WOMAN'S WORK

IN

THE FAR EAST

VOLUME XXXVIII.

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OLD MRS. CHEN

82 years old. She has been a Christian for thirty years and was a Bible-woman for a long time in the Southern Presbyterian Mission, Hangchow.
WHEN I was a very young missionary my appointment seemed to me especially hard. I had little time for study. My companions were busy and not especially congenial and I was often humiliated with the thought that I was a failure, and that I had made a mistake in coming to China. There was no one in whom I could confide and I was very lonely and more than once on the point of giving up. But one day light came and my burden was lifted. My Heavenly Father seemed to say to me, 'You are here, I have brought you to this place, and your part is to do the very best you can where I have placed you. Love your fellow workers. Love the lonely ones and especially love the young missionaries.' Since then," she continued, "I have tried to make life easier for people by loving them. Life is often very hard out here in China and the best of missionaries often unwillingly make it harder for each other, by an unsympathetic attitude. They often think it absurd that young missionaries should expect especial sympathy and attention. Since those early days my life has been crowned with love and happiness. But I have never forgotten that my especial appointment seemed to have been to love God's children and to let them know it!" The head of the speaker was crowned with the snows of many winters. The shadow of a great sorrow enshrouded her. Her beautiful home lay in ruins at her feet, she was going back alone to the home of her girlhood, leaving behind her a grave, a host of memories and life-long friends, but from her presence radiated a benediction and the rich heritage of love that she has won through loving will go with her every step of the way even through eternity. She has had "a heart at leisure
EDITORIAL.

from itself to soothe and sympathize.” The devotion she has inspired from Chinese and foreigners proves that she chose the better part. The need of the human heart for love is as old as time. Possibly at our own firesides there is one suffering for what we are withholding.

Rev. J. A. Geissinger, pastor of the First M. E. Church in Long Beach, Cal., recently spoke in the Los Angeles Pastors’ Monday meeting of the encouragement he had received in sending out a leaflet, a copy of which is herewith presented.

By the Presentation of This Card You are requested to join in daily prayer with Christians everywhere for

A WORLD-WIDE REVIVAL OF CHRISTIANITY to the end that men and women throughout the world—Englishmen, Russians, Frenchmen, Italians, Germans, Spaniards, Japanese, Koreans, Hindus, Chinese, Americans, South Americans, Africans—all tribes and nations, and tongues and races—may be able to say, out of honest hearts,

"ONE IS OUR MASTER EVEN CHRIST—AND ALL WE ARE BROTHERS."

For Christ, and Christ alone, has the light and leading that men and women in our modern world need, and He alone can lead the nations of the world into that brotherly spirit and consideration for others, from the lack of which the world to-day suffers so much and bleeds so desperately.

NON-CHRISTIAN SCHOOLS IN CHINA.

Twenty years ago, Y. M. C. A. workers in Japan rec-
ognized the value of placing qualified Christian teachers in
non-Christian schools in Japan. A campaign was organized for the purpose of securing Christian teachers from the best colleges and universities in America and England to meet Japan's demand for teachers of western education.

To-day the same opportunity confronts China—non-Christian schools for boys and girls are needing teachers. There is no more fruitful field of service for the missionary than these schools—usually larger than our mission schools—filled with eager bright young students not one of whom probably has ever heard the Christian religion rightly explained. Notwithstanding the flood of literature that is abroad in the land the ignorance of the masses concerning the real meaning of Christianity and their prejudice against it is appalling! It is true that in non-Christian schools Bible lessons are forbidden but the teacher nevertheless has many opportunities for sowing the seed and breaking down barriers of prejudice. Opportunities for personal work are unlimited. The soil in these eager young minds is fruitful. It is virgin soil, quick to respond to the sunlight of love and truth—and there is so much of it! It is appalling to think that as no one has ever told them the story of Christ, so, if the present opportunity slips, no one may ever tell it. How shall we as missionaries meet the problem? In some stations the wives of missionaries are finding time to give a little time each day to teaching in these schools. In others, where the teachers are willing to fraternize with the teachers of Christian schools, "clubs" or associations have been formed for the mutual exchange of ideas. Friendships are formed and sometimes Bible lessons are given and received. We should like to hear from our readers of how the opportunity is being met in their stations.
THROUGH these pages we would like to take you on a visit to our four city Associations. Shall our starting point be a definition of the aim of this organization?

A Young Women's Christian Association is a group of women working under a Board and organized for the purpose of mutual helpfulness on the physical, intellectual, social, and spiritual sides of life. The Association in China aims to fulfil this purpose and if you visit Canton, Shanghai, Tientsin, and Peking you will find these women organized "for the purpose of mutual helpfulness." In Canton and Shanghai—the oldest Associations—these women have a Board of Directors composed wholly of Chinese women. In Tientsin and in Peking there are a few foreigners on the Board, who will retire as soon as Chinese women are found who can serve. Each Association has from one to three Chinese secretaries on the executive staff, and from one to three foreign women who are trained secretaries and are directing the work. The ideal of the Association is to train Chinese women as leaders for their own people.

Three of the Associations are working in Chinese houses. Within are classes of many kinds. It is interesting to note that in all of the Associations there are cooking classes, both of foreign and Chinese cooking. Many people ask: "Why teach Chinese women foreign cooking?" This is always done at the request of the women themselves, those whose husbands have been abroad and like to have foreign dishes served sometimes. There are singing classes in all of the Associations and sewing is popular, and they are always eager to learn English.

The Shanghai Association has a day school for half a day, composed of married women, girls who are not strong,
and those who could not possibly enter a regular mission school. In this school they study Chinese and English, history and geography, and other regular school subjects.

In all of the Associations there are lectures—largely on home and public hygiene. Especially interesting are the lectures on "Care of Babies." And in one or two Associations "Mothers' Clubs" have been formed. As a natural result of an awakened interest in health, there comes the desire for classes in physical training and three of the Associations have such classes, and the Canton Association is most eager to begin as soon as it can find a teacher.

Each Board has a Social Committee, and how the women do enjoy doing things together. Sometimes the women come to the Association to visit with friends, or they come for an afternoon of games, when gay laughter announces a genuinely good time. Another time they come together to see moving pictures of the right sort. The Christmas parties mean a great deal and the women work hard to make them enjoyable. Sometimes there are picnics which are such innovations among Chinese women. After all, almost any good time together is new: but the social instinct is very much alive, although inhibited for generations. These good times lead them to the next step—social service—bringing good times to others.

The Religious Work Committee plans for Bible classes and tries to arrange them so that the women who come for other classes can join a Bible class, either before or after the class. This committee also carries on the Sunday afternoon service which is planned largely for non-Christian women. Oftentimes during the year, special services are held, personal workers groups are organized, neighbourhood Bible classes are formed, a Bible Institute is conducted.

The Christian effort is not confined to the Bible classes and religious meetings only. Indeed the whole ideal of the Association is to permeate all of life with the Christian motive; and so the purpose of all classes is religious, the lifting of the whole life to its right relation with God, even as Christ was our example.
SOME EXPERIENCES THAT SHOW GOD’S LEADING.

We have Associations in four cities; we count 1,176 members: 512 of these are Christians and 664 are “not yet Christians.” In these cities we could enlarge our sphere of activity many fold if we had a sufficient staff, both Chinese and foreign, but in every city we are at present understaffed.

There are five cities which have been asking the National Committee for an Association for several years and two others are pressing us this year for immediate organization. Because of lack of workers the National Committee has not been able to meet these demands. However, the National Committee felt that the time had come to go into these cities and has sent home its general secretary to secure, by autumn, from America, 26 secretaries; from Great Britain 6; from Canada 2; from Australasia 1, and from Sweden 1,—36 in all.

This will enable the National Committee to fully staff the four cities already established, and to enter six of the cities which have been waiting the longest, that is, they can be entered after these young women have had their required two years of language study.

This number can only be brought out by prayer—united, believing prayer. The time is ripe and it is God’s work. The women of China are just where they want to do something for themselves, and this opportunity given through the Young Women’s Christian Association appeals to them strongly.

