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# WOMAN'S WORK IN THE FAR-EAST

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MISS HELEN LEE RICHARDSON,  
Late Principal of McTyiere School, Shanghai. Died July 20, 1917.

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## Editorial

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**E**VERY boat arriving at Shanghai these days is bringing new recruits to the missionary forces and seasoned veterans returning from furlough. These recruits bring to us new zeal, courage, and inspiration and the power that must come from the prayers of an ever enlarging home constituency—a constituency never so deeply sobered and stirred as now because of the baptism of pain through which the world is passing.

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Returned missionaries tell us that the people in the home lands have never been so willing to listen to the missionary appeal as now. It is too soon to know just how entrance into the war is going to affect missionary contributions in America, but the inspiring news comes to us that three English missionary societies—the Wesleyan, the London, and the Church—each reported large increases last year!

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Mrs. C. M. Lacy Sites, of Foochow, writes to the *Methodist Advocate* “*A mighty conviction has come to me. It is that the lost are really lost until Christ finds them. That they are really blind until his pierced hand is laid in healing on their eyes. That to us in terrible reality are committed the keys of the Kingdom of Heaven. The devil must work in the darkness of ignorance. He has to do it that way. The entrance of His word giveth light. I pray for power to give eyes to those who say they have none.*”

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The “hundred fold” promise that missionaries find great comfort in claiming as peculiarly their own seems to include a special providence over missionary children. Notwithstanding the many disadvantages under which they must be reared there are very few “failures” among the

children of missionaries while the great majority after they are grown are entrusted with positions of responsibility in the religious, educational, scientific, business, and diplomatic worlds, and it is most encouraging to missionary parents to know most of these hold fast to the faith in which they have been nurtured.

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A certain learned bishop once said, "God did not have any one to make missionaries out of but folks—so he had to use them."

We are not so sure that there was no one else who might have been entrusted with the work of redeeming a sin-condemned world. How quickly the great Gabriel and his accompanying hosts of angels and archangels would have accepted the commission. But God gave it into the hands of his Son, the Holy Spirit, and folks. Missionaries are on a pedestal in the faraway homelands. Their home churches surround us with a halo of sainthood but in the mission field we realize so pitifully that after all we are only folks full of limitations and weaknesses. But we have not presumed in undertaking this greatest task. Our great commander makes no strategic blunders. When we are weakest we are strong, and the battle is ours—for folks and God can do anything!

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MISS RICKETTS WRITES FROM HANGCHOW.

Going out into the streets and alleys of a Chinese city and getting the children to come to Sunday school may be quite an ovation. As they collect some go before and some follow after. Both hands are filled full of little hands and you feel the tug of more on your clothes. They gladly supplement your invitation. Every time we appear on the street, "When is it Sunday?" greets us. As we start to church in the morning we hear, "What time is it now?" "We can come at two this afternoon?"

If they do not want their children to attend Sunday school, parents are forced to provide counter attractions. One little girl was giving a feast. She had cakes broken into bits. She was making soup over coals in a foot stove. She hadn't time for Sunday school! A group of little tots was gathered about but they deserted her and left. Soon the little lady came in high dudgeon to Sunday school to call her truant friends back.

Just after the Christmas lesson the children were being asked about prayer. "We stand up, shut our eyes and pray," they said. "To whom do you pray?" "O, to that little baby in the picture."

The sin of lying was the theme. "If I should promise you pretty cards if you came to Sunday school and after you came I would not give them to you, what would you think of me?" "We'd think you were alright," said these polite children. The story of Ananias was told "What do you think of him?" "He was a good man to give all that money," they all declared. The lie meant nothing to them.

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We have received a number of very excellent papers which were read at the various summer conferences. These will appear in WOMAN'S WORK IN THE FAR EAST throughout the year.

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"To every man there openeth  
 A Way and Ways and a way;  
 And the High Soul climbs to the High Way,  
 And the Low Soul gropes the Low;  
 And in between on the misty flats  
 The rest drift to and fro.  
 But to every man there openeth  
 A High Way and a Low,  
 And every man decideth  
 The Way his soul shall go."

JOHN OXENHAM.

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# Contributed Articles

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## Some of the Dangers of Present Day Missionary Life.\*

Mrs. G. F. FITCH.

I HAVE been very conscious of dangers connected with my own missionary life; as probably most of us have; and having been asked to speak on this subject because I was one of the older missionaries, perhaps God would have me speak out of my own experience. I hope you will understand that it is not at all in the spirit of criticism that I offer this paper, but with a desire that together we may look at some of these dangers. In the time allowed I can only touch upon what have seemed to me the more important, and perhaps the most generally admitted. There *are* dangers. I take it for granted that we all believe this. This time given to such consideration may not only help us to beware of them, but as we think definitely upon the subject; (and to each one of you there will probably be suggested other dangers), may we not ask our Heavenly Father for *deliverance* from them.

Some friends at our dining table the other day were reading a statement that had just been put into print by a certain Executive Committee. The words under consideration were that the church was an organization for the saving of souls. One friend said that this was a self-evident truth, and therefore unnecessary to state. Another remarked that it might be wise as a *reminder*. But it gave me the "point of contact" with which I wish to meet you. It *is* a "self-evident truth," but the first danger to which I would refer is the danger of the church *not* saving souls. In the present day varied efforts of missionary work, we are in danger of forgetting this first fundamental truth; *not* of forgetting that soul saving is our one main business, but forgetting as *individuals*, all the time to keep *before us* this one thing, so that

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\* Paper read before the Shanghai Missionary Association.

we do not neglect *individual* effort for *individual* souls, and *every day* do individual work *for* individuals. Nothing can take the place of this *personal* work, nothing can give greater joy to any life than this personal ministry, and as every opportunity presents itself, no matter how busy we are, if we are too busy for *this*, we are certainly confronted by a serious danger. Redeeming the time for *this*, is time most truly redeemed.

Only a few days ago I heard a business man say that he generally slept but about five hours, and sometimes felt that he could ill spare five hours for sleep. He said he had so much business pressing upon him and he found it so interesting and so important that he had even gone two nights without any sleep at all. Have many of us in our work of soul-saving felt the interest and importance of one soul's salvation so pressing upon us that for two nights we could not sleep? And yet we do not need to remind ourselves of what Jesus said of the value of *one* soul.

Here then is another danger for us to consider;—the danger of not realizing and acting upon the *tremendous* importance of *our* business. Since we know these things are so and seeing this business man who is at work in Shanghai to-day, and seeing *us*, his company of 200 or so missionaries, also working for souls to be saved in Shanghai to-day, is it any wonder that Jesus, looking down the years, should have said: "The children of this world are wiser in their generation than the children of light." No matter in what line our missionary work may be, not one of us can afford to lose the joy and reward of individual work for the salvation of individual souls. It is good for us to sometimes ask ourselves: How much do I *want* souls saved? Jesus showed us by the Cross how much *he* cared for it.

There is so much said these days about methods of work, efficiency, etc. Much of it is very good and accomplishing good. There are many committees and much time spent in them, and we have God's word for it that in the multitude of counsellors there is wisdom. But do we not need to be careful, that while we are talking and planning, how souls

may be saved and built up, when brought to the real issue, we do not talk and plan about it, more than we *pray* and *do* it. We heard the other day of the need of *definite thinking*. We need it along this line of personal work for souls. Bishop Roots, at our prayer meeting a few weeks ago, dwelt on the need of each one of us finding *the other one* that would make, *with us*, "the two" who could receive Christ's promise; some one with whom we could "melt in unison" in prayer, and together ask for individual souls to be saved. The effectual, fervent prayer of righteous men (made righteous in Christ's righteousness) *does* avail much in its working. It is indeed well to be praying; as many are; for a world-wide revival, but as we know that God wants souls saved, let us pray very definitely for individual souls *with this other one*, every day if possible. While we may all have one early morning time *alone* for prayer, you remember Bishop Roots said the reason that *he* put much emphasis upon this praying of the *two or three together* was *because Christ did* so. You will also remember that he said it was easier to work all day than to pray half an hour.

We need to always be mindful that every bit of opposition in this work is caused by the adversary, and if we "try day and night" the promise that we be avenged is *sure*.

Another danger is that life is too complex these days, even for the missionary. We need to ask of every *evening* duty that presents itself, Is *this the* thing for me to attend to *now*? Is it really worth while? not in an anxious strain, but with the simplicity of a little child, and expecting an answer. Our conditions often handicap and limit us, but we need never make them an excuse. They are simply an added reason for prayer that God will make them work together for our good and His glory. *Is a more simple life possible for us missionaries?* People are looking into every detail of life now in order to give more efficient service in this awful war. We, as Christ's soldiers, certainly need to do it also.

