WOMAN'S WORK IN THE FAR EAST

Published Quarterly by the Presbyterian Mission Press, Shanghai, China.

Editorial Board:

Mrs. A. P. Parker, Editor, 19 Quinsan Road, Shanghai.
Mrs. W. S. Elliott, Assistant Editor, Changsha, Hunan.
Mrs. Evan Morgan, "Glimpses and Gleanings," 150 Dixwell Road, Shanghai.
Mrs. C. Goodrich, "Temperance and Reform," Chao Kung Fu, Peking.
Miss Laura M. White, "Literary Notes," Methodist Mission, Nanking.
Mrs. C. B. Lachlan, for the China Inland Mission, 9 Woosung Road, Shanghai.

Vol. XXXVI JUNE, 1915 No. 2

CONTENTS.

EDITORIAL ............................................................... 55

CONTRIBUTED ARTICLES:

Divine Providence .................................... Rev. N. R. Stone, Ph.D. 63
A Trip to Nanyoh ........................................ Miss Effie M. Murray 67
Our Interpretation of Christ's Message to the Women of China Grace L. Coppock 75
Awaking the Sanitary Conscience of China. Dr. Wu Lien Teh 85
The Hunan Union Girls' High and Normal Training School. Prospect Kathrina H. Van Wagenen 89
and Retrospect ........................................ Miss A. L. Leyborn 91
Graduation of Hospital Nurses at Futsing. Women and World Peace 92

TEMPERANCE AND REFORM:

Report of Lecturing Experiences in Chihli. Shao Wu P. Chüan 95

GLIMPSES AND GLEANINGS .............................................. 100

ILLUSTRATIONS.

Members of the China Continuation Committee in attendance at the Third Annual Meeting Frontispiece.
Hunan Union Girls' High and Normal Training School Page 89
Ladies' Residence ........................................ Page 89
Nurses, Hospital Staff and Friends, at C. M. S. Women's Hospital Futsing 91

Published Quarterly. Price $1.00 a year.

The Presbyterian Mission Press, No. 18 Peking Road, Shanghai, China.
Members of the China Continuation Committee in attendance at the third Annual Meeting.
The Lord giveth the word. The women that publish the tidings are a great host.

—Psalm 68:11.
THE Annual Meeting of the Council was held in Union Church Hall, Shanghai, April 27-28. About twenty-five members were present, representing local Associations or units in East China, North China, Manchuria, Central China, West China, Kwangtung and Fokien. Of this number four were women—one a regularly elected member and three co-opted members. The meeting was partly a conference on some important educational problems, and partly a business session to transact some necessary business in connection with the work of the Association. The first session was taken up with organization and reports from affiliated and other Associations. These were followed by a special address from Dr. J. F. Goucher of Baltimore, U.S.A. The General Secretary's report showed that marked progress has been made all along educational lines during the past year, in both Mission and Government Schools, and with such growth and extension there have come also new problems and new opportunities for work.

Delegates from the following local Associations reported the work of their Associations: The Educational Association of Fokien, The Educational Association of Kwangtung, Central China Christian Educational Union, West China Christian Educational Union, and East China Educational Association. Among the many facts brought out in these reports, the following items may be noted as of special interest: There are some 275 day schools in Fokien, with over 5,000 pupils in them, and 39 boarding schools, with over 3,000 students in them, making altogether some 8,500 pupils in Mission schools. There are also some 3,000 pupils in Government schools. In the southern part of the Province, a Chinese Teachers' Association has been organized. This was originally started by the Presbyterian Synod, and is doing a good work. The West China Educational Union represents the educational interests of eight Missions working in West China. There
are 218 schools with about 10,000 pupils in that region. About three-fourths of these are directly connected with the Educational Union. These schools all follow the Government school system in regard both to the grades and the courses of study. There have been many changes in the Government system, but the Association has carefully tried to follow them all. The Union University at Chengtu has 40 students. Instruction in that institution is given through the medium of the Chinese language, with English as a branch subject.

The Central China Education Union was organized primarily to secure a uniform course of study for primary schools. It holds annual examinations for all who may apply. It represents 120 schools containing about 3,000 pupils. This Association lays great emphasis on uniform curriculum and examinations, and not much on annual meetings.

The Kwangtuug Educational Association holds summer institutes for one month every year. The Association has been in existence some seven years. It has worked out a uniform course of study for primary schools. Formerly, the Association held bi-monthly meetings, but latterly these have been changed to annual meetings. It now has a delegated membership consisting of one member for every fifteen missionaries or fraction thereof. There are about 65 members in the Association. There are also a number of associate members. It represents 659 schools with 23,000 pupils. There is one college, and seven day schools. Fourteen missionary societies are represented by the Association.

Dr. J. F. Goucher gave a very interesting and stimulating address to the Council on "Some Phases of Educational Work in China." His main theme was the advisability of placing emphasis on quality rather than on quantity. He brought out the fact that there is no educational system in any country in the world that China could implicitly follow, and this for the reason that the school systems even in the highly civilized and Christian countries of Europe and America are lacking in the ethical element which is absolutely essential to the development of the character of the pupils. If it were not for the home and church influences in Europe and America, the whole trend of the
school systems of those countries would be toward paganism. Mission schools in China ought to be models in this, as well as in all other respects, for the Chinese to imitate. Dr. Goucher also emphasized the great importance of primary education. More attention ought to be paid to the preparation for the life work of that vast majority of the pupils who can never reach even a high school, much less a college. In his visits to Japan, he had been impressed with the fact that many Japanese leaders are afraid of producing an educated idle class who, although they might have pass through the primary schools would have no real preparation for life work and would not fit in anywhere. This is a distinct danger in China, under our present system of school management both in Missionary and Government schools.

The morning of the second day was devoted to the discussion of various subjects on the agenda which had been prepared by the General Secretary, Dr. Gamewell, and the Executive Committee. The time was altogether too short to adequately discuss even a few of these subjects, and a number of them were not even mentioned. But certain subjects were taken up and some conclusions arrived at which will doubtless be of interest and profit to educators throughout China. The subject of "Nomenclature" received considerable attention.

There appears to be a considerable difference in the English equivalent of certain Chinese terms in the Government system of education. The Council finally decided to adopt Lower Primary for the Chinese 初等小学校, Higher Primary for 高等小学校, and Middle School for 中学校. It was also decided, practically unanimously, that our Mission schools will be obliged to follow the Government system in regard to the number of years for each of these grades. The question of what should be done for the large percentage of pupils who never reach the Middle School or College was discussed. There is a strong feeling that our system ought to be modified very greatly, in order to give some practical preparation for life work to the large majority of pupils that never get beyond the primary grades. The question is to be referred to all the local Associations of China for discussion, with the hope that by
next year some practical suggestions may be received that may be put into operation to meet this great need.

The subject of "Etiquette" was discussed with a good deal of interest. It has been long felt by teachers that, with the disappearance to a large extent of the old elaborate system of etiquette practiced by Chinese, and the failure to introduce any proper form of etiquette observed in the schools of the West, there is great danger that Chinese pupils shall fall between the two and turn out to be rude and rough and impolite men, not knowing how to conduct themselves properly in polite society. Dr. Pott gave an interesting statement of the method practiced at St. John's College to meet this difficulty; and he was requested to write out his statements for publication in *The Educational Review*. It is impossible to give a full account of all that was done at the meeting. A report of the proceedings will be published in *The Educational Review*.

The Council finally decided to adopt the name "The China Christian Educational Association." The members of the Association at large had been asked to vote on the name, during the past year. Five or six different names had been proposed and voted on, but not one name has received a majority. Out of 268 votes, China Educational Association received 111, The Christian Educational Association of China, 129. The Council having adopted this name, it will again be referred to the constituency for a final vote.

The question was raised as to whether it was advisable to continue the meetings of the Council annually. Some thought biennial, or even triennial meetings would be better. But there was strong opposition to making any change, and the matter was finally left with the Executive Committee with power to act.

The membership fee including *The Educational Review* was changed from $2.00 a year to $1.00. It was felt that the women's work has been inadequately represented in the Council, and the attention of the local Associations was called to this fact, with the recommendation that a larger number of women delegates should be sent to the Council. The Executive Committee was also authorized to co-opt other members, both men and women, in their discretion for the next meeting.
EDITORIAL.

The officers elected for next year are: President, Dr. F. L. H. Pott; General Secretary, Dr. F. D. Gamewell; and Treasurer, Mr. C. W. Rankin.

CO-OPERATIVE GOSPEL.

In meditating upon work undertaken in this land by woman for women, one is struck with the tremendous progress made especially in the last few years, among women of all classes. The work of the Mission schools, the hospital with its training for nurses, the quiet, patient evangelistic effort, are beginning to bear fruit. Moreover, the Government impressed both by the advantages enjoyed by women of other lands, and by the results obtained from graduates of Mission schools, has set on foot a system of education for women that includes much in its scope. All this, together with the faithful intercession by the devoted missionaries behind these movements, is opening doors into homes hitherto inaccessible, loosening old traditions, abolishing old customs held for centuries by the Chinese. Slowly the perception is dawning that women do amount to something more than drudges, slaves or even toys. They are factors with which to be reckoned in national life, for "a nation is not higher than its women." And to thoughtful Chinese Christian men this question of the instruction of women is recurring with ever-increasing importunity, power and personal application.

Because of the separation from former customs and habits, because woman is permitted more freedom, the individual missionary is feeling the greater demand for assistance in many ways. Mutual aid, mutual suggestion is therefore necessary for coping with this day of great opportunity. One has but to glance through the pages of a recent (March) issue of "Woman's Work in the Far East" to see the urgency of co-operation. Medical women, members of the Association, are urged to rouse themselves to action in the interests of women at large, to make themselves felt by active participation in the discussion of questions vitally affecting
the health and moral welfare of the various communities. Members of the Educational Association are pointedly asked to recognize the capabilities of women in this line, by permitting them to serve on committees, and in the presentation of papers on live topics before that body. Those missionary women in charge of Colleges and High Schools are asking the co-operation of those in the lower schools in the planning of curricula and in urging their students to go on in their education to the completion of an entire course. Thus from among the women will the trained leaders of the Chinese Church be produced. To quote from Mrs. Thurston's excellent article: "The great crying need is for Chinese women able to take the lead in all the work of the Church. Those who have come out as leaders would be the first to admit that with better training they could better meet the present opportunity to present the Gospel to women of the scholar class who are showing interest, as the men of that class are in the religion of Jesus Christ."

In order to accomplish these stupendous tasks opening before us, there must be "team work" among us, not only medically, educationally, industrially, but in intercession for "who is sufficient for these things?" Co-operation in prayer! what great and wondrous working there will be when the Lord's power is set free in this land through our importunate intercession! And it is only by prayer that the Kingdom of God will come to hearts hungry, weary, sad.

Therefore, in one accord, together, let us pray.

ELEANOR E. ELLIOTT.

---

Rev. Ding Li Mei, one of China's great evangelists, has been holding a series of meetings in Hunan province. Hundreds have signed cards indicating their desire to follow the Lord, and one result of his efforts has been a greatly increased interest in the religion of Jesus Christ. Much prayer is needed for these souls who are just coming into the Light in this proud province of Hunan.
In one of his talks to Christians, Rev. Ding Li Mei emphasizes the importance of teaching the women. Without instruction of the women, the nation is compared to a paralytic, one-half of whose body is unusable. In another apt illustration, he inquires what appearance the character “hao” (好) would have if the “woman” is written very small and the “son” very large. —好 Such is the national attitude toward women; they are considered to be of comparatively little importance while the “son” is all-important. The Gospel is not alone for men; it is for women too and when women are placed on an equality with men in this nation, it will be “good.”