Some Experiences that Show God’s Leading.

HAVING read Mrs. Goforth’s brochure of guidance and blessing, I am moved to write a few of my experiences, that in a similar manner bear testimony to God’s leading.

After a life-time of trusting the Master and twenty-five years of China, there is one thing to which I can testify, and that is, God does lead in a most direct way, if we are willing to wait His time.

One of our Christian women disappointed us recently beyond expression.
Her daughter was fast approaching an age when it would be difficult to speak a husband, so she gave her consent to a man not only heathen, but notoriously bad.

When I spoke to her about it, she replied, "Oh well, I said, speak him, and we will trust the Lord about it."

I tried to make her see she was trusting the Lord at the wrong stage.

I had one most remarkable answer to prayer. When I was studying medicine preparatory to coming to China, about the middle of the third year, I saw my finances were running so low that I would not be able to pay my board. Every other expense was met, just the board. While I pondered these things, I just happened (as we say) to pick up a little book of daily verses, one I rarely ever read, and the verse for that day was Psalm 132, 15, "I will abundantly bless her provision. I will satisfy her poor with bread."

This strengthened my faith.

The very next day, as I remember, I was offered the position of resident student in our college hospital where, for certain duties, board and nothing else was given. This was a new feature in the hospital, an experiment in fact, and apparently was God's way of supplying my need.

A more remarkable answer to prayer, if possible, was during our great famine of 1907. I was doing medical work, also some relief work in connection with the clinic, teaching my older children, and looking after the younger ones, my husband in the country most of the time doing relief work, and my nerves rebelled.

One day I said to myself, "Something must happen. I can't go on this way," and looked to God for His answer, for I had none.

The next morning walking on the canal bank, I turned my ankle on a small stone, I did not even fall down, but standing erect, one of the bones of my leg snapped with a loud noise.

This satisfied the demands as nothing else could have done.

I got the rest that was absolutely necessary and the Chinese did not think I had selfishly quit work.
Once I was mobbed. I tell this to show how God gives the courage when it is needed.

When we came to our station every stratagem known to the Chinese was used to scare us away. We were even informed one night that thirty men had banded together as in Paul's time, not even to eat until they had gotten rid of us.

After the excitement of our coming had lulled to some extent, I was invited to afternoon tea at the home of a patient, and consented to go. My husband started with me, but got separated on the street, and feeling all was well anyhow, returned home. I was in a covered chair and had my woman with me. My chair was carried inside the yard and outer gates shut.

All would have gone well, but an enemy heard of my being there unprotected, and sent a boy with a gong to stir up that end of town.

There was a large vacant hut in front of the house, so there was plenty of room.

I sat eating sweets, all unconscious of any trouble, when my woman told me there was a crowd outside demanding me, that my hostess was unable to give me protection, and they advised my getting in the chair and facing the crowd.

As soon as my chair emerged some one snatched my curtain away, which gave me a view of the crowd, and gave them a view of me. God gave me the courage to face them, and a fear came upon them, due chiefly to the woman with me who recognized some of them and could threaten punishment.

They made way for the chair,—a few small stones were thrown, and a savage yell was all that happened.

I have been real glad since because of the experience. It has given me confidence in God's power in emergencies, so that I feel when the trial comes, the power to bear will also come.

I could write at length, but for fear of making this too long, I will close with an experience where a mistake was made.

Twenty-two years ago when our station was opened we had the most determined persecution from the Chinese.
I was the only foreign woman, and the first that had ever been here. Our crowds were what those familiar with pioneer work in China may imagine. We had the Chief of Police to act as our gateman for weeks. The only woman I had to help me, even with my medical work, was a green servant woman, a native of the place.

In the midst of this confusion there appeared on the scene, a country woman, a native of this section, who had been to Nanking for several years, and had been baptized there. She was attractive in appearance, could sing fairly well, and talk better. My language was not the best as this station required a change of dialect, so I immediately thought this is the Lord's answer to my prayer, and engaged her on the spot.

The Lord finally brought order out of confusion, but in this instance I "took for granted" without waiting His will.

I was most careful with this woman. I had her sleep in an adjoining room to mine for fear of trouble. Her husband was in the country. We were sitting quietly reading one evening, when our cook came in, picked up a lamp without saying a word, and went into her room. Presently he came out and gave us some opium that he had taken from her.

To write to the finish of this affair would take too much space. I will only add that we found out she and the cook had been too familiar with each other; another servant threatening to tell on them, her plan was to commit suicide.

My servant woman said afterwards, "Mrs. ———, you didn't know, but we knew by her dress all the time that she was not a proper woman." This statement made my disappointment all the more keen.

Since this experience, "I have waited patiently for the Lord," and all He requires is time. Our God does not hasten and He makes no mistakes.

I will not sign my name. Many will recognize these experiences and anyone else who wants to know may ask the editor of the magazine.
How to Present the Gospel to the Unsaved.*


THERE is a beautiful story in the Old Testament told of a faithful servant sent forth to win—and who did win—a bride for the son of his master, and as we have considered the subject assigned to us to open up for discussion this evening "How to Present the Gospel to the Unsaved" we felt we could not improve any on the methods he used, nor do better than to try and follow them.

You remember the story. Abraham was old and well stricken in age and the Lord had blessed him in all things. But his son Isaac has not yet been married and, according to the customs of the times, it is the father's duty to provide him with a wife; therefore he calls his servant, whose name in this narrative is not even mentioned, and sends him forth to his own people, with a promise that the Lord would send His angel before him and give him a wife for his son. And so the servant obeying his master sets forth, taking presents in his hands and praying as he went, and finding the Lord, according to His promise, is sending His angel before him, he meets the one who answers his prayer, successfully pleads his cause, receives a favorable response, and with joy and satisfaction accomplishes his errand, returning in due time triumphantly with the beautiful Rebecca, who becomes the wife of Isaac and incidentally the mother of millions. We hope as we cannot enlarge upon this narrative that you will read again this most thrilling of love stories for yourselves.

But perhaps you are already wondering what this has to do with us and our message to the unsaved? Let us explain. Is not Isaac a type of our Christ, the Son of God? Rebecca represents the Bride of Christ, who in this present dispensation is being gathered out from among the nations; the nameless servant, the Holy Spirit, who works through human instruments, in other words through you and me. And so this

beautiful story comes home to us in a new light as we realize that we too are performing exactly the same work as the old servant, and as we are sent by the living God to seek a Bride for His Son we must just as truly be successful if we fulfil the conditions and follow obediently in the way He marks out. "When He putteth forth His sheep He goeth before them," "Being in the way the Lord led me," Jesus "Sent them two and two before His face into every city and place where He Himself would come."

And now shall we study this fine old servant's character and methods, and as we study let us lift up our hearts in earnest prayer that God will make us just as wise and successful soul-winners as he. He wants us to be, and we want to be, do we not?

As we look at the narrative again we find that Abraham chose this old servant apparently because he was faithful and trustworthy, for we read that he "ruled over all that he had." Beloved, if God is going to use us we must be faithful, we must be women of character, true to the light we have received and true to the Master we serve. "He that is faithful in that which is least will be faithful also in much"; and God will not choose us to win souls, the greatest of all service, if we are not fully to be trusted.

This implies that His servants will be prepared ones, that they will have to go through testings and siftings, and this may be why some of us had to wait longer than others to get to the field, or why it is so tedious sometimes to get the language—God was preparing us to see if we were faithful.

"If thou hast run with the footmen and they have wearied thee then how canst thou contend with horses, and if in the land of peace wherein thou trustedst they wearied thee, then how wilt thou do in the swelling of Jordan?" On such an important errand Abraham could not afford to run any risks, neither can our Lord and Master.

We notice that he sent him forth with great and precious promises, but not greater than our Lord has given to us! "I have sent you to reap"; "Go ye into all the world and preach the Gospel to every creature"; "And lo I am with you always
even unto the end of the age”; “As my Father hath sent me, even so send I you”; “And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice.”

