WOMAN'S WORK

IN

THE FAR EAST

VOLUME XL.

SHANGHAI:
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TRIENNAL CONFERENCE OF SECRETARIES
of the Young Women's Christian Association, Sungkiang, February, 1919.
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Editorial

As we go to press, one of the things most prominent in one's thoughts is the influenza epidemic, and the serious interruptions which it will be causing just now in missionary and especially education work. Every country in the world appears to be visited by this fatal and mysterious sickness which is probably one of the disastrous side-issues of this disastrous war, and another dart from the bow of the Evil One in his attempt to gain the ascendancy over the Son of God.

Here, in Shanghai, we have been hitherto exempt from any serious outbreak of this disease. But it is now in our midst, carrying away both foreign and Chinese victims, closing most of the schools and acting as a real hindrance in "the daily round."

One feels inclined to turn Pecksniffian and moralize on the situation, pointing out the truth of the old proverb "Prevention is better than cure." For those will suffer least who have conserved their health most wisely.

But the proverb applies also to the spread of Christian Truth and the indwelling of the Spirit of God. We need so much to fill these people amongst whom we work, with the pure life blood of the Gospel that the malignant germs of superstition and idolatry will have no chance of growth. The late Mrs. Broomhall (senior) was so fond of dwelling on the "expelling power of a new affection," maintaining that if hearts could be possessed and indwelt by Christ's love, there was no room for anything evil, and that what we, as Christian women, needed to aim at was constructive, not destructive, work. In our spiritual, as in our physical, life may this be our aim in the upbuilding both of our own selves and our converts, during this year.
EDITORIAL.

And may all whose work has been hindered by sickness, find rest and comfort in the greater leisure for "using time to be alone" and in communion with our Heavenly Father, who knows all.

We should like to call the special attention of our readers to two of the articles contributed to this issue. The first is the one by Miss Cable, authoress of the "Fulfilment of a Dream," whose experience in evangelistic work amongst illiterate country women counts for much. Our readers will see that she pleads for a *united effort* to be made by all the forces now in China working for the uplift of its womankind. The government has taken the Phonetic Script up. Why should not all do so? For this new system of rendering the whole Bible and other literature accessible to the uneducated masses, is surely not to be regarded lightly nor set aside, even though, to students of the ordinary Chinese historical "character" it may seem artificial and unscholarly.

A practical mastery of the difficult "character" is quite beyond the reach of the mass of busy, untrained, village Chinese matrons. Some, by dint of persistent application, nourished by a deep desire for "a knowledge of the Truth as it is in Christ Jesus," have learnt to read their New Testaments, hymns, and other simple books. But how *few* these are amongst the many millions. Can there be any doubt that a system, which can be learnt in a few weeks and applied to any book, would be an inestimable benefit, and bring the study of Christian truth within the reach of the most unlettered, in this generation?

The plan of teaching the Phonetic System as part of the regular curriculum, in all the girls' schools, all over
the land—and then sending trained teachers out systematically, into all the country hamlets, seems both sensible and feasible.

Copies of Miss Cable's article are being sent to the secretaries of the various missionary societies and we hope that a harvest of interest will, in this way, be reaped.

The second article to which we would call special attention is Miss Knap's—not merely for its own particular interest, but because the appeal of the Chinese blind, all over the country, is such an urgent one. This girls' school does not ask for special financial help, though no doubt it is needed. But there are other similar institutions for boys and girls—some of which are greatly in need of support, one being the School for Blind Boys, here in Shanghai, under the very able management of Mr. and Mrs. George Fryer.

A fine work is being done in this school. But for lack of money, it may have to be closed down in the near future, if help is not forthcoming. Do any of our readers feel inclined to enlist the sympathy of the native churches and take up a collection on Easter Sunday for this work? If all sent a "mickle," a "muckle" might be the result and cheer the hearts of Mr. and Mrs. Fryer.

Seldom can the heart be lonely,
If it seek a lonelier still,—
Self-forgetting,—seeking only
Emptier cups with love to fill.

FRANCES R. HAVERGAL.
Little girls playing "leap frog."

BLIND SCHOOL, SHIU HING, SOUTH CHINA.
A HO-CHOW ENQUIRER.

COUNTRY WOMEN, SHANSI.
In its origin, the school for Chinese blind girls in Shiu Hing, South China, was an unpromised school. That is, its existence was due entirely to the accidental arrival at the Mission of a blind baby whose mother was too poor and too ignorant to take care of her after she lost her sight. The little child was taken in out of pity and cared for very wisely and tenderly. In some remarkable way, the news of this baby's good fortune spread, as only news can spread, in a country where communication facilities are limited to human tongues, and during the next year two or three more little girls, who had lost their sight, were presented to the Mission. These children were of a teachable age; so the problems of providing instruction for them, immediately presented themselves.

When the number of children reached seven, a teacher was hired to take complete charge of them. The first teacher was a graduate of Dr. Niles' school for blind girls in Canton, a young woman who had been born near Shiu Hing but who was taken to Canton to study when she was quite small. In two more years the number of scholars had grown to fifteen or sixteen, too many for one teacher to handle alone, so a second teacher was procured from Dr. Niles' school. These two teachers, both totally blind, worked together with practically no assistance for seven years, assuming entire responsibility of the children in and out of school hours, and accomplishing very gratifying results along many lines of work. During these seven years they were a great credit to the school which prepared them for this work and also had a splendid influence over the scholars of this school. There were many things during this period which must surely have been most trying, sickness and deaths among the children,
inadequate quarters and scant equipment for the school, and finally, in the summer of 1915, the terrible flood which drove everybody from the Mission compound and rendered the buildings so unsafe that they were unable to return. After some weeks, property was found in Shiu Hing which could be rented, but the buildings on it were unsuitable for school use and altogether too small for the number of scholars which had then grown to about thirty. A foreign lady who had just opened a school for blind girls up in the province of Kwongsai, offered to take eleven of our smaller children into her school until better accommodation should be found for them here. The girls lost practically all of the books in the flood which they had been laboriously copying into Braille by hand, so the next two years were spent almost entirely in recopying these books and in doing a little hand work.

Very shortly after the flood, Mr. Burtt, the head of the Mission, and his wife returned to America for a short stay, and such was the response of friends at home to the needs of this little school that when Mr. Burtt came back he had money enough to buy the ground which had been rented after the flood and to build a suitable school building for the girls. It was just as this building had been completed and the girls settled in it that Mrs. Burtt and I arrived in Shiu Hing, Mrs. Burtt coming back to take up the work she had been carrying for several years and I to begin a new life in an almost new work in an ancient environment.

Our children who had gone up to Kwongsai to visit soon came back to us and new ones have been coming in during the year and a half that I have been here, until now we have a school of thirty-eight girls. We have now added a seeing teacher who has the regular school work with the two most advanced classes, and a young girl who is just about to take charge of part of the industrial work. This term, two of the oldest girls are being initiated into teaching the little beginners, partly to help out in the lack of teachers, but
chiefly as training in this work, in case they should have an opportunity to teach later on.

Our present course of study follows, in general, the course of study adopted by the Chinese government schools. It is divided into two grades, the lower primary, requiring four years for completion, and the upper primary, Four Years requiring three years. Our school is now Government divided into five separate classes, not quite Course enough for one for each year. We are obliged to deviate somewhat from the Government school plan, owing to the fact that we have quite a number of very small children who have to have largely kindergarten work. In addition to the Chinese studies, our girls have one period of Bible each day, and two classes, fifteen girls in all, study five periods of English a week. They all have two periods of some kind of industrial work each day and about a dozen of them are studying music this year, though neither the teacher nor the girls have much time for it.