The Woman’s Christian Temperance Union has now engaged the services of Yü Ling Chen as Secretary of the Union. Miss Chen is a graduate of the Woman’s Union College of Peking, a young woman of ability, of poise and steadiness of character and of genuine consecration. She is now speaking and organizing Loyal Temperance Legions and young People’s Branches in the schools of Peking. She will be glad to answer any Chinese letters asking for information concerning the Temperance work. Kindly address her at Chao Kung Fu, Peking.

THE CHINA CONTINUATION COMMITTEE.

The Annual Meeting of this Committee was held this year in Shanghai, from April 30 to May 5, inclusive. Forty members, men and women, foreigners and Chinese were present, coming from all over the country as far north as Manchuria, and as far south as Kwangtung and west from Szechuen. Fifteen other members were not able to attend. Previous to the time of meeting a number of sub-committees and commissions had been appointed to deal with various subjects that were to come up for discussion and the reports of these sub-committees formed the basis for the discussions and action of the Continuation Committee. Among the subjects that were brought forward were: The Forward Evange-
WOMAN'S WORK IN THE FAR EAST.

listic Movement; Sunday School and Bible Study; Christian Literature; The Social Applications of Christianity; The Chinese Church; Theological Education; Church Unity and Co-operation; Christian Education; The Training of Missionaries; Business Administration; Nomenclature; etc.

All of these questions received careful attention and some of them provoked a considerable amount of discussion, thus showing them to be live questions of the day and having a vital bearing on the progress of Mission work in China.

The China Continuation Committee, while it may be regarded as still in the experimental stage, has already proved itself to be a very valuable piece of machinery in the missionary propaganda. It is a fine clearing house for the exchange of views and for the gathering and dissemination of information that everybody wants. It is already becoming a powerful agency in the promotion of mutual understanding and co-operation among the many Missions operating in China, and will more and more become a bond of union between the different members of the great missionary body throughout the country.

The expenses of the Committee which amounted to some $40,000, Mex., the past year, is borne by voluntary contributions. The various Boards of Missions in the homelands are not called upon to carry any of this burden. Dr. Mott has raised a large part of the required funds, but others have also given substantial help.

Two secretaries, a foreigner, Mr. Lobenstine, and a Chinese, Mr. Chen Ching-i, gave their whole time to the work of the Committee.
IN 1812, when Napoleon proposed to invade and conquer Russia, the Russian Ambassador said to him: "Sire, remember that man proposes, but God disposes." Napoleon, in a haughty and arrogant manner, replied: "I give you to understand that I am he that proposes and he that disposes." This was no less than a challenge to the Almighty. God did not stir from his throne, but sent disease and the cold and the snow, which brought the great Napoleon to a most humiliating defeat. When he retreated from Moscow, he had only 25,000 men. He lost in the campaign 315,000 men and 100,000 horses. The greatest army of the century met its doom. The destruction of Sennacherib's army before Jerusalem was not more signal. And Napoleon was taught the important lesson that God may not be on the side of the heaviest battalion. "Man proposes, but God disposes."

God rules in all the reams of nature and in their minutiae as in their magnitudes. He holds the universe together and sustains all the orbs of heaven. He cares for the sparrow and numbers the hairs of our heads. He sends the sunshine and the rain and gives the seedtime and the harvest. God is as truly the Preserver of all things as he is their Creator, and without his control and intervention the whole system of the universe would fall to pieces and nothing would remain except a chaotic mass of matter.

There is no more evidence of a designing mind in nature than there is in human history. The earth and the heavens, nations, seasons, harvests, rulers, the allotment of human life are all subject to a designing Providence. "I know that the way of man is not in himself; it is not in man that walketh to direct his steps." "The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up. The Lord maketh poor and maketh rich; he bringeth low and lifteth up." "For by strength shall no man prevail."
Edward Everett Hale, in his story "Hands Off," shows how our short-sighted policy is not permitted to interfere with God’s allwise providence. He supposes a man in great sympathy with Joseph while in the hands of the Midianites. The first night out Joseph would make his escape from his captors. While all are asleep he quietly slips out and just reaches the outer limits of the camp when a yellow dog barks, awakes his captors, and Joseph was returned to his captivity. The onlooker wanted to interfere and kill the dog before he had awakened the camp. Then Joseph would have reached home in safety, and great sorrow would have been avoided. But this guardian angel said: “Hands off.” If Joseph had made his escape, what then? His father would have rejoiced, and Joseph would have been saved from a term of prison life. What else? There would have been no Joseph in Egypt to lay up corn, and when famine came Palestine and Egypt would have starved, and Jacob’s family would have all died. Civilization would have been destroyed, Egypt blotted out. Greece and Rome would have remained in a barbarous state. The history of the world would have been changed, and countless evils would have come because a man in his ignorance killed a dog to save Joseph from present trouble.

At many a pivotal point a very small thing might have changed the whole course of human history. Suppose, when Abraham was offering up Isaac, the angel that stayed his hand had been thirty seconds late; then imagine, if you can, the final results on the history of the world. Or suppose a rat had gnawed a hole in the bottom of Noah’s ark, or the crocodile of the Nile had destroyed Moses, or the water of the Red Sea had closed in on the children of Israel as it did on Pharaoh’s army. To leave God out of any of these things suggested might have happened. Who is so blind that he cannot see an all-wise Providence at every turn in human history?

What if the oil had failed in the cruse and the meal in the barrel had given out and Elijah had starved? Then there would have been an eternal drought in Israel. Daniel slept with the lions rather than renounce his faith in God. It was not an accident that the great fish picked up Jonah and delivered him
up. The three Hebrew children went through the fire, but God was with them. It is better to go through the fire here with God than to go through it hereafter without him. "The righteous is delivered out of all his trouble, and the wicked come in his stead." So it was in the case of Haman and Mordecai.

John Knox had many enemies who sought his destruction. He was in the habit of sitting in a particular chair with his back to the window. One evening, however, he would not sit in that chair nor allow any one else to do so. That very evening a bullet was sent through the window with a design to kill him. He was saved by a preventing Providence. There are no accidents, and nothing happens by chance. There is a designing Mind in all human events. Cowper, the great hymn writer, when in advanced age lost his mental balance and planned suicide. He engaged a coachman to take him to a certain place on the river, intending to drown himself. But the driver lost his way, we say providentially, and was so belated that the trip was abandoned. The suicidal spell was broken. Cowper returned to his home and wrote that popular hymn:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

Providence has to do with rulers and nations. With all the tricks of designing men in politics, it may indeed appear that God has no part in elections and election campaigns. Yet I am sure that now, as in the time of Israel, there is an overruling Providence in State and governmental affairs. Israel clamored for a king, and the Lord gave them Saul. He became a very wicked king, and the Lord had David anointed in his stead. Saul used every trick known to politics to keep David from being king, but the men whom God favors for office cannot be beaten. And that fact is as true now as then. "By me kings reign, and princes decree justice. By me princes rule and nobles, even all the judges of the earth."

"For promotion cometh neither from the east, nor from the
west, nor from the south, but God is the judge, and he putteth
down one and setteth up another.’” God wrote the destiny of
Belshazzar on the wall with his own hand and took the king­
dom from him and gave it to the Medes and Persians.

Providence, as is his purpose often, is hid from sight.
Our strongest trials turn out to be our greatest blessings. A
friend said to Dr. Peyton in his illness: “It is too bad that
you have to lie here flat on your back.” Peyton smiled and
said: “We can best look up when we lie on our backs.” All
sunshine makes a desert. Cloudless skies mean barrenness.
The sunshine is beautiful, but the clouds are a necessity. The
days that are dark and dreary are not the days that are lost.
They are like tunnels leading from light to light.

If we must pass through the crucible, it is only to separate
the dross from the pure metal and make us more valuable.
Common steel, such as is used in railroad tracks, is worth $25 or
$30 per ton; but if made into watch springs it would be worth
at least $2,000,000 per ton. But to reach that high value it
must go through the fire. God is all the time trying to temper
us and make us more valuable. The night puts the color in the
rose. The eternal stars come out as soon as it is dark enough.

You shall not have greater trials than you are able to bear.
It is said that the eagle builds her nest on the edge of a high
bluff; and when the young eaglets are old enough, she tears
up the nest and pushes them off the bluff to teach them to fly.
If they fall, she darts under them and catches them on her
back and carries them back to the nest. She repeats this ex­
ercise day after day until they are able to balance themselves
in mid-air, and then they fly away. If God destroys your
resting place and pushes you out into great trials, do not
despair; he will not let you fall. Underneath you are the
everlasting arms. The eagle soars up and up until it reaches
the ethereal realms far above the earth. So God is trying to
purify our natures and lift us above the sordid things of earth
into the realm of greater glory and delight.

“So I go on, not knowing.
I would not if I might;
I would rather walk in the dark with God
Than walk alone in the light.”
A TRIP TO NANYOH:

A Trip to Nanyoh:

Miss Effie M. Murray, A. P. M., Changsha:

THURSDAY evening, August 27; we found ourselves and party, consisting of three grown-ups and two children, with about ten natives which included a Bible woman, servants and boatmen, all packed into a little native coal boat for a trip up the Siang river to Hengshan; and thence overland to Nanyoh. For three days we were swept by the breeze, poled by the boatmen, and tracked on the shore, until Sabbath noon we arrived at Shir-uang a riverside village, the farthest from Hengchow and nearest to Siangtan of any one of the forty-one out-stations belonging to the Hengchow district. There is a little nucleus of a church here, and among them one woman in whose house the church services are held. We anchored here and spent the afternoon visiting these members, and especially to call on and encourage the elderly and elect lady of more than sixty years. We found her very cordial, alert, and with something of an independent mind. She wore her hair cut short, a style very unusual among the native women, and, on being questioned; we found she had cut her hair off once on a journey to Hengchow to attend the native conference. She said it would be less trouble to care for on the journey.

She is able to read character very well and had been studying her Bible and Old Testament History, and, when questioned, showed a good understanding of what she had studied, notwithstanding her advanced years. Would that we had many more like her in spirit and zeal in these little secluded villages!

Early Monday morning we arrived at Hengshan, and, nothing loath, we left our little cramped quarters on the boat and went ashore to the Mission chapel, where we spent the day and night visiting and receiving the people, shaking out some of the wrinkles and creases and getting straightened up to a measure of our full height once more. No journey is quite complete without some baggage coolie experience, and ours came here, as we packed and arranged bedding, personal
clothing, some stores, etc., for the ten mile journey across the country to the mountain of Nanyoh.