The old servant without bringing forth any arguments about his own unfitness—although it was the first time he had ever tried to find a bride for his lord’s son!—but with implicit faith in his master and with a single desire to please him, starts at once, out into a strange district to carry out his lord’s wishes, and he goes about it in a business-like way. He is determined to win the bride, and he has studied human nature to some purpose! He loads himself with presents, to let the damsel, whom he has not yet seen, see how wealthy and desirable his master is. Dear ones, isn’t there a great lesson here for us? We are coming to strangers, both to us and to our God, should we not be loaded and clothed upon with the gifts and graces of our dear Lord and Master? We must, as it were, show a sample of the goods. We must be like Jesus, full of love and compassion, tenderness, patience, and pity for the lost. Like this nameless servant, not putting ourselves forward, but we must, just must make people fall in love with our Lord! It is no easy task, but He who loves us with an everlasting love will fill us with His spirit, will love through us, and give us these precious gifts and graces and make us winning if we are willing to let Him, to be hidden and unknown; “The piles to be sunk out of sight” that we heard the other Lord’s Day. “They looked on Him and were radiant.” Pitiful indeed is the position of one who tries to impart to others what she does not know by experience for herself! “Though I speak with the tongues of men and angels and have not love, I am become as sounding brass and a tinkling cymbal. . . . and though I give my body to be burned and have not love, it profiteth me nothing,” said the greatest preacher and soul-winner, apart from our Lord Jesus Christ, that ever was.

Next we find the servant, still in a business-like way, set his net. He had gone where he was sent, the next thing was to find the damsel, and he did a sensible thing, he went to
where the damsels were likely to be. Then he prayed. How often we read that he prayed, that he worshipped the Lord. We think in this part of the story there is another good lesson for us. If we want to preach to the unsaved we must go to where they are, and we must go at sensible and reasonable times. In our itineration and house-to-house visiting, we will choose opportunities and not force ourselves upon the women when they are too busy to receive us. This is specially necessary to keep in view in the country work. For instance, when everyone is busy planting rice, and even the eldest and the weakest have to lend a hand, at such a time to try and force a visit upon these usually polite people would only hinder our own efforts and defeat our ends. Time your visits in the homes between their meals and at seasons when they are free to receive you and you will be much more welcome and more likely to have results. Then when there are special gatherings and festivals try and be there with a timely message as the Lord gives opportunity. Do not be backward in taking part in the general conversation. We find the Chinese like it when we are free and pleasant with them. This does not mean being frivolous or foolish.

But to return to our old servant. When the damsel came he asked her for a drink and accepted her hospitality and service. Is there not another lesson here for us? When the cup—sometimes a dirty one—is offered you of tea, do not shake your head and refuse, take it gratefully and drink of it—for Jesus' sake. Or the bowl of coarse food extended in kindness to you ought never to be refused. "Eat what is set before you," Jesus commanded His disciples that He sent forth, and as you eat or drink pray that the blessing promised for giving even a cup of cold water to one who has come in His name may be theirs.

Don't worry about the microbes! The Lord has promised those whom He sends forth, "If they drink any deadly thing it shall not hurt them," and we would rather run the risk of swallowing a little dirt than of chilling a friendly desire to extend kindness. Personally we have eaten their food, drunk their tea, shared their beds sometimes with one or two others,
and we can testify that we have never contracted any disease or met with any harm. Indeed we have thrived on microbes! they are only deadly when taken in small doses! Further, we are willing to challenge any fastidious lady in this audience, if there be such a one, who drinks only out of sterilized cups, and eats with sterilized chop-sticks, and sleeps in sterilized bedding, to come up here and we will compare weights! It might help us if we are inclined to be fastidious to remember that the Chinese are just as much disgusted with our smells as we are with theirs! And many things we eat seem to them very obnoxious and some of the things we do are to them very untidy and even unclean, and so when they receive us into their homes and beds they are doing far greater things than most of us are prepared to do for them, and with as much fear and distrust or more of us than we have of them. If any kindness they have shown us is enjoyed, do not forget to tell them so, and if it is not, please keep your face from betraying what you feel. After all on this point they are just the same as ourselves. None of us like to extend hospitality and have it disdained or made light of. Indeed we think we should guard against the habit of laughing about these things even when they are not there to hear them. Somehow we cannot think of Jesus making fun of the feast that Simon spread for Him, or discoursing on the uncleanness of the dipper that the Samaritan woman handed Him a drink out of! What we mean is we must really and truly appreciate their efforts to minister to us. The Chinese especially are very quick to read our thoughts, and attention to these things will pay.

After accepting the drink for himself and his camels, then the wise old man begins to get the damsel ready for his message and gives her some of the presents. May this not be what we have been trying to describe? Have our manner and words prepared our audience for our message, and commended the Gospel we are going to present?

Passing over some of the story we find our next lesson in the servant's zeal in presenting his plea. "I will not eat," he said, "until I have told mine errand." Do we sometimes
waste time in trifling ways as we come in contact with our opportunities? We once heard a missionary say that she never tried to tell the heathen the Gospel the first time she met them, she thought it best they should get acquainted with her and used to her first. We prefer to follow this old man's method. At once he tells who he is, and who sent him, and what he was sent for; and then he begins to enlarge on the wealth and the greatness and the general desirableness of his worthy master, and how this great and wonderful lord is seeking a wife for his son. Then he mentions his leadings and brings them to a decision; "And now if ye will deal kindly and truly with my master tell me, and if not tell me, that I may turn to the right hand or the left." And they are convinced and won, and recognize that the Lord is working, consent is given, more gifts bestowed, a night is spent in rejoicing, and off the faithful old man goes with the selected bride, and never rests until she is put safely in the care of Isaac.

This part of the story needs no comment. It reminds us of the word of the Lord, "The King's business requireth haste"; "Go ye out. . . and compel them to come in." And what a story we have to tell of our Lord! How can we describe His beauty, His loveliness, His magnificence, and grace? Here we feel so helpless often and tongue-tied. But He has promised to be a mouth-piece unto us and somehow He will enable us even with the embarrassment of a strange language to show His love. Sometimes words may fail us almost altogether, but His love will shine through our eyes and be felt by those to whom we are talking. It will if we are really in love with Him and with them!

Now our story of the old servant is almost done. No doubt he must have been very happy as he travelled home (and we can imagine he told the bride many an interesting anecdote of her husband-to-be) especially when he saw how completely satisfied his lord was. It reminds us of the hymn we love to sing, "We shall come rejoicing, bringing in the sheaves." After telling, like the disciples of old, his master all the things that he had done he seems to have completely
receded from view when his errand was finished. *His* reward was in the joy of his master. Through the ages in glory no doubt he will receive the acknowledgement of his service from the "thousands of millions" that Rebecca became the mother of, but he is content with his master's approval, and his master's joy. Are we? If we are longing for earthly recognition or applause and not willing to decrease that He may increase we doubt if we will ever be successful in winning souls.

*(To be concluded.)*

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**Supervision and Chaperonage of Day School Teachers.**

MARY G. KESLER, Nanking.

It was remarked a few years ago by one of the leading educators in China, that in our mission schools we seem to be making the grave mistake of getting our cone inverted—that we were advocating, financing, and providing staff for colleges and universities, while, almost, if not quite, ignoring the primary school which is basic to all education. Not but what higher education is essential, but the rather it will be impossible and superficial, if not built upon the firm foundation of strong secondary schools and these, in turn, upon the broader base—the primary schools.

Now the emphasis seems to the shifting, and the cone is becoming adjusted toward a position of stable equilibrium, the growing study and investigation of secondary schools would indicate that it has tipped over on the side and now to get it fully righted and put upon its proper base, the primary school must be recognized as the key to the evangelistic field, a key to the community, a key to the home, a key to the heart of the child—for, in the words of Bishop Dupanloup, "The world would be saved if we devoted ourselves to the children." So, just as truly, then, may we say that the day school teacher is the *key* to the future unlocking of the doors of China, for letting in the flood tides of Righteousness, Truth, and Love.
But then there are "keys and keys" and fitting of keys; try as one may using the wrong key, the door will remain unlocked, leaving the lock probably marred and the key will be bent or broken. Hence in taking up our subject of supervision and chaperonage of day school teachers the first problem to confront us is that of the appointment of the right teacher to the right place; it is the problem with which we as supervisors are puzzling just now after commencement, as we look forward to graduates taking up their work as teachers in the fall. Nor can the appointment of the different girls, each to her respective place, be made by the boarding school faculty however much they may be interested in the day schools, but the rather with wisest counsel with the day school supervisor, who knows details and peculiar problems and especial interests and demands of each station.

