WOMAN'S WORK

IN

THE FAR EAST

VOLUME XXXVI.

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ILLUSTRATIONS

China Medical Missionary Association... ... Frontispiece for March
Dr. Ida Kahn ... ... ... ... Facing page 6
Rulison Girls, Methodist Mission, Nanchang ... ... ... 10
Dr. Kahn Operating, Nanchang ... ... ... 11
Members of the China Continuation Committee, in attendance at the Third Annual Meeting Frontispiece for June
Ladies' Residence ... ... ... ... Facing page 89
Hunan Union Girls' High and Normal Training School ... ... 89
Nurses, Hospital Staff, and Friends, at C. M. S. Women's Hospital, Futsing ... ... 91
Miss Ying Mei Chun, B.A. Wellesley College, China's First Graduate Physical Director, Y. W. C. A. ... ... 116
Mrs. Zung of Soochow, who at the age of 85, became a Christian and joined the Church ... ... 116
Mrs. Zung and her Family with their Tablets ... ... 124
St. Paul's Hospital, Kaifengfu, Nurse Probationers, 1915 A Group in the Wilson Women's Memorial Hospital, Pingyang ... ... ... ... ... 130
Miss Lucy Sung, Member of the First Tennis Club for Women ... ... ... ... ... 136
Female Inmates of the Model Prison, Tai Yuan-fu, Shansi ... ... 18
Dr. Edmonds and clinic patients in front of dispensary building, Gamble Memorial Hospital, Chungking, West China ... ... 174
Normal Conference for Women Teachers and Girl Students, Tungchowfu, August 17, 1915 ... ... 179
Miss Elwin and her Babies School, Nanchang ... ... ... ... 184
Starting on a mile journey to Church, Baldwin Kindergarten Building, American Presbyterian Mission, Chefoo ... ... 198
## INDEX TO VOLUME XXXVI.—1915.

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>After Opium—What?</td>
<td>120</td>
</tr>
<tr>
<td>A Quiet Revival</td>
<td>33</td>
</tr>
<tr>
<td>Awaking the Sanitary Conscience of China</td>
<td>85</td>
</tr>
<tr>
<td>Burden of the Future, The</td>
<td>11</td>
</tr>
<tr>
<td>Chekungshan Woman's Conference</td>
<td>189</td>
</tr>
<tr>
<td>Divine Providence</td>
<td>63</td>
</tr>
<tr>
<td>Editorial</td>
<td>3, 55, 111, 153</td>
</tr>
<tr>
<td>Ginling College</td>
<td>15</td>
</tr>
<tr>
<td>Glimpses and Glaneings</td>
<td>45, 100, 143, 213</td>
</tr>
<tr>
<td>Gold Medals—and Something More</td>
<td>168</td>
</tr>
<tr>
<td>Graduation of Hospital Nurses at Futsing</td>
<td>91</td>
</tr>
<tr>
<td>Henceforth unto Him</td>
<td>159</td>
</tr>
<tr>
<td>&quot;How to Promote Intercession?&quot;</td>
<td>38</td>
</tr>
<tr>
<td>Hunan Union Girls' High and Normal Training School</td>
<td>89</td>
</tr>
<tr>
<td>In Memoriam: Mrs. Lee</td>
<td>141</td>
</tr>
<tr>
<td>Junior Auxiliary and the Day School Children's Union of the</td>
<td>19</td>
</tr>
<tr>
<td>Diocese of Hankow, The</td>
<td>Deaconess Stewart</td>
</tr>
<tr>
<td>Learning How</td>
<td>40</td>
</tr>
<tr>
<td>Literary Notes</td>
<td>211</td>
</tr>
<tr>
<td>Nurses' Association of China</td>
<td>187</td>
</tr>
<tr>
<td>One of China's Needs</td>
<td>23</td>
</tr>
<tr>
<td>Orphanage at Jessfield</td>
<td>179</td>
</tr>
<tr>
<td>Our Interpretation of Christ's Message to the Women of China</td>
<td>75</td>
</tr>
<tr>
<td>Paper on &quot;Mission Orphanages&quot; read before a Woman's Conference, in</td>
<td>183</td>
</tr>
<tr>
<td>Kuling in July, 1915</td>
<td>R. M. Elwin</td>
</tr>
<tr>
<td>Plea for a Campaign of Public Health Education in China</td>
<td>123</td>
</tr>
<tr>
<td>Position of Women in China, The</td>
<td>25</td>
</tr>
<tr>
<td>Preface</td>
<td>Theodosia Hart Wales</td>
</tr>
</tbody>
</table>

Note: The page numbers are placeholders for the actual page numbers in the document.
INDEX.

Sons of Light ...................................... 117

TEMPERANCE AND REFORM ... 95, 207
The Lordship of Jesus ... RUTH PAXSON. 162
The Quest of the Soul ... 119
Translation of Mr. Wei’s Paper ... 140
Trip to Nanyoh, A ... Miss Effie M. Murray. 67

West Soochow ... VIRGINIA M. ATKINSON. 126

"What Etiquette Should be Taught in a Girls’ School and How
Should it be Taught" ... 137

Woman’s Training Schools ... Miss Peters. 174
Women and World Peace ... 92
Women’s Mission at Pingyang, Shansi ... MRS. J. C. CAN. 131
WOMAN'S WORK IN THE FAR EAST

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Vol. XXXVI MARCH, 1915 No. 1

CONTENTS.

EDITORIAL ................................................ 3

CONTRIBUTED ARTICLES:
The Burden of the Future.......................... Hugh Black. 11
Ginling College ........................................ Mrs. Lawrence Thurston. 15
The Junior Auxiliary and the Day School Children's Union of the Diocese of Hankow ... Deaconess Stewart. 19
One of China's Needs ... Hattie Frank Love, M.D. 23
The Position of Women in China ... M. E. Moore. 25
A Quiet Revival ... Edna P. Dale. 33
"How to Promote Intercession?" Notes. Nancy Lee Swann. 38
Learning How ........................................ Miss M. C. White. 40

GLIMPSES AND GLEANINGS ....................... 45

ILLUSTRATIONS.
China Medical Missionary Association ... ... ... ... Frontispiece.
Dr. Ida Kahu ... ... ... ... ... ... ... ... ... ... Page 6
Rulison Girls, Methodist Mission, Nanchang ... ... ... ... ... ... ... ... ... ... ... ... 10
Dr. Kahn Operating. Nanchang ... ... ... ... ... ... ... ... ... ... ... ... 11

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China Medical Missionary Association.
The Lord giveth the word.
The women that publish
the tidings are a great host.

—Psalm 68:11.
We have great pleasure in inserting the following notes on the Medical Conference by Dr. Margaret H. Polk, in our editorial column. Dr. Polk has had a wide and varied experience as a medical missionary in China and is well qualified to glean from the harvest of rich experiences brought before the conference, such portions as will be appreciated by the readers of Woman's Work and to speak with authority on the conference and its results.

C. M. M. A. CONFERENCE.

The month of February has been unusually full of interest because of several gatherings in Shanghai, which were for the advance of the cause of Missions. On February 1st, the Biennial Conference of the China Medical Missionary Association was opened by a reception given to its members by the ladies of the Shanghai Branch.

While the Medical Association consists only of medical men and women, much of their discussion was of general interest. The welfare of the whole world is vitally interested in the efficiency of the medical worker. The mission body is the more vitally interested in the medical work, as this work is one of its best means of gaining entrance to the homes and hearts of the people, as well as a necessity in keeping the individual missionary in health. The conference was fairly well attended, the delegates numbering about one hundred, of whom about twenty-five were women. Among the number were several Chinese men and women, who took active part in the conference.

Perhaps the discussion which was of most far reaching interest was that on the subject of public and private sanitation, hygiene of schools, hospitals, and homes. The gist of the thought was that most diseases are germ borne and hence are preventable—that physicians can do their best work in preventive measures, not by helping to have laws made which cannot be enforced, but by educating the people in hygiene, by example as well as by precept. One example of institutional
cleanliness might be given them by having better planned and better kept hospitals; another way to speak the gospel of cleanliness is to encourage the more hygienic plans for school buildings; a third way is to persuade all schools to have personal and home hygiene taught in the schools in such a way, the pupils will not go out with a hazy general thought of home and personal hygiene, but with definite schemes for accomplishing something. One remark was worthy of note. One doctor said that it was useless to try to teach the rules of hygienic living, as long as the schools ("especially the girls' schools") were crowding their dormitories, even to "putting two girls in one bed." It has been definitely worked out as to how much is the minimum space for each person in a bed room, and most school rooms are far too crowded. An executive committee was suggested to render assistance to the Chinese officials, on whom the burden of public health measures must fall, sooner or later.

Interesting reports were given by several doctors who practise in interior cities, about work in the interest of the public welfare, missionaries being the leading spirits, while the Chinese were really doing the work. Numbers of suggestions were made about the disposal of "night soil." It was stated the "septic tank" system did not destroy the fertilizing properties of the material, and that the apparatus was not expensive, and so missionaries who had in contemplation the building of new schools would do well to investigate this system before building.

The hospital evangelist was considered imperative. While the physician must be evangelical, in act and word, and be identified with every plan and effort that is put forth for the salvation of his patients, he can not take the time for the routine work of the evangelist, because his time must be given to the development of the best and most efficient modern ways of research and healing. The missionary doctor must be scientific, ever keeping step with his profession, all the world over.

The discussions on the medical schools were interesting and heated, resulting in establishing "ideals" which must
sooner or later become "reals." An ideal standard was set for medical school equipment, in apparatus, and teaching force, and also a standard for the preparation of the pupil. Until the medical schools can reach up to this, they can not be rated as "A" schools. The subject of the language to be used in the teaching was discussed in a very thorough way without any definite conclusions being arrived at, except that the use of Chinese language in teaching is to be the final goal of each school. To this end several speeches were made encouraging each Mission to demand that more attention be given to the study of Chinese, even demanding that each worker be kept at the study till he becomes proficient, before definite work was given. Effort was made to limit the numbers of schools to certain strategic points, and to bend the energies of the Association to help in encouraging the development of these few schools. Among these schools were mentioned several schools for men, and three for women, which now exist. Those for women are at Peking, Soochow, and Canton. These three schools have been open for girls for years, and the entrance requirements have depended on the opportunities given to the girls in the mission schools from which the medical schools must feed. The medical schools have always raised the standard of entrance with every raise of curriculum in the mission schools.

The papers which were of interest only to the profession were discussed fully and much good was gotten from the interchange of experiences and ideas. Tea was served in the building at four o'clock, and a popular lecture followed on each of the three afternoons on "Plague," "Efficiency," and "Heredity." Officers were elected to serve for the next two years, at the end of which time the Association is to meet in Canton.

One important thought that comes up for the readers of a woman's journal to consider very carefully, is that the China Medical Association consists of five hundred and ninety members, one hundred and thirty of whom are women (one woman to every three and a half men), and yet no officer of the Association or member of any committee, is a woman.
One name was added to the Educational Committee after some women reminded the nominating committee that the three women's medical colleges should be represented. (The Educational Association followed the next week in Shanghai and not a single woman was on that programme.) Every woman should stop and ask—not the men, but herself—"Why is this so?" Habits of ages are involved. Lazy habits of the women, who have been content for the men to work out their problems for them, and habits of the men in thinking that when the men have spoken all is said. It remains for the women to blame themselves for the past, to arouse, and to determine to make themselves a part, in fact of every organization to which they nominally belong. Some of the women, who were at the Medical Association did consult together, with the result that they decided that four of their number be formed into a committee, whose business it is to try, if by any means they may be able to stir the medical women up to assume more of the burden of pushing women's interests. They are also to encourage the school-women to remember the education of girls for women physicians, when they are planning their school curricula. The ideals of which the Association spoke much would put the chemistry, physiology, physics, and Latin into the general schools and thus lessen the work of the medical term. The whole tide of public thought and activities is favoring a more advanced step for women in all the work, and it rests entirely with women as to whether they prepare for positions into which they may come and, having prepared, whether they will bend their energies to coming into their own."