Most happy for one's peace of mind and patience now, if your are not rushing to catch the "flier" or midnight express at a certain point, for the delay may mean an hour or two or three, more or less, just according to the mood of the humanity with which you have to deal, and just how liberal you care to be with some of their most unreasonable demands as to lightness of load and amount of cash you are willing to give. Happy for the traveller now if he has a good sense of humor, and can keep his temper and patience well in hand! It goes a long way toward smoothing difficulties and mounting trials and moving more easily the stolid caravan. No less than three sets of coolies came and, to use a native expression, emptied their stomachs of wrangling words as they looked over the collection of boxes, bundles and bags. Sometimes they went as far as to tie ropes around a few of them, balance them on their shoulder pole a few minutes, then set them down, untie the ropes and slowly move off to seek some other more or less profitable job for the day. Suffice it to say the last bundle of coolie load was borne away and five bamboo chairs bore us in their wake. The bamboo chair was made of no more sticks than were really necessary in construction so that the chair might be as light as possible, covered with a blue cotton cloth as a protection from sun and rain, providing you did not have a very intense amount of either on the road. When some ten or fifteen li were covered, we were borne under the brush covered canopy of a little roadside village, and swung or dropped from the shoulders of the coolies to the street, and our human horses moved off perspiring at every pore to tea and rice and whatnot, with a pipe of tobacco for dessert. The day was well on, and we too felt the hunger pangs, so in this village cafe at a private table, if any table at a village inn in China, where the throng of curious inhabitants crowd and pack around on every side, can be called private, we too partook of lunch. The variety of the menu and sumptuous viands, you are invited to sample, should you ever pass this way on your Nanyoh pilgrimage.
Before the evening shadows fell we were at our destination at the foot of this pilgrim mountain, Nanyoh, one of the five sacred mountains of China to which thousands of pilgrims come every year to worship. This mountain is noted especially for “Longevity,” “Healing Virtues,” and “Filial Piety,” we were told. High up on one of the hillsides here, is the famous Buddhist temple from which Buddhism was first carried to Japan, in honor of which Japan has so recently sent a gift of a complete set of the Buddhist sacred books. Here, too, in the village lives the Buddhist abbott. At the base of this mountain, a short distance out of the village, in an old ancestral hall, the Los Angeles Bible House has established a school, for the benefit and instruction of her two boat loads of colporteurs who travel the waterways of Hunan in their work of distribution, and here all the evangelists and colporteurs of other missions of Hunan are invited to the early autumn school session. This year some eighty-four men, from different parts and different missions of Hunan, gathered with some four foreign missionaries who were specially appointed for the work. The mornings were occupied in lectures and in the afternoon the school was divided into fours bands and went out to distribute tracts, books, and portions of Scripture among the pilgrims who were going back to their homes from the mountain worship.

This mountain is frequented by pilgrims, we were told, at all seasons of the year, but the great throng worship time is during the months of September and October, when thousands of men and not a few women wend their way, many of them walking long distances, to worship here.

Just at the back of the little village of Nanyoh, on the principal pass leading up the mountain, is a large Buddhist temple, massive in structure with marble slabs forming a railing, and immense granite stone pillars and wonderfully skilled carvings, old and blackened with age, and over all the yellow tiled roof which glistens in the Autumn sunshine like burnished gold. Passing up from the main street of the village to this temple, on either side are small booths or stands of vendors, that vie with each other in their large collection of native products.
made of brass, wood, tin, or bamboo. Some were useful but many were only children's toys and oddly constructed curios. Here too may be found the native herb man, with his stall of herbs, roots, grasses, weeds, and ferns,—the panaceas for all human ills, many of which only superstitious minds, which are like products of this native land, would ever care to have faith enough to invest in a trial supply. Leaving there you pass up the steps and cross the wooden sill of the massive doorways of the main temple grounds. Two such doors stand open day and night, one on the right, the other on the left to admit the weary pilgrims. Here they go, chanting and calling, young and old, long garments and short, shaven heads and bobbed, a few still wearing the queue, some turbanned, or swathed in long black crepe; sandal-footed, cloth-slippered, many with no shoes at all. Bearing sticks of incense this motley crowd comes, usually headed by a priest or servant, from the inn where they had halted long enough to bathe and robe in clean fresh garments. The kneeling pilgrims wear knee protectors of plaited straw and carry the little wooden stool in which is stuck the incense sticks in number according to the years they have hitherto made the pilgrimage. A band of red tape around the black crepe cloth on their heads and the indispensable pilgrims' apron, with its many pockets for the carrying of incense, is tied around the waist with rep tape also. This peculiar apron, which may be of any color, is fastened with tapes around the neck and waist and has upon it the four characters Nan Yoh Hsiang K'In; or there may be three characters indicating, happiness, long life, and kneeling worship. Over weary miles, along the long country road these kneeling ones travel and every two, three, five, seven, or more steps, bow and kneel and worship. From their pale, drawn features and general air of weariness, these kneeling pilgrims must painfully realize the physical strain attendant upon such self inflicted torture long before they reach the temple and mountain.

On either side of the main temple steps stands a large furnace into which the packages of burning paper incense is thrown, and here the crowd first kneel, some only bowing and
A TRIP TO NANYOH.

kneeling low, while others, kneeling, bow their heads down on their crossed hands in the burning sun or rain, inaudibly repeating their first petitions or giving of thanks, throwing the lots up and down till they fall in a propitious manner. Then rising, they go up the steps in the center of which, carved in white marble, is the long figure of the dragon. Many stop here and rub coins bright on the head or some part of the dragon’s body, supposedly imparting some virtue or charm to the coin which is carried home and sewed on the caps of children or otherwise carried about the person. A large urn partly filled with vile smelling water, green with age and foul with stagnation, stands ready in the open balcony at the top of the steps to the right, to be used in bathing afflicted limbs or painful eyes.

Inside the temple the priests are reaping their harvest of coins as they deal out the incense and lots and direct some of the worshippers. One priest stands at the locked gate of the casement that enshrines the large image of Buddha, gathering his harvest from the more devout ones. Many of these are small-footed women who pass up the ladder, step across the narrow bridge and worshipfully lay their offering of garments or shoes at the feet of the great image of Buddha, whom in their ignorance they thank for the birth or health of the son of their home this year. Here amid the firing of crackers, and the spasmodic beating of drums, may be heard the murmuring tones of the zealous worshippers, while the air is blue with incense smoke and burning paper, and choking with the unswept dust shaken from the feet and clothes of the throngs day after day. Very many of these ardent worshippers, not content with their offerings here, pass through the back door of the temple grounds and travel thirty li, or ten miles more, to the shrine at the top of the mountain. Not only in the large temple before the idol is the worship performed, but within the temple grounds there are side enclosures and many shrines where incense and worship are freely offered. So that one long day is not sufficient time for all the ceremony, especially if the pilgrim be a zealous one and must needs make the journey to the top of the mountain above and return.
There are very many more men than women in this worshipping throng; it may be partly because of the long distances over which their little feet would be unable to carry them. Moreover, chair and boat hire, if included in the journey, is a heavy expense, so that the sturdy sons bound by the rites and customs of filial piety must journey each year for the parent or parents and perform the regulated worship.

But not a few of these zealous women worshippers find their way here, and this year for the first time in all these past years of pilgrim worship, two women from Western lands made the long journey here to bring the light of a true God to these women of the East who, through all these long years, have missed the way and in blind ignorance and superstition have been groping here. We found that some of these women pilgrims, on leaving home for this journey, had taken a vow to partake of no food by the way except some frugal provision that they might be able to carry with them from their homes. They subsist on water, for which purpose they carry a little wooden dipper stuck in the back of the neck of their dress. Once, during their worship in the temple, we observed a company of these obtain a bowl of water from the priest and all the women partook with their little wooden dippers, then dipping the tips of their fingers in the bowl, dampened their foreheads, and waved the wooden dippers in a bow before the idol.

For three happy weeks, everyday with a prayer in our hearts, we went in and out of the temple grounds seeking opportunities to speak a word to the women after their worship. Whenever and wherever the opportunity offered, we gave them some little booklet or tract praying that the Holy Spirit would interpret its truth and light to their hearts so that at the end of all of earth's pilgrimages, their last one might bring them to heaven's portals.

The Buddhist priests are very numerous at Nanyoh. We sat in the doorway of a large monastery one evening watching a number of priests in their long grey robes and bare scarred heads, perform their sunset worship. Their stolid, dark faces, so gloomy and sad, corresponded fully with their attire, for
they did not look as if one happy gleam of sunshine could ever brighten them. To all outward appearances they were oblivious to everything but what they were doing in chant and recital and the ceremonies of their worship, but presently out from their midst strode one of the more intellectual looking priests. Passing through an outer door he came down the outside corridor, stopping near where stood a temple boy just behind me. He addressed him in stern and bitter tones inquiring why he had not brought seats for the western guests. “Bring them at once,” while scorn, anger, and disgust flamed in every feature of his disturbed dark face as he stood there till his command was nearly executed. Striding back to his position in the ranks, he took up the broken chant. Human, painfully human, and seemingly without the slightest remorse of conscience for the mingling of earth’s dross with sacred rites of reverence and temple worship.

But the three weeks have hurried by and it is time to part from the kind friends, whose companionship and help so brightened every day of the time. With only the chair-bearers, we started one early morning on the return journey of some ninety miles. The first day we faced a misty rain and north wind, but as the evening shadows fell the first stage of the journey had been passed. We found ourselves in a little village chapel, somewhat damp, weary and hungry, a stranger alone in a strange land, but kindly received by the hostess who even offered her only bed, which, if accepted, must delegate her to sleeping upon the mud floor. The chapel door, through which we were carried in the chair, opened on to the main street and the usual crowds came and went until the lateness of the hour finally caused them to retire. Doubling up in the chair we fought the mosquitoes till the first dim light of early dawn shone through the only window in the roof above. This being one night when clothes were not discarded, a toilet was dispensed with and very soon the noise of the chairmen pounding at the door announced they were ready for the journey. We covered some twenty or thirty li, or about ten miles, and then halted at a village inn for breakfast. It was here that we fully realized that the proverbial “peck o’ dirt”
that supposedly must be eaten, had surely been accumulating on this journey! Nothing daunted, one closes one's eyes, asks no questions, looks up and feels happy, counting not the cost for the joy of privilege, an ambassador of the king.

The country was beautiful in her early Autumn time, and coming and going along the road were always companies of pilgrims with their call and songs. Many times we saw by the roadside little mud shrines where had been placed a stick of incense and the pilgrims had stopped to worship. Sometimes a stick was placed by the side of some waving field of rice almost ready for the harvest, with four characters written on it which might also be found on the pilgrim apron as it was turned for the return journey,—“Hui kuan hsien kiao” (returning, may the light of worship shine all around). Thus ever were these pilgrims reminded of the object of their journey, and they stopped to pay their homage. The darkness of the second night found us at our mission station of Siangtan, where kind friends soon helped us to remove some of the travel stains. After a night's rest an early launch brought us back to our station of Changsha and the busy days of re-opening belated work.

Thankful for all the days had brought of opportunity and privilege, we are reminded anew of the admonition to “work while it is day” in China.

Surely the night lies dark upon the earth
And we have light,
So many have to grope their way
And we have sight.

One path is theirs and ours
Of sin and care,
But we are borne along
And they their burden bear.

Foot-sore, heart-weary, they
Upon their way
Mute in their sorrow, while
We kneel and pray.

Glad are they of a stone
Upon which to rest,
While we lie pillowed on
The Father's breast.
Our Interpretation of Christ's Message to the Women of China.

GRACE L. COPPOCK, General Secretary Y. W. C. A. of China.

One of the common topics of discussion in western lands at present is the Women's Movement, the mention of which to those who have not kept in touch with its development and significance suggests nothing more than "Votes for Women." ......

What is this Women's Movement and what possible bearing has it upon the work of a Christian missionary in China? To quote from a recognized leader in Christian work, "the great underlying cause of the Women's Movement, so far as my conviction goes, is the will of God," and further surely it owes its inception to the fact that for the full realization of God in the world we need both men and women to show forth His being and character? We turn back to the earliest records and find men who claimed that God had said, 'Let us make man in our image;' and then, 'male and female created He them:' that is for the very showing forth of the true image of God. 'He created' man and woman and that only side by side each being fully developed can they bring to the world all that God wishes to show of Himself. If you admit only one part of humanity to full development you cannot have the fullness of God in the world. All through the ages it is true that one side of women's nature has been fairly fully developed, but we are finding now that there are other realms of thought quite possible in her, which are noted if Christianity is to find through us an opportunity for the expression of that part of the godhead which can be exercised only through women. The most evident causes for the rise of this movement, generally speaking, would be said to be due to changes educationally and industrially. It is worthy of notice that the Women's Movement has arisen side by side with the growth of national ideals and aspirations; also that wherever there is the awakening of the national spirit there is followed
closely the awakening of women, and so it is not surpris­
ing that in China there is the Women's Movement though
perhaps not technically known by this name, and certainly the
existence of a new consciousness on the part of women is
indisputable.