Our field to be served includes centers in the city where we have women's evangelistic work, and on the districts, market towns large and smaller where the young woman who goes as teacher stands out as the concrete ideal in that center, of the educated Chinese young woman, the ideal and embodiment of social new China, a herald of Christianity. And the young woman who fills this place is almost invariably an unmarried girl in her late teens or early twenties, a pupil or graduate from high school or training school, hence in making her appointment, the details of chaperonage are most significant both from the standpoint of her protection and for her highest efficiency in the work. In many cases the lack of of the trained Bible-woman to be associated with her, may prevent the opening or maintaining of the work of a center; but a station had best not be opened if it cannot be with the safe appointment of a teacher who will share home and home responsibilities with a Bible-woman associated with her, a woman to whose maturer judgment and counsel she may constantly turn, with whom she is a partner in the work and with whom in prayer the two in their agreement may claim the promise "that whatsoever they ask they may receive." When this congenial relation exists between Bible-woman and teacher living in their home adjacent to the school, mutually
sharing home responsibilities; complying with social demands
the question of chaperonage is solved.

Any plan of housing which would bring the girls’ day
school teacher into immediate proximity with parsonage or
boys’ school is to invite problems and risk which cannot afford
to be taken.

In a few cases we may secure as teachers, trained
married women who by virtue of their homes need not the
social safeguard of a maturer woman, but these instances are
the exception, and even where they do exist, it is most evident
that the work would be strengthened through the co-operation
of the Bible-woman whose services would in turn be supple­
mented through the channel of the school.

In the words of John Dewey, “Each school is to be an
embryonic community life, active with types of occupations
which reflect the life of the larger society.” Then in our
supervision we must work toward a training of each child
for such membership in her local community that she will be
saturated with the spirit of service and provided with the
instruments of effective self-direction. Taking for granted
that in China the household is the center of industrial
occupation, wherein each member of the family must count
one as a wage earner, the supervisor must see to it that the
school affords opportunity for such development of personality
as that each child’s primary training will make her effective in
action, bred and tested in the medium of action, therefore the
school must be a place where she will gain an acquaintance
with Nature at first hand, with training of observation,
ingenuity, constructive imagination, and logical thinking; for
the realization of which we again see that the teacher is the
key. Let her catch the vision, appreciate something of the
high calling of the teacher, of being a co-worker with the
Master Teacher, and by sympathetic contact with the soul of
the child and her own heart in tune with God,—the supervisor’s
task will resolve itself into giving direction to the machinery
and those details which make for effective systematizing and
standardization, regarding details of which some mention
needs to be made before we pass on to the largest and richest
WOMAN'S WORK IN THE FAR EAST.

privilege of all which comes to the supervisor in her position as co-worker with rather than supervisor over the day school teacher.

Some items of real importance in connection with the question of supervision, though only indirectly related to the teacher herself, concern themselves with plans for the building which should be so arranged as to make provision for flowers and playground without and general attractiveness indoors in the matter of wall decorations together with a few well-chosen, interesting books.

A new venture undertaken locally in Central China, but one promising to be well worth while, is a plan for a library. In order to make a little money go a long way, the plan is for a travelling or itinerating library making a small stock serve seven places, though a more ideal plan will call for certain staples of diet as the permanent property of each school; and for this special gifts are more easily secured than at first thought one may believe. And how can this be made to take hold? A method tried has been to have a social evening when supervisor is spending a few days at a station, plan an evening of lively games with refreshments for pupils, their mothers, and invited friends. Have a story from one of the library books started by the teacher reading or carefully telling it, then leave off before the end in an interesting place. There need be no worry but that the book will be finished, when by invitation they bring their mending the following Saturday afternoon and, as they sew, they are entertained by a few more chapters. And incidentally an opportunity is afforded to workers for evangelistic work, for invitation to next day's services and one more step has been taken toward making the school the social and spiritual center of the community.

Mechanical supervision is of necessity a flexible term dependent upon time and frequency of visits. This evening may we speak to the point of one responsible for schools in perhaps ten places so separated that it is impossible to visit each more than once a month. Then what shall this monthly or semi-monthly visit mean from the standpoint of the school and the teacher in question? It is not expected that all the
following points will be noted at any one visit, but during the course of visitations they should be given careful attention, and then, wherein corrections need to be made, the tactful suggestion or query of the supervisor will lead the teacher all unconsciously to make the correction, or better still through her have it done by the pupils. The following are a few significant points, and it is hoped that discussion will bring out others of equal and greater importance.

1.—Condition of the room in its relation to
neatness           order
ventilation         decorations
lighting            physical condition of room
neatness of pupils and teacher.

2.—Subject matter of lesson presented as we note
amount of assignment
adaptability to pupils.

3.—In the development of the lesson the pedagogical values derived are brought out in noting
questions or explanation
nature of explanation
teacher’s previous preparation
ability of teacher in questioning
attitude and responsiveness of pupils.

4.—Personality of the teacher, in that it is really the barometer of discipline, will afford one, even upon first visit, a general clue to the efficiency of the entire school as one notes whether the teacher is
well-poised, nervous, or disturbed
voice well modulated or unnaturally pitched.

5.—And the pupils’ recitation
preparation
presentation
associations and comparisons
generalizations and applications
naturalness and manner of speech
interest will all combine to indicate whether the pupil is being made to serve the school or the school to serve the pupil.
6.—Further and not of least importance may be the supervisor's opportunity to be of help as she observes the lesson assignment, for almost invariably the fault of the young teacher is to undertake to go too fast. And here the detailed syllabus of each subject in the hands of the teacher is to prove a great boon between the supervisor's visits.

7.—Details: "Genius is the infinite capacity for taking pains and the reason that so few of us are geniuses is that very few of us take sufficient pains; we lack thoroughness and persistency in details"; yet nothing short of efficiency in detail can bring system and efficiency into our schools. Detail in regular monthly reports, accounting, checking up on professional reading, and in cities where several teachers can be brought together the monthly teachers' meeting with the thought of being inspirational as well as business routine, helps to bring about excellence in work, through comparisons, interchange of experiences and plans. As a beginning book for professional reading 訓蒙要訣 is good and affords a good point of contact for discussion in teachers' meeting or personal conference with teachers. One rather more difficult but professionally good is the late translation of McMurray's "How to Study" which, divided topically, will afford basis for professional improvement throughout the year.

During these few minutes we have been trying to think together of a few salient points under the head of chaperonage:

a. The first, and in many respects most vital problem, is the appointment of the teacher by the one who knows the station, the teacher, and her general adaptability.

b. Second, association in the work with a resident Bible-woman, who will be counsellor, friend, and mother, commanding and receiving respect and appreciation from the teacher, who will in turn be a mutual help to her.

c. Next, speaking negatively, the elimination of any conditions which will make difficult the observance of strictest social proprieties.

d. And it goes without saying, that the most careful chaperonage is always given the teacher when she travel from her station or her home or to institutes and conferences.
No detail of supervision can really be thought of apart from the teacher herself, for whether it be grounds or building or library or social activity of the station the teacher is a partner, and in proportion as she participates she loses herself in her work, forgets the days of homesickness, comes to feel herself one in sympathy with the great work of the land, and feeling herself needed, realizes it is worth while and joys in the privilege of glorifying service, crowning of ministration, and of developing esteem for a life of helpfulness. Days of strain and stress will come, but with them there will come the silent courage and strength which can exist without applause.