Although our girls have had some training in several kinds of hand work, the industrial department Need of Industrial has not yet been very efficiently organized, because Teacher. we have not yet been able to afford a special teacher for this part of the work, and the responsibility has had to be shared by the other teachers. At the beginning of the Chinese year, four girls who by that time will have finished the work in the lower primary and who would derive very little benefit from going on with more advanced work, are going to begin to spend all their time on industrial work. It is my hope that we may some day have an entirely separate establishment, a work shop, where such girls as these may live and work for their own support after they have finished as much school work as they are capable of doing. We do not know yet what line or lines of industrial work will be most feasible as well as profitable, for we are still in the experimental stage. At present, the girls are doing a large part of their own sewing, knitting various articles which we sell in the stores here in Shiu Hing, filling large orders for tatting from Hongkong stores, and making
tooth-brushes which we hope to be able to sell here at a profit. Some of the girls have also learned to make the straw bed mats used by the Chinese and also the coarser mats which are sewed up and used for rice bags. A few of the less capable ones are kept at this work a good deal of the time, but the pay is so meagre that it is not at all profitable. Within the past few weeks we have bought a machine which knits stockings, and we are hoping that at least one of the girls may become efficient in using it.

Every girl in the school is obliged to do some kind of industrial work, partly for the sake of the Training in excellent hand-training which it affords and Self-support, partly for the purpose of providing each one with a thorough knowledge of some kind of work which she may do in the future to earn her support, in case it should be necessary to earn it with her hands. However, the girls who have real ability along some other line are encouraged to follow it as far as possible. It is my hope that our brighter girls may become teachers in schools for blind girls, already established, or in new schools which will undoubtedly be opened in the near future, or some of them may possibly be able to fill positions of other kinds, such, perhaps, as language teachers for foreigners. Since none of our girls have yet graduated from the school, we have had no practical experience in helping and placing them after leaving school, but we fully realize that this is perhaps the most important and the most difficult problem connected with the education of the blind. It is a serious problem at home where there are so many open-minded and large-hearted people interested in the cause who are willing to give the young blind graduate a chance to make good, on his own merit; but how much more tremendous it is here in China where the mere fact of blindness places one on a lower social level and where the knowledge that it is possible for a blind person to do efficient work and to be independent and self-supporting is practically a minus quantity. It means that the Chinese public must be educated before the blind boys and girls of China, particularly the girls, can have a fair chance to demonstrate
their worth. This must necessarily be a slow process, and the only way to accomplish it is for us, who have the cause at heart, to devote all our efforts to the careful, thorough training of these young people who are ignored by society, and by means of the results of this training, prove to society that its blind members are a factor that should be counted.

The Phonetic Script.—A Sign of the Times.

By A. Mildred Cable, C. I. M.

It is with an irresistible sense of depression that the missionary on furlough, after twenty-five years' work abroad, finds herself speaking from a platform, the background of which is formed by a huge black diagram, consisting of 400 squares, each one of which stands for one of the million inhabitants of China. Millions During the course of those twenty-five years the number of foreign missionaries has multiplied exceedingly, and large numbers of Christian institutions have been opened to meet the needs of the Churches which have been established; and yet the Christian constituency is represented, as formerly, by an infinitely small white spot, which to the naked eye seems of precisely the same magnitude as in previous years. One might have hoped to see whole squares absorbed into that spot of light.

Our purpose to-day is not to discuss any of the questions suggested by writers on failure in missionary methods, but to herald the advent of a new day for missionary work in China.

Perhaps the chief cause for the slowness of missionary progress has been the illiteracy of the multitudes, which has, even in the case of mass movements, compelled instruction to depend upon the personal teaching of the preacher. The number which such could personally touch being strictly limited, the movement has lost its impetus, and many have fallen away through lack of knowledge. The work of evangelisation is subject to
absolute and immutable laws, as far as our experience leads us to see. Countless millions have gone to a Christless grave, because without a preacher they could not hear. Who can say how many have passed into the great unknown with but the most rudimentary conception of their relationship to Christ, because, though hearing once, they believed, there was no opportunity of learning any more.

A practical solution of this formerly insuperable difficulty, has now, in the fulness of time, been placed in the missionary's hands, by the publication, by the Chinese government, of a Phonetic Script.

Chinese Government Lecturers Appointed.

Already, in remote inland towns, lecturers on the subject to both men and women have been appointed by the Provincial Governor; and in some cases, under threat of punishment, the business men have been compelled to attend. If the missionary body will but rise to its opportunity, there is practically no limit to the numbers who, within the next few years, can be brought under Christian instruction by a simple extension of existing organizations.

It is essential for the success of the movement that it be handled quickly and on a large scale. So long as it appears to be a small concern, organised by a few enthusiasts, it will be difficult to overcome the prejudice, both of the scholar and the illiterate. The former will consider it too easy, and the latter too difficult; but if it can only be launched on such a scale as to impress all classes of the community with a sense of its gigantic possibilities to the people of China, difficulties will vanish, and success will be awarded by success. This sense of urgency can only be induced through united and energetic action on the part of the whole missionary body.

Prompt Action Essential to Success.

We must use every available means to excite talk and curiosity, and endeavour to provoke enquiry. From the Christian point of view it is of major importance that the books which first find their way into the hands of the masses, be those which propagate the knowledge of Christ and His principles.
Our greatest immediate need will be for Christian trained teachers of the script. To women, they should be women who will combine evangelistic enthusiasm with educational qualifications. In order to train these, we must not delay in opening temporary Normal Training Classes, in which the girls who have read in our Christian schools will themselves first learn the script, and then study the best and most effectual methods of teaching it. In our own station suitable students are being received, free of charge, for a course of one month’s duration, but they give in return a month’s service as teacher in a village school. Simultaneously with this class of educated girls, is collected a group of illiterate women, in our case selected by the native Church from the out-stations and paying a small fee. This serves as training ground for the instruction of the normal class. A definite course of graded instruction in the Scriptures forms the basis of the station class, to be for the present repeated in each village. These village classes should be examined by the missionary or her deputy at the close of a month.

Apart from this we have trained and employ a few middle-aged women teachers, who take up their residence in any of the less-evangelised villages where an opening presents itself. Every girl in our boarding schools is taught the script thoroughly, and during her holidays seeks to make a teaching-centre wherever she is. It is made part of the Christian Endeavour scheme, and of Sunday-school methods. Bible-women, when visiting, carry script literature to excite attention, and the sheets of thirty-nine symbols is sold widely, at two cash per copy.

These are but beginnings, and it will shortly become essential to find a means of selling Christian literature on a large scale, and, where necessary, below cost price. Lack of funds cannot fail to heavily handicap the campaign, and surely it is our duty to inform the Church at
home of the great opportunity which lies within our reach if
we will but seize it—an opportunity which found its parallel
in the day when the discovery of printing brought within the
range of practical possibilities the possession, by every man
who desired it, of a copy of the Scriptures.

So long as the propagation of the Gospel in China
depends upon the media of the personal work of a limited
number of missionaries, so long must the
masses remain unevangelised. Momentous
Responsibility. issues are at stake, so that if we will but fall
into line with the movements of the Spirit of
God, and have understanding of the times, it may be ours to
have our part in the making of a vantage ground for our God.

Disseminate knowledge widely this script surely will.

What that knowledge is depends upon you and me.

Teaching Temperance.*

Of course it is recognized that ever since the evils resulting
from the use of alcoholic beverages first became evident
in peoples' lives, there has been teaching, of a sort, against
its use. Even in situations where drinking is the accepted
and expected practice, there have been those who recognized
the danger and raised their voices in protest and warning.
From the earliest times prophets and wise men have spoken
often and earnestly to a deaf or stiff-necked people.

The history of mankind is a long record of selfish
gratification of desires and appetites,
and he has ever yielded most readily
to the appeal of his physical appetites,
and the story of his evolution has been
and will continue to be a long record
of struggle between his physical and his spiritual nature.

*A paper read by Prof. Guy Stockton (Shanghai American School)
before the Shanghai W. C. T. U.
From the beginning it has been evident that some form of education was necessary to bring the people, familiar from childhood in most cases with the common practice of indulgence in alcoholic drinks, to a realization of the physical and moral harm and the tremendous economic waste resulting from the liquor traffic. To this necessity for instruction is due the multiplication and development of “Temperance Societies” which was a marked feature of the last century. These societies followed two general lines of work (1) gathering and disseminating facts and arguments supporting the temperance idea and condemning liquor and (2) offering social opportunities in opposition to the activities of the saloon.