It is manifest not only by the hundreds of schools for
girls but in every department of social life. A great deal may
be felt and said about the dangers attending such radical
changes and we cannot deny that the dangers are great, but
we recognize times of transition as being difficult, and the
changes which are taking place in the thoughts, and ideals and
opportunities of the women of China afford the Christian
Church one of the most magnificent tasks ever presented to her.

"The danger of advance as we see them about us daily
can only be made by still further advance, and surely all the
care for the progress of humanity feel only sympathy for
these women struggling along sometimes crudely, often mis­
takenly and yet passionately, and sincerely for light and
knowledge and liberty. This movement among the women of
China has been brought about by Christian missionaries more
largely than by any other agency.

The question facing us now is what is the message of the
Church that will meet the ends and satisfy the gropings of
this new type of Oriental women? Whatever message we
bring certainly it must be great enough to include all that is
true in every past conception of women and in every aspiration
that is stirring among women to-day, and in our eagerness to
protect and guard we must not forget that to render possible
a free and full life was a part of Jesus' programme in estab­
lishing the Kingdom of God upon earth. In order that the
Church may not lose her touch with her opportunity to serve
this increasing large group of women and others she should
be prepared to bring to them the most vital as well as most
practical message of Christ. There is no need to enlarge here
upon the need of pressing the most vital message of Christ.
We are agreed that if there ever was a necessity of pressing
the claims of Christ in a palliatory form, certainly that
necessity does not exist now.
We believe that the one and only need because it is so exclusive of women of all classes is that lives should be related to the life of our Lord and Saviour, Jesus Christ.

As to the policy to be followed and the methods employed in order to realize this result we are not so fully agreed. Happily, however, there are large fundamental principles upon which we can agree. Following the example of all successful efforts to federate various church communions we plant our differences as seeds in the good soil of our own societies (most mission compounds are large enough for this, if not, there is always a Chinese graveyard near) and let them lie quiet long enough to see if they will germinate into life or not, meanwhile allowing time for these differences to prove themselves of use or worthless (and we remind ourselves that this may be accomplished only by leaving them covered for a good long time and not be pulling them out to look for sprouts). In the meantime we are free to make the most possible of our life's agreement, in other words, make hay while the sun shines. And now as to practical methods upon which we agree. But before going into this two conditions must be stated, or rather two broad principles must be accepted, else nothing worth recording can ever be accomplished in this as yet little explored women's world.

The first of these is not by any means an original thought nor a new idea—it has been discussed in all lands, not only has it been discussed but it has been accomplished as a result. I speak of a large Church unity, and the second is like unto the first, viz., a closer co-ordination between men's and women's work.

First as regards unity, you may tell me that enough has been said on the subject; that everybody in this day of enlightenment is already convinced of this need, but I maintain we must continue to talk about it until our creeds of unity take on fuller and much broader practical aspects.

We are agreed that much has been done for women by the large number of elementary and preparatory schools opened by the various denominations; and we see the day not far distant when union women's colleges shall be possible as fast
as they are needed, but we are also agreed that the opening of
schools even to the extent of schooling millions of girls instead
of merely hundreds only partially solves the Women's Move­
ment in China.

There is need of much teaching and training outside the
boundaries of the Educational Institutions, in fact the training
received in the school constitutes a nucleus only of that
broader knowledge which must be rendered available not to
the few but to the masses, if the women of China are to be
really educated. For example, great masses of teaching in
some acceptable form or shape should be produced on such
subjects as Character Standards, Social Morality, the Char­
acter Ideal of Home life, and many other subjects, and should
be pouring forth constantly through every Christian force and
work in China, including schools for boys and girls as well as
the Church itself and other Christian agencies.

The principal of a large Government School recently said
that she had no difficulty with discipline in her school and that
the girls were very satisfactory and promising as long as they
remained in school, but she felt the need of some further
power in their lives to hold them, after they left school, to the
ideals they were taught. We hold that a true belief in Christ
will enable any young woman to stand true to the highest
she knows, but there must be a fuller exposure of men and
women to all that Christianity stands for in all the many rela­
tionships of belief and life, worship and work, before we can
expect a great advance or rather a real advance in national life.

In a country over which such a change has come, as has
happened in China within a decade, would it not be taken for
granted that large effort would be needed to set up standards
new and old to take the place of those which have been
discarded? We see that in many cases even the best of our
Western standards are unsuitable, to say the least, for the
Eastern women, yet we are constantly wincing the attempt to
adopt these ideas, with the result that something much lower
than our best is adopted and that imperfectly.

We are constantly seeing pitiful attempts on the part of
Chinese women to be new, to be different, to do something
worth while. We shall not ridicule her for, as representatives of the Christian Church, we have had our share in bringing her to her present state, but if we do our duty we shall not let the present year pass without the formation of a large and comprehensive programme which shall first provide for the needs of this special problem and then the means by which it may be tried out and worked out piece by piece in definite practical ways.

We all know that for such a programme as this to have the necessary driving power it should be undertaken only after as sembling our united Christian forces. It is equally obvious that a closer co-ordination of men's and women's work is necessary if such a programme were to be followed.

I quote the following from a man who has had experience on the mission field in connection with Church Missionary Society. “Schools for non-Christian girls should be opened whenever possible as ‘twins’ to existing boys’ high schools. This would give a nucleus to start with among the sisters of the boys, and are for recruiting a permanent connection, an unparalleled opportunity for co-ordination and concentration . . . The divorce of men's and women's work leads to much, however, much leakage of forces and often to heart-rending in the hearts of converts.”

If this is true in the matter of opening schools it is equally, if not more true, that in the work of the broader education including setting up of standards and high ideals which cannot be accomplished unless the bulk of the effort is made co-ordinately. One cannot but be surprised at the lack of imagination which makes it possible for so much effort to be expended on “Work for Men” as units not as fathers or husbands, particularly in a land where there are no bachelors. Perhaps you say, but, is it not equally true that women's work is done with only women in mind? Is it? Let us see. Here is a Mothers' Club organized by the women of the Church and they meet to discuss the duties of mothers, of sons as well as daughters. Very well, who ever heard of a Fathers' Club? Do not fathers have a responsibility to the sons and daughters quite as much as mothers? And what about child study
circles? Do you know of such circles being educational? Why not? Is not the father needed in training a child as well as the mother, and has it not been generally thought that if to either there was given an instinct to understand the child it was to the mother, which would lead us to suppose that fathers instead of mothers should crowd into the child’s study circles.

The other day I was looking through lists of publications of books in Chinese on Home Ideals. I particularly wanted to find one written by a man, in order to get a man’s view point. I looked down the lists of publications; there were several on the subject of Home Ideals. Here I find one, but it was written by a woman, Mrs. Mateer, and here was a new one just lately added to the list on the Christian Ideal of Marriage but that too was written by a woman and I looked on and found all the books on this subject are written by women. It would certainly be most beneficial for men to read books setting forth the highest ideals of the Christian home and one of the best ways to foster a desire to read such books would be for men to write some of them.

Furthermore, would it not be beneficial if a series of lectures on men's responsibility in his home were arranged for men? That was scene I.

Scene II is as follows. The committee meeting: present 14, earnest faced, wrinkled browed (not gray headed) men; the discussion has gone on for an hour or more and the decision made to undertake a new and big enterprise that would affect the whole unity; rather hesitatingly one of the men (whose hair, by the way, was the least bit tinged with white) ventured the following:—"I have a suggestion to make. I do not know what you will think of it. May be it is not at all practical, but you will understand the spirit in which I make it and if it is not best I am quite willing to withdraw it. It is simply this, that may be it would not do any harm to invite a woman to serve with us on this Committee." "Yes, yes," says one; "Surely" from another; "By all means," "Fine suggestion," "Wonder that we didn’t think of it sooner," and so 14 men and 1 woman served on the Committee, the decision having already been made. These
are sufficient incidents perhaps to illustrate the case. It is an indisputable fact that there has been too little co-ordination in the past, both at the home base and on the field, between men's and women's work, with the result that we have not worked with the whole family in mind in the majority of our undertakings. Conditions are changing now. Men and women together are serving on Boards and Councils, and we feel there is every reason to believe that in the future problems that affect the home (and that includes practically every problem we meet) will be attacked by men and women, not separately but in co-operation, that a common thing may be reached.

Remember, we do not ask men to undertake work for women, but do say that every man they touch has had a mother, and that sooner or later he will have a wife and daughters, and we ask no less of women in their work. So much for the need of unity in all churches, and for the co-ordination of men's and women's work.

With these two phases in operation (if we have any breath left with us to cry our message to the women of China) in other words, what form or forms shall it take?

In the first place remember that still the great masses of women are unreached by Christianity. We must face the fact that we may have to break through new roads to get to where the woman is who needs our message.

In the second place, remember the words of our Master, "And I if I be lifted up from the earth will draw all men unto me." We shall never for a moment lose sight of the fact that it is the genius of Christianity that it meets the needs and satisfies the hunger of men and women everywhere.

We shall not work long nor plan much until we have studied our field, and by that I mean women not as types or cases but as persons, and we shall think of them as our friends, entering into their interests and sympathies with their longings, and they will call us their friends. We shall not lose sight of the fact that there are many Chinese women as eager as we are and as ready to throw themselves into an effort to raise up the best standard of being and living; and it goes without saying that in all such work, in so far as is in
any way possible, the leadership shall be thrown upon them, we remaining in the background as the helpers.

Just here a very recent effort on the part of the Chinese themselves may be noted. Only last week there appeared the first issue of a new monthly magazine for women published by the Commercial Press and called "The Ladies Journal." The articles cover a large number of subjects of an extremely practical nature, and the majority of them are written by women. The following is a quotation from an article setting forth the necessity of women giving attention to the study of Hygiene:

"Since the Bureau of Education has required that First Aid care of children and Hygiene be taught after the second year in the middle school is completed, we may know that Hygiene is something which we cannot get along without. The number of deaths in England was large until 1846 when a knowledge of Hygiene was introduced and now mortality is greatly reduced. European countries are strong because they encourage the knowledge of Science. Is it any wonder that they are strong and we are weak?"

In various articles much is said about sleep, exercise, clothing and rooming in relation to health, and quite a section is devoted to cooking, including 12 wholesome ways of preparing eggs.

It is also worth noticing that a resume of one of Mr. Eddy's addresses to men is written by a woman student of Shanghai. In her introduction she states that the principle of her school, a man attended the meetings addressed by Mr. Eddy at the Ta Woo Te Theatre and was so impressed that he called all his students together and repeated to them from his notes, and so we see on every hand that Chinese women are taking up new ideas repeatedly and it is to be hoped that in all our teaching we may emphasise the fact that our religion cannot successfully be divorced from these things. In carrying out our programme then we will do our thinking about women in terms of her whole life, body, mind and soul, remember that she like ourselves faces temptations in each realm. We will further remember that to be her best she must be a well woman, an intelligent woman, and a spiritual-minded woman. We will bear in mind that as "Jesus increased in
stature and in wisdom and in favor with God and man,” so
must she if she is to have the fullness of His life.

Instead of allowing her to be confused by the complexity
of many sidedness of life we shall lead her to see that “religion
is the unifying element of life, that it has to do with things as
well as emotions, conduct as well as believe, play as well as
worship.” And to prevent her religion from being relegated
to a departmental place or to become a phase of life, her sphere
of religion must be enlarged, and our programme organized
around her human need in its entirety, body, mind and spirit.

With those thoughts in mind shall we consider that for
any woman enough has been done by the Church when
Sunday services are provided, and shall we be disappointed or
feel the Christian message has lost its power because the
woman or girl is not able to relate the message on Sunday to
her own life? Shall we not rather help her to construct
bridges between Sunday services and Monday work recalling
the time when we too were accustomed to consider the two in
our thinking? In the physical realm we realize the place
the body has in religion thinking its rights shall be recognized
and its glory protected. “The undervaluation of the body in
the interests of the soul has produced a differentiation between
the material and the spirit which has made for schism, and
not for unity.”