And with the teacher at this juncture the supervisor's relation is not that of an overseer but that of counsellor, learner, big sister, friend; such that when she calls she is received with propriety and with a freedom which begets fellowship and intercourse. The teacher feeling that the supervisor is one who somehow understands, with whom she can talk out her problems, share her joys, and with the ease and naturalness of breathing, join in prayer for the interests dear to them both. And not one of us can afford to miss the strength and joy which does come through the bond of a prayer covenant with each teacher. You and she in covenant with the Father at a regular time agreed upon, bringing before the Throne in intercession definite interests and individuals. Hereby is begotten as well, a real kinship of soul, a deepened, enriched faith as at each visit to that station the answered prayers are checked off in your covenant book, and new subjects added. And just as surely the quiet times of fellowship will bring the special moment when intuitively and spontaneously your hand will be laid upon the special want of a human soul, and through you, that want will be supplied from above, because you believe in her, love her.

Some of us may be at a loss just how to come to know our teachers on this footing, and just what shall be the first point of contact will differ in each case but "Humility is the door to everything, the way to Life itself" and there is never a heart that will not respond to love—the love which expects the best (and receives it); for, should you forget all else that
has been read, yet the kernel will remain if you carry away this principle—"We get what we expect of folks." And day school teachers are just plain "folks," not just employees, not a part of the machine—but loving girls, folks yearning after God, seeking more of Him through you, longing to interpret Him to the scores of little girls entrusted to them, and glad for the word that comes from you to them by post and by visit assuring them that you are counting on them, that you know and love and care.

"Thou therefore which teachest another, teachest thou not thyself?"  Romans 2:21.

Lesson VI.

Jesus Reclaiming Sinful Women.

Theodosia Wailes, Soochow.

Text. For the Son of Man came to seek and to save that which was lost. Luke xix: 10.

In the previous lessons, we have seen Jesus dealing with a sinful woman of an alien race. Since His attitude toward woman has had such a large influence upon the status of women since the dawn of the Christian era until now it is necessary for us to study in some detail Christ's attitude toward individual cases.

I. Very significant is the scene in Jno. viii: 1-11.

What was the object of the Pharisees in bringing this woman into the presence of Jesus? Had they any sense of their own responsibility for prevalence of such sin? Is there even the least gleam of pity for this wrecked human life? Is their arraignment of the woman correct? Does the Old Testament teach such a penalty? See Deut. xxii: 22, Lev. xx: 10.

Please note that the penalty was to be shared equally by the two parties. If the Pharisees brought this woman up for judgement, why did they omit to bring the man for similar judgement? Does the Mosaic penalty seem too severe?
The death penalty was usually given for three crimes only—for murder, blasphemy, and impurity. Further study will show that the penalty was even heavier for men than women; in certain cases, because of woman's inability to defend herself. Is standard of society to-day, as high as Mosaic standard? What is the result for men—for women?

Why did Jesus stoop and write on the ground? Note the delicacy of His treatment of the woman—even more marked in the light of their glaring vulgarity, in dragging the woman up for public scorn. Their continued asking shows how incapable were these men of delicate intention. What do you think of Jesus' reply? Did it meet the situation? Did it not put these men in a position, where each had to condemn himself? fall into his own trap? Why did Jesus again stoop and write? Does His attitude toward the woman indicate that He did not condemn and hate her sin? A mother sees her sick child—she hates the disease—but loves her child. Does Jesus recognize any double standard of morals, for men and women?

In Chapter IV we see His indignation at crime against defenseless childhood, perhaps even greater is His abhorrence of crime against womanhood.

II. Study Jesus' teaching regarding divorce, Mark x: 2-12.

Notice again, equal law for men and women. What does it mean about a man leaving his father and his mother? Is the practice of each young couple setting up a home of their own conducive to stability and happiness in family life? What would it mean for society if Jesus' laws regarding divorce were strictly carried out? How would Jesus regard the custom of taking a small wife?

Do you consider this double standard of morals for men and women a large contributing factor in present bad conditions of social life? What can be done to correct this?


Compare Simon's attitude to Jesus and that of the sinful woman. What prompted Simon to invite Jesus to his home? Wherein did his reception of Jesus fall short? What was
back of these failures in the little acts of courtesy? What kept Simon from a deep love for Jesus? What was the source of this woman's love for Jesus? Does she show true penitence? Think of the woman's love for Jesus. Does the greatness of her former sins shut her out of the highest blessedness? We have besides the incidents in these stories the case of Mary Magdalene out of whom were cast seven devils and later we shall see her among the chosen women near to Jesus in His death and resurrection. Does Jesus consider the fallen woman hopeless? Christ was willing to be misunderstood for the sake of a soul, are we willing to pay such a price?

What changes are needed in social life to bring about better conditions for women? Write out your answer.

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In Memoriam:—Miss Simpson. (English Baptist Mission.)

With the passing away of Miss Annie Simpson our mission in Shantung has 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 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. She 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 she would trudge by the barrow on which she travelled, to get warm, 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.
I met Miss Simpson thirty years ago as a Deaconess doing hospital work in Sunderland, before she heard the call to come to China, and I well remember one of the other nurses pointing her out to me as the sister who had special power in prayer. That was amongst a staff of women all of whom had definitely given themselves to Christian work. I found it was true. "Sister Annette" used to get her prayers answered and men turned to God in her ward, in a remarkable way. And this, I think, has been the characteristic of her life out here, and the secret of her success—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 do not know all the secret, and might not tell it if I did, but I know that hers was the joy of sacrifice.

She was, however, in no wise "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.

In February she took cold on one of her itinerating trips, and on her return home to Chout'sun, where she had lately been living, developed double pneumonia. On Monday, March 12th, she quietly slipped away, and on the following Friday we laid the worn-out body to rest in the little cemetery to the south of Tsowping city.

Though we have lost a faithful friend and a co-worker whose place it will be hard to fill, we dare not wish her back. She has entered into the joy of her Lord, and begun to realize the meaning of the familiar lines:—

"If but some soul from (Shantung)  
Meet me at God's right hand,  
My Heaven will be two Heavens,  
In Emmanuel's Land."

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.

M. N.
Temperance and Reform

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

Temperance from a Doctor’s Viewpoint

Read by Dr. Margaret H. Polk before the W. C. T. U. Meeting, November, 1915.

When we touch on any function of the body and endeavor to investigate its physiology, we touch on disputed questions. The theories which held good yesterday are discarded to-day. So I hesitate to bring anything before you from my library, for fear you have later reports from the centers of authority.

No better illustration of how theories change, with experience and study, can be given than the changed attitude of the framers of the United States Pharmacopæia toward wine, beer, brandy, and whiskey.

This pharmacopæia is a book, which is the court of appeals of all physicians and druggists. It was originally compiled by pharmacists and druggists, giving names and preparations of all drugs which were considered good and useful as medicine. This book is revised every ten years by doctors and druggists, being appointed by state associations, to go to Washington City, and there decide what drugs have been found, by experiment and experience, to be useless as medicines and hence thrown out, and what new drugs have been, by the same tests, found worthy to insert in the official list. Every country has its own Pharmacopæia. The one in the United States was revised last year, and from it was thrown out, wine, beer, whiskey, and brandy as remedies. Until this new revision all American physicians might have justified themselves for using these things as remedies, but theories have changed. They are no longer justified, and these drugs have fallen from their high estate.

This does not mean that alcohol and malt are abolished for they are still essential as extractives and preservatives. Alcohol, however, is rated as a poison.

The books on Materia Medica take up the drugs in the Pharmacopæia, state their physical properties, their source, composition, and preparations, and also their effects on the body in disease and health, their medicinal and poisonous doses, together with the antidotes.
In brief terms, the following are given as the effects of alcohol on the healthy body:

1st. Locally applied it is astringent and by rapid evaporation it is cooling.

2nd. Internally in small doses it promotes absorption, stimulates the secretions, and the peristaltic movements of the stomach, as a result of which appetite is increased and digestion aided.

3rd. Small doses, continued a long time, disorder digestion, and interfere with the liver function, producing gastric catarrh. Infrequent large doses have the same effect.

