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Dr. Edmonds and clinic patients in front of dispensary building.
Gamble Memorial Hospital, Chungking, West China.
The Lord giveth the word.  
The women that publish  
the tidings are a great host.  

—Psalm 68:11.
MATTHEW tells the story of the Magi, the wise men, who followed the star to the feet of the world's redeemer.

Luke tells of the shepherds, the simple-hearted, who followed the song till it led to the manger where lay the Christ.

The star and the song, the wise men and the shepherds; the long toilsome road lit only by the cold rays of a far-off star; the angels song and the rapture and just over the hill to the manger; but whether the lure be the star or the song both lead at last to the feet of the Christ.

The Christmas story calls for both types. The scholar and the peasant are both needed.

Never was the fundamental simplicity of religion so clear as to-day. No other generation excepting the one in which he lived has known so well the historic figure of the Christ. Scholarship in religion is needed as never before. There are still lessons yet unfolded of the content and power of the Gospel, there is a challenge in it for the noblest heart, the highest purpose; the strongest intellect. But when these shall have arrived at last at the end of the journey they will find the shepherds there before them at the feet of the king.

This year we have lived in the midst of world-wide calamities and distresses.

We have been baffled, perplexed, and heart broken. The way has seemed dark. But we fall back on the truth that it is God's world, Israel dwells in safety for underneath are the everlasting arms. Mr. Lowell once said, "I take great comfort in God, He loves us and would not let us get at the match box if he did not know that the frame
of the universe was fireproof." So onward we go into the New Year, not knowing what the future may hold for us individually or for the universe. But like Lowell we take great comfort in God, and Woman's Work confidently wishes its readers *A Happy New Year.*

With the increase of opportunities and power in Christian missions there is a corresponding increase of problems. Especially is this true at present of Woman's work in its every department Educational, Literary, Evangelistic, Medical, and Industrial. It is the purpose of this magazine to serve our readers—by bringing to their notice new plans and methods that have been adopted and found successful by various missions in all parts of the Far East. We want to appropriate the lessons that have been learned through the accumulated experience of the various missions represented here. It is our hope to strengthen the links between woman missionaries in all parts of the East. To this end we invite the cooperation of our readers, when you have found a certain method particularly effective along a certain line of work we want to hear about it. If you have a problem that you want help in solving, we want to hear about that too. We freely invite criticisms and suggestions as to how the "Woman's Work in the Far East" may best serve its purpose. There is a growing demand for our magazine to be made a bi-monthly instead of a quarterly. This will probably be done during the coming year.

A step in the right direction. As the old order changes in changeless old China one after another of the old customs, not always good, are being modified, one of the latest innovations which seems to be succeeding in some
churches is the seating of families in a family pew, fathers, mothers and children sometimes representing two or more generations worshipping together in the house of God. This is a distinct forward move. Cannot other churches take it up?

One of the most deserving independent missionary enterprises is the Mission for Ricksha Coolies opened by Mr. and Mrs. George Matheson in Shanghai two years ago. Their two mission halls are filled every night by the coolies who listen attentively to the preaching of the Gospel and up to date fifty have become Christians. During the recent strike among ricksha coolies not one attendant on the services of the mission appealed for assistance. One of the men has become a most effective street preacher. Mrs. Matheson is her husband’s constant assistant, her work being chiefly with women, belonging to the families of the coolies.

We shall never be truly “efficient” until this serious lack in missionary enterprise is provided for by the home boards sending workers for the special service of following up work already in hand. But in the meantime a good deal might be accomplished by refraining from the temptation to open up new work, and even retrenching if necessary, in order to do more thoroughly the work already well in hand. In other words intensive cultivation is more needful than extensive cultivation. We should be glad to hear from any of our readers who are meeting successfully the problem of meeting this leakage of force.

“The Union Signal” pays this tribute to Shi Ma Lei, better known as Dr. Mary Stone of the Methodist Mission, Kiukiang:
"Dr. Mary Stone the newly-elected president of the W. C. T. U. of China and World's Superintendent of the Anti-Opium department is a woman of decidedly interesting personality. As a Chinese medical missionary she has accomplished much good and has to her credit nineteen years of fruitful service as superintendent of the hospital at Kiukiang. The thirty nurses under her charge have felt the impress of her constant efforts for their betterment."

The Old is yielding to the New in China to-day. Schools for girls are being launched by private enterprise as well as by the Government. Clubs are being started. Woman's magazines, quite suggestive of the "Ladies' Home Journal," have been launched, philanthropic enterprises are being undertaken quite outside of the missionary sphere of influence. The spirit of the womanhood of China is stirring. Times of transition are always times of danger and the changes that are taking place in the lives of China's women make her friends apprehensive because of the pitfalls in the way. So many doors of opportunity are opening and so inexperienced are the feet that are entering them. Their experiments with their new found freedom are often so crude, so mistaken. It is the Christian missionary who is alone responsible for this awakening of self-realization in China's womanhood, and it is the sacred trust of the missionary to find a way to set her feet into the right paths. Perhaps our greatest opportunity lies along the line of educational work. In our mission schools our opportunities are, of course, unlimited, but thousands of girls are entering non-Christian schools. In this hour of intense patriotism whose slogan is, "China for the Chinese" the attitude of these schools may be distinctly anti-foreign, anti-Christian. How to meet and overcome this spirit of
antagonism and promote a feeling of mutual sympathy and
good will is our problem as missionaries. Some have
found it possible to reach the founders and teachers of
Girls' Schools by establishing institutes and clubs where school
problems may be discussed, prayer, time, heart and patience
cannot be more profitably spent than in cultivating these
teachers of the coming womanhood of China.

Mission day schools for girls should keep pace with
the number of day schools being opened for boys. The
missionary propaganda is perhaps weakest here. Every
city, town and hamlet in China should be honeycombed
with Christian day schools—equipped with competent teach­
ers and under competent missionary supervision. The
mission day school yields a more profitable return for the
amount invested than any other enterprise in any mission­
field.

The inadequacy of "follow up work" has always
been the despair of the missionary. Here opportunities so
rich in promise are hourly neglected in hospitals, schools
and colleges for lack of some one to seize them. It is poor
economy to invest thousands of dollars in costly plants and
the salaries of missionaries, to say nothing of their lives
and to neglect, for lack of workers the rich harvest just
ready for the garnering, and unless the harvest is garnered,
our missions have failed in their highest aim and purpose.

The first Asiatic Conference of workers for the blind
and deaf was called by Dr. Rosetta Hall of the Methodist
Mission in Seoul, Korea and included English, American,
Japanese and English workers. Over a thousand Koreans
attended the Conference. A song of the Korean blind
girls written by Mr. Sheimada, a Japanese Military officer
stationed in Korea, was sung at the Conference.

Korea has well been called "The Miracle of Missions." The
following from an exchange shows not only the
wonderful results of the great revival that began there in
1906, but the character of the Christian life that is being developed in the "Land of the Morning Calm":—

"The story of Christian missions in Korea is one of thrilling interest. In 1906 and 1907 such a wonderful outpouring of the Spirit fell upon the Church that every Christian became a messenger, telling the story of Christ's love to every one he met. Thousands of native Christians are now faithfully giving a tenth of their time to systematic Christian work. In no other heathen country has the work shown greater success than in Korea. About two hundred thousand Christians have been gathered, or an average of one an hour for every hour of every day since the first missionary landed there. Churches have been organized at the rate of two a week from the beginning and during the year of 1910 of one a day. Skilled laborers receive twenty-five cents a day, unskilled from twelve to fifteen cents; yet their jubilee fund reached $135,000 American money. We cannot know what this meant in sacrifice. Some mortgaged their homes, others sold the foundation stones from under their houses, others the tiles from the roof, using thatch instead. One man sold his only ox, and the women their hair, if they had nothing else to offer."

The crude and cruel things that are done by the so-called doctors in non-Christian lands are almost beyond belief. The following case which came under the care of one of the medical missionaries in Korea, Dr. J. B. Ross, is a sample of what is met with by many of our medical missionaries in China:—

"This morning Dr. Yun operated on a woman for the removal of a large abdominal tumor. When the abdomen was opened, it was found that the cyst had been ruptured, and the contents in large quantities had poured out into the abdominal cavity. Before rupture the fluid contents of this tumor had amounted to about seven quarts. Before the woman was brought to the hospital such pressure had been brought to bear upon the greatly distended abdomen in an attempt to expel the contents from the body that the tumor sack had been burst. The crude and heroic measures that are still adopted by some of these poor country folk are occasionally such as this."
Henceforth unto Him.

M. M. F.

During the last month I have been specially impressed by the fact that many professing Christians lack that blessed peace which Jesus gives, and knowing by a long, sad experience what an awful lack this is, I have longed to pass on to others thoughts that have proved helpful to myself.

Of course the adversary is doing all he can to keep us out of this rich inheritance of peace. Jesus not only came to give us peace, but He is our peace, and because to have peace is to have Him, it is no wonder that Satan tries every means in his power to destroy our peace and to take away even our hope of peace. Many have found that the persistent and absolute refusal to listen to, or be occupied with, any thought that Satan gives, coupled with the determination to look and listen to Jesus only, has burst many bonds and eventually led them into the very peace of God. There is much of help in this word "henceforth." It is really that old cry of Peter, "the time past may suffice." We have walked in the wilderness long enough. Let us leave it for the pastures of His love. There must be a real determination and will on our part to do this, and a look and cry "unto Him" to make this His own accomplishment. As we will to do His Will in this line of thought and action He makes that wonderful change in us that is nothing less than His own incoming; His peace ruling in our hearts when we persistently determine that they shall be His Throne, and our all shall be "henceforth unto Him."

It is the dallying and the loitering between faith and doubt that destroys our peace. We cannot make faith any more than we can make peace. But we can persistently will to believe; and God always helps such a soul.

Alas! there is sometimes something near that destroys peace. Sin and peace cannot live together. It may be we
need to dig about the foundations of our faith, and see if any allowed sin is there.

Satan comes to us missionaries very often as an angel of light, and in every possible way tries to deceive, harrow and perplex us. But as we commit our wills to our Lord He comes in and is our peace.

But the thoughts I wished specially to pass on are the following, in a little leaflet written by L. S. P. and are entitled.—“How to be peaceful in Christ.” The writer is a personal friend to some of us and like Phoebe of old “hath been a helper of many.” She writes:

“1. Do the surging doubts and fears sometimes get inside and cause you to be moved from your place of quiet trustfulness?

2. Are you in a position where the continual strain of circumstances or work makes you restless and nervous?

3. Do the actions of persons or the management of affairs disturb your communion with God?

Beloved, you never would know the real peace of God unless you were in the midst of disturbing elements, for it is a peace which the world cannot give.

There is one little word that comprises the whole question: Where are you centred? No matter how fast the wheel goes around, the center of the hub is perfectly still. The only place where there is no vibration is in the heart of Christ. You must get in the centre of Himself.

I. CENTRE YOUR THOUGHTS

in Him. “Thou wilt keep him in perfect peace, whose mind is stayed on Thee.” Isa. 26:3. The reason that doubts and troublous fears beset you and stay around you is because you allow them, for even a moment, to be entertained in your thought and reject the thought of Jesus.

II. CENTRE YOUR TRUST

in Him. If circumstances are pressing; if friends are few; if work is above your strength,—remember not only the name
of Jesus, but the power of that name. "Whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3.

In an unconverted person's life, peace is kept by outward tranquillity. In the life of a child of God, peace is kept by the inward abiding of Christ.

We can trust Him; for we know that He is above all surroundings or difficult service.

III. CENTRE YOUR CIRCUMSTANCES

in Him. How? By committing them to Him, not only once for all, "but in everything" (as it comes), "by prayer and supplication with thanksgiving" (because He takes what you commit), "let your requests be made known unto God. And the peace of God . . . shall garrison your hearts and minds." Phil. 4: 6, 7. Nothing then can happen but what He permits; and if He wants it, need we feel anxious?

IV. CENTRE YOUR LOVE

in Him. People, ways, and plans disturb us when they cross our plans, and the way we like to have things. This disturbance shows that we are centered in ourselves rather than in Him. "Great peace have they which love Thy law: and they shall have no stumbling block." Ps. 119: 165, marg. Jesus is the fulfilled law of God; and if we love Jesus first and best, nothing can annoy or stumble us.

How can we centre, and keep centred our thought, our trust, our circumstances, and our love on Him alone? Praise God! He does it. See Isa. 26: 12: "Lord, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us." Oh, the rest and peace that come when we do not have to try to be quiet and peaceful, but drop back into the centre of the wrought-out peace of God! Then, indeed, it is the "Peace, PEACE," and it "passeth all understanding."
The Lordship of Jesus.*

RUTH PAXSON.

"FAITH has two elements, the first is intellectual and we call it belief, the second is volitional and we call it surrender." To be a Christian then I must say two things, I believe, I belong. No person is a real Christian unless he can honestly, whole-heartedly say both: I believe in Jesus Christ as my Savior and I belong to Jesus Christ as my Lord. Belief in Jesus Christ, then, is intellectual assent to the reality of His person. I can have no real faith unless I am assured of the reality of the person in whom I put my faith. Millions of people from all races have believed in the reality of the person of Christ. Thousands of students in all lands have believed Him to be what He claimed to be. But such a belief is only partial, entirely inadequate to make me a real disciple of the Lord. I must not only say I believe, but "because I believe, I belong." To this intellectual assent must be added the glad whole-hearted unconditional surrender of my life to Him in whom I believe. To be a Christian is to enter into a personal relationship, a vital costly friendship with the Lord Jesus Christ which will mean a glad abandonment of myself to Him, for a life of loyalty, love, and service.

