WOMAN'S WORK IN THE FAR EAST

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CONTENTS.

EDITORIAL .......................................................... 126

CONTRIBUTED ARTICLES:

How to Teach Christian Women to Teach Others ... ... ... Mrs. R. A. Jaffray. 129
How to Help Enquirers ... ... ... Margarethe Wohlleber. 135
A Remarkable Baptism ... ... ... Miss D. C. Joynt. 141
The Present Status of the Christian Endeavor Movement in China ... ... Joshua Vale. 144
Training China's Home-makers... ... ... Helen Thoburn. 149
How to Approach Ignorant Women ... ... Mrs. J. R. Graham. 152
Our Christian Endeavor ... ... ... Winifred Burlinson. 156
Our Dorcas ... ... ... ... ... Mrs. Geo. C. Worth. 157
The Famine in China ... ... ... ... ... Rev. Arthur Sowerby. 159

ILLUSTRATIONS.

A Triangle of Students; Foochow Y.W.C.A. Conference ... ... ... Frontispiece.
Chinese Students, Sarah Batchelor Memorial School, Ningpo... ... Facing Page 149
Dorcas ... ... ... ... ... ... ... ... ... ... ... Facing Page 157

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HAPPY New Year to all our readers and may we all start out on it filled with fresh courage and zeal, but more especially with the spirit which seems, somehow or other, to animate most of the articles appearing in this number,—a spirit of dependence, humility and restful confidence both in the greatness and efficacy of our message to this people, and in its ultimate triumph. Seeing that every article was spontaneously sent, surely God has some special lesson He would have us learn, as we enter on this New Year. The world, as we look around, seems full of failure. But, wherever the Spirit of God is permitted to work, there is success.

As one reads especially the articles by Mrs. Graham and Margarethe Wohlleber, one feels that the right chord has been struck and that the secret of all evangelistic success rings through every line. No statistics are given. But success is assured when God's workers look to Him to "pick their audiences" and speak to the hearts of the people through prayers rather than through eloquence. It seems as if the full blessing of the coming of Christ's Kingdom on earth, was ready and waiting to descend just as soon as His workers realize the force of His parting words: "Without Me, ye can do nothing." All else is so much waste of time and energy!

Many kind, appreciative words have reached us lately, concerning this little magazine. From one comes this: "I read it from cover to cover, and find every word helpful." Another lonely worker in a distant station writes: "We are still alone here and have no prospect of colleagues. I read WOMAN'S WORK with much interest, and feel that to be without it would be a distinct loss."
EDITORIAL.

This is pleasant and encouraging; but our great desire is that through its pages may come to every worker the message of our dear former Editor, the late Mrs. Geo. Fitch, in her "Pictures of Silver":

"A perfect pipe is just to let the stream run through it. Nothing more whatever is wanted of it."

And again in "Apples of Gold":

"Keep me from speaking any word
That is not Thine;
Keep me from doing any act
That's only mine."

Will readers take note of the summary of Christian Endeavour, brought to our notice in this issue? It is not distinctively woman's work: yet perhaps women need the help and encouragement to Christian effort, more than men, and benefit most by its simple, straightforward methods.

Every church should have a C. E. society.

Never has such an appalling famine ravaged China, for many years! Mr. Sowerby's paper on conditions, more particularly in North China, will, we hope, call forth much practical sympathy and help from those who are working in districts untouched by this terrible calamity. If every such Christian community would take up a collection this New Year—each member giving as God has prospered him—and send it in to one of the Relief Committees mentioned, many lives might be spared.
WOMAN'S WORK IN THE FAR EAST.

The project of Mr. and Mrs. Andrew Au Ben, is now an accomplished fact, and the Free Middle and Industrial School for poor children was opened on the 22nd of this month, with a flourish of triumpets. The fine capacious building was decorated with flags and emblem; the boys and girls who are the happy inmates of this philanthropic institution lined the pathway to the entrance dressed in their neat uniforms and, later on, gave proof of their training in song, recitation and drill. The history and aim of the school was explained in an address by Mr. Au Ben, and translated into English by Dr. Fong Sec, and stirring addresses were given by Dr. C. T. Wang and others. Refreshments were liberally served to the Chinese and foreign guests who crowded the auditorium and balcony to overflowing; and exhibitions of work done by the pupils were in the class-rooms.

It was a gay and happy occasion and we wish Mr. and Mrs. Au Ben and their busy band of helpers much success in their good work!

The new Auditorium and Gymnasium recently erected on the Eliza Yates' Memorial Compound are to be opened on January 12th, when speeches, etc., will be delivered by men and women who are leaders in educational thought.

On the 14th, the High School pupils will give an entertainment for the purpose of raising funds to seat the "Price Memorial Hall." Scenes will be given from "Evangeline" and a New Year Operetta entitled "Jack Frost." Also there will be piano and violin solos and fancy drills.
How to Teach Christian Women to Teach Others.*

By Mrs. R. A. Jaffray, Wuchow, West River.

Methods and plans for securing the interest, inspiration, and co-operation of Chinese Christians meet with many difficulties.

The one object for which we have come to China, Gospel-preaching "When this Gospel shall be preached in all the world as a witness unto all nations, then shall the end [of this dispensation] come."

Whether it be in the home, as wife and mother; in the kindergarten, teaching children to love and trust Jesus; in the schools, giving secular instruction; in hospitals, ministering to the sick and suffering; teaching heathen women, or teaching others to teach,—whatever our work, as individuals, may be—God's plan for our lives, as missionaries, is defeated unless we make this one aim of paramount importance.

"How shall we teach our Christian women?" We have to consider not only Bible-women, who have already been trained in our schools and know how to present the Gospel,—but volunteer workers who have the love of God burning in their hearts and are longing to lead others, including their own families, to the Lord Jesus Christ.

Our women's meetings in Wuchow, where I have labored for more than twenty years, have never been more than normal, and we have found it difficult to get heathen women interested. Our present plan to get our Chinese Christian women to teach others, is that of dividing into classes and having these classes taught by the Christian Preparation Classes. These women are prepared by the missionary in charge, in the class meeting two days before. After teaching the lesson in this way, usually by consecutive study, the classes unite again.

*Paper read at Chefoo Women's Conference, August 1920.
The lesson is then explained by a short illustrated talk, given by one of the girls in the Normal School. Women are very much like children and can more readily understand what they see, rather than what they hear, so object-lessons are of the greatest help in presenting the truth to Christian as well as to heathen women. The every-day life and customs of the Chinese are often very effectual in illustrating Bible lessons. Kindergarten methods, adapted for use among women, are after all not far from the point.

Another suggestion for teaching Chinese, whether men or women, is of more importance than many of us realize, this is training in tithing or systematic giving to support their own church and work. Paul's exhortation to the Corinthian Church was that on "the first day of the week they should lay by in store as God had prospered them." I was so impressed with this in visiting the Korean Churches. They not only passed the collection plates but large pans were passed around, as well, in which they deposited rice which they brought with them. When the Korean housewife takes the allotted amount of rice for each meal, she puts a certain percentage in a separate bag. This is the Lord's bag and on the Lord's Day she brings it to the service and gives it instead of money.

Before our Chinese become Christians, they spend a great deal on the worship of idols. They readily get the idea that when they become Christians, the church will support them, instead of feeling any obligation to help in the support of the church, or any responsibility toward taking advance steps, or spending money to give the Gospel to their own people. We allow them self-administration only in so far as they are self-supporting, and, we find it becomes a great incentive to the carrying-on of their work. Two women in our church who have means, have taken an individual Bible-woman and support her by gifts and prayer. When our women in the church catch the vision, they are as keen on this matter of systematic giving as the men, and, notwith-
standing the fact that they are women and have less to offer, often give as much as the men.