4th. Continuous large doses not only disorder digestion, but depress the nervous system, cause intoxication with muscular inco-ordination and weakness, dilate the peripheral capillaries giving a false sense of warmth, give hallucinations, lower the temperature, depress the heart, and produce stupor.

5th. If the dose be large enough, death is caused by heart and respiratory failure.

6th. In the beginning it appears to stimulate the brain. This arises from the fact that the brain's higher powers of judgment and will are subordinated to the lower powers by the influence of the poison, and the lower powers of emotion, passion, self-indulgence and lack of self-restraint, are all set free. One seems to be freer and think better because the inhibitory powers of the brain, which are its highest manifestations, are lost for the time being.

These six groups of facts a physician is supposed to know before he prescribes alcoholic preparations as remedies. He is also supposed to know his patient stands in need of something which alcohol supplies. He is also supposed to know the appropriate dose, the best preparation, and how long to prescribe it. None of these things is a person supposed to know, who has not studied the question.

As for point first: In health people do not need to have skin either hardened, or applications for cooling purposes, for nature provides for both. This is noted in the perspiration, and in the callous formations of skin wherever hardening is necessary for protection. If a person is not in health, better have a physician say, when using a poison, even on the skin.

As for the second point: Aiding digestion by increased secretion and peristalsis. A man can not say of his indigestion that it is caused by lack of secretion or peristalsis—it may be due to over-secretion and too much peristalsis. It is often difficult for a physician to say. Nor can one say
concerning the dose, or the length of time necessary for effect. There are laws governing both, for the guidance of a physician in handling poisons.

Concerning the fourth point, it has been proven by experiment the feeling of warmth is caused by the alcohol dilating the skin capillaries, causing more blood to come to the surface and around the nerve endings which perceive heat, and the real result is more blood to the cold air and more heat given off from the body. It is positively known that drunken men suffer more from the cold, notwithstanding some physiologists claim that alcohol is food, because some of it can be burned in the body and thus act as fuel.

Dr. Wood Hutchinson, a popular writer on medical lore, says, "It has been proven that alcohol does not do a single thing we thought it did, but does many things which we never thought it did. Thirty years ago, we blandly thought it was a food, because it could be burned in the body, now we know that the total amount of alcohol which can be burned in the body in 24 hours is only two ounces, which gives about the same amount of energy as a slice of bread and butter, or in other words about one-tenth per cent the amount of fuel to keep us simply alive. If we were to attempt seriously to use alcohol as a source of nourishment and fuel, we would be blind drunk before we had taken more than one-fifth the amount necessary. The poisonous value of the small amount we can take daily is about 50% more than its food value. It throws the body engine about twice as far out of gear as it puts fuel into the fire box. Alcohol is not a food but a poison."

In cases of death from large overdoses, the brain and kidneys are found congested and engorged with blood, while the gastroduodenal mucous membrane is injected and covered with a thick bloody mucus. If the death occur after habitual use of alcohol, no matter what the cause of death, there is degeneration of all the body tissues, except the connective, which is the lowest form of tissue.

The whole human body is made of cells, held together by connective tissue, cement, or fluid. These cells are differentiated into the various tissues and organs, but each individual cell has its life principle (for metabolism, function, and proliferation) and its food—or protoplasm. These cells, if they have been continuously under the influence of malt, beer, etc., have undergone fatty degeneration—that is, the cells in themselves are crowded and weakened by the over-production of fat, at the expense of other elements. Each cell may be enlarged in its own wall, but weakened.
The person who continuously keeps his body cells under the influence of alcoholic poisons will be found to have about the important cells of the body a proliferation of connective tissue, which contracts about the cells and prevents function. As all the functions of the body are carried on by these cells (as muscle cells for motion—nerve cells for thought—gland cells for secretion), it follows that all function is disturbed by degeneration of tissue, whether that is in the cells itself, or in its surroundings.

The degree of damage done is governed by the same laws of other poisons, and depends on the innate vigor of the tissues; on the age at which this indulgence began; on the kind of intoxicant used; on the degree of concentration, and the quantity used. The results, however, in every case are manifest in the nervous system (the system which differentiates a man from a beast), in the digestive system (the system on which the body must depend for all its upbuilding), and on the kidneys (the system on which the body must depend to eliminate its waste material).

This being the case, why do men drink?

The causes of every disease must be found out in order to heal the disease. These causes are always predisposing and exciting—two kinds of causes. The healing resolves itself into two kinds—prophylactic and curative.

So in this disease of society. The predisposing causes are 1st: Impaired personal health; 2nd: Deficiency of will power; 3rd: Lack of self control; 4th: Inheritance; 5th: Lack of conscience and conviction.

The exciting causes are the continuous misuse of alcohol as beverage, food, and medicine.

The physicians are responsible for much, but the burden of it all must rest on society. Some man has well said, "Alcoholic intoxication is now the community's business. In former times, when every man could supply his own necessities in food and drink and clothing, for himself and family, what he and the family ate and drank and wore, concerned him and his family alone but now the business world allows no isolation, and what concerns one family or one man in a community, concerns every member of that community."

But why argue about such a question? Every body knows every argument I could bring against alcohol. Every man knows its evil. People know from experience that it brings ruin—mental, moral, and physical. People know that all fiendish, evil, awful deeds are helped on by its use. People have seen loved ones turned into beasts under its influence. Wives have
realized the excited lower passions of their husbands, even following an evening banquet. Husbands have seen their wives debased. Fathers and mothers have buried their children in disgrace. Children have borne the burden of drunken fathers and mothers and the weakness of inherited ruin. Communities have suffered from lowered moral tone, when the flower of manhood has been defiled and the virtue of womanhood bought and sold under its influences. States have paid millions into jails and asylums which are filled by users of alcohol.

Men and women know that when things high and noble and useful and good are planned and worked out, alcohol is abolished. Men need no argument—they know.

There is something in man which is higher than his mind, and while his mind needs convincing, his soul must be convicted.

Mother's minds know all the horror, and yet they serve wines to their children.

Women's minds know that it not only wrecks manhood's strength and womanhood's virtue, but its baneful influences are inherited, yet they serve it on their tables to their husbands, the fathers of their children, even if they do not drink it themselves.

Husband's minds know their wives may, by its influence, become wrecks and debauch the home, yet they insist on serving it in their homes.

States and communities know the burden of their criminal class yet they license the stuff.

Christian women, who seem to want to upbuild Christ's kingdom, and who, being women, are naturally the conservers of life, and who know everything which can be said of alcohol, as to its deadening, blighting effects, so strongly flavor their sauces and their gelatins with brandy and wine, that the consumer can feel the effects. Their guests—maybe Christian men and women who should willingly sacrifice any thing which would cause the least of God's little ones to stumble—have not the courage to refuse these poison dainties, though they know all about it.

We do not need the mind convinced, but the soul convicted. So convicted that a good man will not play with the Devil's fire, nor cause others to do so—so convicted that every good woman will be mistress of her own home, and never allow the baneful influence of alcoholic beverages as drinks or sauces, to go out from that sacred place.

Let us not argue to convince, but lead the way by conviction, encouraging others to follow, so the inevitable result will be that good people will tread alcohol beneath their feet as an accursed thing.
Glimpses and Gleanings

Mrs. Evan Morgan, 150 Dixweil Road, Shanghai.

ITINERATION.

"I am really and truly back at dear Yungchow, and have leave to itinerate all I want. It is quite a fine art fitting in everything. I am taking seven weeks 'out,' and then expect to be in Yungchow for four months. Just now I am in Chuanchow; I came here first five years ago, when our premises consisted of half a pawn-shop; now we have moved across the road, and got quite a good place for the present. There is a little hall in front used for preaching; behind that a little place used for church and for the women's meetings; behind that again is a guest hall, three dwelling rooms for the catechist, and a room for the foreigner. Mr. Stevens has added a bedroom upstairs, which gives the great advantage of a view, which no Chinese house ever has, as the court-yard is all one should ever want to see, so the outer walls are windowless. I have brought along one of the Kweilin widows as Bible-woman, a smart young person who has some education and a great opinion of herself. She is in despair because the women (her own country people) are so stupid and hard to teach! Heretofore she has been running a little day school of ten to twelve little girls. Dear stupid women! Yesterday they were quite sure they could never learn anything; to-day it has come so much easier that they are not certain. By the time our fortnight is up, I'm sure they will know something, and then we go on to Taochow where I have not been for nearly four years. God has been hearing prayer for it, and the Church has been growing. It is very slow, plodding work when you are on the spot, but it tells in time, and those who learn slowly and with difficulty often make the best Christians, I think."