In America the real movement began with the work of Dr. Lyman Beecher and Dr. B. J. Clark and the society formed by the latter at Greenfield, N. Y., in 1808. This was followed in 1826 by the American Temperance Society, and the multiplication of societies proceeded steadily. Good Templars and Bands of Hope for young people and children, men’s organizations, women’s organizations (of which the World Women’s Christian Temperance Union became the head and front in 1883), the Anti-saloon League of America, Railway Clubs, Army and Navy Associations, and national organizations of the type of the National Temperance League of England and the Scottish Temperance League, found a place in the lives of the people and by means of lectures, literature, discussions, and study injected a leaven that gradually grew and spread until it began to affect the whole social lump.

Early in its history the W. C. T. U. recognized the comparative futility of appeals to those who were already habitual users of alcoholic beverages and turned their attention to the establishment of instruction for the young.

Largely through the influence of this body, laws were secured in the United States which made compulsory the teaching of the harmful effects of alcohol upon the human body. This utilization of the public schools was a master stroke, the fruits
of which are being harvested to-day. There is no doubt that the present favorable attitude of the people of the United States toward national prohibition is largely due to the public school instruction of the past twenty-five years.

Much of this early teaching was neither good science nor good pedagogy. Its claims were founded on insufficient data and lacked authoritative support. Doctors, lawyers, ministers, statesmen, all the acknowledged leaders of the people, could not agree among themselves. There had been very little scientific study of the effects of alcohol upon the human body, and temperance advocates, including writers of text books, in their zeal made some statements which were either false or lacked sufficient proof.

It has come to be regarded as poor pedagogy to appeal to the motive of fear, and yet, in the beginning, this was almost the sole basis of appeal. Everywhere the "horrible example" was held up before those whom it was desired to warn or to reform. Unfortunately it is characteristic of men that, while they condemn weakness in their fellows, they never suspect it in themselves. The "horrible example" therefore failed to make either a very deep impression or a very strong appeal.

The liquor forces spent money lavishly in the effort to discredit the temperance workers and the temperance movement but a candid acknowledgement of mistakes and a manifest sincerity in correcting them; the wide interest awakened among men of the medical profession and other scientists, and the scientific investigations resulting from this interest, produced a body of accurate information all of which was favorable to the temperance cause. Although much of the teaching of this strange new subject (especially the early teaching) was perfunctory and artificial and slipshod in some way the main idea that intemperance is an evil "got over" and "out in front," as the stage people say, and many who learned in school the dangers of alcohol are now, as workers in the world, recognizing the need of sobriety; as employers of labor are demanding total
abstinence of those whom they employ; as government officials are firm believers in the beneficial results of prohibition upon conditions of dishonesty, corruption, and crime among the people; and as ministers and teachers have no doubts about the higher intellectual and spiritual life of those from among whom strong drink has been banished.

Modern interest in the magic word *efficiency* and resulting investigations into the effect of alcoholic stimulants upon the working power and capacity of the individual, have convinced most of the larger employers of labor that they must get rid, not only of the drunkard, but of the moderate drinker as well if the highest demands of efficiency are to be met by their organizations and they are to succeed in the strenuous competition of modern business. The word has therefore gone out from railways, mines, and factories; from store and offices, "If you drink at all, we cannot use you."

Thus the battle seems all but won; but it is one thing to win a *battle* and another to win a *war*; it is one thing to capture a trench here and there and quite another to consolidate the gains; it is one thing to take a wood or a hill, and something harder to hold what has been gained. Intemperance is a matter of man's appetite, born anew in every child that comes into the world, an appetite which is at war with his best interests, but no less powerful for all that. It is only through a *continued process of education* that we can hope to hold what we have won and to maintain the upper hand. Education is a process that is never completed. Children are born, grow up, grow old, and die, and others are ever appearing upon the stage of life to replace those who have made their final exit. It is to the young that we must ever look for the perpetuation of what is good in society and for progress to higher planes of living. Our problem is, therefore, a continuous one and even though we come to a time when the war against drink seems to have been won, we must not relax our vigilance. Just so surely as a generation is permitted to
mature without proper teaching concerning the dangers of the appetite for drink, just so surely will the old monster rise, Phoenix-like, from the ashes of its dead past and assail an unprepared people with disastrous results. How, then, can we best teach what should be taught?

It is a pivotal pedagogical truism that truths, facts, figures, any material of instruction proves educative only in the degree that it attracts attention and interest through contact with life-needs of the individual to be taught. If a child must learn to manipulate simple figures for Instruction must attract Interest. he is anxious to participate, he will master the difficulty in half the time it would require if it were imposed upon him as a set task, and he will remember it better. The child who wishes to take part in the dramatization of his reading lesson will memorize lines and search out the meanings of difficult words with a joy and completeness that mere "lessons" never bring. The boy who wishes to "make the team" will diet and train and study the problems of his prospective position with a thoroughness no other incentive can produce. The man or the woman who covets a higher position will make sacrifices of appetites and pleasures which are known to be detrimental to that efficiency which is necessary to secure the desired place. Real leaders of men are going to eschew those habits which they are convinced lessen their hold upon their followers.

Temperance education among young children labors under the handicap that the application is often remote from present interests. The child has no temptation Instruction Suited to Young Children to drink. In many homes the evils are not present or not apparent. He is too young to appreciate the problems of the city or larger political unit, and to him the appearance and actions of the drunken are comedy rather than tragedy. He is not interested in questions of crime, economic waste, or social standing. Yet even in small children it is possible to arouse a keen desire to possess a strong body, an active, vigorous mind, and those bodily and environmental
TEACHING TEMPERANCE.

conditions which make for comfort, happiness, and efficiency. He is easily interested in the cleaning up and beautifying of his own yard and those of his immediate neighbors and his interests widen with age. If he is instructed, even as a small child, that the use of alcoholic beverages will lessen his chances of securing these desired things, he is in a measure forewarned and fortified when the temptation has to be met. Fortunately (for him) object lessons are not wanting with which to drive home the point of the instruction. This is especially true in the city and it is there that such teaching is most needed because of the early age at which temptations assail children.

The small child is essentially an egoist. He thinks in terms of self. His outlook is necessarily limited and the appeal must be largely on the material side, but, while he does not lose sight of the material benefits, the adolescent has impulses to unselfishness and sacrifice. Here, if ever, he is found to be altruistic and with his desire to serve comes the feeling of need for worthiness and for power to do. Here the appeal of temperance teaching is more direct. It connects so closely with immediate needs that the soil is plowed and harrowed, ready for the good seed.

The adolescent is a new creature even to himself. He feels the stirrings of new powers, he looks out upon life with new vision. The world is no longer the prosaic place of eating and sleeping; of tasks and play. It is a great arena in which brave deeds await performance. It is a magnificent stage upon which worthy scenes are to be enacted. It is a wilderness to be conquered, a people to be saved from troubles and sorrows and sins. He is the Galahad of his time ready to pursue with devotion, faith, and vigor what he conceives to be the “Grail” of which a vision has been vouchsafed him. He desires ardently those things that make for purity, for strength, for valor, for wisdom, and he wishes to avoid anything that may hinder the attainment of his ideals. At the same time he chafes under restraint, questions the wisdom of his elders, and is prone to rebel against
authority. He demands that he be allowed to try his own wings even in the face of the probability of falling. His is the confidence of youth; he is the stuff that victorious armies are made of, if controlled, but without training and discipline makes for mobs and anarchy. The soil which is so favorable to abundant harvest from good seed is just as favorable to bad seed, and it is the business of education at this time not only to plant the good seed but to do everything possible to prevent the sowing of tares.