Browning phrases for us the thought in these words:—
Let us not always say,
Spite of this flesh to-day,
I strove, made head, gained ground upon the whole
As a bird wings and sings
Let us cry all good things
Are ours, nor soul to life’s flesh more now
Than flesh to life’s soul.

As to the intellectual needs of women it is now generally
recognized that women should be educated. But it should be
remembered that it is a much simpler process to furnish
schooling for women than it is to guide them into a wise use
of knowledge.

To pass quickly on to another realm which must be taken
into consideration, viz., a woman’s “margin of leisure,” and
it so happens that this margin is apt to be a broad one in
China. First it is most important that from the beginning "a woman's religious life should include her recreations or she is not really a Christian and she must be consciously Christian at her play. There must be no schism here."

We must make it possible for the young woman to meet other young women, perhaps quite outside of her own environment. In this way many an individual will be helped to set up standards for herself. As a result of the demands of society she will find that she has great unused assets and as a result they will spring up that "greatest of responsibilities, viz. the return of demand on herself."

In each young woman we know, or will know, "there is the egoist, in each the altruist, in each the coward, in each the heroine". We may have a share in creating for her ideals and standards and may help her to relate her ideas of God to every phase of human experience.

We have only begun our work when we have taught the young woman what it is to be a young Christian. It is a longer task to teach her to maintain and grow in Christian life. To accomplish this means that we must be in touch with every phase of her life, week days as well as Sundays. And we should keep ever before us that when our interpretation of religion for another (and we are constantly interpreting for others) fails to include for the whole of life we have joined hands with the materialistic forces of the world. And believing the flexibility of the Christian message we shall stand ready to reconstruct our programme at any moment to meet the needs of women rather than look about for women on whom our programme will fit.

We shall be wise too if in all our teaching we make the definite effort to help the women we touch to relate all phases of their life to that greatest of institutions and the one which we hope for many years will be the Chinese woman first, as well as the most privileged responsibilities given in the home.

In thinking of health then she will think of it in relation to her family, of her social life in relation to her home, of her Christian life of its practical value not only of herself but of her family and those immediately about her. If for a decade
through the Christian Church in China special emphasis in both men’s and women’s work were placed upon the relation of the individual’s Christianity to her home, we could expect to see a great increase in the number of Christian families in China and the spirits of all of us individually as well as societies should be kept restless so long as there remains such an army of women needing that we should interpret Christ’s message to them in all its fullness and in all its applications.

Awaking the Sanitary Conscience of China.*

DR. WU LIEN TEH.

MOST of us remember the first days of our practice among the Chinese people. We were struck with what we considered the entire absence of hygienic habits both among the higher and lower classes. We found persons spitting everywhere—in the street, on the pavement, in first class railway carriages, in our dispensaries, in sitting rooms, in dining rooms, and sometimes even in our luxuriously furnished drawing rooms. We found vaccination rarely practised, and when a case of small-pox occurred in a house it was not isolated and relatives of the patients were allowed to come in and out of the sick room. We found exanthemata like scarlatina, measles, etc., treated as natural evils with no attempt at isolation. We witnessed as common sights (in Peking) the general use of water drawn from shallow wells, by whose side were situated sinks for the disposal of refuse. We were shocked to see at Shanghai and Canton maid servants emptying pails containing excreta into the river, whilst only a few feet away someone was washing vegetables and a carrier was conveying his two buckets of water for the use of a neighbouring fashionable restaurant. We wondered whether small-pox was rife among the people, whether bowel complaints were not universal, and whether tuberculosis was not rampant among all classes. As we gradually got accustomed to these sights and made a sympathetic study of the habits of the

*Read before the Medical Missionary Association, Shanghai Feb., 1915.
people, we began to place things at their true worth. To come to the present tense, one finds that the Chinese have for centuries practised a system of simple hygiene peculiarly adapted to their needs. They wear suitable clothes for summer and winter, drink tea, avoid alcohol as a rule, eat cooked food and are moderate in many things. The result is that certain diseases which are frequently met with in the west are not so common in this country. These are:—enteric fever, appendicitis, insanity (in its worst forms), pneumonia, severe forms of bronchitis, some heart, kidney, and liver affections, and most illnesses arising from alcohol.

Having said the above, I wish now to deal with a large class of diseases which are unfortunately too prevalent in this land. The majority of these belong to what may be called the 'operable' and 'preventable.' In no country in the world, with the possible exception of India, are seen such large tumours and so many 'ulcers' as in China. Most of these, if taken in hand early, can be completely cured, and my colleagues will, I am sure, agree with me when I say that no branch of medical missionary work appeals more to Chinese than the fine surgical skill shown by missionary surgeons throughout the hospitals of China. With the establishment of more modern hospitals and the arrival of keen surgeons, this reputation will be enhanced and will lead to a quicker appreciation of western medicine by the people.

There is another group of diseases which have caused and continue to cause great havoc among the population of China. These belong to the 'preventable,' and it is to them that all available force should be directed if sanitary work is to succeed. Ancient Chinese medical books (those who are interested may find a collection of these among the exhibits of the Manchurian Plague Prevention Service) give very scanty information on preventable diseases, and in actual practice you will find native physicians not as eloquent on these as on the pulse. The marvellous progress of sanitary science and the enforcement of Public Health Laws in Europe and America have led to the practical disappearance of such foul and destructive diseases as plague, typhus, relapsing
fever, leprosy, small-pox, rabies. Others, like tuberculosis, typhoid, hookworm, thanks to the dissemination of knowledge among young and old, are rapidly disappearing, and before another generation arises, it is possible that tuberculosis will claim less than half the deaths which it is doing now. Even venereal diseases like gonorrhoea and syphilis have been robbed of many of their dangers, and means for their prevention may in time be as willingly adopted by the masses as in tuberculosis now.

In China, I regret to say that we are only just beginning to follow the doctrines enunciated by Sir Edwin Chadwick (1801-90) who was mainly responsible for the passing of the Public Health Acts of England in 1843. In this country preventable diseases are still rife and both educated and uneducated have as yet a very vague notion of ‘prevention of disease.’ This is strange, especially as the phrase *wei shing* (衛生) is at least 4,000 years old. That a ‘sanitary conscience’ has existed among the people for a long time is proved by writings handed down from the *Chou* Dynasty, and by the unconscious practice of hygiene by the majority in their daily lives, which I have outlined above. Those of us who wish to see a more sanitary China must do all in our power to arouse this latent ‘sanitary conscience,’ and I am exceedingly glad to see that for the first time the China Medical Missionary Association has initiated a Public Health Section. The time has come, in my humble opinion, when more than routine hospital work must be undertaken by us. Medical men must be ready to preach ‘disease prevention’ as well as treat ailments. Colleges where medicine is taught must place ‘Public Health’ in the forefront of their programme, so that the graduates may be more than mere ‘practitioners.’ Our students should be encouraged to ‘talk shop’ on prevention of disease wherever and whenever they can, for it is they who will have the lion’s share of making a sanitary China. Popular books should be published and popular articles printed in daily and weekly journals dealing with knowledge on hygiene and sanitation. The teacher, magistrate, police officer, merchant, mother of the home (if she can read), and every school boy and girl should possess some such knowledge as the following:
1. Most epidemic diseases are due to germs, which, though small, can almost always be seen under the microscope, made to grow in test-tubes, and reproduced in animals and man.

2. These disease germs are spread from person to person, either directly (as in consumption, diphtheria, small-pox) or through the agency of insects, e.g., the rat-flea in plague, the mosquito in malaria, the fly in typhoid and infantile diarrhoea, the louse in relapsing fever, the bed-bug in typhus.

3. These diseases may therefore be stopped by destroying the germs and insects, or preventing their reproduction by cleanliness, extermination of rats, etc.

4. Spitting upon the floor is a dirty and dangerous habit, for it is liable to spread lung diseases, especially the dreaded consumption. Therefore, learn to avoid spitting, for very often it is only a habit practised from childhood.

5. Small-pox is a killing and disfiguring disease, but can be easily prevented by vaccinating the child when young with calf lymph. When a case occurs in the house, it should always be strictly isolated.

6. Dirty water is not good for bathing or drinking, for worms can enter the skin and produce serious diseases such as hookworm disease, anaemia, dysentery, parasitic diseases of the bowels.

7. A dark, damp and dusty room attracts and breeds germs, whereas a sunny, dry and clean place kills them. Therefore, keep your quarters clean and take plenty of fresh air.

8. All public health measures require the co-operation of the authorities and local community, as infectious diseases may spread from the lowest to the highest, and vice versa. That is why rich and poor must obey sanitary laws for the benefit of the whole community.

9. The continued existence of some terrible and easily eradicated diseases in China has given her the name of 'the most insanitary nation on earth.' For our own sakes and the reputation of our country we must try to remove this stigma. These diseases are:—leprosy, plague, typhus, the extraordinary number of unoperated large tumours and ulcers, and hideous skin affections. Most of these can be done away with in one generation if simple sanitary and early surgical precautions are adopted.

SOME RECOMMENDATIONS.

The first factor in the spread of public health ideas among Chinese is a realisation of the superiority of modern western over ancient eastern medicine. Before any success may be hoped for, all must be prepared to recognise that modern methods of treatment and prevention of disease are, like modern artillery in warfare, superior to the old methods.
Ladies’ Residence.

Yunan Union Girls’ High and Normal Training School.
Bearing this point in mind I have spared no effort in urging our Central and Provincial authorities to completely reorganise medical education throughout this great land. Most of you have, no doubt, read the memorandum on Medical Education which I have submitted to President Yuan and the Minister of Education, published in the China Medical Journal of March 1914. Among the recommendations is one for the establishment of a Central Medical Council in Peking, which shall consist of an official of the Board of Education, and also one representative appointed by each of the medical schools of China approved by that Board. The above Council should have control of all medical education in China, have power to decide upon the language for the teaching of medicine, to fix a medical curriculum, to supervise examinations, to recognise hospitals for teaching purposes, to draw up laws and regulations affecting the medical profession, to publish an official register of qualified practitioners, and so on.

(To be concluded in next issue.)

The Hunan Union Girls' High and Normal Training School. Prospect and Retrospect.

By Kathrina H. Van Wagenen, A. P. M. Changsha.

As a retrospect of Protestant Missions in Hunan covers less than 20 years of work, it is only within a very few years that the education of girls has advanced to the point where a High School course seemed necessary. At the Conference of Hunan Missions in June 1912, the subject was discussed, and the American Presbyterian Mission was invited to undertake the establishment of a High School for girls in Changsha, with the hope and prospect that in the future other Missions would be ready to join forces with it, and make this a union school for the entire province. Up to that time there had been no Mission school that was distinctively for this higher grade of
work but with the prospect of the Nanking Woman's College becoming a reality in the near future, and the increasing demand for well-trained teachers throughout the province, it was felt that we were justified in making large plans for the future.

From the beginning therefore, when Miss Annie Morton and I came to Changsha in the autumn of 1913, we have tried to see the school in the light of what we hope it may eventu­ally become rather than in the light of the small beginning that has been made. That first year, when our 18 girls were housed in a temporary lathe and plaster house and we were struggling to prepare them for High School work, we were planning buildings to hold 200 pupils, drawing up a con­stitution and basis of union upon which other Missions might unite with us, examining the prospectuses of other High Schools and preparing our course of study.

The plans as they now stand, include a large Assembly and Recitation building to accomodate 200 students and to provide rooms for gymnasium, music, etc.; and five cottage dormitories, each to hold 40 girls. We feel that in an institution as large as this, we can in this way preserve the family spirit among our girls and get closer to them than if they were all housed under one roof. We hope too that each Mission will erect its own cottage and put a lady in charge, so that the family life of each group may be conducted indepen­dently all uniting in class work.