THE EAST CHINA EDUCATIONAL ASSOCIATION.

The work of this Association must be of general interest to the readers of Woman's Work in the Far East and it is with this fact in view that we give a brief report of the proceedings of the recent meeting in Shanghai. It will be remembered by some of our readers that the Triennial Meeting of the Educational Association of China decided, at its last meeting in 1912, to reorganize the work of the Association.
It was quite clear at that time that the organization of a number of local associations in different parts of China and the varied interests represented by these local associations had made the further continuance of the National Association inadvisable. So the meeting decided to proceed with the formation of a representative body to be called the Advisory Educational Council for China. The constitution was drawn up providing for the election of two delegates from each local association to this General Advisory Council. This Advisory Council should be a representative body for the missionary educational interests in China, a sort of clearing house for the various local associations throughout the country. In addition to the local associations already organized, it was proposed to organize other similar associations in different parts of the country.

Accordingly, the China Educational Association representing educational interests in the three provinces of Anhwei, Kiangsu, and Chekiang, were organized at a meeting held in Shanghai, February 1913. At that meeting a constitution was adopted and officers elected for the ensuing year. It is proposed to hold an annual meeting of this Educational Union at which subjects connected with educational interests in these three provinces can be discussed.

The second annual meeting of the Association was held in Shanghai this year February 9th-11th. There was an attendance of nearly 150 delegates, representing various parts of the territory covered by the Association. A most profitable and interesting meeting was held. Papers were presented on some ten or twelve subjects, all of which were of more or less vital interest to educational workers. The papers were of a very high order, stimulating and illuminating, and will undoubtedly bring forth much fruit in the future in the advancement of Missionary educational work in this country. The discussions on these papers were lively and full of interest, and showed the keen appreciation of their value which was felt by the members present. The time allowed for discussion was, in many cases, quite too short to bring out fully the points that were in the minds of many of those present who had some-
thing to say on the subject. We think it will be wise for the Executive Committee, when planning the program for the meeting next year, to allow three full days for the meeting.

It will be impossible within our limits to give even a brief resumé, either of the papers or of the discussion. The whole of one half day's session was devoted to the discussion of the Standard Course of Study which had been prepared and printed by the East China Educational Union. As was to be fully expected, this tentative Standard Course of Study aroused a great deal of animated discussion, and not a few very serious objections were raised to it. The sub-committee of the Union asked the Association to devote a certain amount of time to the discussion of this course for the purpose of bringing out whatever criticisms any one had to make in regard to it. After the discussion a resolution was adopted by the meeting, referring the subject to the Executive Committee with instructions to co-operate with the sub-committee of the East China Union for the purpose of preparing a Standard Course of Study for schools in these three provinces.

Among the many interesting facts brought out in the papers and discussions one stood out very prominently, namely, the fact that educational work has proved to be a very effective evangelistic agency. It was shown in the paper by Mr. Lowry Davis, and also in the discussion that followed, that a very large proportion of all the missionary workers, preachers, teachers, doctors, etc., were the product of mission schools. It was also shown that a very large number of the leading Christians and substantial Church members in the various Churches had come out of mission schools. This is very encouraging on the one hand, while, on the other, it is a sufficient answer to those who object that educational work, being more or less of a side issue, is not an effective evangelistic agency. The fact is that the great hope of the Church is in getting hold of the children in China, and the most effective way to do this is in our mission schools.

The subject of Co-operation in Educational Work, both among missionaries themselves and between missionary and government schools, was very interestingly discussed in papers.
EDITORIAL.

by Rev. J. A. Silsby, representing missionary co-operation, and Dr. P. W. Kuo, representing the co-operation between missionary and government schools. Undoubtedly co-operation along both of these lines will develop more and more, and these papers, together with the discussions that followed, will greatly help in the progress of this line of educational work.

Dr. F. L. H. Pott, in a very interesting paper on "Some Difficulties in Anglo-Chinese School Work," discussed the question of the relation of Chinese and English in our schools. He showed how the result of teaching English in our mission schools tends to lower the grade of Chinese scholarship among Chinese students. But he very rightly insisted on the maintenance of a high grade of Chinese scholarship among our Chinese students and gave some valuable suggestions as to how this may be done.

The proceedings of the meeting and the most, if not all, of the papers, will be published in the Educational Review, and we hope all our readers who are interested in the subject, will subscribe, so that they may obtain the very valuable information and suggestions brought forward during the meeting.

We should not omit to mention the fact that although there were no set papers presented by ladies, we had two very valuable papers on medical education for women by Dr. Alsop and Dr. Love. Dr. Love’s paper appears in this issue.

RUSSIA HAS GONE DRY.

No item of news since the beginning of the war has been of greater international importance than this. We were not prepared for such a stupendous reform—Germany without beer or Italy without macaroni we might have contemplated as possible. But Russia without vodka—it was unthinkable! Yet the unthinkable has become an accomplished fact. China freed from the curse of opium has been the miracle of the age and now on the heels of this miracle follows another as great or greater. Vodka has been a government monopoly yielding a revenue of five hundred million dollars a year. Yet Russia has sacrificed this source of tremendous revenue that her men may become more fit to be soldiers.

Truly God is dealing with men in masses in our day and generation.
The question of Japan's demands on China is the most prominent one before the eyes of the Eastern World to-day. We hesitate to touch on this subject for because what is true to-day may be changed to-morrow. But at present the situation seems a little less tense than it has been. Whatever may be our feelings regarding the presumption and injustice of these demands we have to remember that Japan is only following in the footsteps of older and more enlightened nations in wresting all possible advantages from China. And also that China has on several previous occasions seemed to be approaching the verge of a catastrophe only to adjust herself, in a marvellous manner, to the adverse winds and weather the gale unharmed. We believe that God who has preserved this nation intact through four hundred centuries will yet preserve her until she has fulfilled her destiny.

War must be abolished was the slogan of the women assembled in Washington during the opening days of the new year for the purpose of organizing themselves into a Women's Conference for Peace. It is their purpose to enlist the co-operation of the women of the world in a great protest against war and its attendant horrors. The plans of the organization are practical. It is their aim to call a convention of neutral nations in the interest of a speedy termination of the war, and the appointment of a commission by the United States to promote international peace. Jane Addams was made president of the conference.

It is appropriate that women should take to themselves the task of compelling the world to respect the value of human life and to abolish war, for the burden of war has always pressed most heavily on the shoulders of women. The time is ripe for them to refuse ever again to have the outrage thrust upon them. We trust that the Women's Conference for Peace inaugurated in Washington will receive the warm support of the women of the civilized world.

Our readers will be glad to welcome again Mrs. Evan Morgan who renews her office as editor of "Glimpses and Gleanings" in this issue of our magazine, after an absence of nearly two years.

Mrs. Geo. F. Fitch, the beloved editor of Woman's Work is now on her way back to China. We pray for her and her honored husband all journeying mercies. It will be a joy to welcome her again in our midst.
To many, the burden of to-morrow is harder to bear than the burden of to-day, however heavy it may be: life is darkened by the shadow of the future. Even many religious people live perpetually under this leaden sky, never completely and whole-heartedly rejoicing in the sunshine which is theirs. Their peace is destroyed by vague fears of the future, and their lives are poisoned by petty cares and anxieties. Many, to whom the burden of the past and the burden of the present are little, are oppressed by this burden of the future. They accept the love of God for their past, believing in His gracious pardon of sin; and so the past has lost for them its keenest sting. They believe in the Father's sustaining help for the present: under trial they know themselves to be upheld by their faith in God's loving providence. But they are dogged by a vague, overshadowing fear of the future, all the more terrible because it is vague. It does not shape itself into definite form, but looms large and undefined, a black storm-cloud that may burst at any moment.

It may be an accumulation of little fears and cares about our future and the future of those we love, a depressed state of nervous anxiety. It may be a mistaken prudence, which wants to provide for every possible eventuality, and which yet feels that there are always loopholes where chance can creep in and spoil the best-laid plans. It may be an undue estimate of the value of the material in human life, laying too much stress on the means of living. Or even this fearfulness may appear to have a religious source, and be caused by a keen desire that the kingdom of heaven should come quickly. Whatever be the particular cause, many hearts are crushed by this burden of the future; and life would be a new thing to
them if only they could believe that as their days, so shall their strength be.

Often, this lack-lustre mood is only a thing of the nerves, the result of lowered vitality, when the imagination is unbalanced and things are seen out of proportion. Even the strongest mind may be sometimes unstrung, and may make a man falter where usually he would walk calmly and confidently. But the mood of anxious fearfulness has not its deepest source in any physical state. It is too continuous for that; and on the other hand some, who would be said to have all the symptoms of the disease, never display the nervous dread of to-morrow which afflicts others. Still, it is well to bear in mind the close connexion between the different parts of our nature. The state of health will give its colour to the view of life. Often the way to cure the sick soul is to find the secret of the sick body, and, conversely, mental states react on bodily conditions.

The mere habit of living bread, and nursing a sort of melancholy, brooding over the possibilities of fate, is a habit as vicious as any other bad habit. Presentiments of evil often come true, because they lay open to the evil. We only need to think a moment, to see how foolish and futile it is to exist in constant anticipation of evil. To imagine evil and cower before some unknown future blow is foolish; for even if it is to come we do not know where the blow will fall. Our worst difficulties do not meet us at the expected places or at the foreseen times. It is almost a proverb that it is the unexpected that happens, and the future when it comes often takes us by surprise as we discover that the rough places are smooth. Many a dreaded day vanishes when we come up to it in courage. The object of life is to live; and we are diverting much of the force of life by projecting ourselves out of our sphere. A little healthy laughter at our own foolishness is good; and there is a ring of it in Emerson's half-comic but wholly serious verse—

Some of your ills you have cured,
And the sharpest you still have survived;
But what torments of pain you endured,
From the evils that never arrived!
The cares and trials of the future are mercifully veiled from our sight; and even if we could forecast them it would still be a mistake to live through them twice, once in anticipation, and again in reality.

There is a true sense in which it is right to live for to-day and let to-morrow look after itself; and there is a sense of course in which it is evil. The spirit and motive distinguish the two kinds of life, and so make their character different. The selfish life is the life for to-day, with no larger outlook than the present interest and pleasure. It would snatch the day, and can never escape the snare of the present world. The life of faith is also in one of its aspects a life for to-day, unburdened by fears. But how different the two are! The one lives for to-day because it has faith in to-morrow. The one lives in the power of an endless life; the other has no horizon broader than that of sight. The one opposes care with faith: the other opposes care with carelessness.

The man who believes in God and in His loving providence need not darken his days by fretful cares and dread of evil to come. Believing in God's purpose of love with him, he knows that the future cannot bring anything contrary to that. If there are any trials and sorrows in that time to come, he knows that the Father's grace is sufficient for him through them all. If there are temptations, he knows he will not be tempted above what he can bear. His times are in God's hands. If his days are to be long, the more time to worship and to witness. If they are to be few, the greater need to redeem the time now. If they are to be lived through much tribulation, with darkness and storm, with a long stretch through the valley of the shadow, the Shepherd of his soul is ever with him. He will ask to see the heart of good in every evil that touches his life, the joy that slumbers in every pain, and in the hour of final passion will commit his soul to God. He must believe that as his days, according to the measure of them, according to the character of them, according to what in them he is called to endure, so shall his strength be.

Pascal sums up what may be said about the true religious way of taking short views of life, "Here, therefore, our thoughts
and studies should principally be engaged; yet the world is generally of so restless a disposition, that men scarcely ever fix upon the present, nor think of the minutes which they are now living, but of those which they are to live. Thus we are always in the disposition of life, but never in the act."