Another great danger in our busy lives is the danger of *not getting still*. Only to the still soul can the Holy Spirit speak out His desires and His plans, only with the still soul can He work and teach and lead.



Do we *wait in stillness* so that *God can work*? We know no soul-saving can be done by our own efforts and that this is always the work of the Holy Spirit. But while we are *noisily busy* He cannot work in us or with us. Some one has said: "Martha put Jesus aside for things, but Mary put things aside for Jesus." There is danger that we do not have a very *true* and *practical desire* to listen to and obey the Holy Spirit. He *is* given to those who obey Him.

Another danger is our not making the *essentials* of the Truth sufficiently important. We need to make *real* things *very* real. Too little is said about the *sinfulness of sin* and *true hatred* of it. The Cross shows how important this is. Too little emphasis is laid upon, and too little explanation given, of the *new birth*, the Christ said: "Except one be born anew he cannot see the Kingdom of God." Too little practical teaching is given about the work of the Holy Spirit, though much, in these days especially, is *said* about Him. To us ourselves and to our Chinese He should be a *very real* Person; dependence upon Him in every little thing, and the danger of grieving Him, more often dwelt upon in our teaching.

Another danger is that we do not *love* the Chinese enough. The last issue of "WOMAN'S WORK IN THE FAR EAST" told of one missionary just gone home to the U. S. whose *love* had accomplished so much in her over thirty years in China. Some one has said, "I feel there is danger of our being *too busy* to love much," and one gentleman said to me a few months ago, that husbands did not take anytime these days to really love their wives. True loving *does* take *time*, as well as thought, and after all our work is done, it is this *loving* that Jesus said would prove (and prove to *them*) that we were His disciples. A wise man has said: "He who goes down into the battle of life, giving a smile for every frown, a cheery word for every cross one, and lending a helping hand to the unfortunate, is, after all, the best missionary." And would not Jesus say; the best missionary is the one who is *always loving*?

Again perhaps some of us sometimes forget that we are to be *servants* of these people, as well as servants of Christ.

Paul re-iterated again and again that he was a hand slave, of Jesus Christ and a debtor to all men. The very beginning of all service is as he says, "Being made free from sin, and then they became servants to God. As we take the place of a servant we hear Jesus say, *He* calls us "not servants but *friends*," and, "If any man serve me him will my Father honor." But let us realize that there *is* a danger that we forget we are here as servants; servants to our *servants*, and to *every one we meet*. Then the rest of Paul's message is made real to us—fruit unto holiness and the end everlasting life. Speaking of *fruit*, we must beware lest we neglect to *expect* it, and to *see* it. Jesus sent us to *bear* fruit, and we have every right if we fulfill the conditions of the *sower*, to have the joy of the *reaper*. This leads me to add that I find in myself a danger, not so much to fail in *believing* the promises of God, or to fail in *appropriating* them. It is good to say over and over to ourselves, and even *out loud*, when we can, such promises as these:—

"My strength *is* made perfect in weakness  
 My grace *is* sufficient for *thee*  
 If any man lack wisdom, *ask*  
 If ye abide in me and only words abide in you, ye *shall*  
 bear much fruit."

There is a danger, too, that having come out as missionaries we fall into the rut of taking it for granted that our *motives are right*. We need often to examine and test them. It is so easy to be deceived and let self-seeking and self-glorification have play. Dear Miss Safford said to me once: "People at home think we are *perfect*, and if we say we are *not*, they only add humility, to all our other virtues." But we need to bring our motives into *God's* search light, not *man's*. Ask *Him* to *test* and *shake*, and *burn* out of us every wish and every motive that is not for His glory alone.

Again, perhaps some of us do not teach enough about the Lord's coming again, and that it may be very near. It becomes not only the "blessed hope," but the inspiration to more earnest life and service to many of the Chinese some of whom are thinking much of it these days.

Dear Mr. Frost of the China Inland Mission, after attending a great missionary convention in which no reference was made to the return of the Lord, wrote the following beautiful poem:—

The King went forth a kingdom to obtain,  
 With promise to His own to come again ;  
 The long, long years have passed, the years of pain,  
     And yet He cometh not ;—  
     Have we forgot ?

He bade us keep our hearts for ever pure,  
 And, following Him, to suffer and endure  
 That we to Him might weary men allure,  
     And He might tarry not ;—  
     Have we forgot ?

He asked us for Himself to wait and long,  
 To turn our faces from the worldly throng  
 Upward to Him, to whom our lives belong :  
     And yet He hast'neth not ;—  
     Have we forgot ?

And thus the days pass by ; we joy and sing,  
 We take His gifts—yet little to Him bring,  
 And speak no word of bringing back the King :  
     And so He cometh not—  
     WE HAVE FORGOT !

Perhaps our greatest danger has been that we have not been *all-possessed* by the Holy Spirit. I was reading the other day to one of my little grandchildren the story of the epileptic boy, and explained to him the power that the evil spirit had gained over this lad; his eyes brightened and he said:—"When he was looking into the fire he would just fall into it and when he was looking at the gold fish in the water he would just fall right into it." It was all so *real* to him. And so I tried to tell him how the Holy Spirit would thus *possess us*, his interest became an added lesson of what it ought to mean to *me*. If each of us was a living flame burning for God's glory, what a fire we missionaries in Shanghai could kindle!

Of course the all important and comprehensive thing is the practical indwelling, and life, of the Lord Jesus, for us to *live the life that is Christ*; to know, whatever our dangers and our needs may be, that "the resources of the Christian life are *just Jesus Christ*": and to do all our work in the *Lord's victory*, in the faith that overcometh the world.

When we are getting ready to teach a Sabbath school lesson or conduct a Bible class there is danger of our forgetting that that special study is not the largest part of our preparation. It is the *life* we have lived the last week or month or year, the whole life behind us that oft times without our realization of it, goes into our preparation for this lesson, so, only as the life we live *is Christ*, are we ever ready for any teaching or duty or even dark intercourse with the Chinese, or each other.

Though one of the older missionaries I come, as I said, with no spirit of criticism. I stand with great gladness and thankfulness before the spirit and work and efficiency of the younger missionaries. But in closing I wish to remind us of another danger of which, those of us who are very conscious that we have fallen into these and other difficulties, must beware. We must not be *discouraged* or *weak in faith*. I sometimes think that the Lord, who prayed from the Cross, "Father forgive them; they know not what they do" must *sometimes* pray the same prayer for us missionaries. Perhaps we have fallen into some of these dangers and many others, from lack of understanding, or even from lack of sufficient prayer and watchfulness; but the moment we are conscious of any of them we can seek and *take* forgiveness and His enabling, and go on our way, rejoicing in the Lord and in the power of His might. He is abundantly able to give us a mighty, victory. So may He help us to be strong in faith, giving Glory to God, to "order our conversation aright."

Then will He *surely* "show us His salvation."

## Practical Training for Home Life.

MISS R. E. MULLIKEN, *Am. Board Mission, Canton.*

ONE soon realizes after coming to China that "Practical Training for Home Life" is one phase of educational work that is very important. If China reaches the ideal that most of us have for her, great revolutions must be made in the home life.

It is for us who are interested in the training of a few of China's young people to study how to make our training of real practical value to the home life.

To write intelligently one needs to be in both Christian and non-Christian homes more than the writer has.

One thing is evident, there are great deficiencies and great needs. We must help right that which is wrong and by "line upon line, precept upon precept" make clear the needs and plant an incentive for an ideal home life.

First we must understand the conditions that exist in the home. There is idolatry. From the time the child is born it uses the worship of tablets, the burning of paper and joss sticks. It hears the superstitious stories of generations. It is not taught to obey. It knows nothing about sanitation or hygiene. Many young people are as helpless as babes because an amah or servant girl has waited on them all their lives. They are not even as well off as Topsy because she had to shift for herself.

There are no picture books for the child to look at, no story books for it to read. If there are books they are written in the classical language which they cannot understand. There is nothing to excite curiosity in the child's mind. Not long ago a girl, who has studied for more than six years, was asked the name of a very ordinary character which was on a scroll in her home where it hung for many years. She did not know it and she is above the average in scholarship. There is little that is cheerful in the homes. The chairs are arranged in a straight line. A few meaningless scrolls hang on the walls, also a dusty ancestral

tablet, some burnt joss sticks and ashes beneath it with perhaps a few faded paper flowers to complete the picture. There are no windows, cold, damp floors. Sleeping rooms dark and airless. Kitchens smoky and smelly. In many homes chickens, pigs, and dogs run at random through the house and the filth of both house and children is indescribable. Many of you have seen it and know it is true.