The school opened in January 1914, and by February 1915 we had five pupils ready to graduate from the Preparatory Department into full High School work. Of our buildings, the first of the cottages was ready for us to move into when the school's second year began. At present it has to fill the rôle of both dormitory and recitation building, as our big Academic building is still on paper only. Our five High School girls were joined by six from other schools, and the roll has increased to 28. We feel that our statistics augur well for the future of the school, for of these 28 girls, 18 are church members, they representing 7 different Missionary bodies working in Hunan; and they come from 11 different
Nurses, Hospital Staff, and Friends, at C. M. S. Women's Hospital, Fusing.
cities and towns in the province of Hunan. This we feel, indicates that the school may become just what we hope, a Union Christian High School for all Hunan.

Another step toward this ideal has been taken this year in the promise of the United Evangelical Mission to join with us in the support and management of the school. They plan to start the building of their cottage dormitory within a few months and to add a foreign lady to the teaching staff in the autumn of 1915.

Equipped with a big vision and high hopes, we look forward to the day when we may in very truth be carrying out the aim for which our school was established, as stated in our constitution:

"To provide higher education, normal and kindergarten normal training for the daughters of Christians, to fit them for Christian service; and to provide higher education for girls from non-Christian homes, and to lead them to know and serve Jesus Christ as Lord and Master."

Graduation of Hospital Nurses at Futsing.

By Miss A. L. Leyboin, C. M. S.

An interesting little ceremony took place in the Futsing C. M. S. Women's Hospital on Monday afternoon February 8th, 1915. Six nurses received their certificates for Nursing and Midwifery, the first who have graduated from our "Training School", which was organized just five years ago though the Hospital was opened in 1901.

They all obtained honour marks in a thorough written oral and practical, examination conducted by Miss Loader a member of the Nurses Association of China.

The accompanying photo was taken after the ceremony, the two in the centre hold special certificates, as they are qualified to do all the usual obstetric operations, they have both had five years and a half training and experience and have conducted about 200 midwifery cases each, and this time they
took a special examination in operative midwifery, as well as in materia medica Therapeutics and the younger of the two obtained 91 marks; they are both going to work in distant places two or three days journey away from medical help, so they must be prepared for all emergencies.

We have 130 beds in the Hospital, 40 in the Maternity block, and had 1,120 new in-patients last-year, 226 being midwifery cases.

This year with new probationers and four nurses from other hospitals, who are taking the midwifery course we shall have 24 nurses and pupils, some are visible in the group. Our pastor is standing near his foreign brother and the “doctor” in charge of the men’s Hospital is on the other side, they both gave most-helpful addresses at the distribution of certificates. The Examiner is visible in the back row.

---

[Mrs. Henry W. Peabody writes that in the United States of America fifty Home and Foreign Missionary Societies as well as the Young Women’s Christian Association and Mothers Associations are affiliated in this peace movement. The idea is not to form a peace party, but to enlist women for prayer throughout the world, to join in special prayer to this end. The suggestion comes that Christian women in foreign lands also should be linked up with this movement and join in special prayer on July 4th, 1915.]

Women and World Peace.

(A movement started by the women of the U. S. of America.)

We are suffering to-day not only in our sympathies with those who are involved in the awful war in Europe, but in the terror that to us also may come as suddenly the horror of war. The strongest, most stable governments have collapsed and the closest human relations have broken down, while neutral nations and statesmen stand powerless to aid.

Women have found relief in knitting mufflers as did their grandmothers, but is there nothing that women can do really to help bring and preserve peace? Have they learned nothing in fifty years of the power of organized womanhood? Is there no place for our great women’s missionary societies to fill in this crisis?
It was just after our own civil war when our country was poor and weak and not fully united that God called the Christian women of America to carry His message of peace to the nations, and women's foreign missionary societies were born. To-day there are forty such societies with a chain of peace stations extending around the world. Foreign Missions being interpreted are just international friendliness and world neighborliness, based on the love and teaching of the World Saviour. Statesmen and pacifists tell us of new plans and international laws which will make war impossible. Poets have long sung of a "Federation of the World." God grant it. Yet while we have sympathy with every honest effort for better legislation for world peace we know in our hearts that it will fail unless back of human policies are the ideals and the power of Jesus Christ.

Because we are women and have good reason to hate and fear war and the sins responsible for war, because we represent the cause of constructive peace in our missionary societies, because we are Christians and still have faith in the power of God and His willingness to answer prayer, because we are summoned by every divine and human impulse into this fellowship of suffering we urge immediate action. We do not need to form a new peace party since we have our efficient missionary organizations with all the machinery needed.

We do not propose to enter into the political side of the question but will confine our efforts to a peace propaganda based on the teaching and spirit of Jesus. We submit no elaborate program, but we will endeavor to enlist individuals and societies for intercession. We will teach the children in our homes and churches Christian ideals of peace and heroism. We will study the New Testament and accept its teachings concerning Peace. We will endeavor to promote the understanding and friendliness of the nations by thinking of none as alien but all as children of our Heavenly Father.

Mrs. Helen Barrett Montgomery, President of the W. A. B. F. M. S.
Mrs. W. F. McDowell, President W. F. M. S, of Methodist Episcopal Church.
Mrs. Charles H. Daniels, President W. B. M. Congregational Church.
Miss Margaret Hodge, President W. F. M. S. Presbyterian Church, Philadelphia.

Mrs. W. A. Prentice, W. B. F. M. Presbyterian Church, N. Y.

Mrs. Daniel J. Burrell, President W. F. M. S. Dutch Reform Church.

Mrs. Mary Clokey Porter, President W. F. M. S. Union Presbyterian Church.

Mrs. Samuel J. Broadwell, Woman's Union Missionary Society.

Miss Belle Bennett, W. F. and H. M. S. Methodist Church South.

Mrs. DeWitt Knox, President Central Advisory Committee Federation W. F. M. Societies.

Dr. Kate Baggs Shaffer, Editor Lutheran Woman's Work.

Mrs. Anna R. Atwater, Christian Woman's Board of Missions.


Mrs. E. M. Spreng, W. M. S. Evangelical Association.

Mrs. Fred Bennett, Council of Women for Home Missions.

Mrs. Henry W. Peabody, Central Committee United Study of Missions.
The writer of this report is only a new graduate of the Student Class who has recently entered Society to practice what he has been taught. Such a one, we Chinese say, is a "yellow mouth bird" that is a person not old enough to undertake a big task, so he decided to begin his life work by being a Temperance lecturer who goes to the villages and small cities to create a public sentiment against those things harmful to the home and to country, and for the purpose of adding to his knowledge through education in the University of the World. Indeed, these months in this great University have been ideal for learning what he desired. It is with great pleasure he states what he has experienced, what he has done, and what is the result of his work.

I have already been in thirty-five places. Most of these place I could not go to by railroad, so I have spent the entire morning in travelling on a donkey from one place to another. Although I had prepared my lectures, as I rode alone I took time to revise what I planned to say in the next place where I was going, after I had talked with the donkey man and studied the condition of the life of the country people, or learned something about the place from the people we met on the way. All the journeys were interesting to me, but some times were rather difficult, because of the need of crossing rivers or starting in the early morning. The sky above was beautiful with stars and moon but the road beneath was dangerous through robbers and highwaymen.

In every town and in every city the people expressed their hearty welcome and interest in my lecture. Mr. Li, one of the gentry and the Superintendent of Education, a man very popular among the people, east of Peking, presided at one
of the meetings where I spoke. It was in a court of the temple of the god of war and I stood just in front of the shrine. I had a very large audience because Mr. Li's students marched through the street in uniform, before them being a brass band so as to attract all the people to the meeting. They all stood there as long as I spoke which was about two hours, the time I usually took. My meetings were not very quiet, not only because the people occasionally chatted, but because I asked them some interesting questions which made them laugh aloud, and caused everybody to feel happy. After the voice of rejoicing was over the whole audience was very quiet, and gazed fixedly at me in order to listen to the explanation, which they often thought was funny.

In general I explained the different functions of the human body illustrating by using some common things. For instance I illustrated the brain as a telegraph office, the stomach as an engine, the blood as a river, and I made some experiments before the audience by asking some boys to come up to the platform. Then I beat the boy's finger for the purpose of showing the use of the nerves, and closed the boy's mouth and nose to show the importance of the breath, so, by these experiments, made them clearly understand the uses of the different organs of the human body, what they are, how and what they do. And then told them how alcohol and tobacco affected the various organs of the human body, speaking of the dreadful result which they themselves often saw. After they understood how wonderful and useful are the organs of the human body, and how harmful and awful the effect of narcotics on it, then I asked them about some kinds of diseases, what were the reasons for them, and the final result. Many times, old gentlemen stood up to witness as to what they suffered through drinking and smoking. After my speech, I used to give a chance for the men who did not clearly understand what I said to inquire more explicitly. They often asked the meaning of the charts, some of which I had partly explained and some I had not. By this opportunity I could talk with them in a different way. At such times it seemed as if I was not giving an address but we
were having a discussion meeting. I remember several times I spent a longer time in answering their questions than in lecturing.

The end of my meeting was a very important time, as the pledges were then distributed to the people who had determined to get rid of the habit of drinking and smoking. I used to give another short but pointed talk urging all to decide to sign the pledge, so they might obtain for their own sake, the benefits in their own body, their own home and their own country. Afterward it was quite common for some gentry or the village leaders to stand up to lead the people to thank me for the lecture and also to lead the people to sign the pledge. It was also true that these leaders often came forward, considering it a part of their duty to write the names for others on the pledges and to exhort their fellow citizens to get rid of harmful habits. Once an old gentleman who was a leader among the people stood up with dignity and interrupted me when I was giving my short talk at the end of the meeting. He said “I would not like to see this young man’s vocal instrument broken, I have something to advise you, my relatives. This young man did not need to come a way down to our small village to give a lecture, but as he is very patriotic and loves our country people, so he has come here, and with great enthusiasm has addressed us, therefore we ought to love our own selves. All he has spoken of has been good for us, everybody who loves his own body ought to come to the front to sign the pledge, etc.” Then he gave an excellent address, and the result was that I got the largest number of signers there in the smallest village which I visited on that trip. The last scene of the meeting was that many kinds of leaflets were distributed to the people as they stepped out of the hall.

In the evening there was opportunity for the people to call on me. Most of the callers were the leaders, the gentry and the local officials. Almost in every place the purpose of the people who came in was to invite me to come again and stay several days, and they promised to help in every way my lecture. This would have given me an opportunity, in a
natural way to organise a society in the places where there were some leading and influential people who were very much interested in this work, but as this society belongs to women this suggestion was impracticable. Many however became honorary members.

After the visitors had left I did the follow-up work by talking to the preachers, the school teachers and the church members, who were gathered together. I told them the real idea behind my temperance work was to lead the people to Christ. There was an evening prayer in every Mission station so I took that time to preach to my brethren in Christ on the last commandment of Christ, when He left the earth and was taken up to Heaven that they ought to "be witnesses into" the Lord. Yes, I do appreciate the work of helping to reform society—but I like also to work for the Church. I therefore preached every Sunday when I was asked by the preacher, I should say in one sentence, that beside my duty of lecturing to the non-Christians, I have tried to do another important thing, that is to encourage and strengthen the Christians in their acting for and believing in our Lord.