Our schools in Wuchow are, at the present time, self-supporting, largely through the personal efforts of Miss Loh, the consecrated and efficient Chinese principal. It is difficult in the beginning to get the Chinese to see this duty; but by faithful, persevering effort and constant teaching, it is sure to yield abundant fruit to the church, as well as the individual.

It is through this systematic method, whether in the matter of supporting their own home work or of evangelistic effort, that the church becomes more healthy and vigorous, for “There is that scattereth and yet increaseth; and there is that with-holdeth more than is meet, and it tendeth to poverty.”

We had a practical illustration of this in the recent evangelistic campaign held in connection with Dr. Goforth's meetings, last October, in Wuchow. These meetings followed our Chinese Conference, when delegates from all our stations were present. Dr. Goforth addressed the schools, delegates, and Christians in the services held each day. The evening meetings were entirely evangelistic and were conducted by Mr. Jaffray, who gave messages on “The Cross” each evening. Every effort was put forth to make these meetings a success. The Christians were requested to read the book of the Acts of the Apostles ten times before the meetings; prayer circles were formed; cottage prayer meetings held, posters printed and distributed, with other literature, throughout the city, by volunteer workers. These workers consisted of students from the men's and women's schools, teachers and preachers, Bible-women and other Christians, who made a thorough canvass of the whole city. Personal workers were scattered throughout the building, dealing with inquirers. The chapel was a veritable bee-hive, as little groups were scattered here and there eagerly telling and listening to the Gospel. As the result of those meetings, eight hundred raised their hands, signifying their interest in the Gospel, promising to read their Bibles and to inquire more fully into the Truth.
The account of these meetings would be quite incomplete if I failed to mention the prayer-room upstairs, where four or five earnest Chinese women prayed all through the evening service. I joined them one evening, as other foreign ladies did, and it was a great inspiration to me. I realized that there was power. "For more things are wrought by prayer than this world dreams of."

At the close of this series of meetings, classes and cottage prayer-meetings were held to keep in touch with the inquirers. But, when it came to the real point of decision, only a few were willing to pay the price; about fifty or more out of the eight hundred were baptized.

Systematic organization, combined with a faithful witness of the Gospel, has its results. Jesus taught organization in the feeding of the five thousand, by making them sit down in companies; then He blessed and brake the five loaves and two fishes and gave to the disciples and the disciples to the multitude. He chose human instruments to feed the multitude and made them His witnesses.

While God uses organization as an instrument, He is not limited to it, and when He can find earnest, simple-hearted Christians, He will use them without this specific knowledge, often in a greater measure. When the delegates to our Chinese Conference were giving in the report of their year's work, a Bible-woman from one of our out-stations, who had never attended our Bible school, told most humbly how God had helped her to lead forty women to Christ. The secret of her success was explained when the missionaries visited the out-station and heard her begin to pray at four o'clock in the morning and continue for several hours. There are many other simple-hearted Chinese throughout that district who believe God's word and know how to pray, and not infrequently we hear of marvelous healing or the casting out of demons. There is no resident missionary in that district, but the Christians have gone forward by leaps and bounds. It seems most likely that God intends to use the
CHRISTIAN WOMEN TO TEACH OTHERS.

native ministry more in direct evangelization, and the foreign missionary in teaching.

We need only read the life story of Pastor Shi of Shansi, or acquaint ourselves with the wonderful spread of the Gospel among the Miao or aboriginal tribes of Yunnan, to convince us that God will "confirm His word in signs following," to any who will believe.

Three years ago I was travelling from Haiphong (Indo-China) with my husband, and one of our fellow passengers was a missionary from these tribes people of Yunnan. He told how he went there, filled with doubt as to the authenticity of God's word, but when he saw demons cast out and miracles performed by their simple belief in the word of God, he saw it was up to him to become converted or get out. He chose to get converted.

When I heard that Chinese woman tell how she led forty women to Christ in one year, I said in my heart "Oh! that I knew your secret." Instead of my teaching her, she taught me. This brings me to my last and most important point of all,—the value of prayer in connection with witnessing the Gospel. Mary sat at Jesus' feet and heard His Word.

Each individual must have this personal contact with Jesus Himself. We can lead others only as far as we have been led ourselves. It is by personal contact with Jesus, in the quiet, sacred hour, that He becomes The Great Teacher. How often those we are supposed to teach, go beyond us in the matter of soul-winning.

Through the personal contact with Jesus in prayer, and study of His word, there will be a natural overflow of love to Christ and to those for whom He shed His life-blood. We have this so beautifully illustrated in Christ's life; more service was pressed into the last week, than all the other years of His public ministry. After the toil of the day, He went to the little home in Bethany, where He knew there was one heart that understood Him. Mary came with her alabaster box of ointment of spikenard, very costly, anointed
the feet of Jesus, wiping them with her hair. Of all the disciples that followed Jesus, Mary was the only one that caught the secret of the love that was so soon to be poured out on Calvary. One of the disciples said, "Why this waste of ointment? it might have been sold for three hundred pence and given to the poor." What an insult to the Son of God who left the glories of Heaven, "became poor that we might be rich" and poured out His life-blood for the world! While He must have longed for fellowship with others, in those last days, He only said "Let her alone; against the day of my burying hath she kept this," then He added, "Verily I say unto you, that wheresoever this Gospel is preached, this also that this woman hath done shall be told."

This love, poured forth so unstintedly, was the outcome of personal contact and fellowship with Jesus, and, while God often blesses His Word through inconsistent instruments, yet, the one who sees "fruit that shall remain" is the one who gives her soul in love, travail and prayer for those who are to know this love and compassion for others. God's plan for bringing this world to Christ is through weak, human instruments, like the Samaritan woman, who after she had seen the Christ, went and told others; and Mary Magdelene, who was the first to see Christ after His resurrection, "ran quickly and told the disciples, and Peter" and they told others; and others go on telling the story until God's plan for spreading the Gospel to the uttermost parts of the earth, has been accomplished. But it seems hard to get souls to understand the message. They are so "hardly wooed and won."

"Man's extremity is God's opportunity" as Peter found when, at the command of Jesus, he cast his net on the right side of the ship and enclosed a great multitude of fishes.

"And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh."

"And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." Acts 2:17, 21.
God alone knows who shall have the blessed privilege of telling the Gospel story to the one who shall complete the number of His elect. For "This Gospel shall be preached in all the world for a witness unto all nations and then shall the end [of this dispensation] come."

How to Help Enquirers.*

By Margarethe Wühlleber, Changsha.

There are many methods in mission work, and there are diversities of gifts bestowed upon the workers, by the Holy Spirit. Amongst us are teachers in Diversity of Gifts; schools, doctors and nurses in hospitals, but one Aim. missionaries doing station work, and others doing itinerant and evangelistic work. But all have one great aim, and one deep longing, viz., to see these people with whom we have to do, who are "without God and without hope in the world," being brought to a saving knowledge of our Saviour, and that each one may experience a real change of heart, or to use our Saviour's own words, may be "born again." Let no one of us ever be satisfied, till she has seen this change of heart or new life in those with whom she has to do!

