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WOMAN'S WORK IN THE FAR EAST

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Editorial Board:

Mrs. EVAN MORGAN, Editor, 150 Dixwell Road, Shanghai.

Mrs. C. GOODRICH, "Temperance and Reform," Chao Kung Fu, Peking.
Miss LAURA M. WHITE, "Literary Notes," 5 Kinneal Road, Shanghai.
Miss RUTH PAXSON, Y. W. C. A., Shanghai.

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GROUP TAKEN AT THE LAVING OF THE CORNER STONE OF "ELLA M. STEWART MEMORIAL CHURCH."
"FRUIT" is the very suitable title of the "Door of Hope" report for 1917. Surely no other work to advance the "Kingdom" ever showed quicker and more definite results than that of the Refuge Home in Paoshan Road, Shanghai, and the Children's "Love School" in Chiatigwan! Transported from surroundings all of which tend to lower and harden a girl's nature in the worst sense, these refugees from lives of sin and misery seem to blossom out into fragrance and womanly beauty of character, just as the sun's rays open the buds which on these bright spring days are now beginning to burst into life all around us. And how are these miracles wrought? Just by love and prayer. To love, coupled with plenty of useful work and healthful surroundings, these poor, ill-used girls readily respond, and they rise into tender womanhood, many of them becoming happy wives and mothers.

It is difficult to select from a report so abounding in interest and inspiration, points calling for special notice. But perhaps one of the brightest pen-pictures, given by Mrs. Fitch, is that of the daily play-hour, under the superintendence of Miss Burlinson,—or "Auntie Precious" as the children call her. What an object-lesson their merry games must be to "the audience outside the fence!"

Every worker in China will have her faith strengthened by reading how the $500 fine from the Mixed Court came in to refill the empty coffer, just as the workers were on their knees in prayer.

On another of our pages will be found an account of the services held regularly by one of the "Door of Hope" workers in the female ward of the Municipal Gaol. Here
EDITORIAL.

too, "fruit unto everlasting life" has been gathered during the past year.

We rejoice also in the opening of the New Wing,—so badly needed to relieve the over-crowded dormitories. Altogether the report calls for much thankfulness, and we commend it heartily to our readers.

Great sympathy has been felt for the sufferers in the flooded districts around Tientsin. Terrible, indeed, have been the accounts that have reached us! Christians of all nationalities and denominations have joined in relief-work, not the least earnest being many of the Chinese church-members. One hundred and fifty wadded quilts were made recently by the women connected with the Presbyterians in Shanghai; and many others—girls at the Slave-Refuge and other institutions—have been giving their time.

Our thoughts have also gone out lately to those workers situated in the northern districts in which pneumonic plague has been claiming its victims, and in many other parts of China where rioting and chaos exist. As we go to press, we hear that Sianfu is in a state of siege and that the conditions there are very grave.

We wish to call the special attention of our readers to the picture of the Red Cross Working-party recently started by Mrs. Marsh in connection with the local Y. W. C. A. This is a new enterprise and some of our keenest bandage-rollers are to be found amongst these Chinese ladies.

War is still casting its terrible shadow over the earth and carrying away dear ones from our midst. It is a
"dark and cloudy day," and we need to keep very close to our Guide, as we strive to tread the daily path of duty. But after the Night cometh the Day!

"A wonderful way is the King's highway:
It runs through the Nightlands up to the Day!"

Those interested in the "Woman's Question" will be glad to learn that 12 out of 25 of the recently elected trustees of the Shanghai Cantonese Union Church are women! Truly a new order of things has arrived in China, when the administrative ability of woman is publicly recognized in this way.

We should like also to commend to our readers two pamphlets, recently published by the Shanghai Women's Christian Temperance Union, entitled the "Hygienic Consideration of Commercialized Vice" and the "Economic Aspect of Commercialized Vice." The former is the reproduction of a paper read by Dr. Margaret Polk, before the Union, and the latter is by Miss Laura White, Editor of the Nü To Pao. They deal with a subject which unfortunately touches thousands of Chinese and Japanese women in our treaty ports and should therefore be in the possession of all women-workers in the East. Copies (price 10 cents each) may be obtained from the editor of Woman's Work.

Finally we would respectfully remind all who see this magazine that contributions—whether in the form of longer articles on any special feature of women's work, photographs, or short paragraphs, suitable for insertion in "Glimpses and Gleanings"—will be welcomed by the editors.
NOW many years ago, on the roof of an apartment house, sat a busy little woman communing with the Lord.

She was a mother of four children with their constant demands upon love's time and strength; and often of late this spot had become a precious retreat to be alone with her Lord, and to talk with Him about the new "call" to China that had come into her own and her husband's life.

A distant, unknown land it was in those days; and who ever heard of a mother with four little children going all the way to strange China, with its perils, queer customs, and impossible language? But the definite call had come and had been met unreservedly with the glad response and unswerving faith of a loving, grateful heart. That day upon the roof her new venture of faith found full expression of longing in the prayer that, if a mother's duties or aught else might prevent her from mastering the language, God would send her at least one person in China to whom she could tell the fulness of the Gospel in English, and he pass it on to many in her stead.