Yet there is a sin of anxiety and fear, of overcarefulness, which is due to a lack of real faith. Nothing brings so much misery to a man as this state of fear. No burden is so heavy as this burden of the morrow. The man who is always calculating, always estimating future chances, lives in a state of disquiet. It is not only that so much of it is unprofitable, and that so many of his inferences and calculations are useless, but that it is often positively evil. Life itself is lost in anxiety over the means of living. If we think of all the possible evils that may happen to-morrow, if we give way to all the misgivings about the future, if we are full of nervous anxiety about ourselves and others, of a surety we are in for a great deal of unhappiness. Care is a very uneasy pillow on which to rest the head. We need only look into men's eyes and read the open book of their brow to know how much need there is for our Lord's calm counsel, "But not anxious for the morrow. Sufficient unto the day is the evil thereof."

We are not promised days of perpetual prosperity, and a path smooth to the feet, fringed with flowers, and stretching out in changeless sunshine. But we are promised to be kept in perfect peace, if our hearts are fixed on God. It is not likely that the future will be what we expect; it is not likely that the way we shall traverse will be all our fancy paints, but if it is His way for us it is well. This is not the preaching of fatalism, ending in mere passive endurance and sluggish inaction, but faith, bringing an inspiring motive to life, clearing the feet from entanglements, and setting all powers free to perform the duty of the day. "Why wilt thou be concerned beyond to-day," asks Luther, "and take upon thyself the misfortunes of two days?" Put thus, with Luther's sanctified common sense, it is foolish from any point of view, but it is more than foolish from the point of view of faith. We can afford to take short views of the present because we
take a long view of the future. The belief in immortality is part of the belief in God. Our heart need not be troubled or afraid if we believe in the God whom Jesus revealed. We can leave ourselves and all our future and our love to Him. In the power of endless life, all burdens are lightened. The sunshine of eternity illumines the mansions of time.”

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Ginling College.

Mrs. Lawrence Thurston.

THE Union College for Women in the Yangtze Valley has at last a “local habitation and a name.” It has been decided that the college shall be located in Nanking and the old classical name for Nanking has been chosen; “Gin Ling Nü Dzí Da Hsioh” being the official name in Chinese, and “Ginling College,” the official name in English. We hope in time, through our friends in China and in the homelands, to be known so well that the name alone will tell what we now need to explain about the character and location of the college.

The years of planning for this union college bore their fruit in the meeting of the committee in Soochow last October. Seven Missions had been co-operating on the committee and five of them reported their Boards ready to fulfill the conditions of the Tentative Constitution. These conditions are incorporated in the present constitution and are as follows:

a. Each Mission Board shall provide $10,000 toward expense of plant and equipment.

b. Each Mission Board shall provide one member of the Faculty.

c. Each Mission Board shall make an annual appropriation toward current expenses of not less than $600.00 gold.

By the Constitution adopted in February 1914, “Partial representation on the Board of Control may be granted to any Mission Board meeting any of the three above named conditions—one member for each condition fulfilled.”
The five denominations represented in the present union are the Baptist North, Christian, Methodist, North and South, and Presbyterian North. All five are officially committed to the union either through the General Board or the Woman’s Board.

We are therefore assured by this union of $50,000.00 gold for plant and equipment, of five foreign members of faculty, and of an annual appropriation of $3,000.00 gold toward current expenses. When we need the money for land and buildings these five Boards stand pledged to this amount, which is sufficient for a generous beginning. Five foreign teachers are also to be counted on from these appointments. We are rejoicing in the addition to our faculty of Miss Frederica Mead, Smith College 1911, who is giving herself, and bringing to us a large circle of friends at home connected with Smith. We are hoping for some co-operation on the part of women’s colleges at home which will help in developing and strengthening different departments of our work. At present the faculty consists of Mrs. Lawrence Thurston, Mt. Holyoke College, who represents the Presbyterians; Miss Elizabeth Goucher, Goucher College, who represents the Northern Methodists; and Miss Mead. We hope soon to make appointments of representatives of the other three Boards. Mrs. Montgomery has promised to help us to find a teacher with special training in pedagogy for our department of Education.

The Board of Control was organized in November 1913 at a meeting in Nanking. This Board elected Mrs. Lawrence Thurston president of the college, pending the approval of Trustees who are to be appointed by the cooperating Boards. A later meeting of the Board of Control adopted the permanent Constitution, appointed Miss Goucher to the faculty and referred to the Executive Committee a number of important matters.

The fall of 1915 is set as the date for beginning college work. Since there is to be no preparatory department the entrance requirement is the completing of a course equivalent to the high school course as outlined in the Uniform Course of Study. The minimum requirement in English is eight years.
with five hours per week in class-room work. The ability to do collateral reading in English is essential to anything that can honestly be called college work in most subjects. It is most earnestly desired that students entering shall be well prepared in Chinese and the course in Chinese will aim to give the mastery of their own language which is essential to real usefulness in China. The course of study has been based upon the uniform course approved by the East China Educational Union, with modifications adapting the course to women students. Less mathematics is required and in chemistry, for instance, the bearing upon practical problems in the line of domestic science will be emphasized. Lectures on physiology and hygiene will be given to Freshmen. Some combination of required and elective studies will be made to allow for such specializing as may be possible with a small student body and a limited faculty.

It seems at present probable that the beginning will have to be made in rented buildings. There are some advantages in waiting to erect permanent buildings but the problem of finding suitable houses is not simple. There seems to be some possibility of our owning land soon and every effort will be made in this direction. As everyone in China knows the buying of a generous tract of land is no easy matter, and we have faith in the future of Ginling College which makes us see the need for room to grow.

We are particularly anxious to have enrolled in advance the students who will enter in 1915. Our field is wide, being the whole Yangtze Valley and more than fifteen high schools will send us students. If our classes are not large at first we shall have no reason to be discouraged. Smith College opened in 1875 with only 14 students. Two years ago there were over 1,500 enrolled. Smith is only one of ten large colleges for women in a territory no larger than ours—in which we are the only one. Larger numbers will come, as they came at home, with the growing demand which we must at first create. Mary Lyon said when Mt. Holyoke was founded that she had two aims: one was to educate the women and the other was to educate the public. The Chinese public, even in our
Christian constituencies, will bear a little education on the subject of equal opportunities for men and women in Christian education. Mission Boards might even take a few lessons. High Schools for girls ought to be strengthened. We could attract outside students and make all our schools evangelizing centers if we had as good schools for girls as we have for boys. The reaction of the college upon the High Schools will be to stimulate growth both in numbers and in influence. The college is needed as the keystone of the arch is needed. Without it the structure is incomplete both in strength and beauty. Our whole system of Christian education should be a model which we could point to as worthy of imitation. It is far from that at present, and our day of opportunity and leadership in this will not be prolonged indefinitely.

The unsolved problems for the future are not few. Time will solve some of them. Suggestions and criticisms from our friends will help us to solve others. Our students will solve some for us. The women's college at home may well be our ideal at the beginning. Those of us who look back with love and gratitude to an Alma Mater who gave us the vision of an enlarged universe ever calling us to know more and more of its laws, and so to better know Him who made it; who gave us with this vision a sense of responsibility to work with Him to make our world a better place for men to live in, and to make it easier for men to believe in God; who gave us, too, a training which made us ready to assume responsibility in new lines of work for which specific training had not been possible: we, who feel all this, long to have Chinese women share such privileges. Mathematics helped some of us; history, or philosophy, or science, helped others. We cannot be sure what will bring to Chinese women the power to think straight, and the ability to do things, which in differing degrees characterize the college woman as we know her.

The great crying need is for Chinese women able to take the lead in all the work of the Church. Those who have come out as leaders would be the first to admit that with better training they could better meet the present opportunity to present the Gospel to women of the scholar class who are
showing interest, as the men of that class are, in the religion of Jesus Christ. In our schools we certainly need more women teachers and those with some knowledge in reserve to make their teaching a living and vitalizing force. College training will no more spoil Chinese girls for home life than it spoils American girls. If there is created a discontent with homes as they are it may have that divine element in it which works for the uplift of the home as for all spheres of life.

An article in Harper’s Magazine a few years ago, written as an appreciation of one of our American colleges for women, closes with words which may be intended to convey a latent criticism. “We are giving ample heed, in these days, to the things men do well; we are laying emphasis on the things women do as well as men, or hope to do as well. But I think very much still remains to be done toward the realizing of the deeper and higher realm of things which women can do, not merely as well as men, but incomparably better.” “It would be well worth while,” he says, “to make serious investigation as to what these things may be, and how to forward them.” Our great problem is to make this investigation for Chinese women and to forward these ideals in China. They are the ideals of the Kingdom of God.

The Junior Auxiliary and the Day School Children’s Union of the Diocese of Hankow.

Deaconess Stewart, American Church Mission.

I. THE ORGANIZATION.

A. For a good many years, ten or more at least, we had in our Diocese an organization known as the School Children’s Union. This organization consisted of boys and girls, Christian and non-Christian, who were members of our day schools throughout the district. Once a year, in the spring, the children were brought together for a general service at the Cathedral. At the beginning of Lent each year, word was sent to each school that a special missionary offering would
be taken, and the children were urged to give their offering of their own free will, based on what they could save by acts of self-denial. The offerings were brought to the general meeting, which consisted of a hearty missionary service in the church, and an entertainment of some kind, afterwards on the lawn, with refreshments. This corresponded to the Special Sunday School Offering in our church in America. Our day schools in China, of course, give us the majority of our Sunday school children, and so the organization and methods were in line with those used at home.

B. The Junior Auxiliary in America is an important and well organized society. Five years ago we organized the same society in nearly all of our parishes in the Diocese of Hankow. This requires at least monthly meetings, and in some parishes fortnightly or even weekly meetings are held. Baptized children, or children of parents connected with the church, form the basis of membership. The object of the Junior Auxiliary is threefold:—(1) prayers for Missions; (2) study of Missions; (3) work for Missions. The Chinese title is Yeo T'ung Fu Ts'uan Tao Huei (幼童輔傳道會), and we want the children to learn their responsibility for, and the privilege of, helping in the spreading of the Gospel message. Although the Junior Auxiliary cuts out most of the school children, still our parish membership ranges from fourteen to forty or fifty children, according to the size of the parish, the length of time it has been in existence, etc. Some baptized children, too small for school, do attend the meetings.

II. METHODS USED AT MEETINGS.

Where it is possible, two divisions are made for study and work, while the opening and closing prayers and hymns are together. If there are too few children, or too few helpers, or there is not room to divide classes, then we meet as one class, and the little children take in whatever they can, without special attention being given to them. If the division is possible, then the little children, who can not read, are taught by rote to recite the prayers, or a missionary text. Some years
ago I translated a pamphlet that is used in America. It is called the *Missionary Catechism*. It begins in English with "What is a missionary?" "Who sends them?" "What good news have they to tell?" etc. It had to be adapted some in Chinese, as the words missionary and Gospel are self-evident in Chinese. It then goes on giving our Lord's commission, the descent of the Holy Spirit, the fulfilment of prophecy, the methods we can use to help, a missionary hymn and prayer to be learned, etc. This can be used as the basis of instruction, for the little children, for two years for monthly meetings. Of course if the children are older and can read easily, it can be learned sooner. For the older children we use the same monthly lesson leaflets that are used in the Women's Auxiliary. These are full of interest to the children, who have some knowledge of geography, and I have been pleased at the growth of the interest and intelligence of the children.

