bleating sheep and two wee white puppies as lambs. The angel appeared, and they at once started off for Bethlehem. There we saw Mary and a little basket which did duty for a manger, and heard sounds as of a child crying. Again the Magi came in bringing presents, guided by a lamp hoisted up to the ceiling, to do duty as a star. Then came John the Baptist, Christ's temptation in the wilderness, the calling of Peter and Andrew as they were casting a net. Then in quick succession followed the healing of the leper, the dumb, the lame, the blind, and, to finish up, the actors lined up on the platform and sang:

"Jesus, who lived above the sky,
Came down to be a man and die;
And in the Bible we may see
How very good He used to be."
THE LATE ZUNG T'A T'A.
IN MEMORIAM: ZUNG T'A T'A.

He went about, He was so kind,
To cure poor people who were blind,
And many who were sick and lame,
He pitied them and did the same."

Some of the lepers did their parts splendidly. The call of Simon and Andrew and the healing of the blind were specially good, and certainly neither actors nor spectators are likely soon to forget the scenes that were acted that day.

After that was over the charades were acted. First, the German Emperor and Hindenburg. The German retreat came very quickly, and we saw the ex-Kaiser asking permission of the Queen of Holland to take refuge in her kingdom. The Peace Conference followed—President Wilson, General Foch, and a Belgian official taking part. The next scene was a Chinese quack doctor—that was more within their compass and was very amusing. When the doctor failed to cure the patient, a Taoist priest was called in (the evangelist), and he did his part splendidly. The final scene was a beggar, an opium sot. The nurse who took the part might have been one himself, he did it so well, and there were bursts of laughter. Altogether they had a very happy time.

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IN MEMORIAM: Zung T'a T'a who entered into rest, July 24th, 1919.

By W. H. KELLY.

ZUNG T'a T'a was for a half century a working believer, and, for a quarter of a century, a Bible-woman in the Southern Baptist Station, Shanghai.

She has left us; but she is not dead, for "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." She was a true and faithful follower of Him whom she accepted as her Lord and Master, having found Him when she was twenty-five years old. Truly hers was a wonderfully beautiful life. "Giving thanks
always for all things" was her outstanding characteristic. Her life was a peculiarly sad one; but all her trials were stepping stones to higher things, and all that God saw fit to let her suffer, made her heart tender towards the suffering of others. Just how many have been blessed through her loving, earnest ministry will never be known, until the "Great Day." She certainly did not preach "at people," but just took them by the hand and pleaded with them to "taste and see that the Lord is good." Were any in trouble, Zung T'a T'a was the first one there, and another's need was her own; she could not see a person in want and not share her meager supply. She prayed daily for each missionary by name; and all God's people, foreigners and Chinese, were alike to her.

Faithful and beloved, who can take her place? She has left us and, ere this, has heard "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." May there be many more like her, and may her self-sacrificing life lead her worthy daughter, Mrs. Zee, to do yet greater things for God, and may those who "rise up and call her blessed," be inspired to follow her example.

The writer of this article had the privilege of working side by side with this dear saint for a full quarter of a century, and to her Zung T'a T'a was helper, friend, and sister. The writer, along with every other member of the mission, will miss her smiling face; but our loss is her gain. Truly we can say "Many daughters have done virtuously; but thou excellest them all."
GOVERNMENT SCHOOL GIRLS' GYMNASICS IN PEKING.

Government School Girls' Gymnastics in Peking.

By Eda Louise Reed.

It is always inspiring to see large numbers of students marching, and so it was at the gymnastic exhibition given last fall by students of the government schools for girls in Peking. The onlooker's heart thrilled as they marched in and stood row after row—Higher Normal School, Middle School, Primary School and little Kindergarten pupils—until all were in their places to sing the school song. They looked very trim in their neat school uniform—the Normal School in blue, the Middle School in black, the Primary School in grey, and the cunning Kindergartners in black.

We have all seen demonstrations with long pauses between the numbers; but the forty-two sections of this program followed each other like clockwork from the tiny Kindergartner's dignified speech of welcome, to the end. Fancy marching, Swedish work, wand and dumb-bell drills, Indian clubs, folk-dances and games—all had snap and spirit. Entrance and exit were good, and what pleased the understanding onlooker most, was the pupils' good posture. Until recently, Chinese girls have done most of their exercising not only unconscious of good posture, but even indifferent about it.

Now and then some typically Chinese "stunt" was interspersed between the gymnastic numbers, to the delight of the audience. One was a relay race in which two lines of blindfolded girls were led, one at a time, to the blackboard and given a piece of chalk to write a Chinese character. The object was to see which side could first write the name of the Normal School. It was great fun seeing the characters tumbled on to the board, many lying on their sides, some almost on their heads. Another "stunt" was the drawing of a picture by a group of girls. One girl posed as an old beggar. The drawing was well done and pleased the Chinese audience immensely:

Any one who thinks that the Chinese are not original, should have seen this exhibition. The number of different
and unusual floor formations was amazing, and this made even the simple drills more attractive.

One who had seen similar work done by these same schools in past years said, "O, how different their work is this fall! There is so much more spirit and enthusiasm, and they go at it as if they enjoyed it. A few years ago these same girls were like wooden images."

A graduate of the Normal School was heard to remark; "I wish we had had this kind of teaching when I was in school. I know I should have enjoyed it, besides being truly benefited."

The three young women who are teaching gymnastics in these Peking schools are graduates of a Christian school of physical education and when one sees what a well-trained physical director can do with these hundreds of girls, it makes one doubly thankful when the teacher has this Christian background. The teaching alone is a small part of what such a girl can do, in these schools, in fostering a right school-spirit, and in getting the girls to know what it means to think of others. One of the other teachers said, "The girls are much easier to manage this year. They seem happier, and their spirit is one of helpfulness." Partly through the efforts of these teachers, some of the students in these schools are becoming interested in the study of the Bible.

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Student Patriotism Expressed in Social Service.

By Grace C. Steinbeck.