We are to give a practical training for home life to boys and girls from such homes.

The conditions existing in the average Chinese home and the ideal set forth in Dr. Gordon's book "Quiet Talks on Home Ideals" are about as far removed as the east is from the west.

The task before us is not hopeless, however, Western education and training are making a marked change outwardly, at least for the few who have had an opportunity to receive it.

The homes are being built with an idea to health and cleanliness. When Christian-trained young people marry and live in their own homes they show that the training in the Christian schools has become a part of their lives. These homes show that they believe in light, cleanliness, love, and obedience.

Christian education is the only hope for China. It must be lived in the home. Our teaching must lay more stress on what makes for love and obedience and cleanliness. The Bible which is a daily text-book in our schools, helps us out in all our points. It says "to love one another." We all know of homes where this scripture is lived daily by parents and children. Such love goes beyond the home and speaks louder than words. Passage after passage show that the obedient are the happy and blessed.

Obedience is an unknown virtue to most Chinese children, when they come to Christian schools where there are certain requirements necessary to the good and happiness of all they often have some bitter experiences until they learn that if they want to be happy they must be obedient.

The Jews had from seven days to a month of ceremonial washing to make them clean. So if we had no books on

Sanitation and Hygiene we could support our point from the Bible alone that cleanliness is next to Godliness. After a few months of plenty of water and clean clothes most of the boys and girls realize the difference in their feelings and are eager for their bath time.

If possible a foreigner or foreign-trained Chinese should teach Sanitation and Hygiene. They understand better the chemicals of food, the necessity of breathing fresh air and all that makes for health and happiness. And then they are better living examples of open sleeping apartments, necessary daily exercise, care in the cooking of food and proper sanitation.

Recently a class, which had been studying physiology and hygiene for four months, was asked, "What benefit has this study been to you." One said, "I will never sleep again in a room where there is no air." Several said, "I take twice the time to eat my meals since I studied about food and digestion." And another said, "We all like well cooked food now."

The Physiologists also briefly discuss some of the prevalent diseases and their causes. Parasites found in the body, which come from impure food or water and consequently the absolute necessity of well cooked food. The effect of alcohol and tobacco upon the system. These are new subjects to our pupils. They listen eagerly, they ask many questions and when by themselves, they discuss them minutely. Surely these pupils will be wiser parents than their parents were.

Another way to help make the training practical for home life is for the pupils to help do the work while in school. One student said "I am much more particular about the washing and cooking of the vegetables now than when I began to study Physiology and I tell the cook and the boarders that they must be careful too, and *why* they must be careful." The influence from that life is not only felt in the school but the future home and generations will reap the benefit of four months' study of "Physiology and Hygiene."

For the pupils to sweep and dust the part allotted to their beds and tables teaches them to be neat and clean and after a few months they take pride in keeping their premises clean,

At the beginning of each term the matter of throwing things on the floor and spitting on the floor has to be taken up but it pays for finally public sentiment is aroused and one pupil will admonish another.

Often an older pupil will tell the principal or matron ("Ma Mary Li) hasn't had a bath for three days" or ("Shui Ella Chan) hasn't changed her clothes for four days." So you see the older pupils help to teach the younger ones, and surely they will remember some of this training in the home that they are to establish. This idea of co-operation of the older pupils helping and admonishing the younger ones is very praiseworthy. They hear much about team work and have its value illustrated in the volley ball, which they play with so much vigor. Their play teaches them to be helpful, fair, and persevering. One school has lost every game it has played with outside schools, but every time the boys are just as eager to tackle another school. We admire and rejoice in such a spirit for it means character. It is just such manhood and womanhood that China needs and will have eventually.

Living together in groups is splendid training. They learn the rights of others and as long as they respect them they are happy. It has been said that a Chinese can have but one friend. Think what they miss! Boarding school life makes them broader, they come to see good qualities in all and they form friendships which are lasting.

Learning to live peaceably in a boarding school can't help but have its influence when the time comes to live with their mother-in-law. Learn to live peaceably needs special emphasis.

Respecting the rights of others is another side of the subject of co-operation which we as teachers must enforce. When one pupil disobeys and all have to suffer it makes a good object lesson as to how far our rights extend. If it is true in the school life, it will be true in the family life.

Often a lecture from an outside physician, nurse, or teacher will help to clarify and clinch the work of the school room. Last spring Miss Stockton spoke to our girls about disease and its causes. She said, "The custom of the Chinese



to put their chopsticks into a common bowl, was one of the quickest ways to spread disease. Immediately after the talk several girls requested that they might have separate dishes for their food. All were happy over the change and several said that when they went home they arranged for individual plates for the vegetables and meat. Dr. Griscom also spoke on "The Care of the Body" which brought out questions at the time and later of real vital connection to good health and right living.

Sewing, crocheting, and manual training are all very practical for the home life. And properly taught domestic science would be of great value.

The study of geography brings a national and international interest and arouses patriotism which will make them better citizens.

One thing that ought to be created in the school life is a desire for good reading, for when school days are gone forever, there will be good books on all these subjects which will help make the home life ideal.

There is still another subject, that we have not touched, but which is of vital importance to China. The Christian schools must bring about a normal relationship between the boys and girls, so that when they meet each other in public places or in their homes, they will know how to act. How is it to be done? Will it not have to come through the school room? If they learn to know each other there and if they learn to speak, look, and act naturally there, surely they are not going to be afraid of each other in other places or giggle or blush when spoken to, or go to the other extreme when away from teachers and parents' restraint and be too free.

The school life should also make the pupil realize their responsibility to their neighbor. They should form the habit of teaching in the Sunday School and doing personal work. Working in a Y. M. or Y. W. C. A. also helps to develop confidence in one's self. No matter where they go, they will have abundant opportunity to preach and live the Gospel, so our training in religious work should be of such a character that it will be wanted and sought after.

## How to Make the Girls Responsible for Social Service ?

Miss LIU, *M. E. Mission, Kiukiang.*

I KNOW a school whose motto has been graven on the Corner Stone, "Not to be Ministered unto, but to Minister" and I also know that the motto of a certain graduating class is "Mastery for Service." These two mottos are surely the great ideals to put constantly before our girls. For a long time I have realized that there is a great responsibility upon us Chinese girls, for the changing of our home life ; for the reforming of our society ; and for the saving of our ancient loved country. How can we shoulder this responsibility ?

Though some good and great things have been done of late by Christian girls, yet there remains a great portion which have not been touched. If the graduates would act according to their learning, duty, and responsibility, the (result) homes, society, and nation would be quite different from what they are to-day. Why do the graduates fail to act and behave as they should? In my opinion, it is because they have not the real essence of Christianity which is service to the Master through serving others. It is no wonder that they themselves cannot withstand all the trials, disasters, and calamities after leaving school, let alone help to uplift others.

My subject to-night is "How to Make the Girls Responsible for Social Service?" It seems to me, first of all, they must have a good firm foundation which is built on the love of Christ. If they have the love of Christ in their hearts, they cannot help serving and considering others. Who are responsible for building up this foundation in our young girls? The rise or fall, the permanence or death of China rests wholly on the heads of what people? This grave responsibility rests upon us teachers! Are we aware of this responsibility? I use the plural, that you may know I am one of you.

When Germany conquered France, Bismark, the Prime Minister told people that it was entirely due to the merit of the teachers of the Primary Schools of the Empire, that they were victorious in battle. Were it not for the daily teaching and guidance given by the teachers in their elementary schools, they could never have reached their present superiority, nor could they have overcome the enemy in war. I hope some day in the future, our Chinese Prime Minister will say the same words to the teachers who are present here to-night.

If a girl only receives, during school days, she will not know how to give out when away from school. Therefore we must make our girls first self-reliant, then helpful to others. A girl who always receives is necessarily selfish, a girl who with her own hands supports herself will think of others. Formerly we Chinese girls never thought of self-reliance, in childhood we depended on our parents and brothers, and after marriage on our husbands. Unconsciously we lost independence. We were counted as useless if we counted at all. That has passed away. We have been freed--and for what purpose? At Nanchang, we have a self-help department in our school, open to those who cannot pay their board and who wish to be independent. It gives the students diligence. Our self-supporting girls' hands are never idle. A recess of fifteen minutes finds them at work; the girls who do the most industrial work, do excellent school work and are the most ready to help others and lead in evangelistic work. China has an old saying, "The loyal minister must be sought from the filial home." I am sorry to say that we Chinese are retrogressing in this line. Once as I was taking a walk with a friend, I saw a fine young lady whom I did not know. I asked my friend who she was, I found that she was a wealthy and well-educated lady, but did nothing for her mother. All her good qualities were hidden by this one dark spot. Isn't that a pity? Our first duty is to our home where all charity must begin if our lives are to bear examination. In our school we believe one way to make the girls have sympathy for their needy sisters is to teach a day school away from home for at least one year after graduation.