Paul had this conception of the Christian life, even as he fell on the road to Damascus before the vision he had of the Lord. That strong-minded, strong-hearted, strong-willed man said: "Lord what wilt thou have me to do?" At that moment in those words, he said "I belong body, mind, strength, will, and soul to Thee", I am thy chattel, thy bondservant, I not only call Thee Savior, but I crown Thee Lord". And Paul never took back what he gave. The surrender of his life was the beginning of the life of surrender.

But what led Paul in a moment of time to surrender his former belief, his cherished hope, his vaunted ambition, his

*Read at the Bible Woman's Conference, Soochow.
definite life plan, yes, even himself, body, mind, and soul, in such a fashion; was he a weak emotionalist? a deluded fanatic? a mislead enthusiast? that half way on the road to Damascus he should turn over possession of himself to another like this? What had happened? Well, he had seen Someone, who demanded it of him. Who was this person? The brief question and answer that followed give a reasonable explanation of the whole affair. “Who are Thou”? “I am Jesus”. There it is. “I am Jesus”. Paul had caught sight of Jesus the loving Savior, crucified for him; the glorious Lord, risen for him, that was enough. Oh, what a vision it must have been to have blinded Saul for three whole days! Is it any wonder he said in one breath: “I believe, I belong”. “I am Jesus”, those were the charmed words, but think for a moment of the claim Jesus expressed in those words, He evidently expected Paul to do just what he did, to believe and to surrender, when once he knew whom he had seen, and who had spoken to him. Well, that is a tremendous claim for one person to make of another, namely, belief in Him and surrender to Him just because of whom He was.

How any one of us would resent this from any one who is not worthy of our faith, our love, our life. But the marvellous thing is that Paul’s is not an isolated case: Thousands of men and women in the last two thousand years have done the same thing, when once they have truly beheld the crucified, risen, glorified Lord. They have believed and belonged, because they counted Him worthy to possess them body, mind, and soul. Is he worthy to possess you to-day in this way? Let us see if He is worthy to be crowned Lord of our lives. “I am Jesus”. Who was Jesus? the Son of man, the filial son, caring for a widowed mother; the elder brother sharing the responsibilities of the home; the kind neighbor, constantly doing acts of charity, the busy carpenter, during the obscure years providing for the financial needs of the family; the high priest, who can be touched with a feeling of our infirmities, because His life on earth was lived among needy sinful men, and He was tempted in all points like as they were; the good
shepherd, guiding, protecting and finally laying down his life for the sheep. The Eternal Word made flesh and dwelling among men. The Man Christ Jesus, made in our likeness entering into our temptations, sharing our sorrow, living our human life that He might know us, help us, save us.

"I am Jesus", the Son of God. "In the beginning was the Word and the Word was with God and the Word was God! Yes, He claimed to be equal with God the Father, to do His work, to be God. "I and the Father are one." The Son of Man—the Son of God—the Savior. There He is. The one who existed in the form of God, emptying himself, taking the form of a servant, being made in the likeness of man, humbling Himself and becoming obedient unto death, yea, even the death of the cross. Is He worthy to be crowned Lord by you?

In faith I stand by the little manger cradle in Bethlehem, I look into the face of the tiny babe held in His mother's arms. He is Jesus, creator of the world, God of all ages, the eternal Son—there He is a tiny helpless babe as I was once was, and He became such for me. Worthy of my life and surrender? Oh, if I had a thousand lives to give Him, I would give Him every one. In faith I kneel at the cross, the Savior is there, with the nails through His hands and His feet, the crown of thorns upon His head; His life blood pouring from hands and feet, head and side; my sins are upon Him, to save me He died. Worthy of my love? O, if I had a million lives and gave them every one to Him, I could never repay Him for such love as that for a sinner like me. O, He is worthy; will you crown Him as your Lord?

But again how any of us would shrink from handing ourselves over body, mind and soul, into the possession of someone and under the control of someone we could not trust. Again the marvellous thing is that men and women everywhere, rich and poor, learned and ignorant, strong and weak, the world over have done it with the same utter abandon as Paul. Life is the most precious possession we have, can you trust it to Jesus? One girl in America said that she couldn't for she was afraid Jesus would take advantage of her. Would
He? Then think again of who He is; the One who perfectly understands you, the One with omnipotent power which He will use in your behalf; the One of matchless love, ready to be lavished prodigally upon you. Can you trust Him with your life, will you crown Him as Lord?

Again, we would find it impossible to abandon ourselves to one we could not love supremely. This is a principal underlying every human friendship. I yield my love only in proportion to the depth of my love for another. If we yield our all to Jesus it means we must be able to love Him with all our mind, heart, strength and soul. Can we do it? Will He call out such love from us. Well, look at His life. Come into His presence; enter into His comradeship. Was there ever another like Him among men? One so manly and strong, so wise and helpful, so gentle and patient, so sympathetic and loving, so pure and holy, so perfect and sinless? Sit down to-day to paint a perfect face, and it would be the face of Jesus Christ. Sit down to delineate a perfect character, and it will be that of the man Christ Jesus. Attempt to express in words your perfect ideal, it would be that embodied in Jesus Christ. Describe the most perfect life ever lived; there is but one, the life of Jesus Christ. Can you love Him supremely? Will you crown Him Lord?

What will His lordship over our lives mean? First, it will mean the Lordship of our thoughts. I believe there is no place where we sin more against God and against others than in our thoughts. In fact, every wrong word and wicked deed started in a thought. A critical, dishonest, untrue, ungenerous thought produced the critical word, the untrue accusation, the dishonest ungenerous deed. A thought is simply an unexpressed act. In God's sight it is an act. He said, "He that hateth his brother is a murderer." What is the awful war the world witnesses to-day? It is simply the accumulated thoughts of greed, jealousy, ambition and hate crystallising into one horrible act of carnage and murder. Jesus wants to bring our thoughts into captivity to Himself.

Shall we let Him be Lord of our thoughts? It will mean the lordship of our conversation, of our lips. I
believe there is almost no greater waste of power in this world than in the use made of the opportunities which conversation offer. The most of us spend most of our waking time talking, but do we say anything that is worth while, that has eternal value in it, to upbuild or edify anyone, or to help them nearer to God. The Bible tells us that we shall have to give an account of every idle word spoken. We may spend an hour in foolish, idle talk, or even worse, in gossip or slander, and forget what we said, but God doesn’t forget. He hears and remembers the idle words. He knows every golden opportunity lost. He asks for our lips, that He may be Lord of our conversation. Then He needs our lips to proclaim the message of the Gospel of love, of life. He depends upon us to make it known through our witnessing and our preaching. He has no other way of speaking to man. Will you let Him have your lips and the lordship of your conversation?

He wants the lordship of our time. “Time is money” someone has said. Oh, it is infinitely more than money, it is life itself. What are you doing with your time! Wasting it or redeeming it? How do you divide your time? How much of it did you give yesterday to things purely transient and earthly? How much to your friend? How much to God? To your own pleasure? To prayer? Was the proportion right? God asks the privilege of making out your daily program. Will you let Him? Will you crown Him Lord of your time?

He wants the lordship of our money. The Bible says, “the love of money is the root of all evil,” and how true it is that many lives have been utterly ruined by the love of money or the things money can buy. How much did you put into the offering this morning? How much did you spend on clothes and jewels last year? Is the proportion right? How much have you given to the poor, to the pastor, the propagating of the Gospel of love, of life? God has made us stewards, whether we have much or little, and stewards have to hand in an account, will you let Jesus be Lord of your money.

He wants the lordship of our life plans. Perhaps some one here this morning is facing the question of his life work.
Many attractive things present themselves, an easy position, a large salary. Who will decide? Will you follow your own inclination, satisfy your own ambition, or will you seek to know and to do the will of your Lord? The latter might mean to preach instead of teach, to go into some dark needy place at a small salary; would you do it? Could you say with Him, "My meat is to do the will of Him that sent me and to accomplish His work." Will you give your life plans into His hands?

He wants the lordship of our affections. We are ruled by our affections very largely. I buy the things I like to buy; I do the things I love to do. I spend time, lavish gifts upon the friends I love. The most dangerous part of one's life is his affections, the most glorious, noblest part of one's life is his affections. If Jesus Christ rules in our affections, He will rule our will, for we will to do the things we love to do, and if He rules our will, He rules our life. Jesus showed us this was true in that supreme claim He made to our affections; "Thou shalt love the Lord thy God with all thy mind and with all thy heart, with all thy strength, and with all thy soul".

Do you love Him this way to-day? Is there anything or any person you love more than you love Jesus? Will you to-day crown Him Lord of your affections?

He wants the lordship of our lives. I have spoken of giving to Jesus the lordship of our thoughts, our lips, our time, our money, our life plans, our affections, as though our lives were divided into compartments, and we could give fragments of a life to Him. But it has been only for emphasis' sake. God makes no such division. He wants all. If He is not Lord of all He is not Lord at all. Nothing less than the lordship of the entire life will satisfy Him. His appeal is not for what we can give Him, but for ourselves. His word is clear as to His right to the possession of our lives. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own, for ye are bought with a price. Glorify God therefore in your body and in your spirit which are God's."

"Know ye, ye are not your own?" I can never forget how those words cut through the surface and pierced to the
heart, revealing both how the life had been given to Him and what a supreme claim He had upon it. "Know ye, ye are not your own!" Whose are you then? Glorify God therefore in your body and in your spirit which are God's. Body and spirit we belong to Him. By what right? By the right of creation, for we were made for Him and by the right of purchase for we were "bought with a price". Purchase gives title: delivery simply gives possession. Will you deliver to Him to-day the life to which He has the title right by purchase with His own precious blood? It is not in order to be His but because we are His, that we yield our life to Him. Will you yield your life, body, mind, strength and soul—all, all, to Him? Will you crown Him Lord of your life?

Gold Medals—and Something More.

By Frances M. Boyce, The Romance of an Industrial Mission.

HERE in Chefoo, N. China, early in July, I was turning over pages of a large fine-art magazine from America. It was handsomely illustrated with photos of the Panama-Pacific Exposition, celebrating completion of the Panama Canal.

Suddenly I exclaimed, "Why! here's an account of the Mission Schools!"

One might well be surprised, for the magazine is purely a trade journal and with such wealth of material for that particular number in the Exposition, its buildings and exhibits, it could not be the editor needed to cull matter from a report of Industrial Mission Work!

And as—during my itinerary of missions in China,—I am, during the summer, the guest of Mr. and Mrs. McMullan, founders of the mission described, I read article with particular interest, supplementing its information by asking various questions of host and hostess.
“Another interesting exhibit (said the trade journal) is the Chefoo lace industry and mission schools. As lace is little used by the Chinese, the Chefoo district owes its prosperity to trade with the rest of the world.”

I can corroborate the reference to prosperity! After eight weeks' experience of "the roads" of Ningpo, I can appreciate the highways worthy of the name in Chefoo; after being disgusted with unsanitary conditions in various cities in S. China, I offer fervent thanks for improvements in such matters here. An International Committee, Chinese and foreigners work together for municipal improvements. Recently a steam-roller and a dredger have been imported for public service, a breakwater is being made, and a railway is under discussion. There is poverty in every part of China, but there seems less here than in any other city I've yet visited.

Let the foregoing "side-products" of missionary work be noted and remembered by the critic!

“Down south I heard that some ten thousand Chinese in the province of Shantung were employed in the silk and lace industry you had founded,” I remarked to my host soon after arrival. “Surely that number was an exaggeration?”

“Oh no,” he replied “there would be quite that number, perhaps more.”

The history of the founding of the Chefoo Lace Industry was given a while ago in a pamphlet issued by the Industrial Mission Press, another branch of missionary effort which is financed by the firm of silk and lace exporters which originated in Mr. Jas. McMullan's effort to be a self-supporting missionary.

He and his wife had previously been connected with the China Inland Mission, many of whose workers are still their beloved personal friends.

He a young man in Belfast, heard an address by the sainted Hudson Taylor; she, a girl in Bristol, listened to a description of China's needs from Mr. Coulthard, now of the C. I. M. in Chefoo, and both answered to God's call and came out under Hudson Taylor's auspices nearly 30 years ago.
In West China they met, loved, married; worked there awhile, then changed their sphere of labour to N. China. God gave them good success in winning the hearts of the Chinese—though to do so in those early days meant living and dressing like the natives—and they led many to the Saviour.

It was no change of life purpose which turned Mr. McMullan’s thoughts and energies toward commerce. A convert would come after baptism and tell him, “I have given up my employment, I am now ready to help you preach the Gospel.”

The missionary would expostulate: “But I cannot support you. You should work for your living as before and give your leisure time to preaching.”

“You do not do that,” the zealous convert could at once reply. “A mission sends me money from England, that all my time may be given to evangelistic work,” was an explanation which would not wholly satisfy the practical Chinese.

“If I preach the Gospel daily would not the same mission support me”? That kind of conversation, and the realisation of the benefits China would derive from added industries, made Mr. McMullan resolve to try and support his family and do mission work at one and the same time.

Lace is a comparatively new industry in this district, the first girls (two or three) having been taught about the end of 1894 by a lady connected with the American Presbyterian Mission who returned to the United States shortly after. The industry was scarcely established in the district therefore, until the founding of the Industrial Mission Schools by Mrs. Jas. McMullan in 1895.

“Did you teach lace-making yourself”? I asked my hostess. For now at the Lace Schools I have repeatedly visited, there are competent lace-teachers and I had only seen Mrs. McMullan in connection with the spiritual and the financial sides of the work.

“Oh, yes; I learned it from the girls mentioned so that I might teach it. Parents objected to send their daughters to school in those days; but when I could offer the girls employ-
ment by which they could earn money and get some education as well, the parents' attitude was entirely changed.”