Dues of twenty cash a month are asked of the children and they add a larger gift just before the Annual Meeting. The meeting in most parishes lasts two hours—the first hour being given to the service and the lesson, and the second hour to work. The work done at the meeting consists of various kinds. In the boarding school in Wuchang, at St. Hilda's, the girls knit or sew. They take orders and use their time to make the things, which is really their offering, as the money goes into the general fund for the Annual Offering. Last year the girls in that school gave $40 to the Junior Auxiliary, and the older girls were not included as they belong to the Women's Auxiliary. In other places the children make scrap books which we send to hospitals, or learn to sew or knit. For the little children we have had some kindergarten work—weaving paper mats, sewing cards, painting with colored crayons, pasting, and cutting. The children are charmed with the things. The ideal of giving their work cannot be very well developed in such a line, but it does develop the use of their hands. We have two little prayer cards, one which contains two missionary collects and the other which has a morning and an evening prayer. We use these at meetings and the children are urged to use them at home.
III. THE BIG MISSIONARY MEETING.

We have for some years united these two organizations for the Annual Meeting, and their offerings have been put together. We are planning now to keep them separate, and to make the Junior Auxiliary more distinctively for Christian children that they may feel their responsibility the more. This year there were more than a thousand children, from our three cities in the Wuhan center, who attended the meeting. They came with banners, and fifes and drums, where such things were in their possession. The Cathedral was divided by small banners, designating the seats for the different schools. The service was prepared for ahead of time, and the children had learned the hymns in their own parishes. The missionary sermon preached by one of the Chinese clergymen was an inspiration to the grown-ups who were there, and the children must have gained a good deal from it too. The offering was over $150 (Mex.). It was used as follows:— (1) $10 gold is always given as the Junior Auxiliary's share toward the apportionment expected from the Hankow District by the Board of Missions; (2) $40 (Mex.) were sent to Ichang, to support a boy in the Trade School there, (last year the special gift went to the Slave Refuge in Shanghai); (3) A certain sum, $20 I think, was saved as a working fund—for printing, etc.; (4) the remainder was added to the Women's Auxiliary to be used as they decided.

After the service in the church, refreshments were served on the lawn, and an entertainment was given by the various schools. Songs, drills, and dialogues made up the program. It was an interesting sight—the children seated on the lawn, on rugs or benches, and the school giving the number on the program in the middle of the lawn. There is a pleasant rivalry among the schools and they prepare for weeks ahead. Many outsiders come to see the exercises. No one can doubt that the children are impressed by the meeting, the service, and offering as well as by the exercises afterward. (The money for the refreshments is given by our foreign workers, and cost this year about $38.)
ONE OF CHINA'S NEEDS.

Hattie Frank Love, M.D.

It is taking the Western nations many weary centuries to grant to woman the same rights of education and self-development that the man enjoys. Universities and colleges for Western women are a comparatively recent concession to her natural and just birthright. There is not time, however, to even enumerate the benefits that have already come to the world through this liberation of woman.

In China we are in danger of repeating our mistakes of the past in the West, that is, of emphasizing the education of man without giving woman an equal opportunity. Aside from the reason that the woman has inherent rights of equal privilege, China is not going to have Christian homes nor be a Christian nation until woman is at liberty in education.

We see high schools, colleges, and universities multiplying for the men, but as yet there is not one literary college for women in East China. I think I am right in this. Therefore let us give our hearty support and encouragement to the first to be, the Women's College of Nanking, which we hope will soon be a realization.

The greater privileges, furthermore, accorded to the man are also seen in medical education in China—better equipped schools and of higher standard. If the medical schools for women do not keep pace with those for men, it will mean that Chinese women will have thrust upon them in obstetrics and gynecology men physicians when the customs and the natural and right sentiment of the country are against this.

There are three medical schools in China for women:—the Union Medical College for Women of Peking, the Hackett Medical College of Canton, and the Women's Medical College of Soochow. The first two teach in Chinese, and the last in English. The standard of these schools is determined by the degree of education of the entering students. The entrance requirements have been raised as rapidly as the preparatory
schools have extended their courses. The recent meeting in Shanghai of the China Medical Missionary Association passed its approval upon high entrance requirements for medical colleges. We of the medical schools can not meet this, can not raise our schools to a high degree of efficiency, unless you of the preparatory schools provide us the girls—and girls with this proper instruction. We are absolutely dependent upon you; can not live without you.

We plead that you urge students of grammar grades to take the high school course or better still to continue through a college course. We beg you to encourage some of your graduates to study medicine. We know you need them, one and all, to teach in your schools, but China needs women physicians. If you do not believe with your whole heart and soul in women physicians for Chinese women, it is because you have lived within the four walls of your school and have not entered the homes and know nothing of the customs of the country. How much of the present success of mission education is due to the pioneer work of medicine overcoming prejudice and winning the love and confidence of the people? Now we would like to have this bread back in the shape of live, well-trained girls for our medical and nurse training schools. Then we will return the bread again in the shape of women physicians and resident nurses for your schools.

When you have a student with common sense and some individuality, give her the choice of a medical as well as a teaching profession. Unless you tell her, perhaps she does not know that there are medical colleges for women in China. If such a student desires to later enter a medical college, we beg of you to have her study physics, chemistry, physiology, biology, and Latin. We would have her better informed than a recent applicant. Her uncle said "she want learn cut patients; how to finish them."

The points of this paper can be briefly summarized:—

1. provide equal opportunities in both literary and medical education for Chinese men and women. It may be said that, before this can come to pass, there will have to be equal recognition of men and women on the boards of education;
(2) China needs women physicians and nurses; (3) influence some of the students to study medicine and nursing; (4) supervise the preliminary education of such students.

The Position of Women in China.

The subject dealt with in this paper is the position given to women in China, as we find it in literature. I have nothing to say of the state of things as we may learn it by observation and intercourse with the nation, nothing of the treatment they receive, of their widening horizon. All I say comes from books and literature.

The sources of information are:
1. The characters in which the radical for "woman" occurs.
2. Proverbs and forms of address.
3. Literature.

First, then, let us examine the witness borne by characters to woman's nature, sphere, and influence. It has been said and re-said that almost all characters with the 女 radical have a poor or even a bad meaning. I have examined all those given in Giles' Dictionary, and have divided them under the following heads:—(1) Indifferent; (2) names of classes of women; (3) those with a bad meaning; (4) those with a good meaning.

Another would doubtless make a different allotment, and some words hover on the border line between two or more classes, so that my classification is only approximately correct.

Under the class indifferent, there are 23 characters, having no moral content good or bad, such characters as 如 like, 姿 frisk, 始 beginning, 卑 solitary.

In the second class there are 66 characters indicating classes of people, mostly women, such as sister, girl, wife, sister-in-law. I say "mostly," because a few—such as son-in-law, brother-in-law—are classes of men.

In the third class there are some 32 characters, having bad or vicious meanings, such as jealous, despise, dislike, crafty, wanton, to trifle.
In the fourth class there are, on the other hand, 71 characters, having a good meaning, though few express depth of virtue or feeling. They mostly describe the pleasing effect of virtue or charm. Of these 71 characters, 45 have meanings such as elegant, graceful, fair, charming, handsome, refined, pretty. Among the others we have words such as good, modest, obliging, words connected with marriage, betrothal and the names of famous women and goddesses. We therefore see that there are 70 characters used to express pleasurable and right feelings called forth by the sight of women, and 30 to express the opposite. We may therefore conclude that in women the Chinese find more of virtue than of vice and more of pleasure than of pain.

The second division of the subject is the testimony borne by proverbs and terms of address. Here we find in the first place that honourable and respectful terms are used equally of men and of women. A wife is addressed by her husband not as “my dear wife” but as “my virtuous and honourable wife,” though in a deprecatory way he speaks of her to you as “the humble one of the inner apartments” or “blunt thorn.” A daughter is “thousands of gold” or “the beloved and honourable one.” “Broken strings” is a pathetic metaphor used of the death of a wife.

Nearly all the proverbs relate to women as wife or daughter-in-law; “Nine women in ten are jealous” is a possible exception. I quote a few:

A virtuous wife is a source of honour to her husband; a vicious wife a source of disgrace.

A man getting a good wife is like a fish getting water.

The worth of a wife does not consist in her beauty but in her virtue.

The business of a woman is to attend to the furnishing of the table.

A good wife does not marry again.

A clever wife is always allied to a stupid husband; pretty women get bad husbands.

The foolish husband fears his wife; the wise wife fears her husband.
A daughter without a husband is like a house without beams.

In engaging a daughter select a husband who is her superior, then she will serve him with respect and awe.

In selecting a wife for oneself select an inferior, then she will serve her parents-in-law as a wife should.

The third source of testimony is the text books prepared for girls, of which the Girls' Trimetrical Classic, a little primer on the duties of girls, first in their mother's and afterwards in their mother-in-law's home, is the first. For girls while in their own home it contains such injunctions as: Rise early, dress, wash, prepare food, be diligent with the needle; if reproved by father or mother do not answer back; if you borrow be particular about an early return. As rules for table etiquette there are the following.—Do not rattle your chop-sticks against the rice bowl, throw bones on the floor. If a man should happen to appear above the horizon, the rule is, Turn your back on him.

After marriage serve your husband's parents; do not quarrel with your sister-in-law nor complain if your husband is poor; and so on. The whole book is a string of rules for conduct before, but mostly after marriage.

The second is the Four Books for women. These are in a way most disappointing. All that they contain are rules and regulations for women as daughters, wives, mothers, but above all as daughters-in-law. The first duty of a Chinese woman is to be a faithful daughter-in-law; to be a dutiful wife is, I judge, of secondary importance, and to be a good mother is simply incidental.

These Four Books were written by four women, one of whom preferred the joys of literature to those of matrimony, and the others were widows. All four were distinguished scholars, were honoured by the Emperor, and made teachers or directors of education in the palace. One of the books was written during the later Han dynasty, in the first or second century A.D.; another was written during the Sung dynasty, about 960 A.D.

Each of these books is full of interest but time forbids me to do more than give a general idea of their contents. The
following are the headings of the twelve chapters of one of them, with a sentence or two on each:

(1) Establishing the person by glorious virtue is the first duty of a woman. Then follow these rules:—In walking out do not look round; in speaking do not open the lips; sitting do not move the knees; standing do not cause the skirt to swing; rejoicing do not laugh aloud; and scolding do not raise the voice. Men and women must on no account go in crowds together. Girls should not peep outside and if they should go out should cover the face and conceal the figure.

(2) Women's education consists in learning to spin, weave, rear silk worms, to wind silk off the cocoons, to make stockings and clothes.

(3) Laws of etiquette to be observed in visiting and receiving guests.

(4) Household duties. The wife must be up at cock crow, dress and hasten to the kitchen, and heat water for the parents-in-law. Cooking and furnishing the table is her privilege.

(5) Unquestioning obedience must be rendered to parents, and untiring care in sickness or age.

(6) Parents-in-law must be regarded as parents. If they and the husband disagree as to the wife's duties, then she must follow the parents.

(7) After marriage the woman must faithfully serve her husband. He is to be regarded as heaven, reverenced as a guest, and his words carefully attended to. "Should he be out, prepare a meal and wait for his return; don't imitate lazy women who go peacefully to rest ere the good man returns. Should he be sick, give him medicine and pray continually for his recovery. If he is angry do not aggravate him; be retiring and complaisant, and speak in a low, gentle voice.

(8) The instruction of children. To rear daughters without instructing them is to rear pigs.

(9) Economy.

(10) Treatment of guests.

(11) Agreeable gentleness. A woman's manner must be weak and gentle.

(12) Eternal widowhood. A man may marry again, but one husband is enough for any woman.

Another set of books is 典故列女金傳 by Lan Lu-cheo (1680-1733). The introductory chapter is much as follows:—Instruction or Proper Training for Women, divided into four heads, namely, Virtue, Words, Demeanour (including personal appearance), Work or Duty.

Confucius says that woman relies on man because she has not self-reliance. From this arises the doctrine of her having three, whom she must follow. Unmarried, she must follow
THE POSITION OF WOMEN IN CHINA.

her father; married, her husband; widowed, her son. From this law she dare not depart. There are seven things a woman must avoid, among them being disobedience to parents, thieving, talkativeness, having no sons, jealousy, disease.