My suggestions as to methods may be summed up in three points which Dr. Torrey gave us last summer here. If we want to help enquirers into a definite Christian knowledge and experience, we ourselves need above all to know (a) the power of Prayer; (b) the power of the Word, and (c) the power of the Holy Spirit.

Satan is busy to hinder us missionaries from giving time to prayer as we work. As we start out to do house-visiting, or to do guest-room work or to speak in a meeting, or to teach, or nurse, etc., there is nothing like taking time to pray before-

* A paper read at a Summer Conference.
hand, and especially also to have united prayer with the Bible-woman or any one who may join us. May we never find ourselves too busy to pray. Nehemiah used to look up to God during work, and could pray in between a question and an answer.

We need to pray for divine wisdom not to work after a certain model or pattern of our own, but to be sure only to go by ‘the patterns shown to us on the mount.’ Let us beware of trusting in any wisdom or knowledge of our own. For men and women are so very different individually and have to be dealt with accordingly.

We need the soul-winning Love of our Lord Jesus, to be able to help them, and this Love we can only get through real fellowship with the one who died for them. We need guidance in our prayers, which comes by the power of the Holy Spirit, through waiting upon God. May He teach us to know more of this power of prayer!

If we want to help our dear Chinese sisters into a definite Christian knowledge and experience, we need the power of the Word and of the Holy Spirit, in watching closely those who come to the meetings. If a woman comes several times following, she is sure to be interested in some way, if not an actual enquirer. Let us, as well as the Bible-woman, be on the watch to help such a one; let us speak to her and try to win her confidence. Let us try, as soon as possible, to get her interested in the weekly enquiry class. As soon as she sees other women learning, or hears them praying, she will also soon want to learn and to pray. She will ask for a Catechism, Testament or Hymnbook and will grow in interest. She may soon get to the point where she will say: ‘I believe,’ which is the first step most of our enquirers take. We may then ask: ‘What do you believe?’ The answer, in most cases, will be ‘I believe God,’ or ‘I believe the Gospel.’ In reply to the question: ‘What benefit have you got by believing?’ many different answers may be forth-
HOW TO HELP ENQUIRERS.

coming. One will say: "God answered such and such a prayer, or He healed me from such and such an illness, or He protected me in such and such a danger." It is not often one gets the answer "He saved me from my sin." For as a rule, they do not at first have any personal knowledge of sin.

Here is an instance of one dear woman at an out-station. She had heard the Gospel and read the New Testament for some time. She became interested as she read about Jesus healing the sick. She herself had, through an accident, been lame for sixteen years; she could only move about the house kneeling on a form. "Can Jesus heal me?" was her question. "Yes!" was the reply, "trust Him only, and do away with idolatry." It took her some time to get rid of one idol, which she believed had healed her once, when she was ill. But at last she was clear of them all. She was often visited and prayed with; she continued to read her Bible and she wept as she read about the Lord being crucified.

One day, all at once, she felt something move in her sore knee. She looked, and the crooked bone was straight. She jumped to her feet, she stood, walked and praised God. She walked to the chapel, ten minutes away, and testified to what the Lord had done for her, and many praised God with her. She believed now with all her heart. Yet if you, at that time, asked her: "Are you a child of God? Are your sins forgiven?" she would say: "My sins forgiven? Yes, perhaps partly forgiven, for He healed me." But as time went on she also saw the truth, that "the Blood of Jesus Christ, his Son, cleanseth us from all sin" and rejoiced in knowing Him as her Saviour. So many believe they are sinners, because they are ill, or because they have some misfortune, or are poor; but so few realize what sin is.

I find a very simple way to help enquirers, is to put direct, personal questions to them while you are teaching them. For instance: "Who has sinned?" Answer "All have sinned." One wants to get them to say: "I have
sinned." They will try to make some excuse for having worshipped idols. It is well then to read with them verses like Matt. 22:37 "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind," or any other Scripture that may show that idolatry is sin against the only true God, or the question may be asked, "Who gave you food, raiment, and all good things?" "God!" "Did you ever thank Him?" "No, I did not know!" "What a great sin of omission!" They will see that!—There are perhaps many different ways of trying to show these simple souls their sin. It is not our work to convince of sin. If we try to do it, we shall fail. But if we look to Him, the Holy Spirit will speak through us. He must have our lips and our lives fully surrendered to Him before He can work through us. Just lately we had a lovely instance of that. An old scholar had heard the Gospel for years; but he was full of doubt as to the Resurrection and Eternal life. One night in the enquiry class the missionary spoke about the Lord’s seven words on the Cross. As he came to the words to the thief: "To-day thou shalt be with me in paradise" there and then, suddenly the eyes of the old scholar were opened: light fell into his heart; doubts vanished; and he saw Jesus as the Risen One and the one who gives life. He got his definite experience.

As soon as converts begin to realize their sinfulness, we must not be content till they get the assurance of forgiveness and cleansing. Should we not, in every enquiry class, try to help the enquirers to a definite experience? Do we not find such examples in every Gospel story? The enquirers often have no assurance, because they lack knowledge.

I believe in continuing to put direct questions to them such as: "Have you eternal life?" Let us show them that they must have it and how they can get it, by means of simple Scripture texts like John iii: 36, "He that believeth on the Son, hath eternal life," or John v: 24, "Verily, verily, I say unto you, he that heareth My word and believeth on
HOW TO HELP ENQUIRERS.

Him that sent Me, *hath* eternal life, and shall not come into condemnation, but *is* passed from death unto life." Or again the question may be put: "Are you a child of God?" In answer to this question, I love to use that beautiful verse John i : 12. Never shall I forget how the face of one young girl student shone this last winter, when light came to her through that word. They had learned it by heart, beforehand, and when, in the lesson, the question was asked: "To whom is power given to become a child of God?" Answer: "To as many as believe and receive Him." "Will you receive Him now?" A glad 'Yes' was

**Direct Questions.**

the answer. "What, then, have you now received power to be?" "A child of God." The light came; she saw it; she accepted Him in faith; she got a definite knowledge and experience, and when, later on, she was examined as a candidate for baptism, she simply quoted those words with great joy. One sixty-year-old woman also got light and assurance by that same word. John i: 1, 7 or 9 is also helpful.

I have found it well to have such a short, clear and definite word as the above, written on the blackboard or on a sheet of paper for the enquiry class, or a short chorus that suits your lesson.

**Verses and Choruses Committed to Memory.**

Let the Bible-woman repeat it to them over and over again, and let the women say it after her. They will enjoy it; they will not want to leave the room till they have got it by heart. Sing these choruses again and again in subsequent meetings, and let them repeat those texts over and over again. They will, in a short time, be familiar with the words and will understand the personal questions you put to them, a good deal better, after learning the words by heart.

Personal questions if spoken "in the Spirit" will stick to the women and follow them. An old vegetarian had heard the Gospel for years. She was asked often: "Mrs. Liu, are you saved?" She would say: "I believe in God, but *that* I don't know." One day one was led to say to her: "Mrs. Liu, you can’t go on like this. The Lord Jesus is
going to save you now." A flash of light came into her eyes; she answered: "Really! is that so? Then I will thank him." She was a changed woman after this and soon rejoiced in assurance of salvation.