We Chinese are laughed at by some people and are said to have no Public Spirit. It is not a fact; we have Public Spirit, but this spirit has not been brought forward just as spectacles when covered with dirt do not show the light. Shall we teachers not have the girls practice Public Spirit? The Chinese character 仁 is written this way, "a man" and "two" (a man who considers another) is the meaning of this character. Shall we not have the character 仁 in practice? One verse in the Bible, "Love thy neighbor as thyself," and another verse in Paul's Epistle to the Philippians, "Look not every man on his own things, but every man also on the things of others." One saying of Confucius, 己所不欲勿施于人. What you do not want others to do to you, do not so to them. And the ancient Golden Rule given by the Lord Jesus, "All things whatsoever you would that man should do unto you, do ye even so to them." And the very opposite of the above, 只知有己不知有人. Only know one's self without considering others—we have all these themes and methods to bring constantly before the children and to see to it that they are graven deep on their hearts.

China has taken Confucianism as the basis of the country. But though China is called a Confucian country, the truth is, the creed of Confucius is not in operation. If we Chinese really were able to act according to the words of Confucius, the result would be different, we would love the people of the world and there would be no struggle for rights and privileges. What China lacks in the present day is Christianity which is more perfect than Confucianism and includes all the ethics of Christ.

Empty teaching, however, is useless, what is wanted is that something practical be done for an example to the students. Each Chinese girl is ambitious, she wants to have elaborate knowledge and a high education for herself. Perhaps there never was a time in China when women realized more the importance of having great learning than they do to-day, yet they fail to remember that what they receive they must give to those who are less fortunate than they. If we want our girls to serve others, we must first serve them as an

example. The one responsibility that a woman cannot evade is the one she thinks of least—her personal influence. The young girls will copy what they have seen and heard and they will go and do as they have seen. Our Chinese girls learn theories easily, but we must lead them by actions, and not by precepts only.

Once Jesus said to His disciples: "I have given you an example, that ye shall do as I have done to you." Can we say the same thing and give the same blameless and harmless example to our pupils? And so I much hope that all teachers who expect young girls of China to be helpful, will first make themselves a good example. I know a principal of a certain school who is praised by every one and they take her for a pattern and say she is a most fitting character to fill the post of principal. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for the world." The young girls need examples of love and humility, while they are in school. If the girls have the nature of love they cannot help loving and being humble. God is setting you and me as watchmen unto the girls. Have we done the duty of a watchman? Our students need a constant stimulus from outside. They need to guard against the present condition of society, the harm of gambling, wine, tobacco, cigarettes, opium, the evils of superstition, etc. They must feel the needs of the country such as purity, cleanliness, hygiene, prevention of disease, remedy for poverty, universal education, and last of all Christianity. We have formed a club which is called the Time Investment Club, composed of several branches:—Bible class, evangelism, education, reforming society, children's meetings and hygiene. Forty girls have voluntarily joined this club. Each girl has signed a card and promised to do a certain thing, that is mentioned above, during her vacation and each will have a report to hand in when they come back in the autumn. We have had training classes in each branch. So they can do as they were taught to do. During the school

term, half the girls have been helping twice each Sunday, in the morning and in the afternoon in our six Sunday schools which are held for the outside women and children. And some girls hold their meetings at people's homes.

In order to feel responsibility, our girls must know the conditions. One Chinese young lady in America disputed the American missionary who was telling of conditions in China, because the young lady did not know them. We might take our girls in groups to see conditions, homes, children and then write composition about them. Have all the girls tell of the little children who suffered and perhaps died during the summer, than show them how pure milk, open air, ice, medicine, and cleanliness might have helped to save them. We often in our school give comparative statistics such as David Yü brought us to the girls in Chapel as at some other hour, and keep hammering away at them until the girls feel them. Have each girl decide before she leaves school how best she can work. Married women with many children are not one bit hindered. We have one missionary's wife who is a doctor, called any time of day or night to relieve suffering, she teaches her three boys in the morning, she teaches industrial work to the school girls, and gives of herself every minute to the good of the community as well as to her family. Have the girls support a Bible-woman, pray for her, and hear her reports. This keeps their interest alive by knowing the needs of their own province. One school faculty gave up Christmas presents to open a day school, where there had never been one before. Our Baldwin normal students go every week to a government school by invitation, first to talk to the girls, and now to teach the Bible. The trustees report to us, that this autumn the Bible will be put into the curriculum. Every Christmas our girls give a feast to the beggars and bring them the Christmas message. The girls themselves have given for benevolence, charity, and church about \$150 this year. We teachers are God's ambassadors and as we know the needs and with His Spirit present them to Him, they will feel with us.

The first week of the New Year we had over 30 volunteers for intensive evangelism. Before school closed,

we had had training classes for the different varieties of work to be done. Some for women who could read, others for women who could not read, some for children, and so on. Sixteen homes and a temple in the city were open to us, and our hostesses invited in their neighbors and friends and we are still feeling the results of their work. Some of our number go by special invitation each week to a Buddhist nunnery. We had the white Christmas this year, and before the girls wrote their white gifts to the King, the needs of the people about were presented to them, so that the results of the white gifts were varied and showed that the girls had a mind and heart to do intensive work for the Master. Many girls who had never done any Christian work before, offered to teach children, many to teach women, and others to go regularly during the year to talk in homes.

We have all fallen short of our great example Jesus and of many examples of Christian love before us. But let us hope and pray that we Chinese women may prove to the world that learning is safe with us, because we have His Spirit who said I came not to be ministered unto, but to minister.

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### Work Done by Graduates.

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Miss NIEH, *M. E. Mission, Nanchang.*

FROM many letters which were written by the graduates from various schools I have learned that the "work done by the graduates" is classified into five kinds: Self-improving, social, medical, educational, and evangelistic. Now let us see what has been done in each of these five kinds.

First is the work in self-improvement. During the last ten years China has laid a great emphasis on women's education. As time goes on the graduates feel keenly the necessity of obtaining higher education in order to make themselves more efficient. Opportunities have opened to the graduates

who may study both abroad and at home. From our school, Rulison High School, Kiukiang, we have at the present time eight graduates studying in America, six have been educated in America, and about ten are studying in medical schools and colleges in China. Some of the girls not only from our school both married and unmarried also have opportunity to improve themselves in sewing, music, cooking, and literary work.

Second, the social work. Several years ago it was impossible for a girl, out of her home circle, to do any work in promoting the public welfare. The social custom had confined her duty at home. It is only during the recent years Chinese girl students began to have the thought of public opinion awakened. The percentage of the graduates doing this kind of work is very small. Only a few are doing social work for the Y. W. C. A. I heard that the graduates from McTyiere School in Shanghai have done splendid work in Changsha. They teach the poor people sanitary and hygienic living at home, how to care for babies, and they have opened a free dispensary to relieve the suffering. I hope that some one here to-night will tell us more about it. This kind of work has also been done by the graduates in many other large cities. We hope that there will be more girls willing to do this kind of work voluntarily for Jesus Christ, because He said if you have done it with the least of these, my brethren, you have done it with Me.

The third is the medical work. We had in the past a very little medical work done by the graduates. The percentage of graduate medical workers is even smaller than that of the social workers. As the education of women wasn't emphasized very much so there were only a few well trained Chinese physicians. The most prominent ones whom you all know are Dr. Ida Kahn, Dr. Mary Stone, Dr. Tseo, Dr. Hu Giagin, and many others. I am thankful to say that the number is increasing rapidly. I hope that soon there will be many joining in the fighting-disease-line of medical field. From our High School we have six studying medicine both abroad and at home. At the present time the medical world in China is facing a great problem. It is that the highly



educated graduates are not willing to take the nursing course. Because the girls have an idea that a nurse's position is inferior and that the work is menial, we school teachers have to teach the girls to realize the nobleness and glory of ministering to others. We all know that it is impossible to have the medical work done if the number of physicians surpasses that of nurses. China to-day needs well trained nurses with a good thorough education. In some places the graduate nurses are doing wonderful work for their people. In Kiu-kiang, Dr. Stone, every afternoon sends out five nurses accompanied by Bible-women to five different living centers. They teach sanitation, look after the sick, help people to have clean surroundings. I know a nurse who is married to a pastor. They live in the interior of Kiangsi province, where there are no foreign or native physicians. This nurse every day, beside her household work, opens a dispensary and looks after the sick people of the whole town while her husband is preaching. How priceless her nurse training is to her and her people! She also teaches people to set up a good home. From these instances we notice that the nurses have really done three-fold work as Jesus did, preaching the gospel, healing the sick, and teaching the ignorant. Let us earnestly pray that our High School graduates may realize the important place the nurse holds in the public life.