“Then it wasn't Mr. McMullan who actually started it? and it didn’t begin as a commercial enterprise”? 

“Oh, dear no; while I was experimenting with lace, merely as a useful adjunct to my mission school work, he was experimenting with brushes and jam, etc., for our livelihood! Nothing was particularly successful, till, seeking a market for the lace my pupils had made, he saw its possibilities in conjunction with Shantung silk, as a profitable commodity.”

Yes, I had watched on the main highways many a procession of mules laden with big packs of cocoons arriving for the Chinese filatures established at Chefoo.

From one such high road I turn into the Girls' Schools where morning by morning about a hundred girls, big and little, gather in the centre of the church for morning worship.

At 8 a.m. Mr. McMullan, or his wife, or a Church elder or other established Christian, commences a bright little service which lasts about half an hour and strikes a helpful keynote for the day.

Sitting at the organ on the platform I watched their eager interest one morning when "Ma Sy-niang" told in vivid style of a daughter's self-denying labour to provide her parents with the surprise gift of a clock, that the poor old father might not rise too early for his toil.

Later in the day, I've stood beside a girl at her pillow and watched the quick deft fingers so manipulate the silk and thread that a beautiful pattern of lace was the result—fit parable I have thought of the many touches a character needs from the missionary's hand ere a soul takes on the Master's design.

I have seen the girls at drill, swinging dumb-bells and Indian clubs; have heard them complimented and encouraged after a public exhibition of their skill by His Excellency Wu Daoyin, the chief Chinese official of Chefoo.

I have sat amongst them at week-night prayer-meetings and at the Lord's Day services; have heard scraps of the life-histories of some and have realised the tremendous possibilities of winning to Christ these future mothers of China.
So I knew it was quite true when I read so unexpectedly in that "Lace and Embroidery Review"; "The object of these schools is to give the girls a knowledge of the Gospel a useful education and to enable them to earn something by lace-making to help them pay for their education, also putting them in a position, if necessary, to earn their own living after leaving the school."

Few days pass without some old pupil coming to see Mrs. McMullan, oft-times with a baby for "Ma Sy-niang" to fondle and praise; sometimes with a burden of care connected with a growing family and a too small income. Or it may be the one-time pupil is still unmarried but doing good service as a school-teacher, or a fore-woman in some lace work-room or hair-net factory.

Whether as teachers or mothers, the majority of those who have passed through Mrs. McMullan's schools are doing her credit, and an encouraging proportion are church members.

Though the schools are of a pronounced missionary character, quotes the American trade journal, "No appeals are made for funds to help in their support; the cost of their maintenance being paid by the firm of Jas. McMullan and Co. Last year's deficit being about two thousand dollars, it will be seen that these schools are not a commercial enterprise."

In these times, it is a matter for thankfulness that the mission does not depend on nor need the support of contributors in the homeland. And if only earnest-hearted workers for God were forthcoming as helpers, there might be development in the Boys' and Girls' Schools, in the Orphanage and in the Printing Department of the Mission. This latter already publishes an evangelical monthly in easy Mandarin, expositions by Dr. Schofield of the International S. S. lessons, and such helpful translations as Bunyan's Holy War, The Life of Livingstone, tracts for enquirers, for mothers, etc. These are sold at about cost price to missionaries and native pastors, any deficit also being met by that part of the firm's profits set aside for the purpose under the name of Mission Advance Account.

For although neither the Industrial Mission Press nor the Schools are any source of financial gain, the country section
of the lace industry which began in these schools, has been a most successful enterprise, as the large buildings of the company, the £1,500 spent monthly in thread alone and the flourishing condition of the Mission testifies.

Success in money-making, even when the main object is the extension of God’s kingdom, has very definite perils. I was thankful beyond words, therefore, to find the head of the firm preserves the missionary spirit which brought him to China so many years ago.

On Sundays I have heard him preach, in turn with native pastors and local preachers, in the neat little church which has no debt upon it, and is generally well-filled; I have seen him conduct morning worship in the home, at the schools, at the office; have seen him interviewed repeatedly, after returning from daily business, by Chinese who needed help and counsel. His wife’s visitation of the Chefoo prison and care of orphans before-mentioned, no less than her supervision of Lace Schools has his full sympathy and support.

Since the missionary report surprised readers of that fine art trade magazine, he has had notice from the authorities of the Panama-Pacific Exposition that the exhibit of Chefoo Industrial Mission Schools has received an award, and a gold medal.

At the St. Louis Exposition in 1904 the lace was also awarded gold medals. Industrial Missions generally are yet in the stage of subsidy, experiment and criticism. It is interesting to know how one such, never subsidised, has fully justified itself, and stands forth an acknowledged success.

Pray for the spiritual side of work, that the Church members may grow in grace, and themselves undertake the building of a larger church; pray that more aggressive evangelism may be undertaken among the heathen, the men who will for three years be engaged on the breakwater, etc.

We are glad about the gold medals—they are fairly earned! But we want more, for our Master wants more, as an outcome of this work.

“True success is—satisfying God.”
Woman's Training Schools.

Miss Peters, Kuling.

The Lord giveth the word:
The women that publish the tidings are a great host.

Dr. Howard Agnew Johnson when speaking of the wonderful spiritual movement in Panditi Ramabai's School for India widows, some years since, said "It seems as though God would save India through the prayers of these women." And truly when we consider the latent possibilities of the large body of capable young women of good families in China who are now anxious to be taught, and who when trained are available for Christian service, can we doubt the large opportunity for Woman's Training Schools.

First there are the large number of young widows and of young women whose unfortunate betrothals have been broken. These women though they may not have had an opportunity to study in childhood cannot be said to be without education. They have been trained in the school of experience and trial. They have a knowledge of the people and are well versed in etiquette and are usually skilled in needle craft and household work and many of them are quite refined in character. Some have also studied the classics. When truly converted and filled with the Scriptures they can reach their sisters much better than we can. There are important agencies through whom we may bring the Gospel to the women and children of this generation in China. The girls of our Boarding Schools will reach the next generation.

Object.—The object of the Woman's Training Schools is to train this host of women who are in a sense standing idle because "no man hath hired them" and utilize them in gathering in the harvest.

There is a plant, familiar to all of us that blooms first in the spring. It has a plain little flower but we prize it because it blooms before any of the other flowers are out. These women, like this little flower, though plain may have the
Normal Conference for Women Teachers and Girl Students, Tungchowfu, August 17, 1915.
advantage of being the first heralds of the Gospel to many of this generation who "sit in darkness."

Again, like the laborers sent into the vineyard though called later in life and not having had the opportunity of their successors yet they may excell in devotion, humility and self-sacrifice and in the great day of reward stand first. Or they may be compared to a class recorded in Chronicles—as the "potters who dwelt with the king for his work." These women when trained are willing to live in humble places in the country and city and do the plain hand to hand work that must be done by some one if the mass of this people are to be brought to a knowledge of the truth. They have a work to do peculiarly their own. In this great land where the proud Literati, the ancient leaders of the people reject the Gospel message, God is pleased in His wisdom to reveal these things unto babes and even to send them forth to teach others. Hence a great door and effectual is open for Woman's Training Schools.

**Character of**—What shall be the character method and curriculum of these schools?

First the course of study should not be too long—say from two to five years only and the atmosphere of the school should be deeply spiritual, the first aim to lead the students into a personal knowledge of God and a habit of daily prayer and individual study of the Scriptures, first for personal guidance cleansing and strength, secondly for a message for others. As the students are not in school for a long period it is important to give personal attention to each one from the beginning and to impress her heart and life. It is not a doctrine or form of words they are to memorize and preach but it is Christ, they are to receive into their hearts and to reveal to others.

It is remarkable how rapidly the average woman will progress in her studies after she has come into real personal touch with God in Christ. Her face is glad and hopeful and her mental progress wonderfully awakened. One can almost note development day by day in their grasp of the Scriptures. It is a great pleasure to teach them.
Second.—Service should go hand in hand with study. The chosen twelve dwelt with the Master, helping in instructing and ministering to the people; and the Master gave them special instruction at intervals in prayer and the word. Oh for the grace to follow the humble Master in that matchless life of loving service and prayer, leading our pupils in the life and work for which we train them. How practical the lessons in forbearance, patience and forgiveness for Christian workers. The personal touch is most important. It is not so much the number of books they master as it is the measure in which they know the Master and imbibe His spirit that determine their power in service.

Our students help in Sunday Schools in the city either as superintendents or teachers. They are trained in special classes for this teaching. They also lead or help in Gospel meetings, teach classes and do house to house visitation in nearly all these centres, and it is a good plan to send out a number of women each term for work in the country. This plan has been worked very successfully in Kiukiang. In our own school we find it advisable to send all the students for a year’s work as Bible-women or teachers before graduating in the five years’ course. After studying three or four years it is much better for a woman to work a year and in this way we test them. This also helps to supply the pressing need for workers.

The original object of the School was to train Bible-women but during the last few years there has been such a demand for and such a dearth of teachers for Day Schools and so many young women applying for training as teachers that we have arranged our course of study so as to afford instruction and training for Day School teachers also.

In addition to a thorough course in the Scriptures, Christian Doctrine, Homiletics and Methods of Work our curriculum embraces a full course in the common branches and Chinese Classics besides Algebra, Church History, General History, Physical Geography, English and Elementary Science, and some Pedagogy and vocal and instrumental music. Both
Bible-women and teachers must be prepared for efficient leadership parallel with High School grade workers.

We receive women over seventeen years of age either married or single who are free to give their lives to Christian service after completing their training. We accept only women of good families and of some refinement of character and fair ability with few exceptions, Christian inquirers. A woman must have refinement of character and ability to make a successful Christian worker.

Women taking training for Bible-woman's work should have had one or two years instruction in station classes and a good knowledge of the Chinese Classics is very desirable. For teacher’s training we require young women to have had three or four years' study in the day schools or a number of years' study of the Chinese Classics. We are giving instruction in music to the students who have a taste for it as it is very important that both the Bible-women and day school teachers should be able to play for Church services and the Gospel meetings. To those completing the full course we give a diploma. To some who are older and not capable of taking the full course but who complete three years in the Bible and doctrine books and methods and are efficient in Christian work we give a certificate for work finished. All of our Bible-women in Central China and Kiangsi Conference with few exceptions are from the Woman’s Bible Training Schools. A good many of the country day school teachers are also from these schools.

The cost of board is thirty dollars a year and tuition is added to all who can afford to pay it. We try to have all the students pay all or in part but many of the most valuable students, training for Bible-women, cannot pay more than five or ten dollars a year. Although they can earn their living while at home they have no one to pay their expenses while in school. However it pays to take them as they very soon begin to be helpful in the work and when trained they can more than make up the expense of their education in service. We have never tried to have them pay expenses with industrial work as our course is so full and we require so much practical work with
it that they cannot take time or strength for this extra work. It is usually very trying to the eyes. However one or two Bible Schools of Central China have been very successful with industrial work.

Miss Hartford, our pioneer in Woman’s Schools in the Foochow Conference said to me once: “The important thing is to get the women out into work as soon as possible. Don’t keep them studying too long.”

And in closing I would emphasize this point. Let us remember that “it is not by might nor by power but by my Spirit, saith the Lord.” God has promised to pour out his Spirit on his servants and handmaidens. However thorough the training, the Christian worker must have this anointing to be efficient and God will not withhold it from his humblest servant. In obedience to the Master’s command we bring the empty vessels and fill them to the brim. Through the anointing of the Eternal Spirit as they draw out and give to others, the water will be turned into wine.

The graduates of our school are nearly all holding positions of responsibility and they are growing women and capable of organizing work among women and children. A number of those who had only four years whom we sent out on trial last year have done fine work. They will now return to study another year and graduate. There is a great demand for the students not only in our mission but also in others. We are continually receiving pressing calls for workers. Had we hundreds of women ready they would be taken and the demand not satisfied. We can hardly keep them beyond the third year so pressing is the demand. After graduation it is important that all these young women whether teachers or Bible-women continue a definite course of study while in the work. This should be interesting, helpful and not too heavy. And these workers should have our loving sympathy and prayers. They are surrounded by heathenism and until they become established workers they need the spiritual up-lift of the evangelistic visit for a few days from time to time and they should be brought together at some large center occasionally for a conference and there should be a circulating library of bright, interesting.
Miss Elwin and her Babies.
Christian books. Those graduates are blessed who have the privilege of working some years with an earnest spiritual missionary.

Sarah Peters, Hill Training School, Nanking, China.

The Orphanage at Jessfield.

Its History.

In 1884 a little neglected baby was brought to St. Mary's Hall, Shanghai, and to save its life it was taken to the school and cared for. That was the beginning of the Orphanage. At first the babies were kept in the school, but later a house was built for them in the school compound. After some years as both institutions grew in numbers it became necessary to keep them separate from each other, and through the kindness of friends a new building was put up on a piece of land beside the school but quite apart from it. The Orphanage now occupies a large and convenient building and gives a home and teaching to about seventy girls. At first Mrs. W. J. Boone and Miss Wong looked after the work, later Miss Wong, now Mrs. Pott, cared for it alone until Miss Mosher came, when it was handed over to her. When Miss Mosher was transferred to Hankow, Miss Dodson added the Orphanage to her other cares, and this arrangement lasted until October, 1903, when the new building was opened and Miss Eiwin was placed in charge.

The Necessity for Such Work.