E. Couche, C. M. S.

MRS. JONATHAN LEES.

Mrs. Jonathan Lees, who had reached her eighty-third year peacefully passed to her rest in the sheltered security of her son Dr. Bernard Lees' home in Worthing, on the evening of December 31. As the old year lay a-dying she came to the end of her earthly life 'in a full age, like as a shock of corn cometh in its season.' Lovingly and patiently tended by her son and his family, she had survived her husband more than fourteen years, and by her happy association with the Congregational Church in Worthing, and by her saintly spirit and beautiful character, had endeared herself to a large circle to whom her presence was a veritable benediction.

She went out to China with her husband in the year 1861 and settled in the newly-opened port, which has become the gateway of Peking. Tientsin in those days was a desolate spot, vastly different from the great centre of commercial, administrative, and educational activity which is known by that name to-day.
In effecting the great change in the educational and distinctly missionary outlook of the present day, Mr. and Mrs. Lees bore a most honoured part. Mr. Lees travelled widely in evangelistic tours in all the northern provinces of the Chinese Empire, and made their needs and possibilities known to the home churches. He did much to build up a strong, well-instructed native church, and was largely instrumental, thanks to his catholic spirit, large-heartedness, and energetic personality, in extending the knowledge of Christ far and wide, especially in the metropolitan province of Chihli. The vigorous rural missions of the L. M. S., which are the Society's joy and hope to-day, are all directly or indirectly the outcome to his influence. His name and that of Mrs. Lees are deeply cut in the history of missionary work in north China; for in every possible way the husband's energies and efforts were seconded by the wife. There were no unmarried women missionaries in China in those days: the missionary's wife it was who counselled, taught, encouraged, and lovingly shepherded the women and children. In quiet ways Mrs. Lees doubled the influence of her husband. Their characters and gifts beautifully supplemented and complemented one another.

Suffice it to say that she was the sharer of his early privations, of his toils and dangers—one cannot forget that they went through the tragic experiences of the siege of Tientsin together (from the shock of which Mr. Lees never recovered), and in every way was his worthy comrade. In cases of illness Mrs. Lees (affectionately called Mother Lees) was soon installed in the post of responsibility. The younger missionaries loved her as a mother, and in the quiet resting place she filled in Worthing her memory will long be gratefully remembered. She was one of God's most gracious gifts to all who knew her.

G. C.

A SAD CASE.

I have, at present, a woman patient living on our compound. I call her a woman, for she is married, though only fifteen years old. Five weeks ago some soldiers who were going up north to put down robbers, who have been doing much looting in this province of late, commandeered her husband's cart. He is a farmer. Then four of them wanted to carry the girl off with them, and on her persistent refusal to go with them, one of them shot her with his rifle, causing a horrible compound fracture of the left thigh. Two of the soldiers escaped, and two were apprehended and are now in prison. Is it any wonder that China does not make material progress, when the soldiers treat the people like this?

The girl was brought to us at once, and has been with us ever since. She is doing as well as could be expected. Poor thing! she is much to be pitied, for a compound fracture of the thigh is a very painful thing to have "dressed" every day. Her mother is living with her on the compound, and helps to look after her. They take much interest in "the Doctrine."

A little girl was brought to me the other day with ulcers on the sole of one foot and of the toes,
as a result of foot-binding! I tried to improve the occasion by pointing out the folly of such a custom. I believe it is on the decrease in the towns, but not in the country districts of China.

Will you please continue to pray for me and for my patients, especially that the latter may come to know and believe in Christ?

G. A. Charter, B.M.S.
Sanyuan, Shensi.
March, 1917.

THE WOMEN'S BIBLE SCHOOL AT TAI-YUAN-FU.

We had a beautiful fresh sunny day, just the kind of day we should have chosen for the opening of the Bible School. As a matter of fact, work had previously been begun, classes for reading and Bible study having already been held for two or three weeks, but this was to be the formal opening of the school and the dedication of the hall.

The school is in charge of Miss Franklin, and she has excellent colleagues in Mrs. Yueh and Mrs. Chao (the latter a deaconess of the church), together with Mrs. Percy Smith. The other two ladies of this household, Miss Coombs and Miss Beckingsale, are too busy with their girls' school work to do more than give occasional help in this institution. I, who make up the "we," am only a visitor.

Most of the morning we were busy arranging the room. It is light and airy, with benches to seat fifty or sixty women comfortably, and a raised brick dais at the back to hold another twenty. This is intended especially for country women, who cannot feel at their ease unless they sit cross-legged. The room has several Scripture cartoons, and the hymn-book cupboard is bright scarlet, otherwise the effect is rather severely plain, with whitewash and varnished wood. But for this occasion we had scarlet banners and scrolls presented by various Chinese friends, and flowers were lent or given, so that an air of festivity was shown at once.

Cakes and teacups, and even a teapot or two, had been given by women interested. All through the morning Miss Franklin was receiving offerings: two cups from one old grannie, two cups from the old gateman (the only man who has any sort of connection with the place!), three cups, foreign ones this time, from another woman, while others gave hymn-books, or a plate of cakes, or a basket of fresh dates, or a tray laden with dumplings of steamed bread, and so on. Nor must the gift of a fine hanging clock be forgotten, coming from the nurses, foreign and Chinese, and the Bible-women of the Women's Hospital next door.

The guests began to arrive soon after one o'clock, and the Bible-woman, Mrs. Yueh, received and welcomed them. By three o'clock the room was full; and we had to make them sit closer, and fetch more forms, and generally arrange to squeeze in the late arrivals. We numbered a hundred and one, in all.

For the meetings, the chair was taken by Mrs. Chao, most efficiently; in her speech she made reference to Mr. Arthington, from whose gift the school comes, and she explained the aims of its work, first to win women, and then to train
them as soul-winners themselves. Other Chinese ladies spoke, or prayed, or otherwise took part; Miss Franklin gave out the notices, and Miss Coombs helped sing a trio, but except for these we foreigners were not at all to the fore.

After the meeting we streamed outside on to the veranda, for a group to be photographed, and, oh, the time it took to arrange! First Miss Franklin had to catch the most important women and put them into the seats of honour, and get their promise not to stir as soon as her back was turned. Then the rest of the women had to be arranged so that each one could be seen, and the babies put on mats in front, where some of them wept and had to be comforted. We were only just ready in time before the daylight began to fade, but thanks to the strenuous efforts of the seven foreign ladies present, we really were ready at last.

The mental atmosphere all the afternoon was very happy. Everyone felt friendly, and everyone wished to help on the work of the school as much as she could. May our prayers all be answered!

M. E. WENHAM.

CHINESE WOMEN AT SCHOOL.

There are over fifty women in our United School for the Training of Bible-women; they come from all the surrounding missions, town and country; their ages vary from twenty to sixty! Some are educated, some are not, some rich and some poor, mostly the latter. But all are keen on learning, and that is the main thing.

It is a perfect joy to teach them. As there are teachers from four missionary societies the Faculty is a varied one. Mrs. Stuckey teaches one subject twice a week, Mrs. Cormack three times a week. I teach every day in the school, my chief subject being "The Life of Christ" selected from the Four Gospels. That is the first year's chief work, so is an important one. I do not need to teach them the Chinese characters, they have a native teacher to do that; I use the whole of my time explaining the subject to them.

With the second year's women I have a class twice a week on the Epistles to the Corinthians. I thoroughly enjoy teaching both these subjects, and my work there makes me very happy. The pupils are so responsive and so earnest in their desire to learn all they can. I love teaching them.