A REMARKABLE new spirit of social service has come to possess the hearts of a great many of our students—especially those in the mission schools. I am limiting myself to the girl students, because my work has led me to know them better. This spirit was manifested in a new way last summer, and came as a result of the intensely patriotic wave that swept through every school over China last spring. China must be taught to know her peril; China's millions of
STUDENT PATRIOTISM EXPRESSED IN SOCIAL SERVICE.

uneducated must be helped to read and know about their own country; and Christ must be held up as the only real Leader who could save her from the self-destruction arising from greed and selfishness.

All of these things were felt so keenly that the students realized they must do something to prove their patriotism. Thus, as never before, they planned to use their vacations and to teach the children and grown people of their home villages. Definite courses of study and methods were planned in some of the schools and, when vacation came, the girls went home to put their plans into execution. Summer time in south China is not very conducive to activity, and in the past the majority of the students have not cared to exert themselves beyond the necessary home duties. But this year they were stirred to forget themselves and to really work. China needed them. They had something to give to their fellow men who were not having the advantages that they were. The spirit of voluntary service was born in their hearts.

Plans have been made before and people have started with high courage to carry them out. But the people whom one would help, do not always care to be helped, as we all know! So these girls met varying results during the summer. But the desire was in their hearts, whatever the results. I want to quote from some of their letters to show what it was that they actually did.

The spirit in which they set about their work is revealed here: "I am sure that every one of us has determined to work for Jesus, because our hearts are moved by the present condition of China. We also know that many people of China do not know anything of our Lord Jesus. We are Christians, and of course every one of us has the greatest responsibility to bear. I have determined to teach a class of boys and girls who really cannot afford to go to school. I know that there are many children who lack knowledge. They know nothing about the country in which they live; they never hear about Jesus; they know little more than their cattle. Indeed, they are ignorant of everything that has happened in their own country. I have made up my mind to
help them instead of studying myself. I have determined to do this work within this summer vacation, hoping that God will help me."

Here is an extract from the letter of another student. It is typical of the work that was going on all over the province, during the summer months: "I am planning to teach the children in my village who have no money to enter school—a little bit of easy subjects and a little bit of 'China is in danger' every day. But I am much afraid that I cannot do it well. I must pray to my Heavenly Father. Of course He will help me, if whatever I am doing is in accord with His purpose. Remember me in your prayers, please."

The following shows that such determination as these girls had, is often sorely tested, and that they had great need of courage to persist in their desire of helping. "A few days after I reached here, I went out to talk to some non-Christian women about sending their children to our free school so that we could teach them how to be filial children, how to make their bodies strong, and how to be good. The women all agreed to what we said and promised to send their children. True to their words, the next day several children came. Oh, how glad I was! It is impossible for words to express the joy of my heart! In the morning, my sister teaches them to read simple words. After this, another girl teaches them about the ancient history of China. In the afternoon, I talk with them about our Heavenly Father's great love and tell them Bible stories. One teaches them how to sing, and we play games with them before they go home. All the children are very happy, and love us. I want many children to come to me, so I ask them to bring other children. I went to another place to talk with some women on the subject. They promised also that their children would come to study. The next day they did not come, so I went to their house to ask the reason. They said that they were busy working, but would come the next day. Still, however, they did not come. Later, I saw some children playing together and I talked to them and invited them in. But they did not dare to come for they were afraid of us. Those children had
gone to school before and their teacher was not kind to them and they thought that all teachers were alike. I am so sorry for them. The older children do not come, these days, for they say that they ought to go to gather pine-needles again. Oh, the people here, from the least to the greatest, are so intent on working for their own living. Every evening I go out for a walk, and talk with some women about our Lord Jesus. Sometimes I get no chance to talk with them, then I feel very sad and cannot do anything all the evening."

Perhaps the most encouraging results of all, came to a student in South Fukien—a little wisp of a girl, who hardly seemed to have the physical strength to do what she did. Her letter tells its own story. "Now I am going to tell you how I invited the children to come to study. At first, I put an advertisement, in every place, that any poor child could come to study without paying money. First, the parents of the non-Christian families would not allow them to come, and we had to explain to them the benefits of study. The first day there were only sixteen children; but soon there were seventy. Their ages were from eight to thirteen or fifteen. I am living in the country where a school has not been established very long. Therefore there are only a few educated children and parents. They say that a girl need not study, as she belongs to another family when she marries; but that boys ought to study. Most of the children who came to study in my place, are poor girls. They do not know even a word; so they have to start from the beginning. My home was not large enough to place these eighty children, so I had to ask the pastor to lend me the church for a few days. But now I have moved to a school where everything is ready for use. The first four days I taught alone and talked all the time, until my voice was exhausted. It is quite hard to keep uneducated children quiet; they are so talkative and noisy. They cannot sit down for a minute without talking. I know that I shall not succeed without some one to help me. I got fever every night during those first four days; so at last I asked a girl to help me a little. I teach four classes every day—from nine to eleven in the morning, except Tuesdays
and Thursdays, when I go out to the villages, and from two to five in the afternoon. Every Sunday I prepare two kinds of lessons. On the first Sunday there were more than eighty children. My head ached, because of the noise. They are so fond of studying, however. Early, before the time comes, they wait for me at the gate of the school. It is two miles from my home to the school. I have also ten boys who are studying arithmetic and history."

These letters show the kind of thing that the girls did. Similar stories could be repeated at length. Their classes comprised many subjects: hygiene, character-writing, games for children, singing, reforms needed in China, and the Bible. The number of those who came to listen in these different groups varied from one to fifty, and more. Many of the girls enlisted under the Time-Investment Club of the Young Women's Christian Association and their reports were made through this organization. But far more of them made no reports at all: so the full extent of their service cannot be measured. But the students of Fukien,—and it must be true of every other province,—have learned that their education brings with it a responsibility, and that China needs their help, practically, not just theoretically. We can only hope that China's need shall be so impressed upon their hearts, that their patriotism will be of the kind which says: "For their sakes I sanctify myself,"—and that a new era of self-giving will enter into the hearts of the privileged student class of China!