The necessity for such work as this is very great. The average Chinese girl receives but little care. Her birth unwelcomed is followed possibly by death from starvation or by adoption into a family of strangers to become the wife of some unknown man and his mother's drudge. The only hope after this sad dream of life is ended is to be born again in a
thousand years, as dog, or cat or frog; perhaps, some joyful
time, as a man. The first children taken into the Orphanage
were saved from certain death. Others have been rescued
from neglect and ill-treatment, and all have been taken from
heathen environment into a happy Christian home. They are
usually brought very young, sometimes when only a few days-
old, and so they never know any home but the Orphanage,
and when they grow up they have a truly happy childhood
upon which to look back.

THE ORPHANAGE BUILDING.

The present Orphanage was planned and built for this
especial purpose, and consists of a two-story brick building
opening on three sides on a large court-yard, with verandas
running round it both above and below. On the ground floor
are reception, school and dining-rooms, and Miss Elwin's study
and office, above are dormitories and a comfortable bedroom
for Miss Elwin. All these rooms are light, airy and con­
venient. The kitchen and servants' quarters are in a separate
court in the rear. The veranda makes a grand playground for
the girls, and here the older ones often sit and do their sewing
while the little ones play games and ride up and down on their
see-saws, and the babies old enough to toddle about spend
many happy hours on their sandheap.

LIFE AND WORK AT THE ORPHANAGE.

Our Orphanage furnishes a babies' home, a kindergarten,
primary and industrial school, all under one roof.

The Nursery: When the babies first arrive they go into
the nursery, which consists of two bright sunny rooms, one for
use during the day, the other at night. Here they join a
happy family of ten or twelve other mites who vary in age
from two days to six or seven years. Many of these new
comers are in very poor condition and need particular feeding
and care. An old woman presides over the nursery, and
under her care and the constant supervision of the missionary
many good results with these delicate little ones are obtained.
As soon as they are old enough to run and walk about they
are given some sort of calisthenics, and this has proved a wonderful help.

*Education:* When the children reach the age of eight years they are promoted into the school, where from the simplest lessons they go on to geography and arithmetic, while instruction in the Scriptures is given every day. They are also taught to sing, and of this they are very fond, even the little ones singing in their play. No English is taught in the school, and there is no attempt at accomplishment unless the girls show special ability, for it is intended to give them only such an education as will fit them to be useful in the station which they will be called upon to fill.

*Industrial Work:* As soon as the girls are old enough they begin to learn to sew, and as they grow older, they knit, crochet, do drawn work, cross stitch and embroider. They make and mend their own clothes, and the older girls sew for the younger ones. They also do nearly all the housework, and two at a time help with the cooking. They are taught to be neat and accurate, and to pay attention to hygiene, and the babies are placed under the care of the young girls, who enjoy looking after them and often show off their special little ones with great pleasure and pride.

**A DAY IN THE ORPHANAGE.**

At half past six in the morning the Orphanage babies are supposed to be ready for their morning rice; the older girls have theirs at seven. At 7.30 the children go to prayers, and school for the older ones begins at 8.30, the interval between being occupied in cleaning and dusting. When the older children begin their morning lessons the babies go to bed, and are supposed to sleep till eleven o'clock, when they have their noon rice. School closes at twelve, and after the noon meal the older girls sew from one to four, while in pleasant weather the babies are out of doors at play in their sandheap. On two afternoons in the week drill classes are conducted by one of the teachers, and all these teachers in the Orphanage are girls brought up and trained there. At four o'clock comes
playtime, when every older girl by turns has a little one in her charge to see it is not hurt in its play. At five o'clock the babies have their supper. Evening prayers follow at half-past five, and the older girls have supper at six. The babies go to bed in relays, at 5.30 and 6.30, the older girls at 8.30 and 9, and by ten o'clock every light is supposed to be out and silence reigns in the Orphanage. On Sundays all who are old enough go to church in the morning, and after service Dr. Pott comes to the Orphanage to question them on the Gospel of the day. This is quite a function; some of the foreign missionaries always come to listen, and when the questioning is over, cakes are distributed to the children. In the afternoon the older girls have Sunday-school from one to two, and during this time the little children sitting in the nursery or on the veranda, sing hymns. So the days pass in the Orphanage, all busy, and certainly not monotonous either to the children or to the lady in charge.

Aim of the Orphanage.

The aim of the Orphanage is to give the children a home in which they may be brought up from the beginning as Christian children, and all the educational and industrial training is with a view to fitting them for a useful and happy life. Some of them are adopted by Christian Chinese families, and in such cases great care is taken to find out whether the arrangement is likely to be a suitable one. The great majority of them marry, and arranging these marriages is one of the most difficult problems of their Orphanage mother. The man must be a Christian, of good character, and capable of supporting a wife.

R. M. Elwin.

MISSION ORPHANAGES.

October 1903-July 1915.

Statistics.

Admittances: 65 boarders (12 boys); 58 given to Orphanage, all ages from one day old to 10 or 12 years (4 boys); 30 inmates when I took charge.

Baptisms: 52, 10 being children of poor Christians, baptised before entrance.

Confirmations: 36.

Marriages: 30.

Adoptions: 22 into good and dependable Christian families.

Deaths: 12, some were ill when taken in.

I HAVE been asked to write a paper about "Mission Orphanages" and the Reception, Training and Future of the children. The Orphanage at Jessfield, in connection with the American Protestant Episcopal Church, is the only institution of which I have intimate knowledge and of which I have had charge since October 1903. I am still the only foreigner in the institution which includes a baby home, a kindergarten, a primary and industrial school, all under the same roof.

This Orphanage began in 1884 and is the second oldest Protestant Orphanage in China, the first being the Berlin Foundling house in Hongkong. Now, however, there are many others both for boys and girls. Mr. Boyer has made a study of the subject and issued an excellent circular which I am sorry I have not with me.

Reception. There are two classes of children both boys and girls received. (a) Those children given over entirely to the Orphanage. (b) Boarders for a longer or shorter time.

(a) Practically any girl or boy is received although I only keep the boys until they are six years of age. So far I have been fortunate in getting all the boys that I have taken in adopted into good dependable Christian families. I like a few boys as it makes more of a family life. I try first to
find out if there is actual need of receiving the children; one of the great causes for wanting to get rid of a baby is, that it has been born at some unlucky time and that, according to the sooth-sayers, misfortune is already on the way and the poor helpless baby is the cause. Sometimes the baby is really not wanted because of poverty, etc. Others have been rescued when being taken to be sold, the people have been exhorted and have brought the baby to me instead. Several have been sent from Mission hospitals because the mothers have run away and left the babies behind. Even older girls have been received whose relatives or owners have decamped and left the child stranded. Even if a baby is apparently thrown out, it is a case of "Moses" once again and someone is on the watch, hidden away, to see who takes it. It is most important to have someone sign a paper giving the child over, for things are not always what they seem. For instance—one girl had been betrothed to two different men and the two families had come to blows over her therefore her own family thought the Orphanage would be a nice quiet place to hide her in. I thought differently.

(b) At different times I have had quite a number of boarders consisting of (1) motherless children whose fathers are thankful to find a place where they will be carefully looked after, (2) the children of foreign-educated men who have in the life abroad—especially England—grasped the importance of a good nursery training with regular hours for sleeping and eating, (3) the children of workers of various kinds who have no place to put children during the holidays. The Orphanage is open all the year but I will not take boarders just for the holidays. I only keep those who are in school here. (4) Girls too old or too young or too troublesome for the usual school. (5) Girls from the country for special teaching in sewing and house work and Scripture.

This question of Reception I consider a most difficult one and the people from all over China who have much to do with this kind of institution tell the same tale. The mother and all relatives disappear when the baby is small and it is only a kindhearted friend who brings it to the Orphanage.
Starting on a mile journey to Church. Baldwin School, Ranchang.
gradually, as the child grows up, the relatives appear—especially if no evil has happened as the fortune tellers have predicted—and finally the mother herself appears, often not at all poor and usually the influence is not good. I made several mothers of children, who were taken in before I took charge, pay something for support, if only a few cents a month.

Something has to be done for children in danger of being sold, etc., but the question is how? and in what way? We have to consider, the good of the children themselves, and the people with whom we have to do and who are apt to copy our mistakes.

Training. We must always remember that we are in an Eastern country and that these are Chinese children and will later on have to live with their own people. Though we want to have them happy and healthy, let us try to approximate Chinese ways and home life as much as possible, leaving out the heathen and harmful and substituting the Christian, although not necessarily the Western.

It is a good arrangement if the children can go to some near-by school and this is done in some cases. But here I have teachers for them, the education being entirely in Chinese. The mornings are given up to lessons in books and the afternoons to sewing and needlework of all kinds. The girls do all the housework and two at a time help with the cooking. They make and mend all their clothes and look after the little ones. Twice a week in the afternoons they have drill, kindergarten songs and games and once a week singing.

I have been very fortunate in finding homes for a number of little ones. I only let those under four years of age go, and only to homes where there are no children and which are Christian and well recommended. Even a poor home life is better than the best institution ever planned. A baby implies a mother and all that goes with the word.

I tried putting out girls as day school teachers or to learn nursing but it was not a success so now I keep the big girls here as teachers and helpers till I can get them married when their husbands' relatives will look after them. So far I have been very fortunate as all the marriages have turned out well. I am very careful about all arrangements and am never in a
hurry. First the women relatives of the man come and state their wants and I always let them have absolute freedom in seeing the girls, etc. This is all done in a Chinese way with nothing to hurt anyone's feelings. The man then has to have a letter from his pastor and there must be in addition two trustworthy married men as go-betweens or guarantees. I always interview the girl in the presence of witnesses when she must say "yes" or "no" herself. If she is willing the betrothal takes place. If the young man wants to see the girl I always manage it so that every one is satisfied. Several of the girls have married catechists and preachers, and quite a number the men working in the Presbyterian Press. It is nice to have them come on visits with their babies and seem so happy and prosperous, nearly all leading useful lives, helping their husbands in their various walks of life. Some are teaching day schools and all I hope are working for the cause of Christianity.

The Chinese name for the Orphanage given by the Chinese themselves is "The Jade Polishing Establishment".

This is a reference to their San-z-kying *i.e.*, the three characters classic, to the effect that jade unless cut and polished is not of much value, and as jewels have to be cut and polished, so children have to be trained and taught.

It is, I think, a good name for an institution like this and reminds one of Psalm 144:12 (Prayer Book version) "That our daughters may be as the polished corners (or pillars) of the temple."

These girls are in a special sense "daughters" of the Church and all the teaching and training they get is with the aim and object of making them good and useful women, a help and a blessing wherever they may be and an influence for good, for peace and for righteousness in the "New China".

R. M. ELWIN.
Nurses' Association of China.

THE 1915 Conference of the Nurses' Association of China, was held at the national capital, Peking. Over fifty delegates attended, coming from ten Provinces, and representing well-nigh every denomination and nationality engaged in hospital work in the Republic. With such representation the Conference could not but be most helpful, full of inspiration and encouragement to all who attended its sessions.

At 2:30 p.m. on Wednesday, at the Union Medical College, the Conference opened with Miss Hope-Bell, president, in the chair. Dr. Cormack, Principal of the College, conducted the Devotional Service, giving a deeply spiritual address, the key note of which was:—"Be steady; keep cool; pray." "These are three vital necessities in the life of a Christian nurse. Where there is work, there is friction. Cooling chambers are needed for all fine machinery and implements, lest by long continued friction their temper and usefulness be impaired. Even so do our bodies, hearts and minds need the cooling chambers of a steady unflinching trust in a Higher Power, of a ceaseless communion with Him, and a confidence of our own powers, the outcome of the first two. The quiet command, the quiet reprimand, the quiet governing in our hospitals, are what brings the best results. The greatest hindrances to our work are our own hasty words and actions when duties press. Your standard of spirituality determines that of your hospital and training school." "Steady! keep cool! pray."

A Reception followed to which all delegates, physicians and friends were invited. Sir John Jordan, British Minister; Surgeon-General Ch'uan of Tientsin; Mr. Roger Greene, representative of the Rockefeller Foundation, and Dr. Wu Lien-Te were guests of honor. A letter was read from the American Minister expressing his regret at being unable to attend. Miss Powell of the Methodist Hospital, Peking, gave an address of welcome to the members of the Associa-
tion, saying that in hearing of the decision to meet in the capital, she felt that Peking nurses would gain far more than they would give, in the inspiration and fellowship of such a meeting. Miss Powell then generously put the time of herself and her assistants at the disposal of the stranger nurses, for entertainment, sight-seeing, or along any line in which they could be helpful. Dr. Wu then followed, speaking most appreciatively of the progress along medical lines in China during recent years, the reward of much faith, and patience on the part of the pioneer workers. He urged the importance of getting in readiness, fully-trained Chinese nurses who would be competent to staff the new hospitals now going up in all parts of China,—laying great stress on the need for real nurses, not "half nurse, half doctor". Dr. Ch'uan spoke a few words of welcome and Mr. Greene then gave a rapid sketch of the purpose of the Rockefeller Foundation movement, especially in regard to China,—revealing at the same time his own keen personal interest and appreciation of the part which trained nurses, foreign and native, are to play in the establishment, staffing and carrying on of adequate hospital aid for China's needy millions. The president, Miss Hope-Bell, then thanked these guests on behalf of the Association for the honour of their presence, and for their inspiring words.

Refreshments and a pleasant social hour were included in the program of the afternoon.