The advocates of free personal will and of moderate indulgence have their arguments, most of them specious but all of them dangerously attractive, to the rebellious but immature judgment of youth. These arguments must be met and the road to high living and noble achievement made plain and straight. Half truths and unsupported assertions will not stand the searching of adolescent minds. A super-acute sense of justice and fair play, even toward an enemy, may cause an unwarranted, but none the less, real sympathy with those who may have been, or who seem to have been, unfairly treated. The appeal to personal liberty is insidious, in that it accords completely with the widening powers and desires of the budding man or woman.

The obvious answer to such arguments is the democratic ideal, the highest development of the individual, not for himself alone, but for the benefit of the team, the community, the nation, the world. The altruistic impulses are all in line with this ideal and the problem of education at this period is the repression of the instinct of selfishness and the cultivation of ideas of self-development for the good of the body of which the pupil is a member or is planning to be a member.

Never in the history of the world has the democratic ideal been so prominent, never have the people been so fired with the zeal to serve, never have ideals of strong bodies, pure hearts, and clear minds been so in the ascendancy, and never has there been more universal insistence on the evil which intemperance works to all these
TEACHING TEMPERANCE.

high aspirations. Through the medium of the great war the people of a world have gone to the temperance school and many of them, such a number as the world has never seen before, are learning their lesson, not perfectly perhaps but well.

There are, however, other schools and other teachers and other easier lessons are being learned. Many men, young men, will return from France confirmed in the opinion that light wines and beers are harmless, that moderate drinking in the homes is all right. They will try to say that the danger lies in the open saloon, distilled liquors, and the custom of treating, forgetting the insidious growth of appetite and the real harm done by even small quantities of alcohol. Yet these men will become teachers of more or less wide influence and steps must be taken to convert them to saner thought or to neutralize their teaching.

The appeal to many of these and to those beyond the adolescent age must be mainly upon the material side. They must face the practical problems of living. They are interested in success—success in various callings. When employment, or promotion, or recognition of any sort is known to be hindered by the harboring of false notions regarding the use of alcohol, opinions are bound to be altered and harmful habits corrected. The number thus convinced is already large, but the number unconvinced is larger and the great battle is yet to be won. May God give us the courage, determination, strength, and the wisdom to "carry on to the end."

The present means of instruction must be continued. The schools must keep on with the good work they are doing. The various temperance organizations must be kept active and growing, and it seems to me that we have opening before us a new opportunity and a new agency—an agency more unified, more imbued with the spirit of co-operation, more amenable to the guidance of a central controlling idea than
any we have had before. It is practically certain that our returning army will form an organization similar to the G. A. R. or the Spanish War Veterans and it is possible that there may be an international as well as a national organization. The extent of the influence of such a group cannot be estimated. Practically every square mile of territory will have its representative in the ranks. It will be a militant if not a military organization. It will be composed of young, vigorous men who have been accustomed to accomplish great things with despatch and thoroughness. Every walk of life will be represented and all classes of society. Composed of men who have won the admiration of the world, it will wield an unparalleled influence in the life of the next quarter of a century. These men have had the advantage of thorough training in the care of their bodies. They have learned both to command and to obey. In the training camps and at the front one of the lessons most insisted upon has been the positive harmfulness of alcohol when taken into the human system. Commanders and government officials have declared it. The camps have been isolated in dry zones. The newspapers have printed not articles only, but broadsides. Everywhere the cry has been "Protect our boys from liquor."

Surely men so protected, so instructed, and so trained, the natural directors and instructors of the coming generation can win this fight for the world as they have won that other fight if we can only convince them that it is their fight. We cannot draft them, but I believe the great majority of them are ready to enlist for the service if it is put up to them. I have no plan to offer, but it is to be hoped that those who have been in touch with the lives and the needs of the men, may find a way to enlist them in this great new fight.
THE COMMITTEE AND WORKERS OF THE "DOOR OF HOPE,"
SHANGHAI.
Exterior.

Interior.

THE CORNELIA LEAVENWORTH BONNELL MEMORIAL CHAPEL,
DOOR OF HOPE, SHANGHAI.
Opening of the Cornelia Leavenworth Bonnell Memorial Chapel, Shanghai.

By Marion L. Morgan.

On February 14th this happy ceremony took place. The chapel is situated on the "Door of Hope" compound, but it has a public entrance from the street, so that it can be entered from without, and, when occasion serves, be used for public services. It is a large, solid, well-lighted building, the seating being especially good. Each seat is raised slightly (this because the floor is sloped) higher than the one in front, and is fitted with a book or foot-rest at the bottom. Over the rostrum are three suitable texts, and under it a baptistry which will shortly be used for the first time, when several of the girls make public confession of their faith in Christ. The building is said to seat 400, and on this day it was filled to overflowing, the centre being occupied by the inmates of the Home and the sides by visitors.

Mrs. Evans was in the chair, but a knowledge of Chinese being required by the chairman, the ceremony was presided over by Dr. Fitch. Hymn sheets were printed in English and Chinese, and, after singing the first hymn, Mr. Evans made a few remarks and led in prayer. This was followed by two interesting addresses in English and Chinese respectively, by Mrs. Parrott (Secretary and Treasurer) and by Miss Abercrombie. Mrs. Parrott said:—

"Dear Friends:—We have invited you to meet here with us this afternoon, to thank God for enabling us to build this house for worship, prayer, and the preaching of the Gospel. In our report for 1917, we told how God had given us the additional building on our left, to relieve the overcrowded condition of the main Home, and so one of the desires of dear Miss Bonnell, for which she had earnestly prayed before her removal, was fulfilled. In that report we also mentioned the need of a chapel, and said that this would form a fitting memorial to our dear friend. At the time this was
written we had already received a promise of G. $2,000 (possibly $2,500) from the Woman's American Baptist Foreign Mission Society in Boston, which money they kept in U. S. A. until such time as we decided on a fitting memorial and had obtained the remainder of the funds needed for it. So we prayed and waited—and in the spring of last year a member of our committee received a letter from a Christian gentleman in Canada saying that he had G. $5,000 ready for our use, which we could have whenever we wished, by applying for it.

"This we felt to be God’s answer to our prayer, and His confirmation of our decision to build the chapel. So the friend was communicated with, and his gift, together with that of the American Baptist women, and a few other gifts, smaller, but equally precious to God, have proved sufficient for erecting this house in which we gather to-day. But there have been other gifts besides those of money which have helped towards this desired end. We needed an architect, and a competent gentleman to undertake the oversight of the building. These we could have obtained of course in the usual way by employment—but God’s grace in the hearts of two of His own children, led them to be willing to give this service for Christ’s sake. Mr. Glanville, of the C. I. M., most kindly made plans for us, taking the trouble to come down from Chinkiang to interview contractors and examine estimates; and Mr. Begg, of the B. and F. B. Society, has most kindly and faithfully superintended the Chinese contractor whose estimate was accepted. Mr. Begg is a very busy man, and it has been at the precious cost of many ‘after office hours’ that he has done this work. We thank God for these friends, pray for His blessing upon them, and thank them most heartily this afternoon for what they have done, are still doing, and are going to do for this work.

"Then there are the texts over the platform which have been kindly given by Mr. Nyi of the Ricsha Mission and the Chinese teachers in this Home.

"We have had the right hand entrance made for the people of the village, that they may come and hear the Gospel
at times when our own girls are not using the chapel. Please pray that, in this way, many of the heathen outside may be won for Christ. We have a baptistry beneath the floor of this platform, and we hope in a few days to use it for the baptism of some of our girls who have yielded to Christ and wish to follow Him in this ordinance.

"Our pre-eminent desire is to exalt the Lord to-day; to Him and to His faithfulness we give all the praise. The kind friends who gave money and service have the great privilege of being His channels of blessing. The sweet influence of Miss Bonnell's life, which emanated from Him, has been used by Him to stir the hearts of the givers, and we know that she would want Him alone to be exalted as we meet to plead for His blessing to-day, and to dedicate this place to the service of God.

"There is no need for me to tell you of Miss Bonnell's life and work here. All that you see in this compound, and the large company of girls and children gathered here, as well as many saved and serving ones who have left the Homes, bear witness to what God wrought through her when He called her to this work in 1900, and from a small beginning, and in spite of much human weakness, showed forth His power unto salvation through her instrumentality. We thank Him for Cornelia Bonnell, for His grace which wrought in and through her, and for the works which follow her, one of which is this house for the Lord which we dedicate to-day.