Shantung University School of Medicine, Tsinanfu.

The Tsinanfu University Hospital, which is an integral part of the School of Medicine, has just completed the busiest year of its existence, and over 1,000 in-patients were received into the wards during the year, and nearly 30,000 out-patient treatments administered. The Nursing Staff was much strengthened last autumn by the coming of Mrs. Ratcliffe, of the Canadian Presbyterian Mission, who is
THE GRADUATING CLASS, 1919,
TRAINING SCHOOL FOR WOMEN NURSES.
generously giving us her services until such time as her own hospital in Honan will be ready for her.

Our Nursing Superintendent, Miss Logan, after nine years of service on the field, went home last May for a well-earned furlough, Mrs. Ratcliffe taking her place meanwhile. Before Miss Logan left, she had the pleasure of seeing the first class of Chinese nurses graduated,—five women and one man,—all of whom had been for years under her personal training, with the help of others of the staff. One of the six is remaining in the Hospital as Graduate Nurse, whilst the others are taking similar positions in various mission hospitals where an attempt is being made to establish modern nursing methods.

Our plans for the future include large additions to buildings and equipment, especially in the way of hospital accommodation. Our hospital facilities are wholly unequal to the demand, so that it is hoped in the near future to arrange for the erection of an additional hospital for men, and a separate hospital for women and children, including an Obstetric Ward and a Women Nurses' House. The need of additional accommodation for laboratory work is also being felt and the plans include a new building to be devoted to such a purpose, as also new dormitories and rebuilding of the old ones.

Boarding Schools.

The single caption "Boarding Schools," I interpret to mean the religious and evangelistic aspects of boarding school life.

A mission boarding school, unless strongly evangelistic in its influence, has no apology for its existence. Our problem is how to make one so. I can only present some methods which I now have in operation.

The first essential is to see that your teaching staff is a unit on this principle: if there is one member who objects to
"stuffing religion down the pupils' throats," convert her or eliminate her as soon as possible. Such an one may not have heard that "stuffing" is the latest approved and most successful method of treatment for some of the previously so-called "incurable diseases," nor appreciate the "expulsive power of a new affection" or idea. All being agreed, plan the curriculum, schedule, everything, with this idea foremost, that it is your business to seek and to save those little ones for Jesus.

For the sake of clearness we may say there are three lines of work: (1) Bible study; (2) Prayer-life; (3) Personal work.

1. Under Bible study, of course, comes the regular assigned Bible course in the curriculum. This should be a daily class during the four years of primary work, and the course so arranged, that each term's work includes the Gospel story in some form, and the four years cover the beginnings of Bible history, the Old Testament foundation for the Gospel, and a life of Christ. In Higher Primary and High School departments, have classes at least three times a week, using the Bible itself as text-book, making more intensive study of matter already covered, and something of historical, poetical, prophetical, and epistolary books. I think it is very important to place at about the second higher primary year a term's work on some book such as "Che-toh Pen-che," which summarizes the substance of previous work, making excellent review for pupils who have already done the work, but is of most value for those older pupils entering, unprepared, in preliminary Bible study. This required work should not be all critical and analytical, but the spiritual teachings and personal applications should be a definite part of the study of any section of Scripture.

2. Then there is the memorizing of passages and chapters occasionally.

3. The use of term-mottos, used to emphasize some special virtue, as faithfulness, sincerity, purity, thus leading to topical studies.

4. Voluntary classes, which are sometimes most helpful because they are voluntary.
(5) Private devotional Bible study hour.

Briefly stated, the Bible work should be so planned that no pupil can spend even one single term in the school without getting sufficient knowledge of the Gospel to save her.

2. The Prayer-life includes all the time set aside mainly for prayer, as (1) the opening exercises each morning at which each teacher, boarder, and day pupil is present.

(2) Evening prayer for the resident teachers and students.
(3) Attendance upon Sunday school, and church services, and mid-week prayer meeting. These are required.

Besides, as voluntary, there are

(4) The morning watch.
(5) Prayer bands—groups which run away, after each meal, to some rendezvous for a few minutes' prayer.
(6) Needy ones assigned to individuals for special intercession and personal work.
(7) Then there is the prayer room with appropriate furniture and wall decorations, set aside for this sole purpose. Any one at any time may seek asylum there, to be alone with God.

3. Personal work. Under this head falls every other kind of work not already mentioned, but more especially those personal interviews prearranged or accidental, when reproof or punishment is administered, or some difference between pupils must be adjusted. It is on these occasions that the practical application of the Christ-like way may be brought home. Sometimes without specific criticism a girl can be lifted out of a formal dead-level by suggestion of her possibilities for living on a higher plane, a closer walk, or pointing out her special opportunity for leading some one else. Begin early to teach the responsibility for influencing others, and doing for others, the spirit of service. The tendency in most mission schools is toward a merely receptive attitude on the part of the pupils, and this needs to be counteracted as effectually as possible.

It is very difficult to tabulate results in spiritual work. To give you the number of conversions per year, or the proportion of church members in the school, would not truthfully represent the real results. I prefer rather to give a few.
instances as illustrations of what has been accomplished. In trying to teach that "it is more blessed to give than to receive," the pupils were asked what they could give at Christmas time. Knowing a boarding school girl's craving for something extra to eat, you will understand what it meant to them, after general consultation, to ask that the Christmas dinner which was always given them, be prepared as usual, and they be permitted to invite the poor of the community and serve the dinner to them in their school dining room. The "picked up" meal, they themselves ate later, I think was the richest feast they had ever eaten! Another year, for a mouth or six weeks before Christmas they asked to eat "tsoh" for two meals each day, using the money thus saved, with the price of their own Christmas dinner, to buy rice tickets for distribution to needy who should respond to an invitation to an entertainment prepared for their instruction.

Last China New Year vacation, girls spending the time in the school opened a ragged-day school in which they taught hymns, Bible stories, Chinese character, and needle-work, to fifty odd street urchins.