There is one thing I find a great help to the enquirers and that is an ordinary Women's School. One cannot get all the enquirers to school, but some of them can come, and these will be a help to the rest. One woman stirs up the others to take courage and learn. There is nothing like getting them under daily teaching! We have, in our little school, had a number of definite conversions, and have seen them grow in knowledge and experience. It seems to me, that our dear Chinese sisters, as well as we ourselves, have to be put again and again face to face with certain Scripture truths and take our definite stand by faith, to make them really our own. Also for the Christian women such a school is a help in leading them on to further knowledge and experience in the way of holiness and of yielding up their lives in sacrifice and service to the One "Who loved them and gave Himself for them."

One strongly feels that help to enquirers must in most cases, besides the class work, also be a personal work. We have to get into close touch with each one and deal with each personally, for that very purpose. Some women have got no one in their homes who can help them to learn to read and prepare their lessons, and they find it, perhaps, impossible to join a reading-class. It is a great help to those to get some volunteers among the Christian women, who will go to their homes on purpose to help them, to learn their Catechism and Bible verses and to pray with them. We find in our Bible so much personal work done by our blessed Lord and his Apostles.

For example: the woman of Samaria and Nicodemus. How different these two were, and how differently our Lord dealt with each of them! Yet they both needed the same thing, viz., (a) "To see their own need" and (b) "To see their Saviour." Then we have Zachæus as an enquirer, that longing
and needy soul! and the eunuch of great authority, to whom Philip was sent. He showed him the Lamb slain; he led him right to Calvary, and there he got his experience. We have the enquirer Cornelius ready to hear, listening with a prepared heart. The Holy Spirit fell on his whole household, as Jesus was lifted up.

Oh! for ears to hear, eyes to see, and a heart to understand more of the need of each individual! May His Holy Spirit grant to us the great joy of leading many precious souls into a definite knowledge and experience of their Saviour.

"Jesus, Thou Lover of souls!
Make me to drink of thy spirit;
Make me a lover of souls."

TELEGRAPH it to Lambeth," said one of the worshippers to another, as the congregation filtered slowly away from the unique service held that Sunday afternoon, August 15, in what might truly be called "God's Cathedral,"—a pine-clad park, through which flowed the Jordan of our Baptismal Service.

The remark was apt; for a more concrete lesson in "UNITY" could scarcely be conceived.

The occasion was the "reception into Christ's flock" of three persons by "dipping of them in the water" of a river, which, in all its setting and circumstance, recalled to the least imaginative of the group of some fifty or sixty persons assembled, thoughts of the first and greatest baptism by immersion. The officiating clergy were: One C.M.S. missionary, one American Church missionary (British), one English Baptist missionary, and one Chinese Methodist pastor.

And the candidates for baptism? One Chinese student, one Japanese boy (his servant), and one L.M.S. missionary nurse.
An impressive trio they formed as they stood together by the river brink, each too solemnized by the meaning of the step about to be taken, to be conscious of the thoughts aroused in the minds of the sympathetic fellow-worshippers, by the unity of purpose that brought them thus together.

It was natural that the missionary, set apart for work amongst the Chinese in Japan, should conduct the service which was first arranged for the Chinese student, whose example inspired the other two to take the same momentous step.

An almost personal interest was taken in the proceedings; for there was not one of the congregation who did not know something of the circumstances leading up to this culmination. A unanimity of thought seemed to run through the little gathering—thought of the earnest young student who had come through his long years battling with his own soul, with his people, and with his circumstances and had won out,—thought of the small Japanese boy who loved his master so dearly as to be won to Christ through the impression received from him of earnest desire to know the truth—yes, even before the student master had decided to follow the Saviour as his Master—and thought of the lady missionary who had been serving the same Master faithfully for years and had only lately realized that baptism is His command and of how He had so remarkably used the other two to lead her to take this step. And there were other circumstances known only to a few of us that stirred feelings of various kinds. Had the congregation assembled half an hour earlier, there would have been found a Baptist minister working hard to make the pool a better baptistry in which a candidate was about to be received into the Anglican Communion! "That they may all be one as Thou Father art in Me."

Before the service, the Rev. W. H. Elwin shortly related something of the circumstances leading up to this unique baptism. Mr. Chao, the Chinese student, had been led to confess Christ after careful and prayerful preparation by Mrs. Colborne, who stood that afternoon as the chief sponsor for all three, for they owed their decision, humanly speaking, to her
teaching and influence. How the boy had been won through his young master's pursuit after the way of truth. And how the lady missionary had been convinced that baptism is the door into the full membership of Christ's Holy Church. The Gospel was read, in English, by Mr. Elwin and, in Chinese, by the Methodist pastor, the Japanese part of the service being taken by Rev. J. Chappell, chaplain of the American Cathedral, Tokyo. The hymns were sung in English and Japanese, and some of us joined with a verse or two in Chinese to express our sympathy with the one who had found it "hardest to be a Christian." "Wash me and I shall be whiter than snow" had been asked for by the small Japanese boy, as meaning very much to him and his teacher, Mrs. Colborne. It recalled an incident of the early days of his belief. Missing him from the compound, Mrs. Colborne went to look for him. After a long search she discovered him by the aid of a hitherto unknown gift of song. She followed the song till she came on the boy seated by a lonely seaside cove, pouring out his whole soul in the chorus of the hymn quoted. There they sat and talked, the child's face radiant with the thought of what Jesus had done for him. This was some months before his baptism, and the reality of the child's decision showed itself in the request that the hymn be sung then.

And then the immersion. A Heavenly Light seemed to enfold both Priest and "Person" as, one after another was let down into the water and came up a witness to being "Born anew of water and the Holy Ghost."

The witness of nature around, too, seemed to speak of the largeness of the heavenly Father's heart which opens to all, and gives especially to those who are called by His Name, "all things richly to enjoy."

It was fitting that the closing prayer should be offered by the Baptist missionary before the service was concluded by Mr. Elwin. This missionary has been in touch with the Chinese student and had even persuaded both his pupil and himself that only in a Baptist Church could he have the desire of his heart in being baptized by immersion. The
discovery that both the desires of the young man's heart (for the Church service appealed to him) could be met in the Anglican Order of Baptism, was as great to the minister as to the student.

This little account deals only with the "Unity" side of this remarkable baptism. Others could tell of how the candidates were led to Christ. Will readers pray constantly for these three, that each may witness, not only to the keeping power of Christ, but that they may be used to further the fulfilment of our Lord's desire when he prayed: "That they all may be one?"


By Joshua Valin, Editorial Secretary, United Society of Christian Endeavor for China.

During recent years, steady progress has marked the Christian Endeavor movement in China.

On July 18th, 1919, a Christian Endeavor Conference was held in Kuling, which was pronounced, by many, to be one of the most interesting and helpful meetings held that summer.

The international and interdenominational character of the movement was evidenced by the fact that the forty missionaries who spoke represented ten denominational missions, eleven provinces, and seven nationalities.

The General Secretary's report shows that there are more than a thousand C. E. Societies, with between 40,000 and 50,000 members in all the provinces of China.

In addition to the Societies that have been reported, there are scores of groups of Christians in various districts who are using the Christian Endeavor Topic Books and holding meetings along Christian Endeavor lines, although they may not be fully organized.
The great increase in the sales of the C. E. Topic Books and other literature, is a sure indication of the growing interest of the Chinese Christians in this movement, four or five times as many booklets having been ordered in 1918 and 1919 as in previous years; and the total sales of the various Topic Books reached 55,000 during 1920.