"I cannot close without reference to another precious friend whose presence we miss to-day. Two years after Miss Bonnell's removal, and on the same date, October 12th, our dear Mrs. Fitch passed into the presence of Christ. There are times when these two do not seem far away—and it may be they are praising Him with us for all He has done. It looks as if a third great need were going to be supplied as a result of the removal of dear Mrs. Fitch. Dr. Fitch and family have kindly expressed the wish that a Mary Fitch Memorial Hospital should be given to the Door of Hope, and already many sympathizing friends have sent contributions. It will be wonderfully beautiful if each of the three succeeding
years to Miss Bonnell’s death should see a desire fulfilled and a building erected. ‘This is the Lord’s doing and it is marvellous in our eyes.’ May we ‘give unto Him the glory due unto His Name.’”

Then followed a most appropriate and spiritual talk to the girls from Dr. Yang of Sung Kong on the text Genesis xxviii: 17, in which he pointed out clearly what were the necessary features of “A House of God”—not mere bricks and mortar, not rites and ceremonies—but an atmosphere—a void in which God could make His Will known to the worshippers and in which His Spirit was able to work. One noticed with what fixed attention many of the elder girls, whose hearts were already attuned to the Truth, followed the speaker’s earnest words, and with what heartiness the whole company joined in singing the well-known hymns. What a new life has been opened up to them! What an atmosphere of peaceful home surroundings and useful work!

At the close, the benediction was pronounced by Pastor Woo, on whose premises the first “Door of Hope” was opened in 1901—and the founder of the Widows’ Home at Chiang Wan.

At the close of the service the guests were entertained at tea by the staff and committee, whilst the girls had a good time in the well-aired and well-lighted work room—looms and embroidery-frames being, for the time, relegated to the background.

But on the following morning the busy round of duties would begin again and the daily moulding and training of these girls, resumed by the band of earnest, devoted women who, in days to come, will praise God for giving them this beautiful “House of Prayer” in which, side by side with those whom they have rescued from lives of shame and misery, they may, from time to time, find refreshment and comfort. “Lest we forget” the faithfulness of our God, let us ever bear in mind that the erection of this chapel has been made possible by prayer and the direct fulfilment of His promises to those who trust Him and strive to follow in His steps.
During these eighteen years we have seen very much in Ninghai to encourage and call forth praise, although we have not been without our times of discouragement. One thing that has been of very vital help and very real blessing to our dear women, young and old, as well as the girls, is the organization of Christian Endeavour societies. We have four societies in connection with the city church. The women have received much blessing and help through this society. It is through the C. E. that they have learned to speak and pray in public.

At the commencement, we had to prepare the message for each leader; for they often said, "We know what we want to say; but when we stand before the crowd of women our minds become a blank, and every word has flown!" To-day we have a number of good speakers and leaders. Then we had to choose for each member her verse or hymn; now we are seldom asked. They all come prepared and often give words of testimony or exhortation. The young women, who have come up from the Junior society, give their help willingly and they are daily growing in efficiency.

The work of the various committees resulted, last summer, in an organized band of most earnest women, ready to give, some two afternoons and some three afternoons a week, to preaching the Gospel in the city and the near villages. This volunteer-band was large enough to divide into four parties, and thus our preaching extended over a wider area. This we were able to carry on for about six weeks. The women are now eagerly looking forward to the spring, when they can again resume this preaching work. This telling to others what a Saviour they have found and exhorting others to believe and be saved, has been an unspeakable blessing to themselves, and many outsiders have been brought in to the Sunday services. Some who had grown cold were quickened and
revived, and we pray that others may, through this special effort, be led to Christ.

Several of our out-stations also have C. E. societies; altogether we have a C. E. membership of about 180 or 200. In all our churches we have made reading a very strong point. As soon as women begin to attend regularly, we urge them to begin with the Romanized Primer, and the Christian women (the "Instruction Committee") gather around them to help teach them and to encourage them. Thus it has become the rule with very few exceptions, that the women can read their Bibles, more or less, by the time they apply for baptism.

This gives us a reading membership and congregation, who love the Word of God and they thus can grow in Grace and in the knowledge of Jesus Christ our Saviour.

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Testimony to the Worth of Christian Endeavour in Girls' Schools.

By Mrs. E. Grosart, Hwochow, Shansi.

On taking an evangelistic meeting here last January, over forty of these girls took a definite stand for Christ, acknowledging Him openly as their own personal Saviour. Then we thought of the Christian Endeavour and that it might be a help to these girls, so we ordered C. E. topic booklets and started a society for girls under sixteen years of age, which has been a great success and is proving much blessing to these dear girls in leading them into a closer touch with the Saviour; each meeting is a "live" one, every girl taking some part in it, many telling of their own spiritual leadings. We were asked to-day, why the Normal girls were not allowed to join our C. E. society, as it was just what they required. So I told them they could have a C. E. society of their own, as I could not have the lower school afraid to speak at their C. E. meetings, as they would be if these big Normal School girls were present. This means that we shall have two
Christian Endeavour Societies on this compound, and I feel sure they will result in great blessing to all.

We have 150 Chinese girls here, starting from the Kindergarten and in due course graduating from the Normal School, where they get a thorough Bible training.

I think the C. E. Topic Book is a great help for beginners, as an aid in Bible study and a guide for Daily Readings. The Chinese Christians appreciate them very much. They are a great help in out-stations, where so many new converts do not know how to read their Bibles intelligently and I believe would find the topic book a useful guide. I am sure our school girls will wish to purchase copies every year. There are many Christians in the villages who are too poor to buy them. We just had a Mission Campaign in one out-station a few days ago, where we left some of the topic books for the Christians to use as a course of study. Miss Cable thinks they are very good indeed as a help to Bible study. These topic books would be of great value to our old school girls in their villages, as they seek to teach the women and girls.

An Unknown Christian Hero.

By Rosalind Goforth.

So much has been said, and justly no doubt, against the soldiers of China that the following may come as a bright glint in their dark record.

Sun Tao, one of our out-stations, is a market village about twelve English miles north-east of Changte and for a long time has been the centre of the worst robber region. For this reason a camp of soldiers has recently been located there.

A few days ago, when on our way to this place, we were met by a band of fourteen mounted, fully armed soldiers who escorted us to the mission in great style—showing us every honour.

From the first we found the soldiers most friendly; many attended the meetings and some showed real desire to learn
the truth. We soon learned the cause of their unusual attitude toward us and our message.

There had been in the camp one Christian soldier who must have lived a true consistent life, for he had won the honour and esteem of officers and men.

All we can learn about him is that he came from a Christian home some hundred and fifty miles south of the Yellow River. Ten days ago, just before we came, a number of the soldiers, the Christian among them, were after a robber band. They suspected the robbers to be round a certain corner, but were not certain. The captain was about to step forward to scout, when the Christian held him back, saying, "Your life is more valuable than mine, let me go instead." He went forward with rifle ready. The next instant he had shot the robber chief who was waiting just round the corner with his men, but, before he could step back, fell dead with a shot through the head.

The captain told the story to Mr. Goforth with tears rolling down his cheeks. He said, "Yes, he died for me." The captain then requested Mr. Goforth to hold a Christian service over the dead soldier and also requested him to take his place as well as the other Christians in the procession which they were to have in honour of the Christian soldier who was not afraid, but willing, to give his life for his captain.

So should we live that every Hour
May die as dies the natural flower—
A self-reviving thing of power;
That every Thought and every Deed
May hold within itself the seed
Of future good and future meed:
Esteeming Sorrow, whose employ
Is to develop, not destroy,
Far better than a barren Joy.

HOUGHTON.
Among Chinese Women at a Fair.

By Miss Shekleton, E.B.M.S.