Again, in June when the student uprising swept over China like the plague, our high school pupils had a serious attack. Their first sheet-tract was full of anti-Japanese feeling, and had nothing which might not emanate from a non-Christian school—it was most disappointing.

Suggestion aroused instant antagonism. I thought I had lost out, but waited and prayed. Finally an improved re-draft was brought out. As the tide arose we could only expect a "strike." The day came when the student committee preferred their request: "May we eat 'tsoh' twice a day and give the money to the student fund? May we do house to house visitation teaching the women of the critical condition in China? May we, instead of our regular studies, be given a course in first-aid work?" I could have cried for very joy! That was true patriotism! Two long, hot weeks they worked as we had not seen them work before, on rescue work; shock, exhaustion, fainting, sunstroke, drowning, suffocation, poisoning. Injuries; cuts, bruises, fractures, hemorrhage.
Bandaging. Hospital bed making, feeding, bathing, changing clothing and bed linen of bed-ridden patient. Bones, muscles, food, digestion, exercise, circulation, respiration, ventilation, sanitation, and what not. Their interest and effort never flagged, and they closed with a strenuous afternoon of demonstration before an amazed and delighted audience of mothers, government school children, and teachers.

Lastly: In the midst of this intense work came a call from the hospital for help for a poor stranger, pitifully burned. New, healthy, skin-grafts transplanted to her festering body could help to shorten her days of agony, and save her life. There were eight volunteers, though the resulting suffering would disable them for taking part in some of the more spectacular demonstrations on closing day.

You may judge for yourselves what visions these dear girls had seen.

The Beggar-girl's Mite.

IN a town in Lin Hsien, in the prefecture of Changteh, is an old monastery, with a very large and beautiful marble shrine. In it is an image of Buddha in bronze, nearly ten feet high; and on his breast, over his heart, is a single coppercash.

This is the story told about this strange idol.

Many years ago the Buddhists there wished to build a monastery worthy of the place, and make an image worthy of Buddha. Priests were sent through all the country round to collect money and bronze for the work. A young priest one day came to a wealthy family and told his errand, and was well received. The ladies of the family all gave willingly for the work. Some gave bronze vases, some their bronze mirrors, some their hair ornaments and rings.

In the yard listening to the priest's appeal was a little slave-girl, unnoticed by the rest, whose heart was touched. But what could a slave-girl give? Money or ornament she
had none, except a single "cash." One day when sweeping the yard she had found a cash, and to keep it hidden, had fastened it to the string of her shoe and tucked it inside. Yes, she would give her cash, though it was her only one.

So when the priest was leaving, she came timidly and offered her poor little offering. But the priest was scornful, and sent her roughly away. "Do you think," he said, "that the great Buddha wants anything from a slave-girl like you, or anything so mean as a single cash picked up out of the dirt?"

After the monks had returned home, bringing great quantities of bronze—red, purple and yellow—a great mould was made with the utmost care. When it was ready, with fitting prayers and ceremonies the bronze was melted and poured into the mould. But it was a failure, for when the mould was broken away, instead of the beautiful image they expected, there was one of all colours, streaked and ugly.

The Abbot called all the monks together and questioned them closely. Who had sinned, and so spoiled the perfection of the work of merit? What offering was wrong, that their sacrifice should be rejected like this? But the fault was not found out, so again with more prayers, more crackers, and more ceremonies, the melting and pouring were repeated; but this time when the mould was broken the result was even worse than before.

The Abbot then called a council of all the priests, and carefully asked each one exactly what he had done, and what gifts he had taken. After several older men had reported, a young priest told with some pride of his visit to the wealthy family, and of the richness of the gifts; and then he told of how he had been so zealous for the honour of the god, that he had refused to receive a cash from a despised slave-girl. But his smile of satisfaction suddenly faded when the Abbot rose in wrath and rebuked him. "It is you!" he cried scornfully. "You are the cause of all the trouble; your sin is very great. Even the least, the last of society—the poor slave-girl, in offering her single cash, had the best and highest motive—she loved the Buddha, and gave all that she had!"
In haste, with two older monks accompanying, the humbled priest was sent to receive the slave-girl's offering. With solemn ceremony the one copper cash was received and carried in state to the monastery. The fire was again lighted and the metal all melted for the casting of the image; and when all was ready for the pouring, the cash was cast into the molten metal. And when the mould was broken away, there was revealed the most beautiful and perfect image of Buddha that the monks had ever seen; and the little slave-girl's cash, all glistening and unmelted, was just over Buddha's heart.

A Ladies' Missionary Society at Petchaburi, Siam.

Mrs. Paul A. Eakin.

"A Society for Old Women Who Love to Study the Bible Much" was the name chosen by the women when the "'Ladies' Missionary Society"' was formally organized, named, and officers duly elected at Petchaburi, South Siam. This happens to be the first missionary society in this part of Siam. It is only a small beginning; but Siam is a country of small beginnings and slow growths. During July, while the Women's Training School was in progress, we had a fair attendance at the Saturday meetings, which were given over to the study of what women in other countries are doing. But after the daily classes closed, many of the women who were at the Hospital for treatment and took such an interest in the Training School, left for their homes near and far. So when we organized the missionary society, as a permanent thing, we had but five Siamese members!

We had read about the wonderful results of the work among the women of Korea and rejoiced with the missionaries who are so rewarded for their labors; we had read how large classes of women are studying eagerly in China, and rejoice—then thank the good Father that even five women are willing to spend a couple of hours each week learning how
women of other countries are taking their places in the church work and Christian life. The highest ambition of most women in Siam is to make rice and curry, twice a day—and to chew betel-nut, the rest of the day! The ignorant women who have not yet caught a vision of higher things are perfectly content to spend an idle life, with just enough to eat and give to the priests to, “make merit” enough to assure them a better life in a future birth. And why should they care to do differently when the entire influence of their religion is indifference and self-righteousness?

But because there are only five instead of a hundred who are interested in missionary work, should we decide that Siam is “hopeless”—not worth the spending of a life among this people? Not at all! Many of the “heathen” in Christ’s day would have accepted His teachings much more eagerly than did the Jews; but did Christ give up His task because it was slow and difficult? And this is just as surely Christ’s work that He has asked us to do, in Siam, as is the fascinating work in Korea.