The fourth is the educational work. From reading those letters which Mrs. Gilman gave me and from the statistics I notice that the majority of the graduates are engaged in teaching. Some teach in the Kindergarten, some in Day Schools, some in Primary Schools, and others in High Schools. There are only a few who have private schools. A girl who graduated from our school is now married. While her husband is pursuing higher education in America she opened a free school for poor girls in her village. She serves her community by training those girls into strong Christian women. I sincerely hope that many graduates would realize their duty in teaching people voluntarily. Now the schools are confronted with a tremendous problem. It is that there are many girls who do not realize the need of their service to the nation as a whole.

By this I mean that every educated girl owes a debt to five thousand other girls. In large cities the girls have better opportunity than the girls of the interior. We all know that it does mean something to have a girl leave home and go to the interior to teach. But we have to teach the girls the necessity of self-sacrifice and their responsibility. Let us pray hopefully that the girls may possess the self-sacrificing spirit, and the love of Jesus Christ.

Fourth is the evangelistic work. Under the pressure of rapidly-growing work of education the Chinese Christian people as a whole haven't emphasized the evangelistic work enough. There are not many graduates who have directly and voluntarily done this kind of work, except those who are engaged by the church. As some other kind of workers which I mentioned before they do more or less evangelistic work. What China needs to-day more than any other thing is to develop the ideal Christian homes. Some of the married graduates have really set up a good model of Christian homes in their community. To-day we need in China the homes which keep family worship in the morning and in the evening before retiring, we want church attending homes, people willing to support the church liberally and keeping interest in the Sunday school, prayer meeting, and Bible classes. I pray that the Christian homes may take a large part in evangelizing China.

Now let us take one or two moments to see some of the reasons why the graduates have neglected doing their part. The graduate workers may be divided into two classes, paid workers and voluntary workers. It is the latter class in which we are very much interested. The first reason is the social custom. A decade ago or perhaps now in some places the social custom has strictly bound the women at home. Her daily program is (if she is married) to wait on her husband's parents, to raise children, and to do house work. Unconsciously she is conforming to the ancient three obeys and four virtues. We know that in her household there are many families which belong to her husband's brothers. Often we notice that she lacks the sense of public welfare in her little circle.

A Chinese saying says 各人自掃門前雪勿管他人瓦上霜 and also 女主內 and 男主外. These sayings have deadened her sympathetic thought toward her neighbors in the same household and worse than this it has barred her from entering into the public playground of serving others. I hope that these evil social customs will soon be abolished so the graduates may unite their strength in uplifting the womanhood of China.

The second reason is the lack of Christian education. Some of the girls only receive the rudimentary and secular education which merely arouses the thought of self-seeking and self-glorifying. I know a girl who is very bright, capable, and well educated. Now she is working in a girls' school. Judging from her work she has done a great deal for the girls but she works in such a way as to put herself above all others, because her aim is self-seeking and self-glorifying. She may be called a good worker, but not a sympathized, because she lacks the fundamental sense of soul touch. To-day China needs Christian workers who are willing to plow on with one hand, holding the cross of Jesus Christ and dragging priceless souls with the other hand. It is only the Christian education which can cultivate the Christian social relation among the girls themselves and between the girls and neighbors.

The third reason is the attitude and examples of foreign workers. Here I want to ask you to face yourself frankly and honestly. I also ask you to be patient with me if I say anything disagreeable. To you teachers and school principals I want to ask how much interest do you take in the girls after they graduate from your schools? Have you tried to get in touch with all the graduates? In China we always say like mother, like children. Living with the teachers and principals the girls are very apt to imitate your ways of living. To the housewives I want to ask what is your attitude toward the Chinese women when they come to your home? Looking up to you as an example have you been willing to show them the management of your home? In many ways the Chinese women surpass you in housekeeping but as to the sanitary condition and hygienic living we Chinese are glad to be

instructed by you. Some of you mothers can open your homes and invite the Chinese mothers in and teach them how to take care of the children, and keep a proper living at their homes. Then you may start to organize mothers' clubs and guide them in many enterprises of helping others.

The last is the lack of the love of Jesus Christ. The other day when I heard Dr. Zwemer telling about the work done by the Moslems, such as opening schools, hospitals, and doing social work, I asked myself what is the difference between Islam and Christianity when the belief and work are nearly the same. I was reminded that Christianity is expressed in one word, the fruit of its work is also expressed in this word; it is the love of Jesus Christ. Without the love of Christ the work of our graduates is in vain. It is that love which beareth all things, believeth all things, hopeth all things, and endureth all things which can grip the hearts of our graduates, and make them unselfish and possess the self-sacrificing spirit. If we all think of that beautiful verse

Must Jesus bear the cross alone and all the world go free,  
No, there is a cross for every one. There is a cross for me.

We would all do our best and helping our graduates would do their share in evangelizing the world.

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## Lesson VIII.

### The Ministering Women.

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THEODOSIA WAILES, Soochow.

TEXT:—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Mt. 25: 40.

Read all the following references carefully: Luke 8: 1-3; 10: 38-42; Mk. 15: 40-41; Mt. 26: 6-13; Mt. 25: 40; Luke 23: 49; Jno. 19: 25-27; Mt. 27: 55-61; Lk. 23: 55-56; Lk. 24: 1-10; Mt. 28: 1-10; Jno. 20: 1, 11-18; Mk. 16: 1-11; Acts 1: 14.

**S**AVING read the above references, what would you think was the work of the women in reference to Christ's ministry while here on earth? Just who were these women? Can you distinguish ten different women? Was the work the women did for Jesus the same as that of the men?

Was it less important than that of the men? Did it in any sense bar them from close fellowship with Jesus in His labor to save the world? Is there any mention of men ministering of their substance to the wants of Jesus?

What would you say of the incident in the home of Mary and Martha? Lk. 10: 38-42. What was Martha's fault? Was she, perhaps, making some extra and unnecessary preparation for Jesus' entertainment? Was she losing the greater good in the lesser? Robert E. Speer says "The good is often at enmity with the best." Do you think Martha shows a generous spirit toward her sister?

Study the incident in the home of Simon the Leper—Mt. 26: 6-13. What do you think was the motive of this woman in anointing the head of Jesus? Did she perhaps fear that it was the last opportunity to show her loving appreciation of the Savior? Was any gift too costly to offer Him? Could He have given her a more wonderful memorial? Jesus' appreciation of loving deeds is one of His most winsome qualities. See Lk. 21: 1-4.

Note Jesus' confidence that His gospel was to be preached to the ends of the earth.

Note that the women followed Jesus to Jerusalem in the hour of peril, when all trembled for Him. At the time of His crucifixion our first glimpse of the women is where they are following Him to the Cross—Lk. 23: 27-29. Must not these tears shed by loving women have been some comfort to Him amidst all the taunts and hatred of men? Yet He seems not to think of Himself but of their troubles. Read the story of the crucifixion, as given in Jno. 19, trying to picture what every detail meant to these watching women—especially to His mother. See what it meant to Peter, who also watched from afar—I Peter 2: 24. What does it mean to us? Jno. 3: 14.

Note the part the women had in the burial—Mt. 27: 61. As Mary Magdalene and the other Mary sat over against the tomb, what thoughts were passing through their minds? Had they, like the disciples, lost all hope? Note that the women were last at the grave and first at the resurrection dawn. They saw the newly opened grave and were first to see the risen Lord and to bear the glad news of His resurrection. They were among the important witnesses to His resurrection—Acts 1: 14.

Are our privileges in serving the Master any the less precious than that of these women? Is He equally eager to reveal Himself to us?



GOING TO SEE A PATIENT.

Dr. Zung, formerly of Soochow Woman's Hospital,  
M. E. C. South.



This operation does not look so terrible, from the expression of the participant. We suspect that it is a sham perpetrated for the sake of the "camera lady." But Dr. Polk and Nurse Hood and the attendant students perform plenty of operations that are serious enough.

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# Temperance and Reform

Mrs. C. GOODRICH, Chao Kung Fu, Peking.