Lu says: Three months after marriage a woman should go and worship in the ancestral hall, and be instructed in Virtue, Words, Demeanour, and Work. Man before woman is the law of strength and weakness, just as Heaven was first, then earth, and as the prince comes before the statesman.

The Lady Pan says: The ancients said when a girl is born she must be laid below the bed, and given a tile to play with, and the ancestors informed that it is a girl and so unable to perform the sacrifices. The lowly position is indicative of humility, and the tile is a symbol of her industry. A woman must go quietly and humbly through life, seeking neither name nor fame, virtuous and pure in thought, word, and deed, and preferring death to dishonour.

The rest of the book is taken up with anecdotes of famous good women, who have defended their homes and cities, and have cared for their husband's parents.

There is also another set of books of six volumes, the title of which is 女學 or Learning for Women. The doctrines are the same as in the others and the greater part of the book is taken up with anecdotes.

In all these books the teaching is the same. Obedience, gentleness, diligence, faithfulness to every family tie,—these are the duties and privileges of women, and I feel sure that it is because these ideas are taught and retaught, because a high degree of self-sacrificing, self-forgetting, absolute virtue is set before the women of China from their youth that the nation has been preserved from absolute moral decay. To be an ideal Chinese woman is to be self-abnegating, to be willing to sink personality, will, ambition, affection, for the family good. That it has been done many times over is proved by the host of anecdotes of the deeds of good women.

We now turn to history and find in the annals not a few names of famous women, some of them such as the wife of
Huang-ti, whose virtues and graces, diligence and unselfishness in teaching the people how to rear silkworms and to weave silk have raised her to the dignity of a goddess, and others whose crimes have caused abhorrence and dislike through all the ages. Most of the empresses who wielded the sceptre during the minorities of sovereigns have been luxurious, extravagant, cruel, and unscrupulous. In humbler walks of life there have been many brave, good, and virtuous deeds done by women. Mu Lan is the Chinese Joan of Arc. While quite young she left her home dressed as a soldier and served in the army for 12 years. When her bravery brought her to the Imperial notice and rewards were offered to her she refused, saying: “I’d rather have a good horse to carry me home.”

And so home she went to her native village. The fatted pig was promptly killed by her brother and great were the family and village rejoicings. As early as the eighties B.C., Liu Hsiang compiled the biographies of eminent women,—the first of its kind. In the Han dynasty, about 33 B.C., women began to appear in Chinese literature. Lady Pan is one of the most famous, her writings being largely quoted in the textbooks mentioned above. Tu Chin Niang in the T'ang dynasty is another.

Lastly we take the testimony of literature. In the textbooks prepared for women we find what she ought to be; in poems and novels we find what she is, and here there is a good deal of human nature as we all know it. The ideal Chinese woman of the novels is rather spirited, quite capable of managing her own affairs and of aiding others, of defending the right and if need be of dying for it. Take such a book, for instance, as “The Fortunate Union.” The women in it form two distinct classes. There is the virtuous, but unfortunate and unresourceful fiancée of young Wei, who though imprisoned will not listen to her captor’s offers of wealth and station, but staunchly prefers her own true love, poor though he be. The elder Miss Swei is of a complaisant, stupid temperament, and allows herself to be hustled off at a moment’s notice to marry a man of position who is notoriously bad. She seems to be the one woman in ten devoid of jealousy.
Of her cousin, Miss Swei of the Ice Heart, it is said: "She should have been a son." She took charge of the whole family affairs. She was a lovely girl, gentle and to all appearance unable to manage, but when circumstances arose demanding action, she manifested ability and courage more than that of the learned man. As the story unfolds itself we see how adroitly she outwits the designing uncle, rescues the hotheaded young Tieh, overcomes by her amazing virtue and prudence the enmity and base designs of the contemptible official, and conducts herself throughout with propriety and good sense.

Lastly, what say the poems? In these the testimony is two-fold. There is what the men say directly of the women and there is what the words put into her mouth reveal of the woman's heart and soul.

We find that it is the husband and son, not the parents-in-law who mourn most over the departed wife.

The sound of rustling silk is stilled,
With dust the marble courtyard's filled,
No footfalls echo on the floor,
Fallen leaves in heaps block up the door,
For she, my pride, my lovely one is lost,
And I am left in helpless anguish tossed.

Here is another in a lighter strain.

The dust of the morn had been laid by a shower,
And the trees by the bridge were all covered with flower,
When a white palfrey passed with a saddle of gold,
And a damsel as fair as the fairest of old.
But she veiled so discreetly her charms from my eyes
That the boy who was with her quite felt for my sighs;
And although not a light-of-love reckoned, I deem,
It was hard that this vision should pass like a dream.

And this is another.

Two green silk ropes with painted strand from heights aerial spring
And there outside the house a maid disports herself in spring.
Along the ground her blood-red skirts all swiftly swishing fly,
As though to bear her off to be an angel in the sky.
Strewed thick with fluttering almond blooms the painted stand is seen,
The embroidered ropes flit to and fro amid the willow green.
Then when she stops and out she springs to stand with downcast eyes,
You think she is some angel just banished from the skies.
In a hurried perusal of Legge's translation of the Shih Kin, I find many poems, the words of which are put into the mouths of women. I quote a few of them.

O dear, that artful boy
    Refuses me a word,
But, Sir, I shall enjoy,
    My food, though you're absurd.
O dear, that artful boy
    My table will not share,
But, Sir, I shall enjoy
    My rest, though you're not there.
How martial looks my noble man
    The hero of the land.
See him in chariot lead the van
    His halberd in his hand,
Since eastward on his course he sped,
    My hair neglected flies,
I might anoint and wash my head
    But not to meet his eyes.
For rain, for rain, the people cry,
    But brightly shines the sun,
So for my absent lord long I,
    Head pained and heart undone.
Where shall I Lethe's lily find
    Behind my house to set?
I think of him with aching mind,
    For how can I forget?

To sum up, the ideal Chinese woman as portrayed in literature is:

1. A good daughter. I have found no mention of duties to brothers and sisters, though there are records of brothers rescuing their distressed sisters.

2. A good daughter-in-law. Her relation to her own or her husband's parents must be one of loving and unquestioning obedience.

3. A good wife. Her relation to her husband must be one of peaceful reverence.

4. A good mother. Maternal duties are, however, but slightly touched on. Her duty is to train by precept.

5. Her affections and interests must be limited to her family circles. She has no friends and no duties to neighbours or strangers, except as they are guests in her family.
6. She has no duties to the gods, except to pray for husband or parents.

We might paraphrase the classic description of the virtuous woman to make it accord with these ideals as follows:—

"Who can find a virtuous woman?—for her price is far above rubies. The hearts of her parents-in-law trust in her, and they shall have no lack of service. She doeth them good and not evil all the days of her life. She seeketh cotton and silk and worketh diligently with her hands. She riseth while it is still night and giveth leaves to her silkworms. She entereth the kitchen and prepareth meat for her household. She considereth a field and buyeth it and with the fruit of her hands she planteth an orchard of mulberry trees. She girdeth her loins with strength and maketh strong her arms. She perceiveth that her merchandise is profitable; her candle goeth not out by night. She layeth her hands to the distaff and her hands hold the spindle. All her household are clothed with silk. Her husband is known for clemency and justice when he cometh an official. She looketh well to the ways of her household and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also praiseth her, saying, Many daughters have done excellently, but thou excellest them all, O virtuous and honourable wife."

(Miss) M. E. Moore.

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A Quiet Revival.

Edna P. Dale.

The Christian Girls' Boarding School in Nanking has been having a steady, quiet, spiritual awakening during these winter months. There are 100 girls in the school. They come from our six mission stations. The faithful, earnest work of the principal, Miss Emma Lyon, of her consecrated assistant, Miss Anna Chen, and other devoted helpers and teachers, has made possible this harvest time.

During the summer in Kuling when we were told that Mr. Sherwood Eddy visit Nanking in the late fall
to lead an evangelistic campaign for students in government schools, the missionaries began at once to organize and plan for the follow-up work. As soon as schools were well started in the fall, teachers, older pupils, and Christian women workers were appointed on committees and trained for their special work. A union normal Bible class with sixty enrolled met twice weekly for two months. In all the girls' boarding and day schools a half hour each day was set apart for special prayer. This prayer and Bible study greatly enriched the lives of these girls and prepared them for larger blessings and deeper experiences.

Miss Ruth Paxson, Y. W. C. A. National Student Secretary for China, assisted during the days of the campaign. She remained through December for special work in the mission boarding schools. This was a most opportune time for her visit.

Miss Paxson came to us with a very definite purpose. First, to lead non-Christians to a decision for the Christian life; second, to make clear that the Christian life is a changed life; third, to enlist Christian students as personal workers. God most wonderfully fulfilled each of these purposes. In the five girls' schools visited there were eighty-two who decided for the Christian life, two hundred and six who promised each to try to win one to Christ this year.

Speaking now of our own school. Of the non-Christian students old enough, who had been in school sufficient time to do so intelligently, there was but one who did not make the decision for the Christian life, and she has since done so. There are thirty-four of these. The fifty girls who enrolled for personal work included all but two of the professing Christians, and one of these soon afterward enrolled.

If there was any one truth which struck deep into the hearts and has brought forth fruit in their lives, it is that the Christian life must be a changed life. Two girls who had not spoken for two years made up and the one who was not a Christian became one—a very happy, earnest one. Things which had been found and appropriated were taken back. A letter was written trying to make peace with one toward
whom there had been hatred for years. Quarreling was much less frequent. "You are doing well," one child was overheard saying to another who had been immersed about ten days before. "You haven't quarreled once since you were baptized." The girl with the ugliest disposition of any in school applied for baptism on Christmas Day. But her teachers were in doubt as to her being ready for this step. Four of the older girls in her class were called in for consultation. "We are afraid that she is not ready yet" they said; "but she is trying. She is improving, she does not quarrel as she did. She and one other are the only ones of our class who are not Christians; both are now inquirers. We four are going to stand by her, pray especially for her, and try to help her." At the close of the winter term she came again eager to be baptized. There had been repentance and victory in her life. She was baptized on February 2nd.

There has been a real spirit of prayer and a growing love for it in the hearts of these girls. The hour of prayer—6 to 6:30 in the evening, kept during the days of preparation for the campaign—has been continued to the present. At this hour the teachers and children, even the little ones, may be seen scattered through the class rooms, in corners, out under the trees, in quiet seats in the yard, seeking retreats for prayer, alone or in small groups of twos, threes, and fours. During the examinations at the close of the term it was quite the natural thing for one to bow the head in quiet silent prayer. None seemed conscious that others were doing this or that she would be noticed for it any more than for getting her pen and paper in order. One morning at the breakfast table one of the teachers said to a ten-year-old little sister, "I suppose you are going to fail to-day in your arithmetic as usual." "No, I am going to pass," was the confident reply. "How do you know?" "I know. I have evidence, but I'm not going to tell you what it is" she said and her bright little eyes shone wondrously. "Well we won't give you any dinner if you don't pass." "Never fear; I'll get my dinner." Her grade was 99%. "You ought to thank your Father," said Miss Chen as she gave her her grade. "I've already thanked him,"
she said. This child has been making from forty to seventy in her arithmetic.

She is one of the most devout prayers in school, and has been praying earnestly about all her lessons with which she had difficulty. Her teachers say that there is a marked improvement in all her work.

Miss Paxson's closing talk was on Bible study. She certainly did inspire the girls with a real love for it. It gave them a new motive for the keeping of the morning watch. In January during the coldest weather these children came asking that I take five minutes off each recitation period of the forenoon and add it to the time for the morning watch, as half an hour was entirely too short. When this was not granted, they voted unanimously to be allowed to rise at 5:50 instead of six o'clock.