The City Temple fair is held right in the centre of Sianfu. We started for this Temple at five o'clock in the morning, in order to secure a good place for the day, before the crush began. As it was quite a long way off, we went in rickshaws, with our Bible-women, some Christian women anxious to give voluntary help, and our piles of Scriptures and literature.

We did not of course intrude into the inner courts of the building when we arrived there, but settled ourselves down in a big court where sellers of toys were doing a lively trade. We chose a quiet corner on a raised verandah, shaded from the sun and high above the court, but close to the steps, so that women might easily come up to us.

What a hubbub it was even at this early hour! The great rush and crush of the day had not yet begun, but people were already swarming in, and tradesmen were hurriedly setting out their stalls. A big, inquisitive crowd soon gathered round us while we made our preparations.

Our first object was to make our corner as attractive as possible to passers-by and conspicuous to those at a distance; so all hands set to work, hanging large coloured pictures on the walls of our verandah, and fixing on the front pillars a piece of white cloth with an invitation to women in picturesque Chinese characters. In the most prominent place of all was pasted up our subject for the day—a great Scripture poster, with the words of Christ's invitation:

*Come unto Me all ye that are weary and heavy laden, and I will give you rest.*

Lastly, as we finished our decorations, up came the coolies, with the table and benches which they had carried all the way from our house. These arranged on the verandah, the Scriptures and literature piled on the table, we are all ready to begin the real work of the day.
The sun is now blazing down on the courts, which are thronged with people, although it is not yet six o'clock. We are quite a party of Christian workers, for besides the two Bible-women and myself, there are several elderly Christian women who have come to help. They make at the start a small crowd of women, attracting strangers who might otherwise be too shy to venture near a "foreigner."

The eldest of these helpers has gone further into the interior of the Temple, in order to invite the women who have returned from the burning of incense to the city god; no longer clasping the bundles of incense with which they were laden when they came in, they are looking eagerly about them for purchases or amusement. Another Christian worker with winsome ways of her own, is threading her path through the crowd of women who pass to and fro, trying to sell the Gospels with which she is laden, and coaxing some to come and rest a while in our shady corner.

These benches, placed on the cool verandah, drew many women to us, for, except among the crowds of men, there were no seats for them in the Temple courts. Wearied with sightseeing, they gladly sat round our table in the shade. So all through the day we had little companies of women listening to the story of the salvation of Christ and the love of God the Father, not one of whom had come within the sound of the Gospel Message before, and few of whom, alas, may ever hear it again.

We took it in turns to give short addresses, while simple hymns were sung in the intervals. One worker who helped us had a really great gift of interesting the women. Indeed, she held them enthralled, her clear, strong, tender tones sounding above the hum of the busy fair. Our first congregation remained for two hours, visitors who had intended merely to have a peep at the foreigner and a little rest in the shade.

We touched on no controversial topics. These women had never before heard the Truth, and might never hear it again. The great eternal realities were brought home to them; the love of God, the coming to God in prayer as to a
loving Father, the death of Christ for sinful men—these were told in the simplest language.

The benches brought for our visitors have been too few, and we have long given up our seats to them. And round us ever presses the crowd, respectful and friendly, but intensely curious, for to many it is the first sight of a foreigner. Some little boys have climbed to a point of vantage over our heads and chatter happily. Not far off a travelling theatre is clanging away with a shrill uproar of discordant music, and the hum of many voices is all around us.

Towards the end of the day the crowds began to melt away, and our tired-out workers began to pack up our pictures and books. But just as we were preparing to leave, an elderly woman, who had been one of our morning visitors, came again, this time with a whole train of relations and friends; these were people of the educated class, well dressed in the dark, plain clothes that are now the proper style for street wear. She had also brought her young widowed daughter to hear our talk, and see the foreigner. She was such a pretty young girl, not yet eighteen years old, but there was a strange look of strain and sorrow on the round, childish face. She sat dull and uninterested while the other visitors chatted with our women, and soon the mother saw our eyes on the girl, it may be with some look of surprise.

"She is really too young to come to a public place like this," said the old lady, "but now that the fair is over, it is quiet in this corner of yours. Tell her about your Jesus, as you told me this morning."

The mother whispers to me the sad story. The young widow—she was married at fourteen, and when she was sixteen her husband was killed in the fighting—had a lovely boy of a year old. Two months ago, when the mother was out at a neighbour's house, the child had upset a lamp, and was hopelessly burnt before his screams were heard. When the young mother got back, her baby was in terrible agony, and next day he died.

To her own remorse were added the reproaches of her late husband's family, for he had been an only child, and now
the hopes of the family were extinct—a crushing blow to the elders of the clan and to the poor widow, doomed so young to a life of loneliness and neglect. Her own mother took the young creature home to comfort her, but she seemed on the verge of losing her reason. Her one cry was “My little baby! I shall never see my little baby again!”

The old lady told us that the girl could not sleep, the horror of the tragedy was with her day and night, for she felt herself the murderess of the little one, and they feared she would go mad. Frequently in the night her sisters heard her pitiful moaning, and as the old mother said, “What comfort can we give? There is only dreary sorrow for her in the years to come; sorrow and no hope.”

As we talked with the little party, all was quiet around us, for the pleasure seekers and tradesmen had left the court quite empty. The Bible-women, at the request of two school girls of the party, sang a hymn, and told of Jesus the Burden Bearer. The school girls joined in the singing and easily followed the simple tune, for they had learned to sing at a government school. Then one of the workers, when the singing was finished and all were seated round us, told them about the Resurrection, and the joyful Christian hope. The girl with the sad face listened without interest; the thought that this strange talk could have comfort for her had not yet dawned upon her. But when the speaker’s gentle, tender voice went on to tell of the Saviour Who loves the little children, I saw a look of awakened interest flash out on the listless face.

She was hearing for the first time that the little tender life had not “gone out”, but that it is being treasured in Heaven, where no sin and no sorrow can ever enter in. She was being told that in the books which lay on our table, the Way is clearly pointed out. . . . Her attention was now riveted, and when the short address was over, she took her tiny bag of money and came forward to buy one of the Gospels.

We found that she could read well, having attended one of the government schools, so we persuaded her to buy a New Testament, and also that beautiful book, “From Cross
to Crown," a simple life of our Lord. She asked for one of the hymn leaflets from which we had been singing, "Jesus loves the little children."

Again the Bible-women went over the tune with the school girls, who all wanted copies too, and paid their coppers gladly. By this time the Temple gates were about to be shut, and we must all hurry off to our homes. It was "good-bye," for the girl widow lives in a distant village to which the mother must take her back in a day or two. But she left us with the dawn of a smile on her sad face. For the first time in her life, now so heavily shadowed, the comfort of Christ had reached her heart.

Had she seen a gleam of the light of God, only to live for the rest of her life in darkness, in hopeless loneliness? Or will she get fresh comfort and rest of heart as she reads of the life and loving words of Christ?

How many, we wonder, have seen gleams of light this day,—a glimpse of higher things, a longing perhaps for the heart-joy of which they have heard? Or has it been an end of all opportunity for hearing of the Christ, the Burden Bearer and Saviour?

"Remembering Jesus Christ, we shall not be content to be followers of the smooth life. If, for a time, we are content to shut out the high and happy harmonies of the world, we may hear the sound of the suffering of men and women, and if we know anything of the compassion of Christ, the bitter music will be carried far into our heart. And do not let us forget that the deepest misery of man is alienation from God."

GEORGE HARE LEONARD.

By all means use some time to be alone!—
Salute thyself! See what thy soul doth wear!

GEORGE HERBERT.

Solitude permits the mind to feel.

WILLIAM WORDSWORTH.
Glimpses and Gleanings

Y.W.C.A. CONVENTION.

At the triennial convention in Sungkiang of the Young Women’s Christian Association, attended by sixty secretaries from all parts of China, fifteen Chinese secretaries speaking four distinct dialects were present, but the official language of the meetings was Mandarin. Canton, Hongkong, Foochow, Hangchow, Nanking, Changsha, Shanghai, Tientsin, Peking, and Mukden were represented and only six of the secretaries in China were unable to attend. Several foreign members of the staff are on furlough, however.