There is not much outward show for those who are laboring in Siam; but there is the same joy, the same satisfaction that comes from doing the Master’s work in an unnoticed corner of the vineyard, as if it were in the limelight of success. And we are succeeding, we are progressing, even though it is slowly. The time will come when the thousands who have heard the Gospel message but have not yet the faith and courage to accept the call, will rise up suddenly and accept Christ as their Lord and King. And we must be ready to meet that time of awakening. There are some in Siam who think that the time is very near, and we are not ready for it.

“'He fixed thee mid this dance
Of plastic circumstance,—
This Present, thou, forsooth, wouldst fain arrest;
Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently impressed.'”

ROBERT BROWNING.
Administration, Dormitories and Court, with Corner of Gymnasium Building.

Corner of Students' Living Room.

Corner of Gymnasium.

"IN CORPORE SANO."

"In Corpore Sano."

By RUTH LINN FRASER.

To all who covet all-round womanhood for Chinese girls, "a sound mind in a sound body" to serve an unconquerable spirit, the opening of the new plant of the Normal School of Hygiene and Physical Education in Shanghai, dedicated on January 10th, 1920, would seem to be a milestone on the road to a new day. For one of the saddest things in the preparation of China's future leaders is the small army of promising students cast aside yearly, because of weak and diseased bodies.

The Normal School of Physical Education for girls was established in 1916, to train, under Christian standards, teachers to go out into government and mission girls' schools and into Young Women's Christian Associations in China, to carry the gospel and the laws of health for women, their homes, and their cities. The greater Gospel goes with them. Thirty graduates have already gone out into twenty-eight schools, in ten provinces, as shining examples of their own teaching. Cramped and inconvenient quarters hampered the school for two years; but wider opportunity opens ahead.

The new buildings, in a healthful, open part of Shanghai, accommodate more than sixty students,—double the capacity of the old. They are roomy, light and attractively simple consisting of a two storied gymnasium, dormitory and administration building, with dormitories on the second floor. The grounds contain three tennis-courts which will be in constant use, and room for baseball, basket-ball, and hockey. For out-of-door plays and quiet good times, there is a beautiful garden. The cost of the plant is about Taels 57,000.

Graduation from a government middle school, or two years in a mission high school, is required for entrance to the school, because of the difficulty of the courses required in the school. A curriculum containing physics, history, psychology and principles of education, kinesiology, anatomy, theory of physical education and play, personal, public and school
hygiene, physiology of exercise, playground management, massage, corrective gymnastics, Chinese boxing, aesthetic gymnastics and folk games, English, Chinese, practice-teaching, and Bible, besides regular gymnastics and games, is a program which would test the soundest of us. In their practice-teaching, the students reach several thousand children in Shanghai every year. The two years' course is to be supplemented, in 1920, with a summer course, and may, eventually, be lengthened to three years. The summer course will accommodate also graduates of other physical training schools.

Those who have seen Chinese students spend their play-hours studying, even when driven out of doors, get real pleasure from seeing the enthusiasm which these normal-school students bring to their exercise and the good fun and red cheeks they get out of it. The critical visitor from the West, exclaims at the superior quality of the games and floor-work from a technical point of view—and the girls! They do not seem to be conscious of difficulty or excellence or onlookers. They just play ball, or study, or march, or drill with all that is in them.

The greatest good of all is the certainty that these young women carry enthusiasm for fun and health all over this anæmic, tubercular, hard-working land to the end that "spirit, soul, and body may be preserved entire" to the womanhood of China.

A Review of Work Amongst Women and Girls in South China.

By Alice M. Horn, L. M. S.

The work among women and girls in China may seem to make but small progress if looked at from year to year; but, if we look back twenty years or so, the changes that have taken place are very great, and the progress that has been made is wonderful enough to cheer and encourage all who have any share in the work, and to prove abundantly to any who are hesitating about giving their lives to the enlighten-
ment of China's daughters, that here is a task worth doing, and one that will repay, in fullness of joy, any labour spent. This is true of the work in all our five L. M. S. districts in China; but in this article I can only speak of that in which I have worked, the district of South Fukien or Amoy.

When I first went there, the L. M. S. had one girls' boarding-school in Amoy in which there were about thirty scholars, only a few of these being day scholars. Educational. The fees paid were merely nominal (about $2 a year), though scholars provided their own clothes and books, which at that time, in some schools in the province, were given free. Those were the days when we had to beg and entreat parents to allow their girls to come to school, and only Christian parents dreamt of doing so! There were few girls sufficiently educated to be teachers, and textbooks were difficult to obtain. We had one day-school for girls connected with a church in Amoy; kindergarten had not yet been heard of, and the only normal work done was by the training of pupil-teachers in our school. In spite of all drawbacks, the education given was thorough, the foundation was well and truly laid, and girls trained in those early days have proved efficient teachers and faithful ministers' wives.

How changed it all is now! There is a boarding-school for girls in each of the four stations where there is a resident lady missionary—Amoy, Chiangchow, Hweian, and Tingchow—and in two of these, Amoy and Chiangchow, there are over one hundred pupils, a large proportion being day scholars and from heathen homes. Adequate fees are willingly paid. In these schools the Government curriculum is followed, and there is now a plentiful supply of good textbooks provided by the Commercial Press, Shanghai. During the last few years a Union scheme of local examination for the province has been tried, five Mission Boards united, and both boys' and girls' schools could enter for the examination, which was modelled on the Oxford and Cambridge Locals. Our Chiangchow school obtained notable success, both in Lower and Higher Primary grade, and all schools that took it up, found it a great incentive.
There has been a great increase in girls' day schools. Many country churches have started them, the teacher being sometimes the preacher's wife, sometimes a girl who has just left school and is not yet married. Another sign of progress is that girls are neither betrothed nor married so young as they once were. In several places girls' schools have been opened by wealthy men, who have returned from Singapore or the Philippines, and the teachers engaged are always graduates of our mission schools, and are often allowed to give definite Christian teaching, besides attending, often with their scholars, the nearest place of Christian worship. In Hweian, the men of a certain village sent a request that a school might be opened there, in order that their women might learn the folly of spending so much money in idol worship and superstitious practices.