The girl who had been in charge of a group of the youngest children, little folks of from six to ten years of age, was told that she might have this time for her own Bible study, and the little ones were excused until milder weather. About the second morning one of the teachers chanced to go into the room where they had been accustomed to come together, and there she found these dear little ones in the dark, near the window with their Bibles up close to their faces trying to see to read their verses!

A few days later Miss Chen saw one of these little tots pasting a list of names on the wall, and upon enquiry received this answer, "These are our names, we're going to give a black mark to those who don't come down to the morning watch. It is of value to study the Bible and pray and all ought to come." About a week later Miss Chen said to her "Ivy, I think you had better not have the black marks any more." "Oh, we have quit;" replied the child, "the children were quarreling about it. We are going home soon and we want to be at peace with one another." Black marks or no black marks these little people came each morning faithfully. Their bright eyes and beaming faces told most plainly that love, not fear, was the impelling motive.

Little Ivy (ten years old) is the born leader of this group. Her experiences have been very real, very sweet, in
their childlike simplicity and sincerity. She has helped many of us of mature years to better understand the meaning of the "becoming as little children" and why it is so dear to the Master's heart.

Thirteen of the thirty-four who decided for the Christian life asked that they might on the Christmas Day publicly confess and obey their Lord in baptism. What could have been more appropriate than that they should hallow this Christmas Day in thus proclaiming the message of His birth into each heart! It was a service which none who witnessed will ever forget. The quiet peace and joy of the holy day hushed each heart. The message of the hour was given by Miss Paxson herself—the one in whom God's own love had been so wonderfully revealed to these little ones. The sweet innocent faces of the children were alight with the love and joy within.

Just after Miss Paxson's visit with us, some of our Bible study classes were reorganized, and the method of study which Mrs. W. R. Stewart had used in the Normal class so successfully adopted. One of the children asked Miss Chen after the first lesson or two, "Who taught you the Bible when you were in school? She must have been a fine teacher! What excellent methods she had." From a listless indifferent class we soon had one so enthusiastic, using every spare moment in discussing questions on Mark, that the men teachers complained, "These children don't want to study anything but the Bible." On Saturdays, Sundays, and holidays even, they demanded their lesson in Mark. These were red letter days for the lesson did not have to be confined to a half hour period. Even after an hour they would beg for more. We were requested to change the schedule, so that some of the girls in a higher class, which conflicted, could enter Mark!

Special Bible classes were started for the enquirers—those who had just made the decision for the Christian life, and for personal workers—those who had promised to try to win one to Christ this year. The schedule being so full we had no time for these classes, so took the evening prayer period.
Since the beginning of the revival there has been no decline, no reaction whatever, but a quiet steady growth in knowledge, in grace, in desire to serve. The girls looked forward to their Chinese New Year holidays as a time of special opportunity for passing on the blessings they had received to those in their home and neighborhoods. We sent them forth enthusiastic little missionaries.

One of the last things they did before the close of school was to organize a Vacation Prayer Chain. Eighty-nine out of the one hundred girls in school are in the prayer chain. These are the requests upon which they agreed for united daily prayer:

I. Grant that to each of us may be given strength this day:

1. To keep a definite time for Bible study and prayer.
2. To manifest Jesus in the life at home.
3. To witness courageously for the Lord.

II. Grant that each of us may share with others that which she herself has received from her Lord.

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"How to Promote Intercession?"

Notes from an address by Miss Ruth Paxson at a Prayer Meeting Service in Pehtaiho, following the Convention on Evangelism, August 21st, 1914.

By Nancy Lee Swann.

CONVICTION demands communication. If a man is convicted, he must express this conviction. Many in China are believing that God is willing to pour out His Spirit. "Ask and it shall be given unto you."

"How to promote Intercession?" Let us never forget "Lord teach us to pray"—me to pray. The disciples saw the Christ in prayer. Did not ask "teach me how to pray," but "to pray." Immediately the Lord responded, not waited, but while at prayer Himself, not talking about it, preaching about it, taught them to pray.

First, what to pray for? The disciples couldn't stand much at first—just gave them a skeleton, the work of the
Kingdom first and the personal afterwards. Second, He taught them how to pray through the story of the friend at midnight (Luke chapter 11)—importunate prayer followed by the wonderful promise, the gift of the Holy Spirit their teacher.

How to promote Intercession? We have methods of Bible Study, methods of Personal Work, why not methods of Intercession? It is just as practical.

In our own lives how have Intercession fixed, settled, part of our very lives, felt by others around us:—(1) *Study of Intercession* (a) In Old Testament, (b) Life of Christ, (c) Acts of the Apostles. Use Andrew Murray's "With Christ in the School of Prayer," and "Ministry of Intercession" and other such studies. (2) Have a *Prayer List.* Are we faithful in keeping it, definite, specific petitions for definite specific needs of each person. A hospital physician keeps records, how about us? A teacher knows his pupils, what about us? (3) *Prayer Diary* to keep track of prayer life for ourselves, not the future, "so easy to say in our prayer life." Jesus did not, yet we are now on a high level, then fall down. (4) *Some person with whom we daily intercede,* if not daily as often as we can. It may lift us out of our ruts, personal interest in others' prayer life, to see their interest help us to grow. Many like a little child repeating prayers. (5) Once a month half-a-day to look over our prayer list with answers. It will mean that God sends us out to more prayer. (6) *Definite prayers.* Prayer to waste in many Mission Prayer Meetings—general indefinite praying with no mention of the special requests. Definite things in business meetings, why do we not have it so in Prayer Meetings—prayer power lost. (7) *Prayer groups*—women meet together for other things, why not for prayer? Wasted opportunities, enough power wasted to revolutionize a city—Let the group "agree on the wording of the petitions." (8) *Prayer classes for workers.* Why not give training in prayer-life, pray with them, not at them, not only for them. Share with them the burdens. (9) *Letters* for prayer purposes. How use? Stimulate friends to prayer—give explicit, definite petitions. (10) Listen for *call to prayer*—nearly a hundred in Kuling agreed to have a School of Prayer, list of
names and pray for each other. Throughout August daily to read John 15: 1-17 and then through September or October or both to read one chapter a day from Andrew Murray's "With Christ in the School of Prayer." When not able to get the book use seven prayers from the Bible to form a cycle. (1) Our Lord's in John 17th chapter, (2) Abraham's in Genesis 18: 23-33, (3) Daniel's in Daniel 9th chapter, (4) David's in Psalm 51st, (5) Apostle's in Acts 4: 24-31, (6) Paul's in Ephesians 3: 14-21 and (7) Moses's in Exodus 32: 31-32 with Christ's prayer in Gethsemane. Let us pray.

Some thirty in Pehtaiho at the close of this prayer meeting agreed to enter this "School of Prayer". — N. L. S.

Learning How.

A Series of Suggestive Bible Lessons for Outside Women.

By Miss M. C. White, M. E. C. S. Mission, Soochow.

Appendix.—The Why of Learning How.

These series of lessons are finished. I have felt like writing in large type over every one of them "The writer knows that this is crude," but, notwithstanding my knowledge of their crudeness, I have brought myself to write down the outlines, and to send them out in the hope that I might help others by telling some of the ways in which I myself have been "Learning How."

It is needless to say that the methods suggested here form no patent plan that is guaranteed to bring success. In my own experience the same outline has both succeeded and failed—succeeded when I prayed right, and when I delivered my message in the conscious power of the Holy Spirit; and failed when I failed to travail for souls and to enter the meeting in a spirit of expectant faith. These are the great things—to pray until you get faith, and to preach until you get results.

In analysing the methods which I have suggested, a few principles might be noted.
LEARNING HOW.

I. The point of contact with the Chinese mind. This, I believe, has been made sufficiently plain, so that it needs no further comment.

II. The late introduction of the text. Bring it in only after you have opened the way by the point of contact and have produced an interest in the theme which the text sets forth. The text should always be clearly written in large characters, and at the right moment should be pinned up in view of the audience.

III. The use of questions and answers. The leader should be careful to use questions that require answers, and answers that lead the congregation to think. Some one said to Henry Ward Buccher (American preacher). "What would you do if the congregation went to sleep?" He replied, "I would wake up the preacher." And to this sagacious answer, I would add, "Wake up the preacher and set him to asking questions"—let him proceed in the "institute plan" rather than that of the lecturer or the pulpit orator.

IV. The fourth principle is that of repetition. There is much of repetition to be found in the favorite stories of children, and there is a reason for this. A leading psychologist and teacher says that the story of "The rat that ate the malt that lay in the home that Jack built" is popular because it is built in a scientific principle—and that principle is repetition. Therefore, in talking to the "children of larger growth" who form our congregations, shall we not determine to let the new thoughts come slowly and to blend in with them much repetition of what has gone before. Especially is it wise to repeat the text. Let it be referred to again and again, until its meaning is absolutely clear and its phrases have sunk into the memory.

V. The fifth principle is to be ever on the alert for new methods of presenting truth. Look for illustrations which illustrate.

Here are some experiences I have met while trying to pursue this method, or while watching for signs of it in the work of my Chinese co-laborers.
Help from the Audience.

One day I was trying to explain to a group of women the meaning of Eph. 6: 11, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." "An armor," I said, "is a thing that a soldier wears to protect himself in battle." The women looked blank for none of them had ever seen an armor and but few of them had ever heard of one. "It is made of steel," I explained further, "little plates of steel that are fastened together like — like — like — — —." I was stalled. But a shrewd old lady who was in the congregation—a church member of long standing—came to my rescue. "Like scales on a fish's back," she said in loud and distinct tones. "Yes," I said with a sigh of relief—"like scales on a fish's back."

More Truth than Poetry.

Once I was making an interesting trip to a village in our well-watered section, where every hamlet has a canal and every canal has a number of ducks. My Bible-woman was making a talk about the "Lost Sheep," and the people were listless and unresponsive. When she sat down I thought I would try another plan, so I said, "There was a man who had a hundred ducks and he lost one of them, etc." Instantly the people were interested. They sat up and "joined in the discourse," as we described the twilight search that was so familiar to them all. Before it was over, I discovered that a man from a neighboring village, who happened to be in the congregation, was the proud possessor of two hundred ducks, and, as he was drawn into the discussion of the theme, he said he would know and would care if one of them was lost. About this time, in the same village, I was trying to win back a woman whose heart had grown cold and hard and who had been turned out of the fold of the church. I sat down beside her and opened to the hymn, "I was a wandering sheep." It was appropriate, but it awakened no chord in her heart, so I make a bold change, spoiled the poetry and read "I was a wandering duck, I did not love the pen." The woman nodded and her stern
face relaxed. She listened quietly, as I carried the figure through the hymn, and I believe the truth, that entered her heart that day, was one of the calls that led her to eventually turn her face towards home and God. I commend the "wandering duck" to all who do evangelistic work in a canal threaded section.

(3) Necessity the Mother of Invention.

One day, I was sending out a Bible-woman to a humble village where she would have the untutored and perambulatory audience of the ordinary country courtyard. As she left, I said to her, "Don't you want to take something with you? Here is the chart of the "Broad and Narrow Way." (A 5x7-foot enlargement of the well-known wall picture.) "No," she said, "I will not take anything, there is nothing in the village tall enough to hang that picture on." I let her go empty handed and when she returned she did not say much about the meeting but she said, "The next time I go I will take that picture, I will hang it on a haystack (草堆)."

(4) A Chinese Mother Finds a Point of Contact.