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## “The Social Wine Cup.”

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Extracts from an address given by Dr. MARGARET POLK.

THE other day I stood by the bedside of a woman. She was drunk. This was a good woman—at some time in her life she had tasted of God’s good things. This was a bright woman—at some time in her life she had stored her mind with some of the best thoughts which have come down to us from the generations past, and she often expressed herself in words befitting these thoughts. This was a capable woman, for she could handle business enterprises on rather a large scale. But there she lay in all the repulsiveness of a drunken woman. The usually bright face was bruised and bleeding—the usually bright mind was confused and maudlin—the soul which had known high thoughts was hidden away in its drunken casket.

I had seen her make some brave struggles to overcome her enemy alcohol, and had hoped she would conquer; but this time, as I looked down at her, I felt hopeless and I said, “Oh God, the father of her and of me, what can be done to help this my sister and to prevent other sisters and brothers from suffering like her?”

In thinking about it, I decided the root of the trouble lay in the social wine cup, which made it easy and respectable to drink.

When I was asked to speak, I consented, if thereby I make an effort to stir up a sentiment against the social use of wine. So I am appealing to every woman present, whether she be a total abstainer or not, to throw all her influence against the social glass.

If we should attempt an argument on the subject—which we will not—some, of a religious turn of mind, or some, who

would think to appeal to what they conceive to be my religious turn of mind, would mention the marriage feast at Cana as an argument. If any man or woman has sincerely set his or her heart on absolutely following Christ in the minute details of His life, he or she would better remember that it was a life of sacrifice and difficult to follow—in nothing more difficult than in the incident, quoted, because He made the wine for this occasion! Only a few instances are given where people have attempted to follow Christ in the miraculous details of His life—the disciples would cast out devils as they saw Him do, but they failed; Peter would walk the waves as he saw his Master do—but he failed. Can we follow Christ at Cana?

To argue that we can drink wine on *all* occasions because Paul on a *certain* occasion, to a certain man, for a special reason, recommended a little wine, does not come well from the lips of the modern woman. She would first better prove her faith in Paul's judgment by taking the place of meekness, quietness of spirit and submission to her own husband, which Paul evidently thought she should—and she would *certainly* have to reconstruct her ideas of apparel!

People in society—and I thank God at every remembrance of those who touch it at its high places, and strive for its uplift—sometimes feel that serving wine at tables is a social custom in which society is so thoroughly entrenched it would be hopeless for a few to protest and so not worth the discomfort and confusion. We must remember that the whole structure of social custom is built by men and women, and can be changed by them. The sentiment which builds any custom is started by a few, and any change must be started by a few. Radical changes are not easy in any direction, but every year shows they are made by people who stand firm for the change.

But the most frequent argument used is to say: "I have the right to drink wine at the table and *no man* or *woman*, no



set of men or women, shall take that right from me." There is no answer to this. It is true—we *have* the right. If men and women did not have this right, I would not be appealing to them to-day, but would make my appeal to the powers which control. Since we have that right I want to make an appeal to every person who is under the temperance banner for this hour; for God, for home, for native land, waive your right and use your influence against the social cup.

I beg you, for God's sake, be willing to sacrifice this small thing for the uplift of a world for which He freely gave His only begotten Son. Can we not give up this one small thing if thereby the world may be better? and it is not denied that all men would be as well off and many, many men better off, without alcohol.

For the sake of *home*—the word which brings to every mind all the best memories of the aged and all the sweetest dreams of youth. There have been women in Shanghai who have told me they would be glad to do anything against commercialized vice and brothels, rightly believing it to be the enemy of the home, but they could do nothing in connection with the W. C. T. U., because they had not been and would not be total abstainers.

*Know* we not that *alcohol* is at the *root* of the commercialized vice?

A number of years ago, I happened to be the guest of a woman in Shanghai, known to be philanthropic and literary. At that dinner was a young English couple. The man was one of those men which England sometimes produces—tall, graceful, virile, clean, splendid, whose face bore the delicate pencilling of thoughtfulness and manhood. When wine was served, his glass was filled again and again and he became the centre of a merry party. Drunk? No—he would have scorned the thought—but the face gradually lost the finer lines and took on that indefinable but very real change which marks increasing animalism and less man. Before the evening was

over his face had lost something precious. His young wife got him safely home, let us hope; but what of the young man who leaves the social function with his manhood in abeyance and his animal instincts strengthened and has to pass brothel lures on his way to his lonely lodgings?

What of the childless home and invalid wife which may be the result of this one night's influence going out from a good woman's home?

Will this good woman knowingly assume the responsibility for the suffering to come to other lives and other homes?

Just now to plead for the sake of *our native land* stirs every heart, as we think of the men who are laying down their lives for their native land. We look at them as they go out to suffer and fight and we think them noble—and it is noble to lay down one's life for the sake of what is conceived to be right. Mother's tears are mingled with pride as they think of the noble sacrifice of their noble sons, but all mothers tremble to think how this noble may be turned to ignoble. One mother cried, "I was willing to give my son's body for his King, but I have had to give his soul also."

Many young men have gone out with noble impulses, willing to give life for a right cause, and have ended by yielding themselves to lowness of life and viciousness of habits. Good mothers say: "Could my son do that?" No, a thousand times no, but alcohol can deprive him of his fine spirit and use his body to do anything.

Why should we hold in our most holy of holies, our homes, the thing that has filled brothels, jails, poor houses, penitentiaries, and is back of our social confusion? Why should this thing be intrenched in our holy of holies, our nation's homes? May we not waive our right aside and clasp to our inner and better consciousness the privilege of giving up the social wine cup for the sake of *God and home and every land.*

# Glimpses and Gleanings

Mrs. EVAN MORGAN. 150 Dixwell Road, Shanghai.

## COMPARISON OF VARIOUS STATION CLASSES FOR WOMEN.

### *I. At Hada, via Peking.*

Station classes have been held in Hada for the past four years. This year they lasted from January 29 to March 18. The last week was set aside entirely for Christians, and it proved to be a season of great refreshing. In previous years the classes have been held for three weeks or a month at a time and that usually about the Chinese New Year. Last year they were held also in August, and so much blessing resulted that it is proposed to hold them this year again in either July or August. The time fixed depends entirely upon the season's crop, as the women (and men) are unable to come until the harvest is over and there is no work to do in the fields. Our women are absolutely the raw material and entirely uneducated. We teach them to read. They bring their own bedding and we supply their food. Hitherto they have cooked this themselves, but this year we got an odd man to do it.

One of the rules made is that a mother may only bring one child, which is, of course, the baby. This is to prevent them coming for food alone.

We have now three grades of women: (1) those showing a little interest; (2) those who are reckoned as out-and-out enquirers; (3) those who have definitely become Christians.

Our timetable is:

9 a.m. Chinese prayers.

9.45 a.m. Reading lesson from the Hankow Gospel Readers, which are most helpful and easy to learn.

10.30 a.m. A Bible-reading from the Life of the Lord.

11.30 a.m. Committing to memory of a text or the verse of a hymn.

12.30 p.m. Cooking, dining, washing, and clearing up.

2 p.m. A profitable hour spent in using the "Golden Compass" (Chi Nan Kin Cheng).

3 p.m. Mutual help in learning to read.

5 p.m. Singing, explaining the hymns and the day's lesson, and closing prayer.

6 p.m. Free time for the women to spend as they like.

Foreigners are always responsible for every part of the work, but a Chinese helps whenever available. The "raw" women get an extra lesson to themselves, while the other women sit and listen, which does them good, also. As often as possible, we use pictures in the classes. We find them of great help. Personal work is kept to the front, and when a woman first comes, we find out as much as possible of her history and her motive in coming. During the last week, this personal work is done with those who are specially laid on the workers' hearts, and it is wonderful how the women respond to it.

During this, our fourth, year of study, eleven women have turned to God from their idols and have been baptized. Three more are waiting for baptism, and several others now rank as earnest enquirers.

In addition to the books mentioned above, the Epistle to the Philippians has been studied by the more advanced women, and they have found it very helpful. All our Christian women now read their Bibles well, excepting three who are nearly blind. But teaching this class of women involves much patient work of the missionaries in charge.

Mrs. DUTHIE.

June, 1917.

## II. At Ta-tze-kou, Manchuria.

The women who came to us in 1910 were all uneducated. Some came as enquirers: some were already Christians. They were divided, according to their ability to learn, into several classes. Food and cooking utensils were provided, and they took turn about in preparing the meals. Fuel was also provided. But they brought their own bedding.