Another new feature is the spread of kindergartens. The first kindergarten was started by Miss Emily Carling at Chiangchow in 1895. Later on, Mrs. Wales of the English Presbyterian Mission started one in Amoy, and began to train teachers; this work is still done by the same mission, and large numbers of girls have been trained and have received diplomas. It is astonishing how well they take to it, and how confident they soon become, and kindergartens are now springing up all over the district. These are not only an educational, but an evangelistic agency; Christian hymns and Bible stories are carried by the tiny tots into many a heathen home. The little daughter of one wealthy mandarin and M. P., after a few weeks in a kindergarten, informed her family that they ought to say grace before eating, and declined to accompany her grandfather to the theatre!

While there is this growth of elementary schools, there is at the same time a great desire among the girls for higher education. Many go from Amoy to the American Women's College in Foochow, and before long we hope to build our proposed L.M.S. Girls' Middle School in Chiangchow, while there is talk of Union middle-school work in Amoy.

We have sent one of our girls on a scholarship to the C. M. S. Normal School in Foochow, and if this experiment
WORK AMONGST WOMEN AND GIRLS.

proves successful, we may send others, though the difference in language is a difficulty.

Turning from the educational to the evangelistic side, we see the same progress. These young Evangelistic women with their better education are doing splendid work in proclaiming the Gospel among their sisters.

Of late years they have come forward as speakers and leaders, organising meetings, giving addresses, getting up entertainments to raise funds, and so on. At the New Year holiday, meetings for heathen women are held in the large centres, several hundreds will assemble, and the addresses given by some of our young women at these meetings are admirable in every way, every point clear and pressed home with simple and telling illustrations. In Hweian, the Christian Endeavourers have been holding weekly meetings in homes in the city, and in this way have won many women to come to chapel and to learn to read. Recently a young woman had two positions offered her, the one in her old school, close to her home, with a good salary and every comfort, the other as sole teacher in a little school in the city church; she chose the latter, as she said she could do more evangelistic work there among the women around.

In a big fishing village, where we have a little school for girls, the young teachers were anxious to do something at Christmas, so they arranged tableaux of the story of Red Riding-hood, and then preached to the crowds of women and girls that came to see, using Red Riding-hood in the clutches of the wolf, and saved by the woodman, as a picture of ourselves in the power of the devil, saved by Christ! We may smile; but to them it was an earnest endeavour to present the Gospel to their heathen sisters.

In church organization women have long held office as deacons, and on occasion, in the absence of her husband, a preacher’s wife has conducted Sunday services, while in prayer meetings, Christian Endeavour and Sunday-school work, women take their share in the “edifying of the body of Christ.”
The visits to Amoy of Miss Paxson of the Y. W. C. A., and Miss Tsai, a Chinese lady of high rank, with other workers in the Eddy campaign, gave a great stimulus to evangelistic effort, especially to individual work; addresses given by these ladies were repeated by those who heard them to their friends in country stations, and so the fire spread.

How we praise God for all this progress, and how we pray that as the doors of opportunity open wider for these girls, they may keep modest and sweet and true, as they enter into the larger freedom, and that our love and sympathy may never fail them, helping them always to see the highest and to love it, and to yield themselves unreservedly to their Saviour and Lord.

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The Pioneer Class at Ginling.

Mrs. Matilda C. Thurston, President of the College.

Four years ago Ginling opened her wide gate to nine students who came, as pioneers, into an unknown land where wealth was reported to be waiting for the one who ventured into its forests, or delved in its soil, or dug into its mountains. Some fear of the unknown was in their hearts; but as the years passed, fear was replaced by that sense of triumph which thrills us all when we look back at dangers past and difficulties overcome. The pioneer instinct is not so strong in a people like the Chinese, as in younger nations who are nearer the savage stage of life. There was lacking some of the eagerness we should expect in this first Freshman class at Ginling. It was all the more rewarding to have them, as seniors, facing the new adventure of life, choose as their class-emblems the pioneer's tools, the axe and the pick, crossed on the shield of their class pin. For there is need of this spirit in China. The hope for her future is in these student pioneers.

Our first Commencement was planned, speakers invited, and invitations sent out to America so that friends here might
rejoice with us in this culmination of the four years' progress, when our students were drawn into that great student movement which swept over China at the news of the Shantung decision, when China knew that her claim for justice had been denied. The movement was not anti-foreign, as it might fairly enough have been; for we of the West are all to blame for the wrong done; neither was it primarily anti-Japanese, although feeling ran high and boycott activities were carried on in every student center. Indignation was directed chiefly at their own government and at the officials who were regarded as traitors selling their country for private gain. To make their protest more effective, students in government and mission schools organized, and feeling that all their strength must be given in patriotic service, our Ginling girls asked to be allowed to drop regular college work to enter upon a special campaign of social service. It meant giving up our first Commencement, and for them, as well as for us, it was a real sacrifice.

Two days before the date set for closing college on the new schedule, Peking yielded certain of the demands made by the students, including the dismissal of two unpopular Cabinet ministers, and the Ginling students asked to be allowed to resume regular work, take examinations, and have Commencement as at first planned. We gathered up the loose ends and finished our weaving. A vision of the task which lay before these pioneer graduates had been made clear in these days of national humiliation. The keynote of the Commencement exercises was felt to be that of dedication, and we so stated it in our opening message: "The students of yesterday are the leaders of to-morrow. In no country is this so true as in China. Recent events have made us realize that China's need for educated men and women of unselfish spirit, is urgent. Very heavy burdens must be taken up by those who go out from the quiet, joyous life of study. Strength beyond mere human strength is needed for the tasks which they must accept. Our purpose to-day is to set apart these, our first graduates, not to special privileges and honors which shall lift them up above their sisters in China, but:
to special service as heralds of the good news of the Kingdom of God.'"