Dr. Leighton Stuart of Nanking contributed largely to the thinking of the gathering in his four lectures on the World’s Young Women’s Christian Association Basis, a theological statement of belief on which the members of various denominations represented all unite. Dr. Stuart was able to put into Chinese in the best of modern terms the kernel of his talks. Following this course, four evening talks on the application of this basis to the association’s work in China were given by Miss Grace Coppock, National Secretary, Miss Ingeborg Wikander of Changsha, Miss Ting Shu-ching and Dr. Lao of Canton.

Sunday services were led by Dr. Chen Wei-ping, on “Sacrificial Service”; by Dr. Stuart, Dr. Cheng Ching-yi, and Mr. A. L. Warnshuis. One service took the form of a corporate communion where at least eight denominations participated and a number of different nationalities—Chinese, American, Scotch, English, Canadian, Irish, Swedish, and Australian.

The daily Bible classes were led by Mrs. Kelhofer of the Shanghai Baptist College on “How We Got Our Bible” and by Miss Coppock on the presentation of Christianity to the Chinese mind. Daily periods of intercession were led by Mrs. W. S. Ward in English and by Miss Ting Shu-ching in Chinese.

The business of the conference was carried on in commissions which had been appointed at the previous conference three years ago for the study of such association problems as membership, training of secretaries, religious work and business methods. These commissions were made up of those from all centers of work best equipped to make contributions to the subject, and the findings of the commissions included recommendations of policies or work to the National Committee, to city association boards of directors and to the members of the secretarial association itself.

The commission on membership reaffirmed the decision of last conference that secondary wives should not be received as members of the Young Women’s Christian Association, because the practice of concubinage in China is injurious to the home and to the position of women and contrary to good moral standards. Little could be done against the practice, until Chinese women themselves took a definite stand.
Because a certain amount of technical preparation is necessary before an employed worker is of the highest value to an association, the commission on secretaries recommended that the National Committee take steps immediately to secure a secretary who could give her entire time nationally to recruiting workers and planning and supervising their training. This commission was led by Miss Jane Ward of Shanghai.

Miss Edith Sawyer's commission on girls' work reported on the experiments with clubs for girls under twenty years of age, both in school and out. They told of the work of the club called the Advanced Guard, in the Shanghai association and advised that each other city take up some form of club work for girls who, for one reason or another, do not attend boarding or day schools. Because work of this sort for girls, with that of the Rainbow Clubs for little girls, is comparatively new, and because of the importance of training women before they are grown to work together, it was urged that this work be emphasised by all city associations, that results be carefully collected, and helpful literature published on methods, and that the National Committee take steps to secure a national secretary to guide the work.

In the work of all commissions it became apparent that special literature was very much needed. Miss Fan Yu-jung of the Publication Department reported that a number of technical leaflets, describing the work of various committees of the association or the work of girls' clubs, were in demand, and also outlines for Bible or inspirational study prepared especially for girls, since there is almost nothing of the sort in Chinese. A booklet stating the purpose, aims, and international relationships of the association for the use of members and inquirers, was recommended for immediate publication.

It was felt that this would be the last gathering of the entire body of employed workers of the association in China, and a strong recommendation was made that the next meeting of a large association body be a representative convention of members and officers from all centers. It was pointed out that there could not be a truly national work until after such a democratic gathering of members and expression of opinion.

Not the least of the joys of the conference was the renewal of friendships. Some of the foreign secretaries who came out together a number of years ago had not met in the meantime and many had not met the Chinese secretaries from any center but their own. Songs and cheers in English and several dialects of Chinese, enlivened the meal hours, and one afternoon, when the conference entertained the members of the Southern Methodist Mission who had loaned their help and their buildings for the conference, the program was for the most part an impromptu one of singing, "stunts," and games.

AN INTERESTING CASE.

From the publication of the C. E. Z. M. the following little story (somewhat abbreviated) is culled.
"One morning a lady, clad in a heavy fur-lined coat, with bracelets on her arms and jewellery in her hair,—well favoured and smiling, came to our School Guest Hall, requesting to be admitted to our family, as a learner of the Truth. She came from the borders of Pucheng County.  

"She told of family troubles and how she had vowed to become a devotee of the goddess Kwanyin, the Goddess of Mercy.  

"As I spoke of the matter, a gentleman said: 'Instead, why not join the foreigners' doctrine? There is unloosing of sorrows in it.' That night, in my sleep, I dreamed that my heart was full of deep peace. Next day, securing an escort, I went to a temple where there were nuns, but there, to the questions I asked, no answer was to my comfort. The escorting-me-man was then ordered to lead me directly to you."  

"You did well to come here," we said. "Our news is a message of life and everlasting salvation."  

"Salvation?" she cried, "my soul's salvation? That is just what I am seeking. You must, oh, you must receive me!"  

Here was a good, intelligent heathen woman suddenly ours, to teach her of God, His love-plan for her and for the world. Her interest in Bible learning was very delightful to watch. Knowing some Chinese characters, she quickly learnt the little books we give to beginners. Soon she needed lessons by herself. She saw mind-pictures while reading the words, thus making the people of long ago living and real to us as well as to herself.  

When, some months later, the time came for leaving us, she was restfully brave and strong. "I am now quite ready to go, waiting for you to speak to God for me."  

Comforted in our act of committal, we sent her off for days of hot travelling, to arrive at the other end a worshipper of our Almighty God, with so very much depending on her immediate confession of faith.  

Oh! how our hearts yearn after her—one light going into a dark, dark place—one seed to plant in a vast untilled field.  

Will her light spread? Will there be harvest? God grant it!  

"Yea, he shall be able to stand; for the Lord hath power to make him stand."—Rom. xiv: 4.  

M. E. Darley,  
C. E. Z. M.  

MISS GREGG'S EVANGELISTIC WORK.  

"The Lord gave us good weather for the meetings, although it was cold. 260-300 women came in daily and sat there spellbound, listening to that wonderful, simple, and powerful message given by Miss Gregg in such a fresh, joyful, and attracting way. 'Hao ting, hao ting' one could hear them say again and again. When some of those old proverbs of theirs were quoted, which Miss Gregg understands so well, they nodded and smiled. Certainly the Lord has given His servant special gifts for that work. He has entrusted to her forty-three older and younger women and girls who went into the inquiry room and confessed their willingness to come home to that only Saviour, Jesus.
continued to bless the meetings at the Presbyterian Mission, where sixty-eight gave in their names; amongst those were six girls of the High School, all of influential families in the city, who yielded to the love of Christ at that time. How we praise the Lord for His saving grace, still the same: ‘able to save to the uttermost all who come to God by Him.’ ‘To Him be all the honour and glory!’”

Mrs. C. Wohlleber, C. I. M.
Changsha, Hunan, January 20th.

Kiangsu Province Girls’ Red Cross Work in Siberia.

The whole Senior Class of young women student physicians from the Soochow Women’s Hospital in charge of Dr. Van, Chinese, and two foreign doctors, Dr. Ingersoll and Dr. Ethel Polk, which went to Siberia in September, send back interesting reports from Vladivostok. There were thirteen students in the unit to act as nurses, besides the three doctors, and ten of the thirteen nurses are Kiangsu Province girls.

While waiting for their boat in Shanghai on their way north, the girls stayed at the Young Women’s Christian Association on Quisan Road and the employed workers and members there became so interested in the undertaking and in the young women themselves, that they asked to take the responsibility for paying the salary allowance of the ten Kiangsu girls, $380.00 a year. Traveling and regular expenses are paid by the Red Cross.

When the unit arrived in Vladivostok, they found all living arrangements very crowded. Refugees and troops of all nations are gathered there, and the girls found no place to live. For the first few days, they lived on a railroad train, sleeping in two sleeping cars and eating foreign food in the dining car. The foreign doctors found the food very good, but it was hard for the nurses to live on it. Many of the nurses were homesick, too, but they stood it bravely.

When they did find rooms to live in, there were only two, and for three weeks the thirteen nurses had to live in two rooms. Now they have found somewhat more comfortable quarters.