Thursday morning was given to the hearing of three papers. The first was on, "Social life, recreation and care of nurses in training." Miss Powell, the writer, is one of the "veteran" nurses in Peking, to quote her own words, though by no means an ancient in years. Out of her rich experience she gave many helpful points on the keeping of our young nurses happy and healthy. The proper care of their bodies as to cleanliness, hygienic clothing, regular and liberal feeding, well-fitting shoes, sleep, special care on night duty, and many other phases were touched upon. Superintendents were urged to see to it that the pupils had opportunity for active out of door play, and that they took advantage of such.
Throughout the Conference after the reading of each paper or giving of an address, an open discussion was held, this often being quite, if not fully as helpful as the address itself. All were urged to take part in the giving and asking of information, in this manner the solving of many problems came to light. The second paper dealt with the "Discipline for women nurses," by Miss Baldwin of Foochow. The status of our work today over that of 14 years ago was vividly portrayed. Even as the Master, "Who for the joy that was set before Him endured the cross," so must we face bravely the difficulties and problems which confront and wellnigh overwhelm us as we struggle to bring such a vision of their work to our girls. Miss Baldwin urges that with the new nurses, during their first six months, the crucial and important period in their training, the superintendents give themselves utterly to working personally side by side with them. Their standard of work during these first six months will determine it for life. "Let your first lecture to them be on the requirements for a good nurse and then live it, and teach it day by day, from a moral, physical and spiritual standpoint. From your second and third year nurses you yourselves may learn much, but your first year nurses should learn your way of doing things first. Beware of understaffing your hospital, lest you be forced to lower the grade of your work, since the press of the sick about us is so great that it is difficult to control the number of in-patients."

Miss Tomlinson of Anking, presented a paper on the "Discipline of men nurses." "In my estimation," she says, "sex matters little in the matter of discipline. Be the nurse man or woman, what you demand and cease not to insist on, that you will get. But the more obvious the velvet glove so long as there is absolutely no doubt as to what it contains, the better for everyone. People the men nurses respect, like all the rest of us, are those who make them toe the mark. After all, I do feel at times that I can recognise here and there among my pupils a glimmer of understanding of the fact that the stricter the hospital discipline, and the greater the demands made upon its pupils, the more
credit ultimately belongs to the pupils holding the diploma
of the school."

Chinese meeting. The Chinese graduate and pupil nurses
of the city, were the guests of the afternoon on September
2nd, and all papers and addresses were in the native tongue.
Dr. Liu of the Methodist Women’s Hospital, presided with
gracious dignity. After the devotional exercises, Dr. Liu
made a few preliminary remarks in explanation of the Nurses’
Association, its purpose, and its membership, now numbering
over 100; and also for the benefit of the non-members present,
gave the official titles in Chinese as decided on by the As­sociation for graduate and pupil nurses. The graduate nurse
to be known as, “hu-shih,” and the pupil nurses as “hu-sheng.”

Mrs. Bayard Lyon, formerly Miss Chung of Tientsin,
was to have given the address of welcome to our Chinese
guests, but unfortunately was unable to be present. In her
letter of regret she expressed the hope for an even more
helpful Conference than the one held last year in Shanghai,
if that were possible. “In the writer’s estimation, the pro­fession of nursing is the most honoured of all professions in
which a woman may engage. It cannot fail to better fit her for
whatever walk of life may be hers. The welfare, physical
and moral, of the children of the next generation is largely in
the hands of the mothers of this generation, in this or any
land. May we as members of this Association put forth
every effort in our power to help our Chinese nurses in their
profession, thus preparing them to carry on the work which
we can only begin for them in this great needy land.”

The next address was given by Surgeon-General Ch’uan,
of Tientsin, ever a warm and loyal friend of our profession.
He welcomed us most cordially to the national capital urging
us to feel not as strangers but as honoured and welcome
guests. He then went on the speak of the importance of the
nursing profession from the standpoint of the doctor. “I
consider that in the struggle with disease for a human life
that to have a good nurse is seven-tenths of the battle won.
The nurse is the doctor’s right hand, and the patient’s friend.
Who does not long for a loyal and gentle friend to stand near
in time of suffering and peril,—and this is the place that
often in the absence of one's own, the faithful Christian
nurses can so well fill. There were those who said, that the
nursing profession could not grow in China. But that day
has passed. The nurse has proven her worth in this land, and
has come to stay and to multiply. Keep your ideals high. A
nurse worthy of the name must have education and refine­ment, and a character above reproach. Go forth with love,
faith, and purity of heart,—your hope for the future is
bright."

Miss Tippett of Pingyangfu, followed with one of the
most spirited and spiritual appeals that nurses were ever
privileged to hear. Would that all of or pupil nurses through­out the land might have listened and learned. Space does
not permit of a complete translation, but she said in part:—
"Let us not lightly regard our profession, by means of which
we on the one hand serve our Master, and on the other
minister to our fellow men. I wish to liken our lives as
Christian workers to this glass syringe which I hold in my
hand. I have bought it and it is mine to use as I will. It
must obey the impulse of my fingers. It must be empty so
that I can fill it with the desired solution. It must be clean,
it must work smoothly. Dear friend we have been "bought
with a price, we are not own," we are His. We must pray
to be used as He would have us used. We must pray to be
pure, to be willing to be used, to be cleansed of all that would
hinder His purpose for our lives. The story is told that
someone asked Christ, "If Your Disciples should fail to
carry the message, to the sinning world. What then? The
Master replied, "There is no other way. I trust them and
them only." He is trusting you, He is trusting me today!
The Chinese have a saying, which being translated reads,
"With three of one mind, even earth's dust turns to gold." Important everywhere, it is doubly so in hospital life, that
harmony and singleness of purpose reign. If we hitch two
animals to a cart, and one goes east and one goes west, we
are not likely to make very rapid progress. You nurses who
are located in the large cities in this land, are opening up a
new road to the Chinese,—the profession of nursing. It is you who pave the way for them to follow. Take care that you build well!” Miss Tippett then closed with the story of the rich woman who in a dream made a tour of heaven. As the angel led her past a beautiful home she curiously enquired, “And who is to live here?” The angel replied, “This is being prepared for your carter.” “Impossible! why he is a poor uneducated coolie.” “I know nothing of that,” replied the angel, we have built the house with the materials he has prepared for us.” A little farther on the two came to a tiny unattractive hut. “And whose is this?” “This is your home,” said the angel sadly. To her protests and claims of wealth and power on earth, he but replied, “We have used all the materials you have sent us.” The rich women awakened, rejoicing to find that it was only a dream, and that it was not too late to begin to lay up her inheritance eternal.”

Association hour followed with the serving of tea and cakes by the pupil nurses from the Methodist hospital, after which the members of the Association took rickshas for the Llama and Confucian Temples, sightseeing.

Thursday evening from eight to ten, the Conference met in united session with the Peking Medical Association, with Dr. Gray of the British Legation in the chair. The officers of the Association had hoped that it might have been possible to present an address to H. E. the President at some time during the Conference, but his indisposition prevented this taking place. His representative, Admiral Ts’ai Ting-Kan was the guest of honour of the evening. A letter of greeting to His Excelleney from the Association was read by Miss Hope-Bell, and given to Admiral Ts’ai for presentation to H. E. The Admiral then gave a brief address, first conveying to the members of the Association the regrets of the President at not being able to personally extend a welcome to the delegates, and expressing his appreciation of what the nursing profession had already done, and would in the future mean to China. Admiral Ts’ai spoke of the Conference as “an epoch-making event in Peking”. He referred with pleasure to the meeting of the Medical Association in the
city two years ago, and expressed his delight at now seeing so many of their co-workers, the nurses. "You medical men and women have broken down the bars to our sealed homes, and inspired our men and women to go forth, and likewise study for your profession at home and abroad. The doctors shape the policies for the curing and prevention of disease, but it is the nurses who permanently carry out such policies. I feel that I owe the life of my own child to the faithful intelligent care given by a good nurse,—to say nothing of the care I have received myself at the hands of nurses in time of need."

A paper by Mrs. Lyon of Tientsin followed on, "District nursing in China," full of interest to the listeners. This phase of work at present however, is possible only in the large cities and ports of the country. The interior hospital, owing to the rigidity of social laws and customs, must needs advance more slowly, even though all are heartily in sympathy with such work, and long for the time when it will be possible to put our nurses out into the homes of the people to a greater degree.

The final paper of the evening was by Miss Hope-Bell of Hankow, on "Some methods in teaching men nurses." A topic of keen interest to the many engaged in that work. There are those who think the training of men nurses in China, but a temporary expedient until social laws permit women nurses to care for both sexes as in the homelands, but it is hard for some of us who are teaching the boys to feel convinced on that point. Many of them are proving themselves as gentle and capable as their sisters. It is evident of course, that for the present in many localities men nurses must be used for the male wards. In the port cities where the customs have been broken down, women nurses are caring for men in a few instances, but this phase can only come about but gradually if at all in the far interior. The foreign superintendent in the interior often finds herself looked upon as a decided innovation, and she has to move cautiously ere she can command the respect of her men nurses and other native co-workers, and thus gain an entrance to the

NURSES' ASSOCIATION OF CHINA.
wards. It is easy enough to give the men lessons in theory, but it is practical nurses who are needed. Miss Hope-Bell finds her “sawdust manz of the greatest value in giving demonstrations. The dummy lends himself to all manner of treatments with perfect good nature, and much can be taught of routine ward work with his aid. A copper or two will secure a small school boy as a willing victim for classes in massage or special nursing treatment. Specimens of hearts, eyes, bones and the like may be obtained from the friendly butcher, and these object lessons are not easily forgotten. The danger of teaching too much materia medica to the men nurses was warned against, lest they go out and pose as doctors. There is much to encourage one in the progress made by the male pupils in recent years, and certainly it is encouraging that so many are willing to make it their life work and so can become experienced nurses. "After all, the greatest value lies not in what they have learned in classes, but to what degree they are willing to forget self, and spend themselves in service for others for Christ's sake. One can "compel them to go one mile,' but it is the 'second mile,' that counts."

Friday morning's papers were on very practical subjects. The first was on "Hospital economies and prevention of waste." by Miss Booth of Hankow. This was a delight to all the hospital housekeepers who listened. Miss Booth in helpful detail told just how, when, and what to buy in kitchen commodities, fuely linen, dressings, disinfectants, etc. and though location governs to some extent certain of these details, everyone found much that was helpful and suggestive. Next came "Nursing requisites as made on the native street." Miss Sawyer of Tehchow had this topic, and had prepared an exhibit of articles or their photos. A lively hour was spent in which many members shared, giving as they were called on, descriptions, prices, and their personal experiences in making or buying the article under discussion. "Necessity is the mother of invention," especially in interior hospitals, where practical substitutes for expensive and impossible equipment must be had. This was one of the occasions when fifty-three-
heads contributed to the topic under discussion, and it could not but be an interesting and profitable hour for all.

After tiffin, the party secured rickshas and set off for the Temple of Heaven, where the afternoon session was held. As one listened to the devotional service and the address which followed one forgot that this spot so rich in the beauties of nature was steeped in centuries of heathen rites and adoration. Miss Clark of Shanghai, opened the meeting with a paper on “Humour and pathos in nursing in China.” The writer chose to turn the tables and tell of the pathos first, hoping that the happier memories might linger. First of the horrors of child labour. There is abundant child labour in China everywhere, but it is at its worst in the treaty ports. Child labour in the factories is far more to be deplored than that which takes them out into the sun and air. The accidents among these mites, from machinery are a disgrace to civilisation. Then from the social customs arises much pathos. A patient suffering from inoperable cancer is doomed to live apart from husband and children, a veritable outcast, though wealthy. Small wonder she begs for something to make her sleep for ever. A girl of 13 is brought in frightfully mutilated. Her baby is born soon, happily dead, and the child-mother soon follows. A baby slave girl is beaten so cruelly that paralysis results. Here Miss Clark paid a grateful tribute to the Shanghai Municipal police who always champion the Children’s cause. Space will not permit the repeating of the tales told of that universal curse, the white slave traffic, rife in the port cities, or of the sufferings of the ricksha coolies, or of the untold thousands of suffering women who have no chance to lay down the cares of home and children and come to hospital for treatment, even if grandmother, neighbours, husband and countless other factors approved of western methods, which is doubtful. To the humorous side, for there is one! From the husband who dissolved in tears that his wife must remain in hospital for two weeks, because there was no one left to take care of him! To the two mites who came to the dispensary one day, and on being asked what was their sickness, replied, “We are
not sick. We have come to see the fun!" A child of a hospital worker is suddenly seized with convulsions and hurried to hospital. On undressing the baby we find such a pretty suit of underwear made from pink boracic lint! But perhaps to the hospital housekeeper that was not funny! Obedience is what we all strive for in our schools. There was an instance of it recently, when one of the doctors sent a nurse to wash his hands after touching some pus-stained wool, instructing him to "continue washing until I come for you." Other duties cropped up, and the nurse was forgotten till some time later, when the doctor had occasion to return, and the lad was still washing his hands!

Miss Tippett of Pingyangfu then gave a forceful talk on "The Evangelistic opportunities of a superintendent." Many were the interesting sketches which she gave of missionary work in the interior,—the work so nearly like that of the Master, healing and teaching, the two mingling as part of the daily life. Do not regard your patients as cases only, but as souls. Keep your spiritual standard high. Yours will measure that of your hospital. Your in-patients are more important than your out-patients because you have more opportunity to reach them with daily personal touch. Keep close to God yourself, by daily communion else you will fail miserably. Learn to conquer yourself ere you can help to control or lead others. But a part of this impassioned appeal can be given. It was followed by a quick succession of earnest prayers, that can but result in a higher standard of work for the coming year.

Business over, the nurses went across to the grounds of the Temple of Agriculture to enjoy a picnic supper, for the foreigners were not allowed to eat in the sacred precincts of the Temple of Heaven.