In 1920 it was decided to issue the Beginner's Topic Book in National Script form, this being prepared by Mr. Harry Price, of Kiangsi. The 1921 "Beginner's Topic Book" will be in very simple Mandarin character, and the "Phonetic Script Topic Booklet" will be identical with the "Beginner's Book," both these booklets having the same topics and daily readings as the "Hints and Helps." It is hoped by this means to meet the long-felt need of many church members (who cannot fully appreciate the somewhat higher literary style of "Hints and Helps"), and also to provide material for C. E. members who are anxious to study the Phonetic Script.

An increasing number of missionaries and Chinese leaders are realizing the value of the Christian Endeavor movement as a means of deepening the lives of the Chinese Christians and enlisting them in various lines of Christian service.

"Hints and Helps," the well-known booklet issued by the Society, is especially prepared for Chinese readers, the editorial staff having given much thought and care in the selection of the subjects for study, and the Daily Readings being planned with a view to building up the spiritual life of the Church, and stimulating each member to undertake some definite work for Christ.

Some unsolicited testimonies as to the benefits of the Christian Endeavor movement, may be of interest:

"Since starting the movement, there has been a much deeper interest taken in Bible study, and by some of the members the passage is studied together regularly every evening. Another great advantage has been the Chain-prayer. We get as many as fifteen short prayers in about seven minutes. We are very glad to have started this Society, and the members love it."
Another writes:

"In a recent conference of preachers and teachers, ten of the things lacking in the Chinese Church were stated, among which were, Daily Bible-reading, Ability to Read the Scriptures, Daily Prayer, Ability to Give Persuasive Witness for Christ, Leadership, etc."

"The failure to teach new converts to make their religion articulate, accounts largely for the slow growth of the Church. It seems as though no one can say anything except the pastor or preachers. We must create habits of Bible Study, Prayer, Church Attendance. I believe we have a friend in the Christian Endeavor Society. I am convinced that it will meet just the needs of the Church in China. By its pledge it binds its members to Bible Study, Prayer, and faithfulness in Church Attendance, and its beautifully-prepared Topic Books encourage the same. . . . There are few difficulties in the way of organizing Christian Endeavor Societies. It suits any age, and small numbers are no hindrance. Women’s prayer-meetings, boys’ and girls’ schools, country congregations, etc., all may find the abundant and carefully prepared literature adapted to their needs."

One missionary writing on the great subject, "The Chinese Home for Christ," after speaking of the lack of family worship, etc., says:

"Canvass your churches, and see what a distressing lack of the daily gathering together of the family in family prayers, there is."

Then speaking of some methods of improving this condition of things, he says:

"Not the least among the many things that are splendid in the Christian Endeavor movement is the provision for the ‘Quiet Hour’. . . . I suggest that at this time, when the whole Chinese Church is being agitated with the tremendously moving thought of ‘China for Christ,’ we press the ‘Quiet Hour,’ and the family altar idea. To help start and keep up the habit, there is that most excellent little book, the C. E. ‘Hints and Helps,’ with its specially selected Daily Bible readings. The book charms every earnest Christian, and is plain and easy to understand."
Another testimony from South China is as follows:

"Before the advent of the Christian Endeavor, we had no definite plan either for securing systematic Bible-study for the rank and file of converts, or for getting any considerable number of these to do regular Christian work. One of the first benefits of the C. E. movement was to get together the earnest spirits of the churches for a definite purpose, in connection with their Christian profession, and at fixed and frequent intervals.

"The regular opportunity for united prayer, more simple and informal, has been a great boon, and has transformed all the prayer-meetings in many of our churches. The evangelistic spirit has also been kindled and nurtured in our Christian Endeavor Societies. 'Cottage meetings' are held in the various parts of the city, five evenings in the week, and generally in members' homes and shops. The previously existing desire of almost all, to win their relatives and friends for Christ, has been notably fostered and made more effective by the Christian Endeavor and its methods.

"One of the surprises has been how, after the initial stages, most of the organization of the Societies and Committees has often come, with no help or suggestion from the outside. This augurs well for the future complete self-government of the churches, and is meanwhile a most valuable training for those who will have to bear this burden ere long, and this without forcing upon them offices for which they may not yet be fit."

Another writes as follows:

"This Christian Endeavor Society is the best help we have struck yet, and we are only sorry we did not get it started before. The young people of the Church seem to have taken a new lease of life. It is the liveliest of all the meetings we have here, and the whole of the C. E. program is being taken up with enthusiasm."

Statistics are incomplete, but the number of Societies, reported up to date, total 1,071. The following list gives the number of Societies by provinces:
Anhwei......31; Chekiang ......277; Chihli..............46;
Fukien........177; Honan............76; Hunan.............64;
Hupeh ........22; Kansu.............4; Kiangsi...........36;
Kiangsu........88; Kwangsi,........1; Kwangtung......78;
Kweichow......8; Manchuria........46; Shansi...........25;
Shantung......26; Shensi...........9; Szechwan........38;
Yunnan.......5; Hainan (Island)...5; Formosa (Island).2;

We mention a few ways in which this movement can be stimulated and enlarged.

During the summer of 1920, the lady workers who were assembled in Conference at Kuling, decided to make the Christian Endeavor movement one of the main subjects for next year's Women's Conference, and a committee was appointed to get the necessary information. This is a very practical way in which Christian Endeavor work can be helped forward and new Societies started.

During the same summer, a missionary residing at Kikungshan, in the province of Honan, organized a C. E. Society among the Chinese who were assembled there for the summer. Various other friends at different sanatoria, helped to interest workers in the Society, by personal touch or the distribution of "Hints and Helps." At the Chekiang-Kiangsu Summer Bible School, held at Soochow from July 8 to 18, the writer was able to appeal to his class of 165 pastors, evangelists and other leaders, to either join the C. E. Society themselves, establish Societies in their respective districts, or push forward the Societies already existing. "Hints and Helps" were gladly received by those not already members.

Still one more way of helping the C. E. movement may be mentioned. Any mission wishing to set apart men for this special work, may communicate with the General Secretary for China, who will gladly give any information along this line or any other which concerns the establishment of new Societies, or in any way tends to the furtherance of the Christian Endeavor Cause.
CHINESE STUDENTS, SARAH BATCHELOR MEMORIAL SCHOOL, NINGPO.
Training China's Home-makers.

By Helen Thoburn, Y. W. C. A.

In the let-down that comes after the hard work of conducting almost any conference on religious and social problems, one almost always experiences a touch of wonder as to whether there will be results commensurate with the time and strength put by a group into counseling together. It is good, then, to trace a direct connection from the "Better Homes Campaign," which is at present being quietly conducted in Shanghai, back to the Women's Conference held in January of this year. It will be remembered that at that time a delegation of prominent women educators and church workers from America came to China, under the auspices of the American women's boards, for a study of women's work in the Far East. At the Women's Conference, held in connection with their visit, one among many commissions appointed to carry on the work of the conference, was the commission on Social Service. Out of this grew a Union Committee for the conduct, over a considerable length of time, of a "Better Homes Campaign," to be demonstrated in Shanghai, and from thence, it is hoped, to spread to other centers in China. Among the thirty organizations represented on this committee are the Social Service League, the Kiangsu Educational Association, the Young Women's Christian Association, the Kiangsu Homes' Daily Progress Club, the World's Chinese Students' Federation, the Shanghai Students' Union, the Medical and Nurses' Association, and the Council on Health Education, as well as the various church organizations of the city.