What are these first graduates of Ginling doing? It is something of an indication of the demand for the college product, that all five of them had positions in March, with an average of three choices apiece. Miss Tang is teaching in the Methodist Girls' High School in Nanking. Miss Reu, the youngest member of the class, is teaching nurses' classes in a Chinese hospital in Tientsin and acting as Secretary to Dr. Tsao, the woman physician in charge. Miss Wu has a position in the highest Government Normal School for Girls in Peking, teaching science and mathematics. Miss Liu is studying medicine at the University of Michigan, where she holds one of the Oriental Scholarships. Miss Zee (Tsii) in a letter to her classmates writes of her work in the Government Teachers' College in Nanking: "I have five classes in English, one in history and two classes in singing. I have 142 boys studying under me, aged from twelve to twenty-two."

The currents of college life flow on even after such breaks as first Commencements. It is hard to think of Ginling without this class of 1919, whose history is the history of the college up to July 1919. But before July first we were refusing candidates for the new class, because of limited space. College opened September twelfth, and word comes that there are seventy students and the old buildings are crowded.

Mrs. Brown writes of plans for a weekly chapel service on Tuesdays to be in charge of the students, "giving some part to each girl in College, once each year. This need has come before us with the larger group and the enlarging demands being made upon Ginling girls for leadership. Some of them have their chance at public leadership; but we felt it would be a splendid thing for them to have to do this little thing before us. They have responded beautifully, and I think this service is going to be a real asset.'"

One of my favorite quotations is that last stanza of Kipling's poem about East and West, the first verse of which is unfortunately better known.
"There is neither East nor West, border nor breed nor birth,
When two strong men stand face to face
Though they come from the ends of the earth."

One of the many proofs I have of the truth of this is that Ginling, too, is asking for money for new buildings and endowment. The only difference between East and West here is that we ask for our $600,000, not to add one splendid laboratory, or new dormitory, but to build the entire group of new buildings for the four hundred students; for we see clearly we must soon plan for that number. And we want our added endowment, or its equivalent, in increased appropriations from the five Boards and Smith College which support us, not to increase salaries primarily, but to add teachers. Even now the letters from Ginling report "impossible teaching schedules."

In this pioneer stage of college education for women in China, we must look abroad for friendly investors. As yet the Christian people in China are not able to contribute large sums and the college is too young to have made an appeal from results to the larger public. The college has won approval of Chinese educators in the government schools and they feel that Ginling is doing much for China. The government is not as yet attempting what can be called higher education for women, so we are in no sense competing with other schools. Even in the High School work, Christian schools are doing the larger part of what is being done.

Professor Ross says that China's greatest undeveloped resource is her womanhood. What we do for them in the next few years will bring large returns for the Kingdom of God.

"If thou wilt be borne, bear thou another."

"First have zeal to better thyself, and then mayest thou have zeal to thy neighbour."

"Set thyself first in peace; then shalt thou be able to set others at peace."

THOMAS À KEMPIS.
The Chinese Home for Christ.

Wm. F. Junkin, Sutsien, North Kiangsu.

God founded His Church in the home of Abraham, and the Jewish Nation in his family, and thus put His seal upon the home as the centre of influence and power. At the beginning of the New Testament Church, Peter said: "The promise is to you and to your children." We in the West recognize that the great power for right in such nations as America and Britain comes from the Christian homes of these nations, and to a very large extent the truly great men come from these Christian homes. China recognizes the home as the foundation and source of all authority. Under the Imperial government, Magistrates were known as 父母官. There is everywhere in China the very greatest respect for the family.

In this great cry and forward movement—"China for Christ," we must not forget that "China for Christ" means the Chinese homes for Christ.

The writer has always had great regard for the care the Chinese exercise to keep their womanhood pure. After a trip through Japan, some years ago, and seeing the shocking looseness there, he returned with increased admiration for certain phases of Chinese custom. Until there is a Christian foundation to society, certain strict customs are broken down only at the very greatest peril.

But there is a vital defect in the Chinese home, perhaps exaggerated by this very laudable care in society. What a woeful lack of fellowship between husband and wife! What a wretched separation between the 内 and the 外! Father and mother with sons and daughters do not even eat together! Where is the delightful family circle? The core of family happiness is lacking! And yet the Chinese profess to be stronger than we Westerners in their regard for family ties. This is the tie that binds, which goes to prove that under Heaven, "there is no place like home."
Christianity must remedy this great defect. We must emphasize and re-emphasize family religion. It is the great and crying need in our churches to-day. Family worship will revolutionize the Chinese home. It will bring all together at least once a day into a family circle and should eventually make the father and mother real partners.

Canvass your churches and see what a distressing lack there is of the daily gathering together of the family, in family prayers. In the Sutsien field, after many months of special efforts along this line, a canvass showed up only 106 homes actually observing family prayers out of 514 homes where the holding of family prayers was a possibility. What a sad lack of family instruction there is everywhere! So many men fail to teach even their own wives!

Not the least among many splendid things in the Christian Endeavor Movement is the provision for the "Quiet Hour." There is the "Quiet Hour Covenant." This is, in most cases, the "morning watch," but it is better as a scheme than the "morning watch," for it is mobile; many people who cannot, for various reasons, keep the "morning watch" can set apart some other part of the day for devotion. Family prayers cannot properly take the place, in any Christian life, of private devotions; but they can be a part of this "quiet hour." I suggest that at this time when the whole Chinese Church is being agitated with the tremendously moving thought of "China for Christ," that we press the "quiet hour" and family altar idea. To help start and keep up the habit, there is that most excellent little book, the "C. E. Topics," with its specially selected daily Bible readings. The book charms every earnest Christian and is plain, and easy to understand.

Some methods are here suggested to Christian workers and pastors of churches.