The doing can be judged by the results. I will state several facts which came to my knowledge after I returned to Peking. The number of the members of our society has been increased by two hundred and sixty one. A large per cent are soldiers. Once a captain stood up as a leader to sign the pledge and all his subordinates twenty four in number signed. Moreover he brought seven other names of the troops from another barrack who heard him repeat my lecture and wished to be enrolled in the Temperance Society. Accompanying the names was a nice letter which was written by this captain expressing his thanks. One police official, who did not hear my lecture but listened to the people who obtained benefit from the meeting, and so interested him, came to see me and signed the pledge. He did some temperance work about which he wrote to me after we left, wanting some more pledges for his merchant friends. When I was in Niu T'o, among the visitors, there was one old gentleman who was in the tea business in that town. He remained in my room after all
the visitors had left. In a very courteous manner and yet in a way to draw out my sympathy he said to me, "I have one only son who lost his position on this street through the evil habit of drinking and smoking, so that he has no standing in this town. He went to Manchuria for the purpose of engaging in other business there, but I do not think he realizes the injury which this evil habit is causing him sufficient to forever get rid of this awful habit. I therefore ask you to please give me one pledge and one of each kind of your leaflets, and I will send them to him, I believe by so doing we can make a better man of him." When I heard all he said I wished I could have two wings so as to fly to Manchuria to help to accomplish what the father wished for his son. The old gentleman with the pledge and leaflets in his hands departed with a happy heart. Another interesting experience was in a travelling cart. In a conversation with the driver I told him the harm of the tobacco pipe, among the many words I uttered he was moved only by one sentence. That was, "Although you can say in your youth you do not mind the harm, but certainly you are being injured by its poison for the dreadful result will appear when you are forty or fifty years of age." "Yes, I am conscious of receiving some harm now by using the pipe, and I must get rid of it to prevent greater harm in the future," was his reply. Right after he spoke he took out his long bamboo pipe and broke it into two pieces to show his determination, exchanging those two pieces of pipe for one pledge, telling me that he would take the pledge back to the city where we came from, to ask the preacher to be a guarantor. We both obtained advantage from this exchange, the pledge helping him to escape from the harm of smoking and drinking, and his pipe has been shown at many meetings as a witness to narcotic poison, helping me to show how one man came out from its slavery and became a free man.
Glimpses and Gleanings

Mrs. Evan Morgan, 150 Dixweil Road, Shanghai.

HANGCHOW UNION GIRLS' HIGH SCHOOL.

The corner-stone of this interesting new building which marks a fresh epoch in missionary educational work in China,—was laid a few days ago in the presence of a large assembly of officials, missionaries and members of various educational institutions. All the management of the ceremony was left in the hands of Chinese Christian leaders, the large gathering being presided over by a well-known native evangelist. This Union School is being erected on a fine plot of land, which formerly was part of the old Manchu City, but which is now beautifully laid out with wide thoroughfares.

The school compound consists of five acres of well-levelled and walled in land, and is the joint property of the American Presbyterian and American Baptist Foreign Missionary Societies.

The development of this work will be a source of interest to all women in China, who have the charge of girls' education.

May 17th, 1915.

M. L. M.

A RICKSHA COOLIE.

Mrs. George Matheson who is engaged in work with her husband, amongst ricksha coolies in Shanghai, and who is just issuing her annual report, sends the following "Glimpse" to our magazine.

"Almost at the beginning of the work amongst the ricksha coolies, a man named Ah-sai who had earned his living in this way for many years, became converted. He was indeed earnest and determined to make a clear sweep of the old life. His wife was absent from home at the time and ignorant of the change in her husband. He began preparations for her return by banishing the idols, incense burners, etc., from the house. The day after his wife's return he came to us, but he was almost unrecognizable. His swollen and discoloured face seemed anything but suggestive of the piety he had professed for weeks past and our hearts sank. But "things are not," always, "what they seem." He had not been fighting, as his appearance would seem to indicate, but had suffered chastisement at the hands of his unregenerate wife, who bitterly resented his disposal of her household gods. "But," we remonstrated, "your wife is only a tiny bit of a woman! Surely you could have prevented her disfiguring you in this way!" Regarding us with sad surprise he answered "Jesus-man must not fight. I stood still, and when she struck one cheek, I turned the other to her."

"This same man became very anxious to learn to read, but as he was 43 years of age he felt he was too old to go to school, even if circumstances permitted, which they did not. A private tutor was obviously the correct thing, but was difficult to get, and also expensive. Steady determination however, overcame the first difficulty. A man was found ready to impart his knowledge of letters in return for due remuneration. "Silver and gold" the aspirant to literary
honours "had none"; but such as he had he gave gladly in order that he might read the "good work" for himself. A daily meal was the tuition fee agreed upon and this was faithfully paid for five months, at the end of which time the miraculous was effected, and Ah-sai could read nicely. Now with his book, he goes out into the streets and alleyways and preaches to hundreds.

He often turns up at the Mission with large numbers of men whom he brings, in order that they also may learn what he has found so precious."

Annie M. Matheson.
Shanghai, May 15th, 1915.

WHO WILL HELP?

Splendid work is being carried on still by the women of the Medical Auxiliary of the English Baptist Mission, in the three provinces of Shensi, Shansi and Shantung. Mrs. Dr. Andrew Young and Mrs. Fairburn, M.B., Ch.B., and Nurse Scollay are busily at work in Shensi; Nurses Ellis and Rossiter in Shansi; and Nurse Logan and Mrs. Dr. Balme in Shantung, not to mention the wives of the doctors who visit the hospitals and lend much assistance.

But since the outbreak of the European war, which made it necessary for every missionary society to husband its funds, the work of the hospitals has more or less been hampered for want of proper equipment.

The native helpers are acting nobly in this emergency, in one case, viz., in Taiyuanfu, Shansi, the entire native staff giving up their wages for a month, in order to buy the necessary lint and wool for dressings.

The hospital under Dr. and Mrs. Balme in Chinanfu, asks this year for 300 sheets. Will any of our lady-readers help?

In a recent letter from the wife of one surgeon, she relates how a fork-handle had to take the place of one of the ordinary instruments in an eye operation. Subsequently an amputation was necessary in the case of a boy suffering from a malignant tumour, but in this case no substitute could be found, and the lad had to be sent home to die.

It is just in matters like these that we women can help during this sad time of "wars and rumours of wars." We cannot fight, but we can deny ourselves luxuries in order to allay human suffering, and thus follow Christ.

M. L. M.

Harvest Sheaves.

Miss Priest who for many years has done splendid work in the American Baptist Girls' School, Shanghai, has been reluctantly obliged to "stand and wait." She left China by doctor's orders this spring for the Denver Sanatorium, and her place has been taken by Miss Hannah F. Sallee, who, after less than eighteen months in this country, has had so responsible a charge thus thrust upon her by unforeseen circumstances.

It is with much joy that we are able to print the following account from her pen:

"Miss Paxson, of the Y.W.C.A., has just closed a series of meetings in the Eliza Yates Girls' School. She brought us five very helpful messages. Many of the Christian
girls showed their interest by attending and taking an active part in a special preparatory prayer-meeting several days before Miss Paxson came. The day before the meetings began, five of the older girls led the chapel exercises and urged upon the Christian girls their duty to lead their schoolmates to believe the Gospel.

The first meeting was held on Sunday morning at 8.30. It is the custom in the school that each Sunday one-fourth of the girls are allowed to be absent, if they wish. But on this Sunday morning nearly all the girls were at school, one hour earlier than usual.

The meeting did much to strengthen the Christian girls. At one meeting forty-six girls promised to try to lead one person to Christ during this year. Twenty-two of the girls made a profession of their faith in Christ. Most of these had however done so before, and some of them had already proved by their daily lives and by keeping the Morning Watch, that they were Christians; but these meetings greatly strengthened and encouraged them all in their resolutions to live for Christ.

At the last meeting, opportunity was given to those who wished to testify for Christ. Miss Paxson said:—“The girl who loves Jesus most will be the first one to testify.” Immediately, three girls stood up, their faces beaming with joy.

Many of the girls spoke a word for Jesus, among them some ten or twelve of those who that day had confessed Christ to be their Saviour. Some asked the prayers of the Christians for their home people, others confessed that they had not done their duty in trying to lead their home people to believe the Gospel; still others confessed an ugly disposition, or a bad temper. Many spoke of the joy which was theirs because the love of Jesus was in their hearts.

The Lord was with us. To Him be all the glory for the work which He has done and which we believe He is still doing in the hearts of these girls.

Hannah Fair Sallee.
Shanghai, May 18th, 1915.

Women's Lives for China.

In a sketch of the life of the late Rev. James Sadler, of Amoy, in the December Chronicle, of the London Mission Society, a reference was made to one of his colleagues whom Mr. Sadler described as “a living embodiment of 1 Corinthians xiii.” The reference was to Miss Edith Benham, who has now entered into her rest.

Miss Benham joined the Amoy Mission in 1890, and from that date, with the exception of two years of ill-health, she has faithfully laboured for the above Society in the Amoy field. For the earlier years of her service she carried on work among women and girls in Amoy itself. On her return to China in 1897 she devoted herself to evangelistic work in Amoy, especially in connection with the Community Hospital. In 1907 she took a leading part in the foundation of the new Arthington station at Tingchowfu. The work there was started by the Amoy Congregational Union fifteen years before as its contribution towards the Forward Movement of the Society under the leadership of Pastor Chiu.
When it became possible to establish a residential station there under the Arthington fund, Miss Benham was one of the first missionaries to commence the work, and during the last seven years she has rendered invaluable service in carrying on work amongst women and girls in that remote centre. Tingchowfu is a prefectural city situated on the western boundary of the Fukien province, 200 miles north-west of Amoy. The country is a difficult one to traverse, and the journey entails many hardships which Miss Benham cheerfully faced year after year in her journey down to Amoy and back again, carrying on evangelistic work in out-stations on her way. The work at Tingchowfu will always bear the impress of her indomitable will, strong personality, and entire consecration.

The position which Miss Benham won for herself in the general missionary community in China is indicated by the fact that she was the only woman chairman of the Centenary Missionary Conference in Shanghai in 1907. Her paper on Women's Work in and outside the Church and on the Training of Bible-women is one of the most valuable in the records of that Conference.

Heart trouble, no doubt accentuated by life at the altitude of Tingchowfu and by her strenuous labours, disabled her in the spring of last year, and it was with great difficulty that she was brought down to Amoy. More than once her life was despaired of. After three months of complete rest there she was able to return to England, and arrived at the end of July. Since her return her health has gradually failed. After much suffering, borne with great fortitude, she passed away peacefully on January 5, leaving behind her a record of devoted service which will remain as an inspiration to all missionary workers in China. She was highly honoured and greatly loved by the Chinese, by whom her loss will be deeply felt.

On March 9 another devoted worker, who was for nearly a quarter of a century associated with the work of the Amoy Mission, passed to her rest. Miss Olive Miller was born in Lincolnshire, and at the time she became a missionary of the Society, in 1885, she was a member of Richmond Hill Church, Bournemouth. She was appointed to the Amoy Mission in that year and took up work in the Girls' Schools there. Ten years later she was transferred to the station of Huian in the northern part of the district; but, owing to ill-health, her period of work there was a short one. She was obliged to come home, but was able to return to Amoy in 1897. After a time she took up work in the great city of Chiang-chiu, where she laboured with great success and devotion. In 1909 she left China for the last time, owing to a breakdown in her health. Since her return to England she lived at Bath, and has done much to develop missionary interest in that city. On the afternoon before her death she was present at a missionary meeting, and was taken ill and passed away a few hours later. During the latter part of her service in China she was an honorary worker. She will be deeply mourned by her late colleagues.
and by the Chinese, amongst whom she worked for so long and with such devotion, and by whom she was greatly loved. 

F. H. H.

“SPEAK, LORD! FOR THY SERVANT HEARETH.”