We began with our usual "lipai" in the hall. Then, adjourning to the women's quarters, we examined them on the subject taken at "lipai." This was done to cure some of falling asleep! Then the day's regular work began. The portion to be memorized was explained several times, and then the various classes set to work. After an hour's work we changed and had a Bible-lesson, then learnt hymns and then stopped for an hour's rest and food. On recommencing, we taught the women, collectively, to sing hymns. Then a short time was given to memorizing, and those who were extra smart and quick were asked to help the slow ones. Then came an hour's address by one or other of the workers.

After the evening meal came the usual "lipai," or a prayer-meeting, as the case might be.

As regards books used, we found the booklet "The Sayings of Jesus" most suitable for these ignorant women: also selected portions of Scripture. The "Chih Nan Chin Chen" was memorized and they were taught to explain it, turn about, in their own words. A large hymn-sheet was hung up, and copies written out and given round to each woman. These were explained and memorized. We also started the Gospel of Mark and got through some few chapters. But the time was too short,—three weeks in all.

Some foreigner was with the women all the time except during meals, but we tried to employ, as helpers, any who showed themselves apt learners and teachers.

Two were baptized some months later and several were helped. In addition to the Bible-study, we held a general-instruction class, the subjects being the care of children, of the home, behaviour, lying, swearing, evil-speaking, etc. This class was much appreciated.

Mrs. SHARP.

August, 1917.

## III. At Lu Ho, Kiangsu.

The station-classes here are the result of visiting done by the evangelist and Bible-women, in the surrounding villages, and later by Miss Crowl. They are held three times a year, viz., (1) at Christmas, (2) after the autumn harvest, (3) end of March. The number of women attending varies from 40 to 70, and the length of time they stay from two days to a week.

Some bring their own bedding others use that lent by the missionaries or hired from the street. They bring their own rice, eggs, etc., or if they prefer, pay 70 cash per day. Any deficiency is met out of the church funds. The food is cooked by the school cook, or, if necessary, an extra woman is called in to help.

Local Christian women, living in the mission school or on the compound, as well as the older scholars, are appointed to receive each guest, arrange for her sleeping accommodation, her place at table and to help in teaching her during the days of the classes.

Evangelistic meetings are held and, in addition, time is spent with little groups or with individuals, teaching texts or a prayer. Dr. Price's "First Steps to Truth" has been used with much success. Also Miss Atkinson's selected 30 Texts, printed on coloured paper, have been much appreciated, and when any woman has committed all the 30 to memory, a copy of one of those pictures is given her to hang on the wall of her home.

Much blessing has been derived from a prayer-meeting, usually

conducted by one of the missionaries. The women are encouraged to mention definite requests for prayer for themselves and for others. In many cases those for whom they have prayed have been brought into touch with Christ.

Miss HOLME and MISS CROWL,  
*Friends' Mission.*

#### IV. In Wenchow, Chekiang

This district contains three hsien cities, viz, Yung Chia (comprising 12 stations), Shui an (9 stations), P'ing Yang (19 stations), making in all 40 stations, with a membership of 1,035.

Station-classes are held once a year at each station for ten days. The resident pastor's house is chosen as the rallying point and no really interested woman is shut out. The women bring their own rice. When this work was started in the Yung Kia district only one woman was known to be able to read: now the membership is about 450. The pastors in charge always take the evening prayers during the period of station classes.

The books used are Mrs Seymour's "72 Lessons in the Life of Our Lord" (2 volumes), Dr. Price's "Short Steps to Great Truths" and the "Ten Commandment Tract." One meeting is always held for young mothers, when they are instructed on the care of their little ones and warned of the evils and dangers of child life.

Miss YOUNG,  
*China Inland Mission.*

#### V. At Hsie Ki Chen, Honan.

We hold three kinds of classes.

1. *Week end classes for country women.* These are held regularly each week end from early Saturday morning to Monday. All attend the morning and evening prayers. A copy of Mrs. Foster's "Six Character Primer" is given to each woman and is

taught by the foreign worker page by page from calico or paper sheets of large characters which correspond with the pages of the study book. The pupil is made to constantly to compare her book characters with the large written characters. Choruses and hymns are taught and sung, also verses of scripture, and very simple Bible talks are given on the way of salvation. As the women progress and have their own Bibles or Testaments, all verses learnt are marked with blue pencil in their own books. City women can come in if they wish. The "foreign" missionary gives about two hours each a. m. and one and a half hour each afternoon; all remaining time is spent by the scholars at their books.

The women bring their own food which they cook themselves. The church provides the fuel, salt, tea, and oil (the latter is in rather homeopathic doses). One of the women Church members makes herself responsible for the purchasing and renders an account and it is believed that she herself often, out of love to the Lord, defrays some of the expenses.

2. *Station classes* for Christians and enquirers from villages. These are held for ten days. The women bring their own food and the arrangements for cooking, etc., are the same as for the week end classes.

An evangelist or Bible-woman commences the day by teaching a hymn or text or both. All attend house prayers both morning and evening. During the morning the foreign worker gives about two hours time during which a reading lesson is given, a simple Bible story told and explained (never consecutive teaching, such as a complete life, etc.). She always makes the women who can, read the story aloud from their Bibles and marks any verses to which she refers which bear on the subject studied. In the afternoon the foreign missionary gives about one and a

half hours to class work and at any time that she is not holding the classes, a Christian Chinese is always left in charge.

3. *Bible School.* Held for one month for Bible-women or voluntary leaders only.

The study in this school is *consecutive* as for instance, the complete gospel of John.

Mrs. TALBOT and Miss LEGGAT,  
*C. I. M., Honan.*

#### WORK DONE BY SCHOOL

##### GRADUATES.

In reply to certain questions as How to save our girls for the Church, after graduation and regarding work done before and after marriage by girl graduates of mission schools and colleges, many interesting reports have been received some of them we pass on for the edification of our readers.

##### REPORT I.

Our students are, as a rule, inspired with the conviction that they owe it to the Church and society to give some service before marriage and, if they marry, to continue to work.

Of the first class, which graduated eight years ago, two, still unmarried, have taught continuously; one recently married has taught continuously and is continuing; one studied medicine for five years, had one year's work in hospital, then married, but continues her work.

Of the second class; one has had six years of teaching, married last Christmas and teaches half time; one has had six years of continuous teaching and is now secretary of the Peking Y.W.C.A.; one taught two years and is now studying in England.

Of the third class: one has had three years of Temperance work under Mrs. Goodrich; one has had

three years of teaching and expects to continue; one married the Christian teacher in a boys' school and continued full work until her death; one married, taught full time first year, part time next, and is now in Nanking.

Of the fourth year: two are still teaching and unmarried; one taught a year, then married and taught and did other "social work" in the place where her husband, a Y.M.C.A. secretary, is stationed.

Graduates who have gained scholarships give their scholarship for four years for salary, not including board, of from \$12 to \$15. Others, and all after that period, have salaries ranging from \$20 to \$40.

Our graduates are so busy that they have to "improve" unconsciously whilst they are improving others.

MISS LUELLA MINER.

Peking.

##### REPORT II.

##### I. *Work done by Graduates before Marriage.*

1. *Evangelistic.* In the S. B. S., Hanyang, there is a Y. W. C. A.—graduates take office—and are very energetic in managing affairs. Every Sunday some of the members go with a foreigner to a village to hold a service. Visitation is first done and often a congregation of 100, consisting mostly of women and children, collects in the school. While the service in the school is in progress, another Y. W. C. A. member holds a cottage meeting for those who cannot go to the school. This piece of work is very promising.

On Sunday, too, the graduates and others take it in turns to visit some of the wealthy inhabitants of Hanyang, because they realize these ladies and girls can only go out to visit friends. People of this class too often despise a Bible-woman whose scholastic abilities are not great, while they welcome

a talk with educated girls. This work is only in its beginnings.

2. *Medical.* Some girls are in hospitals studying nursing, others are nurses in schools. Having a Chinese nurse, the scholars are more willing to take the medicines and the nurse being constantly with the scholars, knows quickly of their ailments. The girls while in hospital, being Chinese themselves, and knowing the customs of their own people, often understand more quickly the cause of sicknesses.

3. *Educational.* Many girls have stayed on as teachers or gone to distant places. Several are in full charge of schools. They not only follow the curriculum, but also teach manners, cleanliness, etc. Many contribute toward the support of a child in their old school.

4. *Social Service.* In school every month the Y. W. C. A. holds an open meeting. Scholars, parents, friends, and outsiders are invited, old scholars are written to. All are met, entertained, and shown round the school, so are on friendly terms and ready to go into the meeting. After this, tea is sometimes served. This plan helps the scholars to learn how to entertain, while at home, not only relatives but also strangers.