In the city of Wusih the Methodist parsonage has its front door on the highroad approaching the South Gate and its back door on the Grand Canal. Here lives the Chinese preacher and his wife and here stands a cradle that is seldom empty. The eighth occupant of the cradle came into the world just two years before the outbreak of the revolution. The first scenes that impressed themselves upon his memory were the soldiers going by on foot, on horseback, or in boats. He learned to listen for the martial notes of the bugle and to fly to whatever door the soldiers might be passing. He procured for himself a stick horse and a wooden gun, and he had surreptitious struggles with the cornet that was used in his father's church. This practice he kept up, until at three years of age he could produce a sound, a sound from that intricate cornet—a thing which many grown people, in essaying to do, were lost in shame. In short, he was a typical boy and his one interest in life was in horses, soldiers, and cornets.
Best of all he loved the *mounted* soldier. The mother looked in from behind the cradle where the next occupant was lying, and she wondered what her boy would become. She wanted him to be a preacher, but she saw no sign of tastes in that direction. One day when the boy was three and a half years old (Western reckoning) she said to him,—"When you are grown, how would you like to be a preacher, and ride around on horseback and carry a cornet with you and teach the people about God." And the three year old said he would like it fine.

This mother had "learned how," and you and I are "learning," and every worthy effort that we make, helps somebody else, perhaps, to make a worthier one. Simply to have people imitate my outlines would not satisfy me at all. But to have people *improve* on them, especially our wonderful Chinese,—that would be the acme of my desire.

A pretty story is told by one of the China Inland workers in Yun-nanfu, of an old woman, about seventy years of age. She had been baptized over 30 years ago by Mr. Geo. Andrew, and was the mainstay of the "Old People's Home," in which she had been living. She made up her mind to start on a month's journey, in order to lead a blind man and his wife to a place in Szechwan, three days' journey from Lucheo—a distance of five or six hundred miles! Her friends did their utmost to persuade her not to undertake so long a journey. But all in vain! The time of leave-taking came. The Christians gathered round her, weeping, to bid the white-haired woman God speed. With a bright, almost merry smile, she stretched her hands towards heaven and said: "Don't fear for me. If my bones bleach on the hillside, my spirit will go to God and heaven." And off she started, with her two sightless companions, and eventually reached her destination in safety.

The *Japan Evangelist* relates an incident which took place in the hall of the Technical School, Yokohama, in November last, which proves that quiet plodding Christian service and character is making itself felt there as everywhere. A meeting was called under the auspices of the Japanese Reform Society, to accord special recognition to those most conspicuous for unselfish public service.

A representative of the governor presided. Out of a population of 1,178,998, he announced that four would receive public honors. Of these, two were Christian women, one of them being Mrs. Van Petten, principal of the Seikei Jo Gakko.

A bronze flower vase was presented and a document read aloud, to 700 guests, as follows:—

"Her character is gentle and chaste, she having been trained in Christian culture from her earliest days. Her heart is full of piety and deep with sympathy. She denies herself in ordinary living and gives herself richly to others in service and blessing."
I find at the close of the year I have registered the names of 850 new patients, and I am glad to say many of these have not been lost sight of. I have visited quite a number in their homes since I last wrote, some in villages, some in the city. Many are coming regularly to the services and may be said to be enquirers.

V. M. Ward.
C. I. M., Kienping, Jan. 4, 1915.

Miss Isabel Smith (C.I.M.) tells of terrible floods at Shucheng, Anhwei, causing much loss of life and property. The whole of the frontage of one part of their mission premises completely collapsed, and all the furniture was destroyed. Nearly all the Christians suffered, indeed only three of them have had their homes left to them, the others having been swept away. The cause of the flood seems obscure, but it is believed to have been a cloud-burst.

From the Record of Christian Work, we glean the gratifying news that a Japanese lady of great wealth, a member of one of the best known families in Asaka, Mrs. Hiraoka, has recently declared her intention of devoting the remaining years of her life to Christian missionary work. She was formerly a successful business woman, the president of a Life Insurance Company, and chief owner in a large bank. She is now using her unusual ability in speaking in public with force and clearness, showing that Christ is what Japan needs, and that as other people have found the satisfaction for their needs in Him, so must the men and women of her own nation. Workers throughout the Far East should bear her up daily in prayer.

The Alice Memorial Maternity Hospital in Hongkong is doing excellent work. The number of in and out-patients amounts to a yearly total of about 1,000. There is a training school for midwives under Mrs. Stevens' direction, and the graduates from this school (all members of Christian Churches) exercise a wide influence for good. In one year, ten of them attended no less than 2,000 cases. Much of their work is amongst the thousands of women who live in sampans and junks, in the Hongkong harbour. Dr. Eleanor Mitchell writes thus with regard to these cases:—"The doctor is rowed out in a small boat to the junk in which her surgical help is needed. Hands, stretched out in the dark, haul her on board and lower her into the hold, where (crawling on hands and knees into the tiny cabin) she finds her patient lying on the floor. There is scarcely room for herself, her nurse, and the wooden tub of water; and the roof is so low that it is not possible to kneel upright! Yet, in this cramped posture, and by the dim light of a few candles, operations are performed which would be difficult even in a well equipped hospital at home." Truly, "the love of Christ constraineth!"

In the midst of the Chinese part of the Settlement stands one of those buildings known to some as "A Palace of Pain"; in other words the Women's Hospital, Shantung Road. During 1914 the days passed busily and about 450 in-patients sought health and healing within our wards; and some 19,000 out-patients visited us in quest of the same. We see the seamy side of life in China, but are happy in also seeing good fruits born of our labours. Not only are bodies healthier, but hearts are also com-
forted and minds relieved. Ways of escape from slavery of the worst kind — viz., brothel life — are found by several through us; and, last but not least, the Light of the world enters many darkened hearts and "they can never be lonely again," to quote one woman's words.

Chinese girls of good education are on the nursing staff and they are keen to learn how to nurse the Chinese sick just as their western sisters nurse their sick ones. So we are doing our small share to supply one of China's greatest needs, which is an army of thoroughly equipped nurses to tackle the problem of her present hygiene; or perhaps one should say lack of hygiene.

A. CLARK.

L.M.S., Shanghai, Feb. 17, 1915.

Mr. and Mrs. Edgar Strother, who have just returned to China, after an unavoidably-extended furlough, desire to co-operate with the readers of Woman's Work in the extension of the Christian Endeavour movement in this land. They write as follows:

"During our absence from China, we had an opportunity of attending a number of large national and international Christian Endevour Conventions in Great Britain, on the continent of Europe, and in Canada and the United States. These gatherings were deeply spiritual in tone, and scores of young people offered themselves for service in mission lands.

"Everywhere we have found the C. E. cause prospering and being used of God to train young Christians in service, "For Christ and the Church."

"We have returned to China with a deepened conviction that this organization, which has been such a helpful agency elsewhere and which has already proved its adaptability and usefulness wherever it has been given a fair trial in China, may become a powerful factor in the evangelization of this land.

"It is our intention to remain in Shanghai until the autumn, before resuming itinerary work. New C. E. literature is being printed and samples will be send out soon."

SHANGHAI.

Work has now been begun at Siao-chan-ho, the market town 30 li from here. Services are held there on alternate Sundays, and this month, Miss Gough spent four days there in order to teach the women. She was much encouraged by the earnestness of some who have been going through a time of testing since they gave up their idols. Their pigs have died, thieves have stolen their field produce while they have been at service, etc., but "none of these things have moved them, and their desire is to live for God. We thank God, too, for our boys' school native teacher, who really has the salvation of the boys' souls at heart. He takes one and another into his own room and prays with them. The boys are devoted to him, and several of them are, as far as we can judge, earnest little Christians. We have 73 scholars in the three schools this year.

We had a very happy Christmas Day. In the morning there was a service, attended by 250 people and afterwards every one stayed to a simple meal of rice and vegetables. This was to insure their being present at the afternoon service, when the school children repeated passages of Scripture and sang hymns especially learnt for the occasion. They did splendidly, and looked upon it as a way in which they might witness for the Lord.

F. M. WILLIAMS.

An interesting ceremony took place on the afternoon of February 5th, in the Eliza Yates' Memorial School, when five of the pupils graduated. In spite of intense cold out of doors, the hall of the American Baptist Mission in N. Szechuen Road, Shanghai, was well filled, and at 2.45 Dr. Bryan took the chair and the proceedings opened. Care and time have been given by Miss Sallee to the singing during the past year, and she has been fully repaid for her trouble. Several part songs were rendered in English, the girls singing with marked feeling, and keeping good time and for the most part good tune also. Perhaps the prettiest piece was one which had for its refrain "The dew is on the roses." Several of the girls gave piano solos, and the children of the Primary Department sang a pretty action song, illustrated by red lanterns. The drill in this school is always good. On this occasion it was carried out with streamers of purple and orange ribbons, these being the school colors. Addresses were given by the President of Nanyang College and by Mr. Wang, ex-minister of education for the province of Kiangsi. Amongst the subjects chosen by the graduates for their essays were "True Wealth," "The Dawn of Life" and "The Influence of Woman", this last especially, shewing how truly the writer had grasped the biblical ideal of womanhood. Many parents and brothers of the girls were present, and one could not but feel what advance has been made in the status of girls in this country, when they could stand up with dignity on a platform, before the men-kind of their households and shew them what a woman's mind, when trained and cultured, is capable of.

What a contrast these pupils of our mission schools are to some of the vain empty-headed girls, with cigarettes in their mouths, whom one meets too often alas! now-a-days, in the streets and tramcars! Mrs. George Fryer, who gives the greater part of her time to helping her husband in his work for blind boys, writes as follows:

"It is interesting to note how many schools and homes for blind girls and women have been opened throughout China and how rapidly this branch of work is growing.

"We all realize the urgency of the work and trust that in the near future there will be at least one home or school in each province.

"It is a large problem to know how best to fit blind men to care for themselves, but it is a still larger problem to know what the women can do, for in China, a blind person's life is anything but a bed of roses and there are so few things a Chinese woman can do to support herself.

"So far the following industries have been successfully tried in the schools for the blind in China—knitting, matting, string weaving, spinning, sewing, cooking and all kinds of housework.

"There are now schools or homes in Peking, Mukden, Fuchow, Kowloon, Canton, Kutien, Chiangsha, Shiuning, Kiemning, Takehing, Hongkong, Sainam, and other places, where about five hundred girls and women are learning how to be self-supporting and nearly twenty have completed their training and are earning a living by teaching or working.

"We hope soon to be able to open a girls' school in connection with the boys department of the Institution for the Chinese Blind in Shanghai as we have had many applications."

Christmas was a very happy day for the inmates of the above mentioned Institution. At 9.30 a.m. they assembled in the school-room for worship. Several hymns were sung and one verse of an anthem was beautifully rendered by the older scholars, Mr. Fryer accompanying upon the organ. My husband then gave a short address on the subject.
of the day, and when worship was over, the boys were led to the garden of a neighbour, and had their sports. It was marvellous to see their agility and keen interest, and the face of every one was bright even of those who lost in the races. Prizes were awarded to the winners, and after a Christmas dinner, contributed to by friends, Mr. and Mrs. Fryer spent the afternoon with them playing games.

M. L. M.

The long-desired and much-prayed-for Evangelistic Mission was held here in November. It lasted three days only, but was a time of blessing and of kindling fresh interest in the city. The leader was Mr. Williston of Pachow, who brought with him several Christians and helpers, making a party of ten. These were joined by workers from this Church. They divided forces and took up positions at different points in the city. Mr. Williston was much impressed with the respectful attitude of the large crowds that gathered, and the remarkable attention with which they listened, standing quietly for hours in the evening, no one moving. This was especially so on the occasion of an address by Mr. Yu on “The Cross” which was listened to in great stillness. Mr. Yu had already given one address dealing with the sin and folly of idolatry and had turned to go home, not feeling very well, but he was not satisfied about his message and felt constrained to go back to the crowd again, as he noticed several military officers standing on the outskirts. This led him to point to the red cross on the banner under a text. Drawing attention to this, he then referred to the Red Cross Society, the rules of which are known in military circles here, but not the origin and reason of the badge. From this he went on to tell them of the redemptive work of Christ on Calvary, and spoke of himself as a living witness to the saving power of the Gospel. He added “You all know of my former life in this place, and you know now that I am a changed man, I do not say that I am a good man, but I can say that Nan-pu has one man less working for evil because of the Cross. I am what I am, because of the redemption wrought out on the Cross. The address left a deep impression and there were quiet murmurs of assent from the crowd several times. . . . Another fruit of the Mission are children’s services on Sunday afternoons. Mr. Williston had two gatherings for boys and girls, each time the chapel being nearly filled, the number present being not far short of 300. At these services, which have been continued, there is an average attendance now of 60 or 70 boys and girls, not attending the day schools. We record this all for thanksgiving, and to plead for more prayer that we may see greater things in our midst.