Thus far this plan sounds vague and generic. Early in December, however, it bore fruit in most concrete form, in a Social Service Institute which was conducted in Shanghai. Concrete Form at the Shanghai Y. W. C. A. over a period of ten days. While planned for by the Union Committee, the execution of the plan was the special contribution of the Y. W. C. A. to the Better Homes
Campaign and was directed by Miss Edith G. Johnston, Social Service Secretary on the Y. W. C. A. staff. The chief test of its effectiveness will be its adaptability to other centers; for it is the deepest desire of the Union Committee that from this enterprise an impetus for education and reform will be carried back into the constituent societies, the various girls' schools, the churches, and all other centers where women have a conscious group life. It is, therefore, to the point to bring this Social Service Institute to the notice of the readers of Woman's Work in the Far East.

The Institute was held on ten successive afternoons, in the compound of the Y. W. C. A. About ninety Chinese women and girls registered for it, and the attendance was steady in spite of bad weather. The four leading themes were: Home Hygiene and Health, in connection with which classes were held on Baby Welfare and the Care of the Mother, Home Nursing, Preparation of Food, and Home Subjects and Personal Hygiene; The Home and Home Life, Treated, under which lectures were given on Home Decoration, Recreation and the Use of Leisure, Discipline and Order in the Home, Home Finances, and Housing; Home Relationships, which comprised lectures on Marriage and Betrothal, The Mother in the Home, The Daughter in the Home, and Employers and Servants; and Religion in the Home, to which the two Sunday afternoon sessions were given, with lectures on The Keeping of the Sabbath and Family Prayers, and The Underlying Basis of all Right Relationships.

One feature of the program, with which, however, bad weather interfered, but which might well be included in similar institutes was the planning of excursions on two afternoons, to a model farm and to various centers having to do with municipal housekeeping.

The most alluring feature of the program was the Exhibit Day on the last Saturday, when the courtyard of the Y. W. C. A. became the center of a many-ringed circus. Exhibit Day. There were moving pictures on public health; a girls' club giving fascinating illustrations of lullabys, nursery rhymes and a family "sing"; a room full
of people grouped around the right kind of game-tables, with information as to where to secure the equipment for the games; and even tableaux vivants showing a foreign youngster in the midst of the wealth of books available to any British or American child, contrasted with the small Chinese boy and his meager supply of reading matter.

Ninety Chinese women is a small number to touch. A good many of them were from the high schools, their teachers having been glad to make special arrangements for them to attend the afternoon sessions. But actually or potentially, they represented ninety Chinese homes, and the Institute cannot but make its mark on the home life of the women of Shanghai. It is hoped that the thirty societies coöperating in the "Better Homes Campaign" will now follow up this beginning by further education among their own members. The plans of the Union Committee include the use of a very full questionnaire on home conditions, to be filled out by such heads of families as are willing; consider the psychological effect upon the mind of the Chinese house-wife who answers a long list of questions ranging through, "How many slave-girls? Duties of each?" "What books, magazines and newspapers are read in the home? Use of leisure time?" "Source of drinking water?" etc., etc. We pick them at random and they are in rather absurd juxtaposition; but the questionnaire as a whole is a most searching and impressive document.

Another plan is for the preparation of a model Chinese house representing the experience of architect, public health expert, and house-wife.

To redeem the academic character of this account of what, after all, is a most human and intimate affair, it is a temptation to close with a true story of what it could mean in its touch on human lives. On the day on which the Institute opened, in one of the households most directly in touch with the program, it was learned that the Number One boy had just sent to the country for his oldest daughter to have a few
days in Shanghai before her wedding. The servants' domain was visited, and Number One Daughter Visit of a Village was discovered to be an attractive eager but shy little village girl, with all the the world just opening before her, and with probably no more equipment for starting a home of her own than a healthy little animal. The temptation for the "Better Homes" promoters was too great, and the little bride-to-be was lured to the Institute, where she saw her first moving picture, her first demonstration in First Aid, her first glimmer of the beauty of home-making, and a great many other useful things. Her Number One father gave her his blessing as she departed from the foreign household to go back to her wedding; and who knows what small beginnings of a happier, healthier home-life may not blossom in some small village because Ah Mei came, on her last little-girl adventure, to Shanghai?

How to Approach Ignorant Women.*

By Mrs. J. R. Graham, Tsing-kiang-pu.

In dealing with ignorant women, there are no two cases alike, and the approach to them in personal work, depends largely on the woman herself,—her attitude, bearing, etc. But when preaching to crowds or congregations, there are certain principles to be borne in mind, which are helpful.

(1) In the first place, preparation, both of oneself and one's audience, should begin long beforehand by earnest and importunate prayer.

This is a most important point. It is, in fact, the fire that runs all the engines. Begin a long time ahead. Prepare your way with prayer. Ask God to pick your audience and eliminate those who merely come to "look see," stare about, and amuse fretful babies. Ask God to send His own chosen ones.

* Paper read at the Kuling Women's Conference, August 1920.
HOW TO APPROACH IGNORANT WOMEN.

hidden away back in the wilds,—those who are hungering and thirsting, weary, sin-sick and hopeless,—women who will listen to the call to life and hope.

This last year has been an eye-opener to me.

For carrying on the men’s work, side by side with the women’s, meant cramped quarters. So my two Bible-women and I fled to God for direction, prayed

Picked Audiences, earnestly and constantly that He would choose for us our hearers. The answers to our prayers were marvellous! We visited over forty stations, and the attention and quiet behaviour surpassed our most sanguine expectations. It was as much as we could do to get away, and our hearts were full of joy and thankfulness!

The time best spent is the time spent in prayer.

(2) When beginning on a raw crowd, set them thinking about a question or two,—for instance: “Why do you suppose we came all this way to see and talk to

Arousing Thought. you?” This gives you the chance to explain the vastness and extraordinary character of your message. Shake them up to think right at the start. Let them realize that they are to hear no ordinary news,—that the message you bring is “more important than life and death,” and that nothing but this would have induced you to leave home, use time and money, to come so far. Let no audience disperse with the thought that you are “exhorting them to virtuous

Importance of Message. deeds” and gaining merit for yourself. We must be fired with the greatness of our message ourselves,—we must be thrilled ourselves before we can thrill our audience. The rousing sound of the trumpet is made by the breath at the other end! There is all the difference between our talking, and the Spirit speaking through us. We must just be megaphones, through which the Spirit of God may call His children home!

(3) In beginning, it is well to find out some point of contact,—something they know and believe already, and start from this. They believe in a Heavenly

Point of Contact. Lord. So do you. Your idea of God may be very different from theirs. But you have, at least, started on a common footing.
Then get them to say what they know about this great God and Ruler—that "He sends the rain and makes the grain grow and thus gives food." Point out the sin of unthankfulness. Ask if they have seen God, and to the inevitable negative, quote their own proverb, "Not three feet above each head is the Spirit of God." God's Omnipresence. (頭上有神明). Every head will nod. You have now established the thought of God's omnipresence.

Now quote a second proverb, "You can deceive man, but never God" (能瞞得人瞞不過天), and again a third, "God knows man's heart." This they readily declare to be true. So you have convinced them of God's omniscience.

Now comes the time to ask if they know anything of His nature. They are usually dumb, and you quote yet another familiar Chinese proverb, "Virtue has virtue's reward; evil has evil's punishment" (善有善報惡有惡刑). They admit that rewards and punishments come from the great Ruler, and this leads up to the realization that God must, therefore, be righteous and just, and that He hates and punishes sin. Thus you establish God's holiness.

It is an easy matter to point to God's Omnipotence. Heaven, earth, and man, and thus establish His omnipotence.