1. Iterate and reiterate the importance of daily family worship and the "quiet hour."

2. In some closely united communities, in country villages, a bell is rung at evening, and the Christian families living immediately around the chapel, gather there for prayers.
This is good and helpful, and for many, who, on account of insurmountable difficulties in heathen homes, find family worship impossible, it is a good substitute. But such gatherings should not be pressed to the hindering of real family gatherings and family instruction.

3rd. Use the "Family Altar Covenant" (obtainable from the C. C. Tract Society, Hankow, 3 cts.). But use it wisely. Never use it as a mere picture, but only as the sign of a covenant.

4th. Preach, yourself, on the need for family worship and urge, in preachers' meetings and conferences, its importance.

5th. In our Kiangpei Presbytery this year, we inserted on the statistical blanks these two headings: "Number of Christians who are heads of families," and, "Number actually having family prayers." These tabulated statistics are good, and help to stimulate.

6th. Many heads of families promised readily to begin, but soon stop. Do not be discouraged. Urge to renewed endeavor. Push the Christian Endeavor Movement. You will find this greatly helps.

7th. Where you cannot have the best, insist that there be the next best. One man I know, a man of learning and culture, whose wife stands at the door and laughs when she sees him praying, signed the Covenant, saying, in the presence of the congregation, that he would have prayers with his little boy every day, even though he could not control the balance of his home.

The Christian home is the foundation of any Christian nation, and will produce a great and powerful Christian China. Out of Christian praying homes will come China's great men. "More things are wrought by prayer than this world dreams of." Therefore let us unite in the endeavour to make China's homes Christian!!
Glimpses and Gleanings

WOMEN STUDENTS IN SHANGHAI.

An Educational Campaign.

Miss Grace Yang, secretary of the Woman Returned Students' Club recently gave a lecture on "The Strength of China" at the Wu Peng Girls' School, and Miss Eling Tong spoke on "Patriotism" at the Chi Sue Girls' School. Both young ladies are active in the Returned Students' Club which has started its programme of lecturing to the older school girls and the women of the various churches on current topics relating to China's modern problems. In this they are following their own programme of disseminating useful information, as well as cooperating in the popular educational movement, and have, thus far, met with a very favourable reception, since they are among the few returned students who have taken up the serious question of combating the general ignorance among women as to vital present day affairs of their land.

These Returned Students also held their monthly meeting when modern Chinese poems were read by Mrs. Mei, president of the Club, and also some English translations of the most popular of Chinese songs.

The work of different members of the club in Shanghai has attracted much attention, letters of commendation having been received from as far away as Harbin and Canton.

CHINESE Y. W. C. A.

The local Chinese Young Women's Christian Association is trying a new experiment in the form of a winter conference for non-mission students, to be held from Wednesday to Saturday, in the newly-built physical training school at Tongshan Road. The number of delegates has been limited to 40, in order to secure a spirit of unity and fellowship in the group. Girls are coming from the Government Normal Schools in Hangchow, Nanking and Soochow; six of the leading schools in Shanghai are also sending delegates. The programme includes Bible and Social Study, illustrated lectures on some of China's problems, discussions on social service for students, and addresses on some of the fundamental principles of Christianity.

The Conference executives are Miss Wei and Miss MacNeil, of the local Y.W.C.A.; other leaders are coming from McTyeire, Gining College, Hangchow Union High School, and the Y. W. C. A. Normal School. The Y. W. C. A. expects the result of this conference to take the form of training classes in phonetic script, playground work and Bible study, and that a large number of students will enroll for these classes, with the idea of teaching in their own home towns and villages during the summer.

TSINGCHOWFU, ANNUAL TEMPERANCE GATHERING.

We had a beautiful day for our city women's and girls "Chieh Chih Hui" yesterday afternoon, so a goodly company came together.

The church pulpit and platform were gaily decorated with pots of
chrysanthemums in bloom, and bouquets of cut flowers, with trails of Virginia Creeper winding out and in on the table.

The sea of two hundred sunny faces was a real joy and inspiration to look on from the platform bower, and visions of the future flitted in my mind, of the rising generation. In the front rows, little day school scholars sat, with smiling clean faces, and behind them grannies, and the bigger sisters, and then rows of the government school pupils and their teacher, all dressed in their Sunday best. On the front side seats the Manchu North City women Christians, and their friends, with imposing head dress, and long clean gowns, always alert to all that is going on; some of them nod assent to whatever appeals to them by the speaker.

Behind the Manchus were our boarding school pupils who sang, between the talks, suitable hymns. Then rows of young mothers with wee ones in arms, and toddlers at their sides, who behaved remarkably well and the reason given to me afterwards was "we were all women speakers."

Shortly after two o'clock Mrs. Shu, our young city evangelist, opened the meeting with a few introductory remarks, then a hymn was sung, "Jesus bids us shine," and Miss Goodchild led in prayer.

Miss Li spoke on the evil and harm done by drink, opium, and tobacco smoking, and was listened to attentively.

Mrs. Chia gave a very practical address which riveted the audience, taking as her text James 4: 8. It had five points: Clean Hearts, Clean Lips, Clean Bodies, Clean Clothes, Clean Homes. She impressed the fact of doing things in order, by which so much could be accomplished, impossible to get done otherwise.

The next speaker's text was II Tim. 2: 3. Four things were dwelt on, that go to make a "Good Soldier of Jesus Christ"—His Captain, His Armour, His Warfare, His Victory. There was a responsive atmosphere in the gathering, and no one seemed to weary, so we hope for "the increase" to be given to the words spoken in weakness.

A few words of encouragement followed on the story of the man who was helped to fight on, and overcome his enemies, by watching an ant with a grain of corn climbing up the wall. He counted that sixty-nine times it got so far, and tumbled to the ground, but the seventieth time it succeeded to get to the top of the window in the wall, where its nest was. This came home to most of us fighting the "good fight."

Testimonies were given by those who have benefited by being members. It was good to hear of whole families fighting the wrongs.

Appeal for new recruits was responded to, and now we have a thousand names on the roll.

Yours in the good fight,
Agnes Orr Kirkland.

English Baptist Mission,
Tsingchowfu.

October 30th, 1919.