F. Culverwell.

C. I. M., Nanpu, Jan. 12, 1915.

The most up-to-date news that I have to give of my work is a visit to Tongho, from which outstation I returned last week. I went with rather a heavy heart, for the Church was cold, but I soon found how much prepared ground there was, in the shape of those who had learnt something of the Gospel, from our Bible-woman. The first seven days we visited daily the homes of members and enquirers in the town, and had a class for women which was very encouraging. In the evening we sometimes held prayer meetings or “learning hymns meetings” with the baby-organ to assist; and on two occasions there was a special meeting for boys, i.e., the school boys. Seven of them, during this year, profess definitely to have
turned to God. After the first week, we went into the country for two days and nights, here again being received and entertained with the utmost warmth into the homes of all, thus being afforded a splendid opportunity for telling the message. We found one old lady of 84 years of age, who has just learned some thing of the Gospel from her recently converted son, and she shews her earnestness by "saying grace" three times on getting up in the morning, lest she should forget at meal times! For the rest of the time we were out in the morning, in either town or country; and on Sunday and Wednesday afternoons had a large number of women who were all eagerly learning to read. I fully hope that several really came to Christ for salvation. As I said before, the Church is cold in respect of several old members whose light is hidden under a bushel, and we pray that they may be revived. One of the young Christians, a poor carpenter who possessed no spare money to give to the Church, devised the plan of earning some by rising very early, collecting and selling the refuse from the streets. While I was there, he brought 500 cash to Mr. Wang, which he had thus been able to collect. During three weeks of the coming March we hold our Annual Bible School for women, and I should be glad of your prayers that the time may be very fruitful. There are several women and girls amongst them who should be baptized this spring, but we must wait for definite proof that God is working in their hearts, before we receive them into our midst.

G. C. DAVEY.


One morning my husband went out rather early to buy some nails at a member's shop; when he arrived there, he found the shop open and quite a few people waiting, while the old man was praying with his two children kneeling beside a stool. My husband waited until the old man had finished, and then said to him, "So you are having morning prayers?" "Yes," replied the old man, "the children are just going off to school, and I always commit them to the Lord before they go."

On another occasion I was calling at a house in the evening, and I found the mother and her three sons all kneeling down for their evening prayers.

One Sunday we found a little packet, on the collection plate, containing a silver dollar and about 500 cash in copper. Thinking this must have been a mistake, my husband asked the evangelist to find out if he could, whether it was really intended for the collection or not. Mr. Chen soon found out who had put it there, and he came back to say that it was all right. One of the members had an old debt owing him, and as there was no prospect of ever having it paid, he had written it off his books. So when it eventually was paid, he put it on the collection plate as a thank-offering.

The English Bible Class has continued to meet each Sunday afternoon, and is more interesting and encouraging than ever. For some months we have been having an average attendance of about 30. It is splendid to see the really earnest way in which these young men are studying the Scriptures. Soon after we had commenced this Bible Class for men, the students wanted to have some started for their sisters. One young man said, "You know, Mrs. Hampson, they are beautiful girls, but they know nothing about the Truth. Won't you teach them the Bible too?" Consequently, at the end of last summer, I began what turned out to be a half day school for these girls and which was most interesting and encouraging. The timetable was in two parts: the first
half was taken up with a Scripture lesson and hymn-singing; the second half included drill, needlework, and hygiene. The girls were supposed to come from 10 till 2, every day except Saturday. As a matter of fact, they used to begin coming soon after 8, and kept me busy till 3 o'clock. The ages varied from 11 to 18 years, and every girl could read and write in her own language as they all have Chinese teachers in their homes. Perhaps the most interesting girl in the class is the granddaughter of Ambassador Feng, who was murdered in Tibet about 10 years ago. Her mother and aunt have been wishing her to study for more than a year. Before the Revolution they (being Manchus) were the leading family in Chengtu, and folk say that the old father, who was murdered, was very anti-foreign; but now the family are most friendly. They visit us frequently, and occasionally come to the Sunday services.

At the close of Bible Class one Sunday afternoon one of the students said “We do believe all that you teach us; we believe that it is all quite true; we believe about God and His Son Jesus Christ; but our mothers and sisters are very superstitious, and no one has ever taught them the Truth; when they believe, it will be easy for us to say that we do so too.” How true it is that if we win the women of China we have the homes of China!

MRS. HAMPSON.

C. I. M., Chengtu, Jan. 22, 1915.

Mrs. Bryan, of the American Baptist Mission, Shanghai, writes:

“During the past school term five girls from our Cantonese congregation have married and several other engagements have been announced. Each case has possessed some special point of interest and of these I wish to write.

“One girl, who is a Christian and comes from a Christian home, was betrothed to a Christian youth. A few days before the wedding, we had a written invitation from the bridegroom asking us to attend a preliminary service at the bride’s home, which was to be held just before going to the church. We went. There were a number of women and girl friends of the family as well as the evangelist, present. The bride came down and sat in the midst and we had a regular service consisting of songs, prayers, and an address by the evangelist. The bridegroom was not present. Then the bride was taken to the church by her father. This service in the home seemed to me very beautiful, and I wish it might become a custom among Christian Chinese girls.

“Another very charming Christian girl, belonging to a family of means, was expecting to be married in a few months to a Christian whose father and mother were heathens. The girl was planning an elaborate trousseau and all was going well, when the young man’s father was suddenly taken very ill and all hopes of his recovery was abandoned. He expressed a desire to see his future daughter-in-law before he died. Consequently the wedding was hurriedly arranged for, because according to Chinese ideas the bride must be actually married before she entered her future home. The girl was distressed; she did not want to leave school, and her trousseau was not ready. She wept and pled, but in vain. At the wedding her face was swollen with weeping. Yesterday she came to see us, and she told us that the father-in-law wept for joy every time he saw her. The sight of her seems to have done him good, for he is getting better now and she hopes he will completely recover and accept the Gospel.

“Another girl (the only Christian in her family) who had suffered much persecution because she joined the church, came to school with a tear-stained face. We found
out from her that her parents had, without her knowledge, betrothed her to a heathen man in Canton. They had suddenly announced to her that she was to be married next month. They then showed her the man's picture. She said she could not like him, and told her mother that she would be of no use to this man; because all she cared for was Christian friendship and work. I have had several talks with her and have longed to help her, but all one could do was to advise her to go to the Lord about it and to trust Him to lead her.

"Still another school girl, who was not a Christian and was from a strictly heathen home, left school on Saturday as usual. At noon on Monday to our astonishment we received some of her wedding cake and also heard her sad story.

"A man had arrived from Hongkong claiming to want a young wife to take to America with him. He gave the parents $1,500 and took the daughter to be his second wife. His first wife was to be left in Hongkong. This girl had never before this time seemed to take any interest in the Gospel, but this experience woke her up. The parents thought great things of this marriage and the money of course meant much to them. The girl had heard enough of the Gospel and of our attitude in such matters to feel entirely different from her parents. She said to one of her Christian school-mates, the day after she was married 'If I was a Christian, I would kill myself and go to heaven.' A few days later she seemed to accept the Gospel and of course she then realised that suicide would be a sin. She began trying to get her mother to go to church and hear the Gospel. The mother and sister have both been to church since the girl left Shanghai. The mother seems interested. We are praying that the mother and all the family may become Christians and that the Lord will watch over the girl and bless her.

"Many girls, now-a-days, who have come under Christian influence, are allowed some freedom of choice with regard to marriage; but there is very little opportunity afforded yet for real 'love-matches.'

"Seven months ago a Chinese woman was appointed to collect the contributions from our women in the Mandarin church and I was appointed to keep account of it and turn it over to the treasurer. All the members were invited to a supper, in order to talk over the question of self-support. Before and during supper we discussed our church work and our duty towards it. We reckoned up our church expenses and found them to be $24.00 per month. This includes pastor's salary and everything, except the rent of the building which is paid by the Mission. After a prayer that God would make plain to us what we should promise each month, we proceeded to take pledges. Some of the women promised 5 cents, some 10, some 20, 30, 40, or 50 cents a month. This, for them, was very liberal; for all are poor—two blind, one paralyzed, one living in a straw hut. The promises have been made good. They have paid regularly and gladly and say that they feel none the poorer. Besides these regular contributions, they have given to the W. M. S. and to other special objects.

"These women, like all who give regularly to the Lord's work, have not been satisfied with giving money only, but have given time to personal service in their neighborhood and have brought in a number of enquirers. The church is now half self-supporting and at the beginning of 1916 we hope it will be entirely so."

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A VISIT TO THE MANCHU CITY OF TSINGCHOWFU, SHANTUNG.

During a tour in Shantung, where I have been advocating the claims of the Christian Literature...
Society, I had the pleasure of staying with Rev. E. C. and Mrs. Nickalls of the English Baptist Mission, Tsingchowfu.

Mrs. Nickalls has, within the last year, been able to open up work among the women of the Manchu city of Tsingchowfu, which is a garrison city. Finding that I was interested in the story of her work, she proposed that we should go on Tuesday, February 3rd, in spite of the bitter northwest wind, and snow that had lain on the ground for some time. So, well wrapped up in rugs, we mounted our wheelbarrow and proceeded through the Chinese city, then across fields to the old wall (now crumbling to pieces), and finally reached the formidable new wall and gate of the Manchu city.

Until a year ago the military of this place were most anti-foreign and no women have been allowed outside the gate since the revolution. But now, Rev. F. Madeley of the English Baptist Mission and Mrs. Nickalls have been able to begin work among the soldiers and their wives.

As soon as our wheelbarrow appeared at the inner gate such a bright clean looking woman ran forward to meet us. Taking my hand in both of hers she led me along as if I were a little child. Others soon followed until we reached the house of Mr. and Mrs. Wang, where the Bible teaching was to be given. Never have I had a warmer welcome, all were so affectionate, and interested in the stranger.

Placing me on the k’ang, whose warmth was very comforting to my frozen feet and legs, the class was got into some order by Mr. Wang. Thirty-three women and twenty-two children, including Mrs. Wang’s beautiful baby of two months, were crowded into that little room with its mud floor. Great attention was given to the reading of the Scriptures and I shall never forget the intentness with which the lesson was listened to. The subject was “The Kingdom of Heaven,” as set forth in the S. S. U. lessons, and in which Mrs. Nickalls contrasted a Kingdom that is established in Heaven with earthly kingdoms that fade away and perish. She concluded with an earnest appeal to these dear women to give their hearts to the King of kings.

It was touching indeed to hear them sing “Jesus loves me this I know,” and a silent prayer was offered up that these words might become a reality to them.

The service being concluded, more questions had to be asked about the stranger visiting them, leaflets bearing on the lesson were distributed, a little present of soap given to Mrs. Wang and a book to Mr. Wang, and with many affectionate farewells and a great crowd following us to our wheelbarrow, each one trying to excel the other in tucking us up for our cold ride, we started for home with grateful hearts and an earnest prayer that the seed sown might bring forth abundant fruit.

On our return journey we met Mr. Madeley on his way to the city from which we had come. He is deeply interested in the work that is being built up there by his own efforts. Later in the day he told me he had had two hundred men present at his service and he felt greatly encouraged. He also told me that during the past year sixteen have become professing Christians and have been baptized.

HILDA C. BOWSER.

Shanghai, Feb. 11, 1915.