In the first half of last year we held two weekly meetings for women.

On Wednesdays the meeting was evangelistic and lasted most of the afternoon. A few helpers went there ready to teach any women who wished to learn to read, to invite others in from the streets and speak to them. I believe a good work was done there.

I remember one day a woman came in for a rest. She was a servant in a Chinese family and was on her way to visit her one remaining relative. She was not allowed a day or even an hour off as a rule; sometimes she was permitted to go and see her relative, at the most only once a year.

This day she was invited in to our meeting to have a rest. As she had walked from the other side
of the city she was very glad to come in, to get a cup of tea and a short rest.

I took a Bible picture and began a conversation with her. She had never heard of God, nor of the Christian religion. She knew nothing at all about it. As I told her about God and His everlasting love for her, her eyes filled with tears, and she told me all the sad story of her life. A widow, with no one to depend on, she had to go to service, where she was as a slave, with no liberty of any kind.

It was a tragic story which I fully believed, it was so true to Chinese life. I let her weepingly tell me all her sorrow, and I told her of the One whose love can always be counted on, and taught her a prayer which she was to remember by looking at her hands, a petition for every finger; like this: "Loving Father"—"Thank you for your love"—"Save me"—"Help me to be good"—"Forgive me my sins." She could repeat it before she left, whether she would remember it afterwards was a question!

She would not allow me to call and see her, as that would lead her into trouble. She was much comforted by having such a long weep, and her story listened to sympathetically. She was a woman of sixty years of age. That is an instance of sowing the seed in faith, believing it will prosper.

A very interesting feature of the Women's Work is the work done in the Fairs and Markets. There are preaching-tents erected and a united evangelistic effort is made, each mission supplying workers for certain days. It is most encouraging to see the way the women workers help in that hard and trying work. It is not easy to speak to a moving crowd, especially accompanied by the various noises of a fair!

The workers take it in turns, and when they think one of their number has spoken long enough, the one whose turn comes next gets a cup of tea and stands up at the speaker's elbow, a recognized signal for stopping.

Sometimes a specially enthusiastic speaker goes on till the tea gets cold and has to be changed, and then in the end she may be frankly told to come and have a rest. It is all done so very naturally that the humour of it never strikes one!

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Miss A. Berry, L.M.S.
Peking.
three sons, one of whom is very friendly; will you please pray for this family? Mr. Ma is very old and frail, and there is not much prospect of any real help from him in the work. But I have a young Mohammedan on the station helping me in a general way, who is studying the Scriptures. Please pray for him, that he may open his heart to the Truth."


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Evangelistic Work.

"We took up the idea of special evangelistic effort during the second and third weeks of the Chinese New Year. Our Christians set to work with real goodwill, and the Lord gave us fine weather, so that we were able to go out every day. The recept earthquake seemed to open up the way for conversation, and the men reported having very attentive audiences. I went out with two of the Christian women, and in every village we were made very welcome, with one exception, where they did all but chase us out. This, I thought, would discourage the women, but they were not so easily daunted and started for the next village, where they made up for any disappointment they may have had. During our outings we sold quite a number of books, and the following Sunday's services showed that not a few had remembered their promise to attend the service."

Miss Smart, C. I. M., Loping, Kiangsi, March 13th, 1917.

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Work amongst Students.

"Our student boys continue to give us much joy, but they need careful handling and constant prayer. In some ways it is discouraging work as far as Kiangchow is concerned. There is so much leakage; but what we lose, other places gain. This month one has gone to Peking, four to Taiyuanfu, one to a shop, another to our mission schools at Hungtung for a year before becoming an assistant at the Pingyangfu Hospital. Two were baptised the year before last, and three last spring. We hope three or four more students will enter the church in May, when we hold our yearly conference. The Christian Endeavour is the training class for these young men, the attendance at which varies from eight to thirty. As soon as a student becomes really interested, his desire is that I should visit his women folk. This week I went to a village in a magnificent cart, and the student's father, a graduate of Taiyuanfu University and a member of Parliament, himself accompanied me to his home. The latter is going to spend the third month at the Pingyangfu Hospital in order to break off his opium habit. May we ask for special prayer for his soul's salvation at that time."

Mrs. R. Gillies, C. I. M., Kiangchow, March 10th.

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From Yuanchow.

I came here a week ago, and expect to stay another two weeks or so as the Lord may lead. Mr. Li, the evangelist, is away, so I am
using the time to teach the Christians and visit among them as the weather permits. Mr. Li is a good man and his wife is a real helpmeet, but the work has not progressed here as it has in some other out-stations. Of course Li I-kien and his "Independent church" have done a great deal of harm. He is not in the city now, I am glad to say. One of the Christian women of Luk'i during a recent time of disaffection on her part, was invited by him to his home in the country. He also sent a chair to take her there. She is here just now, and tells me she will certainly never go there again—"there is no difference between his home and that of the heathen, except in the absence of idols."

Yesterday I had permission to preach at the city school for girls. There are nearly fifty pupils, some quite grown up. All listened well, and the four lady teachers were extremely nice. I hope to see more of them. There is no acknowledgment of Confucius in this school. I was shown all over, and everything seemed to be well arranged and conducted."

Mrs. J. Lawson, C. I. M.
Pinghsiang,
April 12th, 1917.

THE WORK OF BIBLE-WOMEN.

As I look back over the past six or seven years, since we first came down here, I feel we have much to thank God for. The work is developing and progressing in every way and we are greatly encouraged. We have now two most earnest Bible-women who are a real help and inspiration in the work, with their tireless zeal for the preaching of the Gospel, and their keen desire to search the Scriptures. The elder woman was only converted three or four years ago and did not then recognize a character—now she has almost mastered the whole Bible, and as she is fifty-five years of age it shows steady application and a real desire to learn. They are both taught of God and it is a real joy to listen to their earnest preaching, whether to the few or many, the rich or the poor. Yesterday I went with one of the women to a small market-town about six English miles away to preach and to sell books. We had our wheelbarrows placed in the centre of the little town, and soon had a large crowd round us. At first they were rather afraid, but we told them we had come to do them good and not harm, and soon their fears vanished, and they listened well while we told them the story and showed them the pictures of the prodigal son and told them of the love of Jesus. Several bought Scripture portions and all were invited to the Gospel hall to hear more. We then had our lunch in a little tea-house, while a curious crowd watched every movement and were greatly interested in the foreigner, for many of the women had never seen a white woman before, and her large feet and her hair were of special interest.

In one village we visited we have a church member who is in great sorrow, having lost his daughter, little son, and grandson all within a week or two of each other from plague. Being the only Christian in the home he was greatly persecuted by his relatives and friends and was in sore straits. We went
into his little home, and his other son was lying sick in a room leading out of the one we were in, and his wife crying in the corner. She did not speak to us or take any notice of our arrival. The three women who had accompanied me and I had a time of earnest prayer, and before we left the village, the wife came forward, begged us to stay while she prepared a meal and promised to come to church.

The country looked radiant in its first spring beauty with the apricot and cherry trees in blossom, the willow trees just bursting into leaf and the young wheat springing up. I could not help contrasting the beauty around with the ignorance, darkness, and superstition of the people hidden away among the trees in their little villages, bowing down to idols and in terror of evil spirits, and my heart went up to God for their salvation. "The work is great and large, and we are separated one far from another" but "our God shall fight for us." If only the friends at home could realize the need out here, surely they would "come over and help us." There are tens of thousands in this country who have never once heard the story of the redeeming love of Christ.

We have a boys' day school with twenty-four scholars, and I teach them Scripture and singing twice a week. I have a girls' class on Tuesday and a women's meeting on Wednesday mornings and visit in or around the city most afternoons in the week. We have some earnest enquirers among the women; one in particular who walks ten miles there and back in order to attend the services on Sundays.

Plague and diphtheria are very bad just now in the district. We are hoping to go to Chengyang-kuan next week for a native conference, and shall be away about three weeks.

Constance D. Walker, C. I. M.
Yingchowfu, Anhwei,
March 27th, 1917.