On Saturday morning an interesting paper on "Hospital social service and its possible use in China," by Miss Gage of Changsha was read. Room does not permit review of the comprehensive sketch of social service as it has been carried on in England and America in recent years; but many helpful suggestions were given as to its adaptations to our work in
this land. "Must China wait all the tens of years which western lands have waited for what has been proven an economic necessity rather than a charity? Social service in some form should stand at the door of the hospital to help every patient leaving it. It should be a campaign of education and prevention. Lectures on hygiene and sanitation, made forceful by lantern slides, pictures, posters, are all useful. Simple demonstrations on the proper way to give a baby a bath, to cook a simple meal in economical and cleanly fashion, will be of more value than merely the printed sheet. With the poor clientele found in China, we should strive always to teach them how best to utilise what they have and can get, and not make them think that cleanliness, wholesome food, and fresh air, are wholly expensive and unattainable foreign innovations. Start with the known and possessed and work to higher levels. The great aim of social service, is really education, first of the discharged hospital patient, and secondly of the community to which he goes. But to be effectual and not bring the movement into disrepute and ridicule we must be content to work up from the bottom with those who have not the first conception of hygiene or economics."

"The Question Box" was then opened, and the meeting thrown open to discussion of the various topics thus introduced. All manner of problems were brought up, from the building and equipping of hospital kitchens and how to make a home-made incinerator, to the proper term for our hospital matrons in Chinese.

The program for the afternoon was a treat to all but especially to those coming from the interior. Immediately after tiffin eight big touring cars took the party for a ten mile ride through fields and woodsy roads terminating at the Summer Palace of the rulers of the country. The chief points of interest were visited including a boat ride on the lake, and a stop at the marble boat built for the Empress Dowager, but which needless to say is not navigable. The picturesque scenery was enjoyed to the full and then came the home ride, which took us via the grounds to the Ching-hwa Indemnity
College. It was a memorable closing for the busy week, and but one of the evidences of the thoughtful interest of our hostesses for our pleasure.

Sunday was a day of rest with friends in the city new and old. In the evening, some wended their way to the Union Church where a helpful sermon was preached by Dr. Fenn; and others attended the quiet, impressive service at the British Legation Church.

The last session of the Conference on Monday, September 6th, was devoted to business, reading of reports, election of officers and committees, and amendments to the Constitution and like matters. Votes of thanks were given to the retiring officers, to our hostesses, and others who had contributed to a successful year and Conference. It was voted to hold the 1916 meetings in September, in Shanghai, and then to wait eighteen months for the next, convening at Foochow at Chinese New Year, 1918.

The session closed with a prayer service, and the members separated to return to their work with new inspiration and zeal, feeling that it had indeed been "good to be there."

M. L. S.

Officers for 1915 to 1916.

President. Miss Powell, Peking.
Vice-President. Miss Gregg, Tientsin.
Treasurer. Miss Chisholm, Shanghai.
Editorial Secretary. Miss Lenhart, Shanghai.
General Secretary. Miss L. A. Batty, C. I. M., Shanghai.
Kindergarten Building, American Presbyterian Mission, Chefoo.
Chekung-shan Woman's Conference.

ANNA M. TENWICK, SEC.

THE Chekung-shan Women's Conference was held in the Church, July 28th and 29th from 9:30 a.m. to 12:00.

The first session opened with devotional exercises led by Mrs. Forbes (C. P. M.). In her message from the 24th chapter of Luke, she emphasized the comforting thought that Christ will always give us the best if we in love and faith expect the best, that he will solve all our perplexing problems, and bring to our remembrance all his glorious promises for time and for eternity.

At ten o'clock Mrs. Mitchell took the chair. The first topic for discussion was "Girls' Schools". Miss Drane (C. M. A.) read a very helpful paper on the subject, "What are our Girls' Schools doing to fit girls for home life—Spiritually and Physically?" This paper was followed by a free discussion touching on many points of vital interest to those engaged in school-work.

At the close of the discussion Mrs. A. P. Smith sang a solo, after which Miss Lucy Jones (F. M. M.) read her paper on "How to Make Our Day Schools Better Evangelizing Agencies." In her paper Miss Jones emphasized the value of day schools as a means of opening the way for the Gospel into homes and districts where there is opposition to it, and also suggested various ways of using the children in evangelistic work. This paper, too, was followed by a free discussion. Before the session closed the following Conference program committee was elected for the coming year:

- Mrs. Lack, C. I. M.
- Miss Johnson, A. L. M.
- Mrs. Schlosser, F. M. M.
- Mrs. Davis, C. and M. A.
- Mrs. N. A. Larsen, L. S. M.
- Miss Colberg, S. A. M.
- Mrs. Lochead, C. P. M.
- Miss Benbow, C. E. M.
- Miss Janzen, S. C. I. M.
- Mrs. Witt, G. C. I. M.

With a prayer for God's continued blessing the meeting adjourned.
The second session of the conference opened with a devotional hour led by Mrs. Guinness (C. I. M.). In connection with her text from first Kings, 19th chapter, she brought to the conference a truly God-given message on "Discouragement—its reason and its remedy."

Miss Standen presided at this meeting. The first topic for the morning was, "Industrial work among the Women." Mrs. Mowatt's (C. P. M.) very interesting paper on the subject was read by Miss Walks.

Following this paper was one on "Industrial Work among the Blind" by Mrs. Wohlleber (G. C. I. M.) read by Miss Dorst. A discussion also followed these papers, after which Mrs. Sphira sang a solo.

The second topic for the morning "How to Promote Spiritual Growth among the Christian Women," was introduced by Mrs. Carr (C. I. M.) Besides Mrs. Carr's there were two other short, helpful papers on the same subject—one by Mrs. Netland (A. L. M.) and one by Miss McIntosh (C. P. M.)

In the discussion following there were many valuable suggestions on this branch of the work.

The key note of the whole session—we may say of the whole conference—was the necessity of the worker's keeping close to the Master. If we shall hope to promote spiritual growth among our girls and women we ourselves must grow; if we are going to feed others we must first feed ourselves.

The meeting closed with prayer.

Wednesday, July 28th,

Mrs. R. A. Mitchell, Chairman.

9.30-10.00 A.M. Devotion, led by Mrs. Forbes.
10.00-10.30 A.M. "Girls' Schools,—What are they doing to fit girls for home life, spiritually and physically?" Miss L. A. Drane.
10.30-11.00 A.M. Discussion.
11.00-11.25 A.M. Vocal Solo, Mrs. A. P. Smith.
11.25-12.00 A.M. "Day Schools,—How to make them better evangelising agencies." Miss Lucy Jones.
EIGHT WEEKS' CLUB.

Thursday, July 29th.

Miss M. E. Standen, Chairman.

9.30-10.00 a.m. Devotion, led by Mrs. G. W. Guinness.
10.00-10.10 a.m. "Industrial Work among the Women." Mrs. J. A. Mowatt.
10.10-10.25 a.m. Discussion.
10.25-10.40 a.m. "Industrial Work among the Blind. Paper by Mrs. C. Wohlleber, read by Miss E. Dorst.
Vocal Solo, Mrs. Sphira.
10.50-11.25 a.m. "How to promote spiritual growth among Christian women." Papers by Mrs. Carr, Mrs. O. Netland, and Miss I. McIntosh.
11.25-12.00 a.m. Discussion.

Preface.

These lessons are planned originally to be used in the "Eight Weeks' Club," a summer vacation club led by school girls in their home communities. It is hoped that the lessons may also prove useful in other short classes among women students. These lessons are planned for the use of the teacher rather than the students in these classes though it will be well for pupils in these classes to also have a copy of these lessons. It is not expected that all the subject matter suggested in a lesson be thoroughly dealt with in the lesson hour. Time will not permit for that. It is rather our hope that the questions will stimulate the teacher to think deeply about the theme presented. It will be well for her to get different members of her class to tell the stories suggested in the various references—while she endeavors by deft questions to bring out the bearing of these references on the theme in hand. Some lessons are much longer than others, but it is usually where more explanation was found necessary, so those lessons may not prove more difficult in the end.

The eight lessons touch in a general way on the leading events of Christ's life; from birth to resurrection; and bring
out many of the leading themes of Christian doctrine; Christian virtues, spiritual vision, fundamental problems of the home, true worship, sin and its remedy, the immortality of the soul. At the same time, they seek to refute some of the fallacies of non-Christian religious like; ancestral worship, idolatry, polygamy, etc.

I wish to acknowledge the generous help of Miss Nettie McMullen in the making out of these lessons. May God use them to bring a fuller measure of blessing to the lives of many Chinese women.

Mokansan, June 1915.

THEODOSIA HART WILKES.

Further Explanation of Eight Weeks' Club. The "Eight Weeks' Clubs" are being organized in many places in China by girls who wish to make use of their vacation period to pass on to others the good things coming to them through their school life. A group of girl friends or women, are gathered once a week in a little club, lasting through the eight weeks of vacation. Singing and Bible Study are among the main features of these Clubs. Sometimes a series of programs are carried out. The following is a suggested program for the summer:—

PROGRAM FOR EIGHT MEETINGS.

I. How can Chinese Women help to rid China of evils like gambling, opium, etc.

II. What Chinese women can do for the upbuilding of their country along educational and social lines.

III. First Aid to the Injured.

IV. Outdoor games.

V. Indoor games.

VI. Stories of Women of Other Nations.

VII. Great Women of China.

VIII. Ideals for Home Building.

The women of China everywhere seem enthusiastic about helping forward reforms. The following declaration has been used by some who wish to help forward reform movements in China. Any who wish to sign such a declaration
might send in their names to Y. W. C. A. headquarters in Shanghai.

"We the undersigned do make it our purpose to do all in our power to rid China of the following evils: gambling, use of opium, wine and cigarettes, footbinding, idolatry and superstitious practices, dirty streets and all conditions that hinder public health.

Lesson I.

What Christianity has done for Women.

Text: I came that they may have life and may have it abundantly. John 10:10.

The words of this text Jesus uttered for the whole of mankind, but they have been especially true of women. For this reason, the American Young Women's Christian Association has chosen them as their motto. That this fuller life has come so especially to women is because the religion of Jesus Christ has exalted womanhood and in so doing has had more influence over conditions of womanhood, than any other factor that has ever entered into history. This is probably because Jesus, in His life and teaching gave a place of prominence and honor to the virtues usually considered as belonging peculiarly to women. Gentleness, humility, loving kindness, forgiveness, a passion for serving others and self-sacrifice. See Matt. 5:1-12, 6:12-15, 20:28, 30, 23:37.

Christianity by changing the whole level of life, lifting it from an almost animal level, where bodily appetites, eating, drinking, etc., were almost the whole end of existence, to a spiritual level, where altruistic ends have a large influence, has been one of the greatest helps in bringing women to their true position in life. When men come to regard women as souls, like themselves, sharing in an eternal inheritance, women are at once lifted from the almost servile condition found in some countries, to be the true helpmates of men, God intended, occupying the place of honor at their right hand. Gen. 2:18, 23, 24. To woman belongs the glory of being the burden bearer in the home. Her exaltation comes through her capacity for suffering. There are heights and
depths in a woman's nature. Her influence for good or evil is almost measureless.

We will see that this fuller life that Christ has brought to women, has come to her in her physical, mental, social and spiritual life.

Physically. Before Christianity came with its new ideals, the weaker bodies of women seemed to the men of many countries, to practically preclude women from a participation in the larger life of the country. Where the warlike attributes prevailed this was especially evident. Because woman's body was weak, no effort was made to develop robustness through exercise and outdoor life. Women were shut away in harems where such a thing as exercise is unheard of. Not only so, but men seemed to find beauty in certain forms of crippling of a woman's body, like binding the feet and other parts of the body. Everywhere it has gone, Christianity by giving women freedom to come and go in the world, to be a person among persons, has tended to develop robust women, and the present emphasis on outdoor sports for women as well as men, has further developed her body.

Because woman's body was not so strong as man's many of the ancients inferred that she was an inferior being mentally, incapable of entering into the higher realms of thinking. So women were usually given very little chance for an education. How do the educated men and women you know to-day, compare mentally? Were the ancients right in the small estimation they placed on woman's mental capacity? Is it not true rather, that God has given to men and women, different types of body, mind, and soul, each with excellencies and beauties that supplement the other, but equally capable of high development, equally indispensable to the highest welfare of the race? Wherever Christianity has gone, it has been the pioneer in developing education for women. In Christian countries it is now possible for women to have an education along any line available to men. Women, having proved themselves capable of mastering every form of knowledge acquired by the men, there seems to be a tendency in some women's schools, to return to an emphasis
on some of the Arts peculiar to her realm, like that of home building.

**Socially.** Women have always had a large share of the responsibility in setting the social standards of a country. For this reason her education and general moral development are of such vital importance. If women are left undeveloped, social standards are low. You might say the civilization of a country is measured by the value it sets upon women—by her treatment and development.

What is a woman's chief responsibility socially? Is it not the development of the home? The glory of Christianity is the Christian home, a place where father, mother and children meet together around a common board, bow together in thanksgiving to the giver of all good gifts, for His provision for their family needs—a place where parents and children enjoy the sharing of one another's life and foster the ideals that hold them true to God, as they go to share the larger life of the world. In this realm of home life, woman is naturally the power. "The hand that rocks the cradle rules the world." By giving careful planning to every detail of the home life—its cleanliness, beauty, atmosphere of truthfulness, mutual goodwill and joy—woman does more to shield her loved ones from harm than perhaps she could do in any other way. In this way she helps the country at large by bringing up her children to be the right kind of men and women, loving good and hating evil. To spread far and wide the influence of these high ideals through schools and other agencies, would seem to be the high mission of the single women. Free from home cares, she can devote herself to these most necessary phase of bringing in the kingdom. In many countries it is coming to be recognized that women have a definite contribution for the political life, especially along lines akin to municipal house cleaning. She needs to be ready to enter intelligently into these larger responsibilities. We have seen in the opening sentences what Christ has done for women spiritually. It only remains to quote Paul's words: "In Christ Jesus is neither bond nor free, male nor female, for ye are all one man in Christ Jesus." Gal. 2:28.
The following motto carved above the door of the school Andrew Carnegie erected in honor of his mother, might be a good one to bear in mind in our thoughts about women, as we continue these studies:

"To make and inspire the home, to lessen suffering and increase happiness, to aid mankind in its upward struggle, to enable and adorn life's work, however humble; these are women's highest prerogatives."
Japan's Morphia Trade with China.