The next question is "How many belong to the 'virtuous' class?"

It comes hard to them (as to us) to acknowledge personal sin; but general guilt is readily admitted, for "Out of ten, ten are bad," they will say. This admission opens the way to depict the hopelessness and desperation of our condition, as sinners against the good God. And Conviction of Sin. now that they are shut in with the blackness of midnight, turn on the light.

Hold up your Bible, and explain that it is the Word of this wonderful God to ruined men and women, and that it gives a way of salvation—which can be understood by all.
The dispensational chart will help you to take up, at leisure, the different periods, and will lead to stories, with their great lessons.

(4) It is best not to dwell too much upon idolatry at first. The protest will come from them as soon as they realize the clear call of salvation. But allusions must be made to their superstitions; in order

(1) to show them that we are versed in them and not ignorant;
(2) to enhance, thereby, the contrast between the false and the true.

Having established Bible authority and shown the Way of Salvation, it is now time to build them up in the faith on:

(1) the Trinity (for which the chart of the Great Tree, with its three branches, is so useful);
(2) Satan, his origin, titles, work and doom, and our duty regarding him;
(3) Good works,—what they cannot do, what they do, their place and the blessings they bring;
(4) Prophecy, fulfilled as proof of the Bible, unfulfilled as warning, preparation, and glorious expectation;
(5) Judgments, Resurrection, and Eternity of Bliss.

In dealing with the most ignorant women, it is a good plan to have the text—which is to be the subject of one's talk, written in large characters across a long strip of paper, and then select three or four short verses to illustrate each head or point, and write them up and down under the main text.

These texts are repeated and explained over and over again until every one can read them for herself, those who know a few characters taking pride in acting as leaders, and those who know none, finding delight in discovering that they are really reading. The question as to Whose words they are reading should be constantly asked and their wonderfulness pointed out.
Our Christian Endeavor.

By Winifred Burlinson, Door of Hope, Shanghai.

There is a little band of girls here in the "Door of Hope" who love and enjoy our C. E. Ever since Mr. and Mrs. Strother came and started it two years ago, they have shown a great interest. God has blessed our thus meeting together, and I believe that out of these meetings have grown strong and established souls.

We have our meetings every Monday night from 7.30-9 or later if need be. There are about fifty girls who gather, all belonging to our Industrial Home.

We do not have Associate Members; all are Active Members and it is sweet to see how truly they try to serve the Lord Jesus in the little things of life, both towards one another and in the home life. Our Vice-President is a girl who has been with us for five years, and who is a true Christian: she shows it in life and word.

We have a Secretary and Treasurer, a Sunday School Committee, and an "Over-comers" Committee.

The latter we started with the hope that those on it would seek, by God's grace, to be over-comers themselves, and help others to follow their example and, thereby, create a loving, friendly spirit among the girls. As a whole I believe God has blessed this plan.

Then we have, in place of the Newspaper Committee, what we call the "Story Committee." There are four on this Committee, and each week one takes her turn to tell a story that will illustrate our C. E. topic. This also God has blessed.

The girls take a real part in the meetings, leading, reading the Bible, speaking and explaining it as far as they are able. We take for our morning worship every day the C. E. topics, and in that way preparing them, ahead of time, for the coming C. E. meeting. We have found this to be very helpful, because when the girls gather for their weekly meeting, they are already well acquainted with the topic. It is quite
surprising how well some of them explain what they have learned during the past week. We find these daily readings very profitable and helpful to the girls in every way.

At Kiangwan, in our Children's Home, we have also started a C. E. Society. It is just the same as the one here in Paoshan Road. There are about fifty girls who gather here every Sunday afternoon. God has indeed blessed this little band of Christian Endeavourers.

"Then they that feared the Lord, spake often one to another and the Lord hearkened and heard, and a book of remembrance was written before Him, for them that feared the Lord and that thought upon His Name. And they shall be Mine saith the Lord of Hosts in that day when I make up My Jewels." Mal. iii: 16, 17.

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Our Dorcas.

By Mrs. Geo. C. Worth, Kiangyin.

DID you ever wonder about the later deeds and history of Dorcas, after she was so wonderfully restored by the prayers of Peter? The Scriptures do not again mention her; but we in Kiangyin have been blessed with a prototype of her, who now 'is not'; for God has taken her.

Our Hospital Bible-woman—Mrs. Tsae—was, beyond all doubt, the most beloved woman in our community, and was full of good works and almsdeeds, which she did. She was gifted with much sound common sense. Rich and poor, old and young, Chinese and foreigners—all went to her for advice and assistance. We were never disappointed; she always had good suggestions, or, if necessary, something more tangible. She had not a large supply of this world's goods, but what she had she shared, keeping barely enough to feed and clothe herself; when her own means were exhausted, she never hesitated to beg from those who were able to assist the needy.
She was an expert needlewoman and tailoress, and countless were the garments she cut and planned and superintended for all the neighborhood. She could make shoes better than anyone else, and cut patterns or made the shoes for half the church.

This partly accounts for her being called "Dorcas"—but we had still a better reason. For many years she has been delicate, having frequent attacks of a painful heart trouble; about a year and a half ago it became very acute; she suffered intensely and was so ill the doctors declared they could do no more for her. Her grave clothes were made, her coffin prepared. She gathered those most dear to her, around her and made the few necessary arrangements. We all told her good-by, never expecting to see her alive again. We all continued to pray most earnestly for her, though only a few had faith to ask for her restoration to health, but God did restore her and she gradually became stronger and stronger and for these many months has gone in and out among us as one raised from the dead, dearer and sweeter and more loving than ever before. Wednesday evening she was at the weekly prayer-meeting, looking brighter and stronger than usual. Thursday morning she rose early and was chatting, as she dressed with others in the room; suddenly she fell, and when they rushed to her, her spirit had already gone to her Heavenly Home.

She had no relatives according to the flesh, to mourn her loss; her only baby boy has been in heaven for more than thirty years, and her husband's family had disowned her, because she was a Christian; but I have never attended a funeral in China where more sincere love and affection and genuine sorrow was more reverently and respectfully shown.

We can ill spare her; there is no one to take her place, but the memory of her beautiful life will long be an inspiration and help to all who knew her.
The Famine in China.


The failure of the harvests in North China, through the extended drought during the spring and summer, has now brought about famine in five provinces, a famine that, for severity and extent, ranks among those colossal evils that but rarely occur, and when they do happen claim their victims by the million, with a truly fearful amount of suffering, awakening world-wide sympathy, and demanding universal help. The most natural questions that at once spring to our lips are, "What is the extent of the evil? and What relief can be afforded?" It will be the aim of this paper to give some answer to these questions.

I. The extent and severity of the Famine. While five provinces,—viz., Chihli, Shantung, Honan, Shensi, and Shansi are affected, they are not affected with equal severity, nor is the whole of any one province equally stricken in all parts. Indeed in some places, one-half of the inhabitants of a village will have reaped part of their crops and not be in severe need, while the fields belonging to the other half may have had no crops at all. They are, therefore, in direst need. Generally speaking, a broad strip of land from Paotingfu, Chihli, southward and westward, going through Shantung and then branching off westward to Honan, will mark out the districts where the drought has been most severe. Then in Shansi and Shensi there are extended patches covering hundreds of square miles that have yielded no crops, or only a small percentage. It is estimated that the famine area is about 70,000 square miles. The failure of crops in some districts is total, no crops having been reaped. In other places only two or ten per cent have been gathered. Twenty per cent must be considered fairly favorable, and beyond that, the inhabitants may be able to pull through. But there will be, in all these districts, a very considerable amount of distress, that must go entirely unaided. In the
worse districts the distress has been intensified by other conditions, in addition to the drought.