The unit is working for the refugee women and children now flooding Vladivostok in such numbers. The doctors hold their daily clinic in two railroad box cars, and, with the aid of the nurses, care for hundreds of cases every week. Some of the nurses are on night duty in the hospital on Frussian Island, and they are scattered in different places in the city where their help is needed.

At one time, doctors and nurses together were called to look after one hundred and fifty cases of sore throat at the Jewish Barracks. “The woman in charge of the refugees there spoke highly of the efficient way in which the Chinese doctor and nurses treated these throat cases,” writes Dr. Ingersoll. Most of the patients whom they treat at their clinic are suffering from diseases caused by lack of proper food, from exposure and from the hardships they have faced.
Just before the unit left Shanghai on its way to Siberia, word came that they should not go. The medical authorities in Vladivostok feared that well-bred, sheltered Chinese girls would not be able to take care of themselves, and some regrettable things might happen to them. It was then too late to turn back, so they went on, but naturally did not receive a very warm reception on arrival in the North.

"Now, however," writes Dr. Ingersoll, "the authorities have nothing but praise for the work of the Chinese doctors and nurses and say that they really are indispensable."

Dr. Van writes, "We feel that our help is so little among these many soldiers and refugees so badly in need of clothing and food, as well as medical attention, of every nation, but it is a pleasure to realize that we really do know how to serve others."

The foreign doctors cannot say too often how proud they are of the way in which their nurses have borne discomfort and homesickness, even hardships, bravely and cheerfully, and of the good work which they are doing in this international crisis, which will make a larger contribution to a "better understanding between the East and the West" than that of many people whose names appear oftener in public circles.

MEDICINE AND THE GOSPEL.

The wards have been very full these past weeks. We have not yet come to the time when there have not been applicants waiting for empty beds. There has been such a number of interesting cases, too. Here, in one of the "Liverpool" beds, is a poor soldier whose leg has been shot to pieces by bandits, and up there in "Blenheim" ward is a man who arrived with part of his lip gone, and unable to open his mouth. Over there in the upper women's ward is a young woman upon whom we dared not operate at first, owing to the extreme condition of anæmia which she was in, as a result of hæmorrhage from an ulcerated tumour. We were able to operate successfully after transfusion of blood.

We have for so long time been wishing very much that it might be possible for some of the foreign workers to give as much time to the systematic Bible instruction of our male patients as Mrs. Neal and Mrs. Shields and my wife have been giving to the women. Our two Chinese evangelists are very faithful in their work, and every evening we have our ward services; but we felt that if it were possible to do more beside teaching, we might see many more of the men coming forward for baptism. During the last two months, to our great joy, Mrs. Gillison and Mrs. Neal have taken this up, and with splendid results. The patients are getting more and more keen on learning to read; several are entering their names as enquirers; and one at least is asking for baptism at once. In a work like ours we are apt to do so much general seed-sowing, as to overlook the personal in-gathering, and there is no doubt that both with our students and nurses, and with our patients, we need to do
far more personal work than we have ever yet accomplished.

Dr. Harold Balme,
_E. Bapt. Mission._
Chi-nan-fu, Shantung.

**CHRISTMAS DOINGS IN A CHINESE HOSPITAL.**

In hospital our Christmas doings began on the Saturday before Christmas, with decorating in the usual style so dear to the Chinese, with paper-chains and balls.

On Saturday morning, we got to work, and Miss Haward, Miss Carnie, and I ran up and down ladders nailing up chains and tying on balls in most perilous positions, in obedience to instructions from the nurses below. Every one worked hard, and was in very good spirits, and there was lots of fun and joking over it. By midday the large ward was completed. In the afternoon we foreigners had other engagements, so we had to leave the nurses to do the small wards themselves, and they did them very nicely.

On Christmas Day we got the dressings done as quickly as possible, and by 10.15 all who could assembled in the big ward for service, and a number of the teachers and elder girls from the school came in to help with the singing. We had several hymns, and I tried to tell them the Christmas story, and to make them understand a little of the meaning of Christmas. It was pretty to see two wee little girls who were carried in from the children's ward, sitting side by side tidily tucked in.

Our real hospital festivity was on the Thursday. Miss Bleakley and Miss Terrell came to our help in getting presents allotted and tying up sugar candy in most charming little coloured paper packets, and in decorating the trees. We had two tiny Christmas trees, one for the children's ward and one for the large ward. They looked very pretty laden with dolls and toys and decorated with silver chains and glass balls. We had enough dolls (chiefly pre-war stock) to give one to everybody. I think few things could have given more pleasure, for the big people seemed to care for them quite as much as the children do here. A few days before Christmas a lovely box arrived from England full of pretty bags, some fitted with needles and cottons and some with scented soap.

Just before 5 p.m. the trees were carried into the wards, and presently there was a loud knock at the door of the children's ward and in walked Father Christmas with a large sack over his shoulder bulging with presents. The excitement was tremendous! He opened his sack and found something in it for every one. The nurses quickly recognised Mr. Rowlands in Father Christmas, but they quite entered into the spirit of it and kept up a continuous succession of jokes with the "old man from the North," and he did the part beautifully, and was most patient in going round to the beds again and again with the presents. When his sack was empty, we stripped the trees, and it was nearly 6.30 before the last things had been dealt with, and the "old man," amidst volleys of thanks, was escorted to the gate. Then followed Christmas entertainments.
for the Boarding School teachers and the nurses. We had exactly the same programme each night, for we found everything went off so well with the teachers that we thought we could not do better than repeat it with the nurses the next evening. We have learnt from experience of previous parties that here games break the ice more effectually than a meal.

After a good many turns, it was time for supper. We arranged this so that no knives and forks were needed, as these are rather an affliction to the women. So we had meat patties, jam tarts and cakes, and any amount of tea. At first some of them were very shy about eating, and quite too polite to do more than drink the tea and look at the other things. But gradually they got over this, and seemed to enjoy the foreign food very much. They sat on quite a long time over supper, laughing and chatting, and when at last they left, I think every one was quite tired with laughing.

Ruth Massey, M.D.,
L. M. S., Wuchang.

A CALL TO PRAYER FOR SHENSI.

For nearly a year the province of Shensi has been in the throes of civil war. Regular visitation of the stations has been impossible, lawlessness has been rampant, the people have everywhere been terrorised, and the regular mission work seriously interfered with.

The Yellow River protects the province on the north-east, and the approach from the south-east and south is through mountains which can be easily defended. Perhaps this peculiar situation and the isolation it makes possible, have developed in the people a spirit of independence in relation to the Peking Government.

The present Governor of Shensi was not appointed in the usual way; for having taken up the quarrel of the Southern China party against President Yuan and his representative, the Shensi Governor, he succeeded after a long struggle in reaching and surrounding Sianfu. The Governor eventually capitulated, and the usurper installed himself in the place of authority.

The hopes of the people rose high at the advent of the new ruler. Taxes were to be lightened, brigandage would be put down, offices would be filled by just men, and an era of prosperity would again be inaugurated! But alas for such hopes! After two years of anxious waiting, none of these reforms have taken place, and those who helped to put Governor Chen in power have now turned against him.

The position now is that the Governor has control of the provincial capital, Sianfu, and the country immediately around it. The three generals who are opposing him occupy the towns to the east, north, and west. Fighting has been going on in all directions without any prospect of an immediate decision. In and around Yenanfu, our most northern station, nine days journey from Sianfu, the state of the country has been appalling. The town itself has been sacked again and again; brigands work their will unhindered; women and children are carried off into the mountains; people are tortured to make them divulge the hiding-place of valuables; suicides are common, and there is not even a semblance of authority.

In the midst of all this turmoil and strife, our missionaries have been living and working, quietly holding on, comforting the Christians, ministering to the wounded of both sides, and preaching the Gospel of hope and peace to all. They make little of their difficulties, but lay constant emphasis on the new opportunities for service which these disturbances bring.

Rev. A. G. Shorrock,
E. B. M. S.