A Lucrative Branch of Japanese Commerce.

WHAT THE PROFITS ARE AND HOW EARNED.

A letter from your Kirin correspondent dated August 26 draws attention to the energy with which Japan is developing her morphia trade in Manchuria and suggests that this new traffic bids fair to exceed in importance other Japanese industries, even that of "trafficking in women."

The statement is a timely one. The trade in morphia may be described as within certain limitations the most immediately lucrative branch of Japanese commerce. Not widely extended, as is the export of women needed to supply the wastage in the Japanese houses of Australia and South America, of India, Siam, and the Straits, of China and Siberia, the export of morphia is confined to the Chinese in Korea and to China, where facilities for its distribution are constantly increasing.

The thickly-peopled province of Shantung is now being opened to its introduction and since the manufacture of morphia has been undertaken under Government supervision in Formosa, roseate possibilities cheer the trader interested in its dissemination throughout the province of Fukien.

While the importance of the traffic and the rich harvests which its future promises are no doubt known to many of your readers, the methods by which this growing industry is fostered may not be common knowledge.

THE BEGINNING OF SMUGGLING.

Morphia is manufactured chiefly in England, Germany and Austria. Formerly it was brought to Japan by steamers, chiefly of the N. D. L. line, and was transhipped in Kobe harbour to steamers plying to China. In China the duty on
morphea was raised in 1903. In 1902, the year before the raising of the duty, the amount imported was five and a half tons. Raising the duty gave regrettable impetus to smuggling. In 1904, the year after the duty was raised, the amount recorded as passing the Maritime Customs was 128 ounces only, yet in the meantime there is no reason to doubt that the amount actually imported had increased.

Since January 1, 1909, the importation into China of morphia and of all morphia appliances is prohibited except in the case of duly qualified foreign medical practitioners and foreign chemists and civil and military hospitals complying with certain conditions. Despite this prohibition the importation of morphia and of morphia appliances is one of the most profitable trades in the country. It is exclusively in the hands of the Japanese and is carried on with the full approval of the Japanese Government.

IMPORT VIA SIBERIA.

The chief wholesale firm in Japan dealing with morphia is a foreign company domiciled in Osaka who are agents of a firm of British manufacturing chemists of Battersea. In 1913, this firm imported, via Siberia, by registered post, 5,680 lb. (about two and a half tons) weight of muriate of morphia in powder crystals and cubes. The chief client of this foreign company, is the largest wholesale chemist in Japan. Another important client is a prominent bookselling firm in Tokio. British chemists in Japan deal direct with the manufacturers in Glasgow and Edinburgh. At the Mission Conference in Edinburgh in 1910, Dr. Main, of Hangchow, made reference to the manufacture of morphia by Edinburgh chemists, whereupon it is recorded that some of the Elders present were observed to change countenance.

German firms in Japan—such as Karl Rohde—used to import direct from Hamburg, Berlin and Vienna, the two chief manufacturing firms in Germany having the same name, Böhlinger. German firms continued for some time to import their morphia by steamer, but prior to the war they had begun to use the Siberian mail route.
TEMPE RANCE AND REFORM.

EXPORTS TO CHINA IN 1913.

The morphia trade began to assume unusual proportions in September 1912. During the year 1913, six and a quarter tons of muriate of morphia were imported into Japan and re-exported from Japan to Korea and China. From the Battersea chemist alone, two and a half tons were imported. Another two tons were handled by other English firms. The import by German firms was admitted to be one and three quarter tons, a total of six and a quarter tons.

To Japan the morphia is imported by registered post via Siberia, the price being arranged telegraphically and the mail train being used because of the certainty of its arrival at due date. Notification is given by the dealer to the Japanese Post Office of the expected arrival of a stated quantity of morphia: a form has then to be filled in stating particulars. Duty at the tariff rate of Yen 10.20 per pound is paid into the Bank of Japan and a receipt given. On the production of this receipt, the morphia is handed over.

On the re-export of the morphia from Osaka to Japanese Agents in Korea or Dalny an export certificate is handed to the Bank and a complete refund of the duty is made to the shipper. This happens only in the case of export to Korea or to Tairen, but presumably this privilege will now be extended to Tsingtao. In the case of export to Shanghai no refund of duty can be claimed because the import of morphia into China is forbidden, and the Japanese Government would scorn to lend official support to the movement of contraband.

PROSPECTS IN SHANTUNG AND FUKIEN.

For the successful retail distribution of morphia it is essential that the industry remain in Japanese hands. Your correspondent has pointed out the success of the traffic in Manchuria. Even still more encouraging are the prospects of future trade in Shantung and in Fukien. Profits are enormous—the risk of punishment none!

In Tairen and in Manchuria generally the average charge for a hypodermic injection is four cents. The average min-
minimum amount required to produce the desired narcotic effect is a quarter of a grain. From the better classes as much as ten cents can be obtained. Many have their own hypodermic apparatus. All morphia appliances come from Japan, the Chinese having not yet acquired the art of making either hypodermic syringes or hypodermic needles.

Throughout 1913 the average cost of morphia laid down in Japan, including freight and commission, was Yen 89.80 per pound. The average price paid to the manufacturer in England was ten shillings and fivepence per ounce.

In the preparation of morphia English chemists (it is of course understood that I am describing normal conditions prior to the war), use mainly opium grown in Asia Minor. This contains on an average ten per cent. of morphia, and the amount of morphia in a salt such as the muriate of morphia is seventy-five per cent. One ounce of muriate of morphia costs the Japanese wholesale dealer less than twelve shillings delivered in Japan. The price at which it is retailed by the Japanese peddler in China is not less than £4. 6. 8. per oz., this sum being arrived at in this way:—one ounce contains 437.5 grains, a quarter grain being the average dose and four cents being the average price of the average dose, equals 6,516 cents per ounce, which at 125 cents to the dollar, and twelve dollars to the pound sterling, equals £4. 6. 8.

At this rate the retail sale in China of six and a quarter tons represents a profit to the Japanese dealers of £840,000!—North China Daily News.
MISS Laura M. White on her recent visit to the home land made some inquiries as to what books published in the United States are best suited for translation into Chinese for the use of women and children of China. As the result of her inquiries she brought back with her some sixty books that she and those whom she consulted considered to be among the best that are published in America. These she expects to translate, into Chinese, from time to time, running them as serials through the Woman's Magazine, of which she is editor, and then publishing them in book form.

Miss White's work as editor of the Woman's Magazine, *Nü To Pao*, is meeting with deserved success. Many of the articles that have been running through the Magazine have already been published in book form and put on sale and are having a large sale. One of these books is called "The Home Makers". It is a story dealing with the problems connected with Chinese Women. Some intelligent Chinese young women, wives of teachers, form a Mothers' Circle in which they discuss problems of hygiene, child culture and homemaking. Finally they succeed in reforming the wretched home of an opium smoker. The slatternly wife is given fresh inspiration; the children are made clean; the husband is cured of the opium habit; and the entire family are converted and made contributing members to Chinese society. The price of the book is 15 cents.

Another book is called "The School of Infancy", and is an attempt to teach Chinese mothers how to adapt some kindergarten and Montessori methods in their own humble homes.

The above books are intended especially for the home. A further list is intended more especially for girls, two of which are, "Silas Marner", adapted, and "Sarah Crewe", both of these being translated by Miss T. L. Cheo.
The following are some books suitable for Christmas: 
"The First Christmas Pie" and other Stories, by Van Dyke, price 20 cents; "Scenes From Ben Hur" and other Tales of the Christ; "No Room In the Inn", in dramatized form, price 5 cents. All of these books are published and put on sale by the Christian Literature Society, C445 Honan Road, Shanghai.

In addition to the above named books, Miss White has also prepared a number of songs in Chinese, twelve altogether, for use in schools and the home. A partial list is given as follows: Songs For Dayschools; New Years; Patriotic; Home; New Year's Song; Auld Lang Syne; Bannockburn; Home Sweet Home; Marching Song; Lullabies; and others.

A. P. P.
Glimpses and Gleanings

Mrs. Evan Morgan, 130 Dixwell Road, Shanghai.

THE VIEW-POINT OF WOMAN'S BOARDS.

"In our six different sections of the country, we glory in cultivating our separate garden plots, but, far more, we rejoice that there are no walls between them. One field of God's planting on this side the sea, we are even more one on the farther side. There we stand evidently together, touching hands in the same station, in every mission, in all lands."

What are our plans for these gardens this coming year? Shall we be content to cultivate only the same plants in the same way, or have we a new vision of the possibilities of development and fruitfulness? These questions were answered when the Central Committee, the body that unifies our six Boards, met in New York City in June. At that meeting plans were made for a cultivation of our territories that will mean more extensive and intensive work than we have attempted before. Face to face with such great opportunities, our purpose was strengthened, not only to find ways to deepen the interest of the women and young people already enlisted in the cause, but to reach the hitherto barren places of our church, and make them blossom with missionary interest and zeal.

First, we propose to strengthen each Board by a closer identification of the work of the six Boards. While "we rejoice that there are no walls between them," we believe that they are enriched and helped by the wall that encircles and unifies them. This encircling wall is the Central Committee, and its value is only beginning to be realized. The combined wisdom and experience of the six Boards are, through this Committee, made available for each Board, and the frank discussion of problems brings a happy solution that could not be found in any other way.

Again, it is only through the Central Committee that we are able to act as a unit in co-operation with our own Woman's Board of Home Missions, and with the Woman's Boards of Foreign Missions of other denominations. The church at home is feeling the reflex influence of the union work of denominations on the field, and we must be ready to take advantage of it by a hearty co-operation. Our aim, therefore, is to make the Central Committee in reality what it has been in theory—a unifying body.

Secondly, our plans and hopes for this year include a closer relationship with the Assembly's Board of Foreign Missions. Many years have passed since the Woman's Boards were admitted into this goodly fellowship as "helpers in the great work within well defined and well understood limits." The work of the women has grown a hundredfold, and now calls for a readjustment of the limits if we are to strive for further expansion.

The student's work is a department which will receive special emphasis this year. Although comparatively new, it has passed the experimental stage, and we are already seeing results. The importance of an enterprise may usu-
woman's work in the far east.

ally be gauged by the difficulties encountered in its prosecution. Judged by this test, the effort to interest the average girl in missions while she is in college takes front rank in our work. It is only fair to say that these difficulties are not all due to the girl herself, but are an inherent part of the situation. However, the Joint Committee on Student Work has succeeded, through the two field secretaries, in gaining access to the college girls and interesting them in their message. Now the Woman's Boards are perfecting a follow-up plan that will link them to their local churches, and put them in the way of active missionary service. Nothing could add so much to the attractiveness and fruitfulness of our garden plots as the bringing into our missionary organizations of these capable young women, with their fresh enthusiasm and possibilities."

Mrs. Albert L. Berry.

fruit in old age.

"Our aged members, Mr. and Mrs. Li, are about to celebrate their sixtieth birthday, and as they are one of the richest families in our city, they are going to do it in a fashion befitting their position as true children of God. They intend to support a man to go 'everywhere preaching Jesus' for as long a time as they are able. Mr. and Mrs. Li have already given the first installment of money towards the support of the one who is to act on their behalf, and this man has already been selected. Such things give us joy. I wish you could see these dear old people, sitting in the chapel side by side with their seven grandsons, and repeating their Golden Text every Sunday, year in and year out, never being absent.

W. T. Her bert.

C. I. M. Luchow, [Szechuan.] October 1915.

the president's birthday.

We had about eighty visitors in, on the two days September 16 and 17. The former day being Yuan Shih Kai's birthday, the Tutuh had thrown his gardens open to the people, and as we are near, many women were glad to drop in for a rest and cup of tea, when we had the opportunity of speaking a word or two. On the first day the city women availed themselves of the Tutuh's kindness and the second day there were more country women, and some from quite a distance, who told us they would be very pleased to see us, and invited us to their homes.

Mrs. G. F. Andrew,
Lanchowfu, Kansu.

October: 1915.

Wanted: more kindergartens.

What a pleasure it was to receive the other day, a printed invitation to a Chinese Mothers' Meeting, to be held in a non-Christian girls' school on Pao Shan Rd! The three kindergartens in the Hao Shan district: ours, at our Press Works' Chapel, the one we have in union with the Commercial Press, and this one, plan to hold a united meeting monthly, at one of the three centers.

An opening address by one of the three teachers dwelt on the aims and advantages of kindergarten methods, emphasizing the
love that was at the foundation of it all, and the effort and success of the teachers in drawing out the best that was in the little children.

A number of games and exercises were given as a practical illustration of the work that was being done in the kindergartens, for the mothers to see and enjoy. And the children, in their clean white aprons and new hair-ribbons, and with their bright faces destitute of self-consciousness, were perhaps the most enjoyable feature of the afternoon.

After this the main purpose of the gathering was presented in two very practical and direct addresses to the mothers. How I wished thousands of Chinese mothers, instead of the few score present, might have listened to them!