Previous Disasters. Previous floods, in former years, have reduced the villagers to extreme poverty, and have deposited sand that has ruined the soil. Swarms of locusts, in other places, have consumed the small harvests that could have been reaped; and in some of the hill districts of Shansi, droughts in 1919 had prevented any harvests from being gathered, so that, in these places, it is the second year of famine, and as the crops were only two per cent, the distress there is extreme.

Very careful enquiries have been made over the larger portion of the famine-stricken areas, and reports have been received, giving estimates of the numbers that need relief, ranging from almost the entire population in some places, to thirty or sixty per cent, in others. While widely different statements have been published as to the total number of starving people, ranging from the conservative estimate of fifteen millions, up to the somewhat extreme estimate of forty millions, it now seems probable that at least twenty millions are now starving or will starve before the spring crops can be reaped. It is to be reasonably expected that the famine will end late in May. Money has been advanced to many villagers, for the purchase of seed grain, and good reports come in of success in sowing the winter wheat, while rain and snow have fallen in fair quantities. Still many millions are starving now, some can support themselves until the end of January or the beginning of February; but after that, for more than two months, the conditions will be desperate in the extreme, and can only be imagined with appalling horror.

There are all the usual sad accompaniments of widespread famine among a crowded agricultural people, together with some extraordinary and disgraceful ones, for which certain classes among the Chinese must be held blameworthy. The great need has forced the people to sell or pawn whatever
could be sold or pawned, from their land, their houses,—
furniture, clothes, farm utensils, domestic
animals, yes, and even their sons and
daughters, for the few dollars they could
get. The whole of a man's fields, enough
in ordinary times to enable him to support his family, have been
pawned for three years, for as many dollars! Children have
been carried to market, and their parents have felt an added
grievance when purchasers could not be found. Thousands
of refugees have gone from place to place, often to be driven
away because they could not be permitted to enter another
province, already famine-stricken. It is reported that there are
25,000 refugees around Tientsin, living in trenches dug by the
military during the summer. It is said

Famine Birthrate. that among these, four to six children
are born daily, and two days in the week
twenty new babies may be counted. As the winter deepens,
one must expect typhus and other plagues and sicknesses to
break out, adding enormously to the number of victims.
With a heartlessness and wickedness that seems almost
incredible, the military have looted some of the worst districts,
and bands of mutinous troops are wandering about robbing
and pillaging. From Shensi comes the

Poppy or Wheat? news that with something more than the
alleged connivance of the Governor,
wheat has been ploughed up and poppy sown.

II. What relief can be afforded? Any-
How to Help. one, with any heart at all, on learning of
such awful distress, must ask, with the full
intention of rendering some help, "What can be done?"

Already some answer is being given. A number of
Famine Relief Societies, or Committees, Chinese and foreign,
and Chinese and foreign united, have sprung into existence.
Appeals have been made throughout China, and indeed
throughout the world, and some response has been given,
with the result that somewhere between two and three
million dollars have been collected for the distribution of
relief. In Peking there are about twenty Chinese societies,
and while a few are of no account, others are rendering good service. The North China Famine Relief Society has spent large sums on seed grain, and has undertaken to make a motor road from Shih Chia Chuang to Tsang Chow. The Five Provinces' Famine Relief Society has done a good deal in opening up schools and refuges, and is saving some thousands of children. These are Chinese Societies presided over by some of China's best known and ablest statesmen. Then there are large united Committees, Chinese and foreign, at Peking, Tientsin, Shanghai, Hankow, Kaifeng, Tsinanfu, Taiyuenfu, Sianfu, and Nanchang. Moukden has sent delegates to make enquiries, and a committee has been formed. These committees have been in consultation, and have, to some extent, marked out a famine area where each committee will deal with the administration of relief.

Sums have been received by the different committees from local contributors, and generous donations have come in from Hongkong, Singapore, and Manila. The contributions from Manila have been most generous, not only of money, but of clothes and food supplies, the clothes collected by the zeal, hard work, and energy of American ladies, but transported on American navy transports through the action of the sympathetic and large-hearted General Kernan. On the field, there is a demand, first of all, for food supplies, then for money to enable the purchasing of daily needs, medicines and sanitary regulations and inspection, clothes of all kinds, and, in some, means of transporting grain from the rail, while the problem of carrying large supplies of grain over the few over-crowded poorly-stocked railway lines, is one of the supreme difficulties facing the Relief Committees.

Much, of course, depends on the Government, and, as every one knows, China has not, and at present could not, have any Government equal to the task, while the financial resources of the Central Government are at the lowest ebb. The Peking United Committee has approached the Government several times, on the matter of funds, and has asked for the
transport of grain and supplies free, and it has generally met with consideration. A small grant has been obtained and it is probable that larger grants will be forthcoming later.

The work on the field has been chiefly entrusted to missionaries. Protestants and Catholics are working together with splendid devotion, charity, and unselfish co-operation. To gather information was the first duty, but as far as it has been possible to send supplies, actual relief, to a large extent, has been given. Grain has been distributed, small sums in coppers have been paid out, boys and girls and destitute aged people have been gathered together and housed and fed, and clothes are being distributed, foreign and Chinese ladies in Peking, Tientsin, and other centres superintending the making of the clothes, while the Chinese Red Cross, under Admiral Tsai Ting Kan, has given invaluable aid. In some places local industries have been organized, enabling the famine-stricken to earn their food. Public works are being arranged for, and in one or two places commenced, and by these means the male population can be helped, while the Relief Committees find some way of feeding the families of the laborers.

The American Red Cross has placed over $800,000 in the hands of a Committee, which will bring relief to three counties and make a useful road; but while this may afford relief to some thirty or forty thousand people in the three counties where it functions, $3,000,000 is required to save all the people. An American journalist representing the "Chicago Tribune" has visited the district and fully appreciates the awful calamity that has fallen on the people, and will let the people of America know the facts, while the Peking and British Committees have telegraphed widely, and favorable replies are coming in.

Still, in spite of all this devoted effort, the situation is one that beggars all description, and may be said to be almost hopeless. Twenty millions are starving, a country ill-supplied with railways, with a weak and almost bankrupt government, in an age when the wealthiest countries are
breaking under the strain of the worst war in history, with men's sympathies chilled by long-continued contact with horrors, and the moral strength of civilized countries strained to breaking point! Where and how shall these people get their food and clothes, and how can they survive in the long severe cold of a North China winter? It does not seem as if one-tenth of the starving millions can be saved, but that does not lessen the necessity of doing all we can, and denying ourselves many things in order to save some.

*Hunger and Cold!* These are two terrible words, standing for unspeakable distress, pain, heart-break, and death, claiming their victims by the million. Would "*Unto Me,*" that we could save them all! Mingled with the bitter cry that comes from the famine-field, may we hear the voice of the Christ in His appeal to us to help these sufferers, saying, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

"One draweth near thy door
Whose foot prints leave no print across the snow;
The sun has risen with comfort in his face,
The smile of heaven to warm thy frozen heart
And bless with saintly hand. What! is it long
To wait and far to go? Thou shalt not go;
Thou shalt not wait: 'This night, this night,' He saith,
'I stand at the door and knock.'"

**Jean Ingelow.**