I feel sure you will be interested to hear the story of Yang tai-tai [Lady Yang], one of the five women recently baptized. Some years ago when we were residing in South Gate during Miss Henry’s furlough, we paid a visit to the home of one of our members who lives near by. On the way to Mrs. Wang’s house we passed a house at the door of which a number of ladies were standing, who showed great interest in the children and pressed them to go inside. They belonged to the official class, natives of Foochow. I allowed the children to go in while we called on the church member. Mrs. Wang, hearing where the children were, offered to accompany us back to the house saying she knew the family well, she too being a native of Foochow. This visit led to a close intimacy, the children being ever the great attraction to them. They called on us often, and never empty-handed, there was always a gift for the bairns and particularly for baby Rosie. The one who was most interested was a granddaughter, a young lady very attractive in appearance and most capable. Alas, she was afflicted by that fell disease consumption. They could never be persuaded to wait for a meeting, but always left as soon as we were ready to begin. When Miss Henry returned, she invited this young woman to come and live with her, so that she might have the care she needed. That visit proved a blessing both to body and spirit. She became a true believer in Christ. The rest of the family were much averse to this, but still they continued to visit us, and always with their hearts full of the children. A younger brother of this girl having contracted diphtheria, she insisted on nursing him herself. The boy recovered, but she took the disease from him and died. She left a bright testimony to her faith in Christ and and her certain hope of heaven, exhorting the others to follow her there. Almost her last words were about little Rosie. Her death was a great blow to the family, but it resulted in the conversion of her younger brother, who later was baptized. This lad had to undergo much persecution for refusing to take part in ancestral and idol worship, but he stood firm. The grandmother was most antagonistic of all, but God did not forget the prayer of her granddaughter. After the death of our little Rosie two years ago I paid Mrs. Yang a visit. Showing her the family photo Mrs. Yang said: “Your baby is now with my child in heaven, and if I want to see them again I must believe too.” But, then, she was still unwilling. Yet God did not leave her. One night while asleep she was awakened by hearing a voice speaking to her. It said: “Quickly repent and believe in Jesus.” So real was the voice that she rose, lit the lamp, and was surprised to find herself alone. Lying down again, wondering if she had not made a mistake, she was startled to hear the same words addressed to her again. This led to her
deciding to be a Christian. The following Sunday she came to church, and standing up, asked to be received as an enquirer. She said: "My heart is fixed to follow the Lord." She however was not willing for baptism, she felt she could never go through that ordeal. We refrained from pressing this matter and asked the members not to speak about it to her, but to pray that God would Himself show her His Will. He did so in His wonderful way. Some time after, another member calling on her found her in much distress, word having just arrived of the very serious illness of her daughter-in-law. She prayed with her, and advised her to lay hold on God, that He would heal the sick one. After this woman took her departure Lady Yang continued in prayer, and while on her knees the Lord said to her: "How can I answer your prayers when you are not willing to follow me?" She realized that this meant baptism, and replied, "I am willing, Lord, please heal my daughter-in-law." Next Sunday she came into the chapel with a face which attracted attention by the change that had come over it. She told me that she was now ready to be baptized as soon as it suited my convenience, but that she would like it to be without delay. The next mail brought news of the recovery of her sick one. God has since given her several definite answers to prayer.

C.I.M. Yangchow, Kiangsu.

March, 1915.

PRAYER FOR PEACE.

This terrible war has taken all the spirit out of one. Oh! how one longs for the coming of the King of Peace, and for His glorious reign to make an end to all the strife of the nations!

That the work of God is being greatly hindered in China and elsewhere goes without saying, but we go on step by step, satisfied to walk with the Lord in the dark.

This year has been a strange one altogether, full of rumours and unrest.

Meanwhile we are carrying on another warfare. At our daily morning prayers all the nations at war are remembered; at our prayer meetings on Saturday night and Sunday morning the Lord's people are most lovingly prayed for, especially all the sorrowing homes; at our Christian Endeavour meetings all the Endeavourers among the sailors and soldiers are brought before the Throne; and at our workers' prayer meetings the Lord is earnestly entreated to overrule all the unrest for His own glory and for the coming of His Kingdom, and to work out His plan and purpose through the judgment upon the nations, and above all to save multitudes of souls. It is rather humbling to us as missionaries to hear those who have just come out of heathendom pray thus for the nations who ought to be far ahead of them; but we praise God that He has taught them to pray.

Not long ago, I made a long, interesting journey into some of the distant mountain districts, and two of the missionaries, and a good number of the Christians, came with me. We visited over 13,000 homes, and left a tract or a Gospel in each home. Much wisdom was needed for disarming the fears of many, and often a great deal of tact and persuasion
had to be used before the Gospels were received, but in the end most of the people got interested and received them joyfully.

Miss A. M. Johannsen, C.I.M., Yushan, Kiangsi. April, 1915.

IDOL-BURNING.

Sih-oh-hsien, Yunnan, is the city where there was a great earthquake. As it was the first time I had visited it I went with more than ordinary interest. All along the riverside we traversed, were aboriginal villages, the inhabitants of which seem very approachable and simple minded and ready to believe the Gospel. These people are called Kang-i by the Chinese. Many years ago I heard of a teacher who lived at Sih-oh-hsien, who had been interested in the Gospel through a travelling Christian doctor. I hunted up the family. The man himself was away from home, but his wife, a very capable woman, was at home with her two sons and a daughter-in-law. The husband had taught his family to fear the Lord; but during his absence, his wife put up a paper idol and a tablet to heaven and earth. The woman knew she was wrong, but feared her relatives. Howbeit, she promised me to put away her idols. The last day of my visit came, she had not done so. I felt I could not leave the place with simply a promise that she would abandon idolatry, so I and my teacher stayed another day. And victory resulted.

The story of this family is too long to tell. Their place, like others, collapsed. Not only so, but they lost a daughter of twelve years of age. They are £30 in debt (a chronic condition this amongst all classes in China). Then their very souls have been racked for years about the betrothal of their other daughter to a man from another place who for years has not put in an appearance. If they married this girl to another man and her fiancé turned up, it would be in his power to ruin them. But the years were passing rapidly, so rather than keep her at home any longer, they determined to take the risk and married her. A matter of this sort can be in China a very cancer of care and worry in the family life in a country where it is "Right for ever on the scaffold; wrong for ever on the throne." However, it happened that I knew the whereabouts of the man—that he was a long way off and married to someone else, and so I was able to give no small relief to their hearts on this point.

Next morning my teacher and I sallied forth once more to the home of this woman, calling mightily on God to give us the victory. As we sat talking with her she presently said: "I know you want to see those idols down; I mean to take them down, but I will do it when the wall has been replastered." There was still a struggle going on in her mind. At length she rose, walked up to where they were and took hold of them saying: "They are no good," and forthwith crushed them up in her hands and went next door and brought a live coal which she blew into a flame and set fire to the idols which quickly disappeared in smoke. Once again the Ten Words were put in their place.
Then we pasted up a hymn-sheet and sang, "Leave it all with Jesus day by day." I then opened the Word and read and expounded some Scriptures, after which we knelt in prayer and committed the family to the Lord.

H. Allen.
C. I. M. Yunnanfu.
March 1915.

FAMINE RELIEF WORK.

A year has passed since "White Wolf" wrought much devastation in our midst.

Poor Kwangchow! Such a year as this has never been known. Thousands of robbers and then thousands of soldiers to eat up the old grain and then no harvest. Many of our Christian farmer families have emigrated, till their land shall again give them food. Brave people! How we admire them for their courage!

A general famine relief fund was started in Hankow for this district, but the European war and consequent unrest make this practically a closed door.

Mr. Lillegaard wrote to the American Lutheran papers; (he is somewhat of a hero since he fell into the hands of "White Wolf," and soon he received one thousand gold dollars. He gave work to four hundred men, repairing the roads of the North City. For every man he engaged, ten hoped to be employed. But there is a bright side of our work.

Seventy-seven men and women were baptized recently in four successive days. Tears of joy filled the eyes of many of us as each convert confessed Jesus as Lord. We had the Communion service on Christmas morning. The joy to the older Christians can hardly be expressed when they recall the early years, the persecution and trials, and contrast that unhappy condition of things with this great ingathering of believers.

Mrs. H. J. Mason.
C. I. M. Kwangchow, Honan.
April, 1915.

C. I. M. JUBILEE.

On May 27th, the China Inland Mission celebrates its Jubilee. This being the case, the following figures, supplied (by request) by Mrs. Hoste, will be of interest to our readers, as indications of advance.

At the end of the first decade of the Mission, there were 16 Women Workers on the field.

By May, 1915—after five decades of work, the figures stand as follows:

<table>
<thead>
<tr>
<th>Women Workers</th>
<th>676</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mission Stations</td>
<td>230</td>
</tr>
<tr>
<td>Girls in Boarding Schools</td>
<td>1,994</td>
</tr>
<tr>
<td>Girls in Day Schools</td>
<td>1,553</td>
</tr>
<tr>
<td>Women's Hospitals</td>
<td>8</td>
</tr>
<tr>
<td>Women Communicants</td>
<td>13,634</td>
</tr>
<tr>
<td>Bible-women</td>
<td>255</td>
</tr>
</tbody>
</table>

Shanghai, May 21st, 1915.

ARDUOUS SCHOOL WORK.

Another school year has just opened for us. We have 18 baptized scholars all of whom belong to the "One by One" Band.

Our children have been working according to the Central China Christian Educational Union for the past four years. This is the
same curriculum as adopted in Yangchow, so our schools are practically the same, ours being a central school for some distance south. One 6th year boy headed the Union, another passed 3rd. First place in 6th year Scripture and Mathematics came to our boys, each with 100%. Others passed most creditably.

Our pupil teacher too, who was sent to Dr. Kupfer's College, I had to send for, after only one year's course. As he had not graduated before he left, Dr. Kupfer kindly allowed him to study for and take his graduation examination with us.

Our children number seventy, 41 boys and 29 girls—of whom 45 are boarders. Two graduate this year and are now working as pupil teachers. The work has been very heavy, uphill plodding. I was put in charge of the boys 10 days after arrival in the interior, with house-keeping for us all and study as I could screw it in—poor boys! The parents were very ambitious for their sons and would not believe that a new comer, knowing nothing of their language, could produce any results. I had the rawest teaching material to work with, so I gradually took my place on the teaching staff, in the course of a year being responsible for six subjects. Last year our schools were examined by two Government Inspectors, and this, with the C.C.C.E.U. examination reports, have now satisfied our parents.

Think of a Chefoo School without its hygienic and social advantages, with its constant ringing of bells; plant it in the interior of China, surround it by four walls, let the Principal be on duty the whole term acting as teacher, house-keeper, wardrobe-keeper, nurse, doctor (I had five cases of measles and twenty-five cases of mumps last summer!) superintendent of workman and guardian, speaking only in Chinese, and you have a fairly correct idea of our Kanchow Girls' School; and in fact Boys' School too.

Our lack has been a suitable helper. Teachers will not take any duty or responsibility after they have finished teaching, and often when their turn comes to teach, we have to rouse them from their sleep or pipes to help to keep order. Since the schools' good name was taken by the Inspectors, with specimens of work, visitors, (apart from customary visits of parents at all times and for any and every cause) are frequent. Certainly, school work in the interior is far the most strenuous of any other kind of work I have yet seen.

Mrs. L. M. Carver,
C. I. M. Kanchow.

March 20th, 1915.

Miss Mary Roulston, China Inland Mission, writing from Suifu, Szechwan on April 26th, 1915, says:—"On our way down to Chungking we stopped a few days at Luchow to attend the native conference there; and they were days of encouragement and blessing to me." "Over three hundred Christians attended and they were so bright in the Lord it was a joy to meet them. One dear woman told us that she had read her Bible through ten times; if she is wakeful in the night she lights her candle and studies the Scriptures and truly her face is a benediction."