The first speaker was our own dear Mrs Mo. I have so enjoyed watching her, day after day, with the children in our kindergarten, and her patient, wise, loving care and helpfulness, in its overflow among them. But now she was just as true and helpful to their mothers; her talk was full of practical suggestions and illustrations.

The next speaker was Miss Dzung, who in the absence of Miss Liang on furlough, is in charge of the kindergarten on Paoshan Road. Her aim was to impress upon the mothers the great need of truthfulness as a foundation stone in building the characters of their children.

Many other illustrations, very suitable to everyday needs, were presented, and the exercises as a whole must have woven many golden threads of thought and teaching into the hearts of the Chinese mothers who were present.

The meeting was opened with an earnest prayer, and closed with partaking of the tea and fruit and cake the Chinese serve so lavishly, and the spirit of the Lord seemed to smile upon it all as something "pleasing in his sight."

But all this is but a sign of the good beginning in kindergarten effort in Shanghai. One of our Chinese Christian men said to me the other day: "We need one thousand kindergartens right here!" How we long to see Mrs. Mo given a suitable building where she can not only have her model kindergarten, but also room and equipment to train young Chinese women as kindergarten teachers! We are hoping and praying and EXPECTING that God will put into some one's heart the call to the great privilege of making all this possible.

Mrs. Geo. Fitch.
Shanghai, November, 1915.

"CALLED UP HIGHER."

Our little circle has been stricken by the sad messages from America, telling us of the death of our beloved missionary and honored president of Shantung University, Rev. Dr. Paul D. Bergen; also, of our co-worker and dear medical missionary, Dr. Edna Parks Waite. The whole community, as well as the Chinese friends throughout this district, are deeply saddened by these deaths. When the native pastors and evangelists, fifty in number, heard of the death of Dr. Bergen, they mourned and offered prayer for Mrs. Bergen and their son Paul. One said, when told that Paul willingly allowed the doctor to transfuse a pint of his
blood to save his father's life: "In all China there is no such filial devotion!"

They also sorrowed when they heard of their kind, gentle friend, Dr. Parks being taken. She was one of the first to return to Wei Hsien after the Boxer riots, and did a precious work in our hospital as well as in many of the country villages. She was always kind and patient and won many souls among the timid Chinese patients, who knew she loved them and their little children. It is ten years since she was married in our Wei Hsien chapel to Rev. Alex. Waite and left us to join the Chining Chow station, but she still lives in the hearts of all who knew her here, both Chinese and foreign.

A precious letter has been received here from Dr. Bergen, dictated to his son, Paul, saying, "My anchor is sure, and death has no terror for me." This letter was received by Dr. Chalfant the same day as the cablegram announcing Dr. Bergen's death.

Charlotte E. Hawes.

Wei Hsien.

Home Hygiene for Girls.

"The aim of education is to fit the girl for her life in the home. Home Hygiene should be taught by lecture and driven in by inspection. The subjects of health and cleanliness should be continually kept before the girl's mind. She should be trained to realize that when she is married, at least when she is a mother-in-law, the health of the household will largely depend upon her. Many of the details of housekeeping, as the preparing of the food, the overseeing of the premises, the educated Chinese woman considers beneath her dignity. She should learn that these household cares are her duties and should never be left to coolies and amahs. The idea that work is degrading, that she, the educated woman, is above such cares, should be blotted out. The women of the East will miss the best in the education of Western women unless she understands she is educated to do things.

The women of China, should be taught Home Hygiene in the schools from the first year of entrance, when perhaps their lesson is only clean hands, face, and teeth, to the year of graduation, when they will have grasped some of the simplicities of health; women so trained will be ready to co-operate with the men of China when they wish to establish Health Boards in their cities."

THOUGHTS ON HIGHER EDUCATION FOR GIRLS.

A thorough, liberal education should be and is as essential to the Chinese woman as to the woman of any other nation; nay, are we not warranted in deeming it of greater importance when considering that China comprises a fourth part of the population of the globe?

* * *

A liberal, higher education does prepare her to fill acceptably and intelligently the place assigned to her in her home and society. Higher education makes it possible for her to develop into a well-rounded character. She is mentally fitted for the highest development, by nature industrious and economical, and in relations of everyday life, kind and polite.
Higher education is essential, but let there be no mistake as to the meaning of the words. It does not mean the cramming in of a mass of stilted and impractical knowledge, but the drawing out of the innate powers, latent hitherto and hindered from their proper function like the bound feet of the Chinese lady. The highly educated woman is, or should be in command of all her faculties, and hence great and paramount is her responsibility. Woe to her and woe to China if she be false to her higher trust!

* * *

Women who have attained higher education are still in an overwhelming minority in China. If these few prove the more devoted wife and mother, the truer patriot, the better wielder of the power of influence which is woman's by birth, then education of woman will commend itself as a thing wholly desirable and good. In the sphere of the home, woman can be, if she will, supreme, and if she be cultured and withal tactful, her influence, beginning with brother, husband and son, will readily extend till its limits are lost in their immensity. It is with a high calling that the educated Chinese women of this generation have been called, and upon those who are Christians still greater responsibility has been laid. If they prove themselves true Christians and true Chinese then they may do a service for their country which no other class can ever do, first, by themselves exercising an influence, refined, purified, and ennobled; and secondly by commending the cause of higher education for woman to the country at large.

Ruby Sia, B.A.
Kuliang, August 10-11, 1915.

SPECIAL MEETINGS CONDUCTED BY MISS JESSIE GREGG.

Miss Gregg arrived in Kaifeng on October 30, to hold two Missions, each lasting four days, one in our own Church and one in the four different Churches in the city. We began to prepare early, for months of prayer went up to God and a couple of weeks before the Mission, we began to distribute tickets of invitation, two thousand for our own and four thousand for the united meetings. The Christian women did good work, some of them taking special streets in which to distribute tickets. Their shining faces when someone they had asked turned up at the services, showed that this little bit of personal work had been a blessing to them.

The Mission commenced on a Sunday, and as the men had gone to the Hospital chapel for their services that day, we had our big airy city chapel for women only. They thronged in, between three and four hundred at each meeting: they all seemed quiet, attentive, responsive and I think Miss Gregg enjoyed them as much as they did her! The saving, constraining Gospel was preached in love and power, and also with such an understanding of the lives and thoughts of the women that they listened spellbound. Here at last was a foreigner who knew them and their ways and thoughts. Now and again a smile or murmur of appreciation would pass over the audience, and then again a solemn
hush as the truth was driven home to their consciences. During the three next days about two hundred women attended each meeting, and as the appeal was given to rise or give in their names, many responded. In the case of one woman, there was definite acceptance of the truth on hearing it for the first time. She went home after the first days meetings and could not sleep, and next day came back with her idols and stood up to signify that she had accepted Christ. She never missed a meeting both during and after the Mission and her earnest face is a joy to see. Five women brought their idols to be burned, many enquirers confessed Christ and as far as we have visited the women who gave in their names and addresses, they have all been friendly and glad to hear more. The Christian women were greatly helped.

Some days later began our Union meetings when members from different Churches met together, first in our Chapel, and then in the Baptist Church, which was crowded, the next at the Methodist Mission and last in the the big Anglican Church. At all these places Miss Gregg spoke with liberty and power, the ladies of the different Missions, taking down the names and addresses of those who responded to the call to accept and confess Christ.

May I mention the inspiration we foreign workers received and how it drew us together in prayer and longing for souls. Creeds may differ and ways and methods, but thank God in this we felt we were united, to lift up Christ Crucified, that China’s women may see and live.

The motto for our Honan Missions, the word in which He caused us to hope, has not failed. “The Lord God in the midst of thee is Mighty, He will save.”

MRS. G. WHITFIELD GUINNESS.
C. I. M.

KAI FENG FU,
HONAN, OCTOBER 1915.

MISSION IN HONAN.

“The women’s mission commenced on Monday, September 27. Much prayer and preparation had paved the way, over one thousand invitations having been scattered in the city and country. It was a joy, therefore, to find on the first morning of the mission that about seven hundred women were with us, filling every available seat. The school girls were turned out of theirs and arrayed on the edge of the platform. When all the forms were occupied and women packed in as tightly as possible, the doors were shut, and Miss Soltau conducted an overflow meeting outside. It was not possible, of course, at such a meeting to call for decisions, the audience being for the most part ‘raw’ and having to be kept under control. Hundreds of these women had never sat still for five minutes to listen to any preaching in their lives, but Miss Gregg, in the tactful way she has with a crowd, kept their attention, speaking to their hearts with pointed words and illustrations and a plentiful use of Chinese proverbs. The singing of choruses, with their simple, direct messages, were found most useful in gatherings of this kind. The numbers fell off before the close of the mission, but there were some new faces every day,”
and quite a number, including several of the school girls, made the great decision of their lives and confessed Jesus as Lord. On Thursday, the fourth and last day of the mission, we felt the atmosphere very hard and unitedly cried to the Lord to remove the hindrance. We were inclined to think it was the girls, who seemed afraid of one another; but that morning there was a break and a movement among them. At the afternoon meeting three, who had not responded in the morning, were the first to rise and go into the enquiry room, yielding themselves to the Lord. The atmosphere cleared at once and it is quite different in the school now from what it was. The freedom in prayer for relatives and friends to be blessed, also is very marked."

Mrs. J. P. Brook.
C. I. M.

HIANG CHENG, HONAN.

BAPTISMS IN SECHUAN.

Sunday October 17, was a glad day for us in this corner of the Master's vineyard. Since coming to this city ten years ago God has given us many Red Letter days, days that stand out alive in one's memory for ever.

It filled one's heart with praise and gladness that day three years ago when Mrs. Peh brought all her idols to be destroyed, the first woman convert from this idolatrous conservative city. It was a good day when Mrs. Peh brought along old Mrs. Wang, who made a bonfire of her gods in the Girls' School compound, but the best of all days was yesterday, for after years of waiting and seed-sowing God has given us the joy of seeing the first group of women confess the Lord in baptism, five women and two school girls. Each has an interesting story dear to the Lord Jesus. Old Mrs. Wang was the first to be baptized and her old withered face was all aglow with a happy smile. The next Mrs Han, the aged wife of our Christian innkeeper, who for years would not believe the "tao-li." She was influenced by a marked answer to prayer on her behalf when ill. She got better and broke her vegetarian vow, and turned to the Lord. The other three women are wives of Christian men and young, they have capabilities and possibilities of future usefulness for the Master. Last to be baptized were the school girls, Ta'n-hsien-shi the Catechist's eldest daughter, and dear Ta'n-tien-su aged seventeen years. She has won our love and respect by her consistent life the years she has been in our schools. This girl has been used of God in her home, and the old mother seems truly influenced by God's Holy Spirit and attends the services at Ioh-Chi Chang Church.

Mrs. Wupperfeld.
C. I. M.
KAHSIEN, SECHUAN.
October 1915.

AMONG THE WOMEN AND GIRLS OF SHENSI.

Our work in and around Sianfu owes much to the small but devoted band of Biblewomen and teachers who help us so earnestly and ably. The majority of these are scholars trained in the "Mary Stephenson School," which was established at the very commencement of our
work in Shensi. These young women are now amply repaying all the labour and anxiety of the early years, and are doing a great work in all our stations.

Systematic visiting in the homes of the people has yielded great results, and is still our best means of evangelizing, whether in the city or in the country. There is a great harvest awaiting us in the villages, and it is here that we feel the greatest need for workers, both native and foreign. Within a radius of four miles from the East Suburb in which we live, there are

No Less Than Sixty-Five Villages,
varying in population from forty or fifty to upwards of two hundred families. We have Christians or learners in many of these villages, in whose homes we are able to hold meetings for women, and these give constant results. But though twenty odd villages may be so reached, what of the forty or fifty in this district alone that are untouched for lack of workers? Yet even in these our welcome is assured, and a rich harvest is waiting to be reaped.

Another encouraging branch of our work has been the weekly class for Christian women, held in the East Suburb. The attendance has been good, and the women are giving earnest attention to the Gospel of John, which has been studied throughout the year. Another weekly class is held for learners and candidates for baptism, at which the teaching is more elementary. At both meetings, part of the time is given to prayer; and the simplicity with which these women bring their daily needs to their great Heavenly Friend, and often with tears plead for the conversion of those dear to them, shows how real their faith is, and how truly they are being led of the Spirit.

A goodly number of women attend our quarterly conferences, which usually last for three days, as well as the station classes, held at intervals during the year, and lasting for ten or fifteen days. These are times of great delight to the women from distant places, who not only gain much in knowledge during the classes, but are cheered and stimulated by meeting with other Christians, and go back to their homes with fresh hope and courage. Eight women from these classes, and two schoolgirls, were baptized last November, and ten more are candidates from this district alone.

Miss Shekleton has been doing a good work amongst

The Ladies of Sianfu,
both by visiting them and inviting them to her own house. She has also a number of regular classes in the homes of Christian women in various parts of the city, from which several have come forward for baptism. As in our Lord's time, it is still true that the common people hear Him gladly. Yet we are thankful for the open doors into better-class homes, where there are needy hearts to be comforted, and many only waiting for Christ's word of peace and forgiveness. Miss Shekleton and I were asked to be Presidents of the Anti-Footbinding Society in this city, started entirely by Chinese ladies, and supported most enthusiastically by many of the highest families in the city. To give such honour to foreign ladies, and especially to the once-despised missionaries, is another and an eloquent proof of the great changes that have been brought about, largely by the Revolution.

Maud Shorrock,
B. M. S. Sian fu, Shensi.
Nurses in training, St. Paul's Hospital, Kai-feng, Honan. Christmas, 1915.