5. *Self-improvement.* Some graduates have taken up embroidery and machining—several have studied music, English, and some French and cookery.

## II. After Marriage.

1. *Evangelistic.* Some graduates constantly lead meetings. They talk with the people before the meeting begins and so show they are really interested in their affairs.

In private homes they try to persuade their own people to attend services and teach the children to pray. One graduate, by making a friend of a girl, won her over to Christianity.

2. *Medical.* One is matron of a hospital. Several use their knowledge as they live in the country some distance from a doctor.

3. *Educational.* Two wealthy graduates opened a school, engaged teachers (70 to 80 scholars). One is expecting to open a half-day school for poor children who must work half the day. Several graduates are now in charge of schools.

4. *Social Service.* Where possible, many come for Y. W. C. A. meetings also to the Old Girls' Reunion. At these gatherings the members realize the difficulties and the pleasures of others.

5. *Self-improvement.* One has gone to a Bible-women's School another to study more advanced work. Several have taken up music and English.

## III. What Can and Ought to be Done.

Because graduates have been through a mission school with the Bible as an important subject in the curriculum, they should be able to spread its teachings both at home and among their friends and acquaintances. The Christian beliefs should come into their ordinary conversation.

Those medically trained should use their knowledge and persuade people to consent to western treatment and take medicines, and help in stopping foot binding, etc.

Graduates should realize that work should begin at home. They should influence home people first not be set on going out. They should take any chance to improve themselves; knowledge of cooking gained in school should be used so that people realize not only that books are studied in school, but that the girls are also capable of managing a home.

Married graduates should manage their home well because the woman rules the house, and should have it peaceful and clean. She should herself look after things, not

be constantly gadding about; she must reverence the old people, be on friendly terms with her husband's relatives—treat the servants kindly. The whole house should be cleaned, clothes be mended and washed, servants be taught how to work. Nowadays there is too much of thinking where can I go to be a nurse or teach, so neglecting one's own house, and leaving children to servants who have no idea of cleanliness and manners. It is better to remember the saying in the Ta Hsieh, "In order to rule a country, first manage your own house well."

Married missionaries and others should have constant contact with old graduates, not meeting only at service time, but treat them just as their own friends. While talking, find out what they can do and teach them to *use* it, give them some responsibility, let them see how you use *your* knowledge, and force of example will set them going, *they will wish to work*. The interest and friendship of the missionary in all the little things in the life of the girls, will do much.

It is of great importance in a school to have a Chinese matron who is a thoroughly Christian lady, one who knows the heathen view and the Christian and so can, in all things, lead the girls. She will take all opportunities of bringing in matters affecting house managing and she must set an example in carrying out what she orders. Nowadays girls are, roughly speaking, ten months away from home. In school they depend much on the matron for guidance and training. If this training grows up from the lower forms, it will gradually become natural to go right. Great care should be taken, therefore, in choosing a matron. She must be just and firm, but kind.

S. S. WANG,

S. B. S.

Hanyang.

#### CHRISTIAN ENDEAVOUR BY WOMEN.

Our women's C. E. is two and a half years old. If any friends have not a Women's Christian Endeavour and are doubtful as to the usefulness of it, I would say "Try it for two and a half years and you will never give it up." I will briefly sketch how we began and what we do now to show the development in the women. The *idea* of a C. E. is that all members take part. We had no secretary and dispensed with members. All Christians and enquirers were encouraged to take part and the part consisted at first in repeating a text which I chose from the subject and which the Bible-woman and I took great pains to teach them, saying it over in the morning and afternoon before the meeting a 100 times. When the C. E. began, very few could repeat when their turn came. They were nervous and shy. Oh! if you could see these same "nervous" women *now*! This has become a delightful meeting, and about 100 women attend and take part. My hard work at the beginning is all over and forgotten. Quite half of the women possess New Testaments and during the week, learn for themselves and on Sundays there is no gossip before services, they are learning their C. E. text from the character and as they say it aloud, those without books sit beside one who has one and teaches her. Even women want reference Bibles. Some of the young women repeat a lot of Scripture, find good references and give quite an exhortation. Gradually I would ask one and another of the older Christian women to say a few words on the subject after the text, and it has been a delight to me to see the birth and growth of Christian leaders. I am sure we get more enquirers and keep them too, through the C. E. Women bringing their friends, and they are so interested to hear all the women



taking part and their friend taking part too, that it does more good than ten sermons. They themselves remember that text and in two or three weeks will shyly stand up and say it and thus they too come within the fold of Christian teaching.

I find women like speaking in a meeting. It's much more interesting than just listening to others, and little things will not keep them at home. When we are going to have conventions, our C. E. elect women stewards for all departments. They do splendid work! Four older women take the women's collection at Sunday service in rotation. The Look-out Committee stands for one year. These are all the committees we have, but everyone is on this committee! Each woman chooses her chum, generally a strong and a weak sister, and for a year they are to go two by two and bring all the friends they can to the services, keep on looking them up and pray for them and go about in the homes and speak the Gospel, or if they cannot speak, invite them to the services. These names, two by two, are written on a board in the women's chapel. Some of the out-stations have the same. It is not the amount of Scripture we *hear* that does us good, but what we *absorb*, and the C. E. text is thoroughly digested when we have done with it. In the fall nine ladies wrote me "Have you any Bible-woman you can give us?" and I had to say "No." The fault was I did too much myself. I enjoyed taking all the meetings, but these requests made me see my mistake. A little later Mr. Goforth came and we had a real spiritual uplift. Then the Lord laid me aside for four months, and women, two by two, began to learn to take their own meetings. Part of this time I was present and it did me good and gave me many hints and suggestions. Never again will I take a meeting alone. A Chinese sister and I will do it together even if she is only able to give out the

hymns and ask some one to lead in prayer.

MISS HANNAH MASON.

Kwang Chow.

With the passing away of Miss Annie Simpson, the English Baptist Mission in Shantung lost one of its oldest and most devoted women workers. Miss Simpson came out in 1894 and settled at Tsowping, which has been her home during most of the time since then. The work appointed to her, lay in country districts, mostly two days' journey away, and it was among those scattered villages that the bulk of her working months was spent, ministering to the spiritual needs of the Christian women, and leading them to pray and strive to bring into the fold some of the "other sheep" who had not yet heard the Shepherd's voice.

Miss Simpson was never a good speaker of the language, and was handicapped by deafness, which of late years very seriously increased; but still with indomitable will, unfailing patience, and loving devotion she continued in this work year after year, never sparing herself even in the bleak winter weather. Often, to get warm, she would trudge by the barrow on which she travelled, but once, when too tired to do so, she was quite benumbed with cold, and, on arrival at her destination, had to be lifted off and carried into the house.

The characteristic of her life out here, and the secret of her success was her power in prayer. And what was the secret of the radiant joy that always seemed to be hers?—for the weather-beaten face literally used to shine. I cannot tell the whole of that secret, but I do know that hers was the pure joy of sacrifice.

She was, however, in nowise "other-worldly" in the sense of being unpractical or visionary—she was full of good common sense. As a sick nurse, several of us know

by experience her capability; in all her work she was methodical, and always painstaking in preparation for it. She taught her converts to pray, and to read their Bibles. With what infinite patience would she sit beside some poor, old ignorant woman, making her go over and over again the Chinese characters in a Gospel verse, until the dull scholar could recognise and read them. She organised a monthly prayer meeting for the women, to be held by turn in different villages. She arranged for all the Christian women of the district to meet once a year for a day's convention and spiritual teaching. She held classes for them, living herself amongst them at her little village in Wang Chia for six weeks at a time, only coming perhaps once to Peichen during this period for a day or two's rest.

Like Paul, Miss Simpson "gloried in tribulation," and like Paul too, she had "whereof to glory." "In

labours more abundantly . . . in journeyings often, in perils of rivers, in perils of wind, in perils of cold, in perils of robbers, . . . in labour and travail, in watchings often, in fastings often." . . . Besides that which was without, there was that which pressed upon her daily—anxiety for all the women throughout her district. She has now entered into the joy of her Lord. And surely her joy will go on increasing, as one by one she welcomes on the other shore those for whom she has prayed and travailed.

The meaning of her Chinese name, "Hsin," is "Faith," and surely she could not have been given a more appropriate one. By faith she triumphed over her many difficulties. By faith she bravely worked on in spite of failing strength, and because of her faith she has now received at her Master's hands her many-starred crown of glory.