That prayer was wondrously answered! Not one only but an entire graduating class of bright, English-speaking students of Western medicine were first to greet us and came repeatedly to the home to drink in the Gospel story and to sing God's praises in English, until all but one were led to Christ and a church was formed in Tientsin. Beulah Chapel had as charter members this class and the next following. These young men not only absorbed the blessed Bible Truths, but in turn poured forth the living message to thirsty souls in the Sunday school which they organized; in book-selling trips, first to the Native City, then by houseboat well up the Pei River to many a village which (then unknown) was soon to be blotted out in the blood and fire of the Boxer uprising. Several students, wonderfully released from their Government
contracts by prayer, were freed for fuller service. One itinerated with Mr. Woodberry, going down the China coast as far as Canton. Two brothers, after evangelizing their home district of Foochow, bravely penetrated into distant Hunan, persevering amid fierce opposition until two stations were opened in a province as yet scarcely touched by the Gospel. Finally, the members of Beulah Chapel thought to reach out in every part of China by offerings which supported at least one evangelist in each of the eighteen provinces, and many were their plans of self-denial. Thus God answered prayer till not the "one substitute" asked for in New York, but God's gracious multiple of one was preaching the Gospel in the Chinese vernacular in our stead.

About this same time, a company of British marines were stationed in Tientsin, among whom the opportunity of a brief work arose just previous to the Boxer uprising. This was giving the Message in English in a manner wholly unexpected in the Homeland—one of those sweet surprises often enfolded in God's answers to prayer.

But a clear call came in a few years to leave Tientsin, thus closing that chapter of evangelistic work. Little did we know, at the moment, of the Boxer uprising that was so soon to follow; nor could we see the hand of God thus leading us to a place of safety. We ultimately settled in Shanghai to "begin anew" in more ways than one. The Boxer outbreak, in addition to Chinese work, urged a continuance of evangelistic effort among enlisted men, this time of both British and American navies, ourselves in conjunction with many missionary refugees. Who can tell but that these earnest efforts among the sailor lads, when opportunity was so favorable, are telling for God now among our brave men who are going down in European waters? Reassuring is the promise, "My Word shall not return unto Me void."

With the transplanting of the interests of Beulah Chapel to this new centre, there came the necessity for changing the form of our work for the Chinese in Shanghai; that is, we found the way opening for educational work among boys, through the able assistance of one of the same Tientsin class
who preferred the Lord’s service to Government employ. Humble and small in its beginnings, and of necessity moved from one rented place to another, the work slowly grew during seventeen years in Shanghai, until the school and the "little chapel on wheels" finally settled down contentedly in a permanent location at 106 North Szechuen Road; gratefully rejoicing in the wondrous story-chain of miracles which fulfilled the promise to the brim, "The Lord will provide."

Twin buildings, of four stories each, rose side by side on Chinese territory just as the native authorities were deciding to forbid the selling of any more land to foreigners. In one were housed the Chapel and Beulah Academy for boys. In the other was a room for little folks on the ground floor, with the two upper stories reserved for our home, while the intervening space was devoted to a new department, Mary S. Black Seminary for girls. This was to add the missing link in the homes represented, and later suggested a pioneer venture in co-education in the upper classes. Perhaps others feel also that the time for this is dawning in China.

With the work thus enlarged, added helpers were needed. These were graciously supplied until my sister and I were ready to return as missionary recruits after preparation in the Homeland, and were followed by our brother three years later. The oldest brother had early been called to service above. A personal testimony might be pardoned as I tell a few of the strong influences upon our lives which led to this choice of a life service for God. The parents upon whom four little children had made many demands, though drawn by love's natural ties, had nevertheless devoted their first energy and attention to the service of God, putting their children second, and sharing with them the sacrifice and vision of Glory beyond. At the same time, they committed them continually to God in prayer, dedicating each one to Him; and supplementing prayer, while they were in the Homeland, by stimulating letters to be true to God—letters which only parents know how to write.

In the first place, the glory-vision of the Lord's imminent return never faded through the years. It was the anchor
amid the temptations of school life, and the strongest incentive to obey the command "Occupy till I come" for "Behold I come quickly."

"Only one life—it will soon be past:
Only what's done for Jesus will last."

Again, our being put second, early instilled into our child-minds the supreme importance of the things of God; while prayer's deep influence in God's guidance and keeping power can never be measured this side of Heaven. May this testimony from a missionary's child, grown up, humbly serve to inspire missionary parents afresh to put God to the test.

"Let your little ones also go with you," (Ex. 10:24,9-11) all the way, to serve the Lord as you have, with suffering, sacrifice, and separation from the world, but with the hope of the "glory that shall be." God will reward you, for "Them that honor Me, I will honor."

Each day's schedule finds us busily engaged in English, implanting the various subjects of Western learning in young, Oriental minds, and carrying students, who wish it, well into the work of the middle school. Our purpose is to send out well-equipped men and women to needy China, able to bear with them also the "radiance of the Gospel of the glory of Christ." With this aim in mind, we endeavor to teach our students to honor the Bible as God's Word from cover to cover; and to "lift up Jesus" at every opportunity, remembering Paul's words, "Whatsoever ye do, do all to the glory of God."

Therefore, the Lord is naturally welcomed and included in all our picnics, frolics, games and fun, indoors and out; in the socials, anniversaries and Literary Society, by introducing some conversation or prayer, a hymn or the singing of a "grace" that mention His name. We can truly say from experience these add a sweetness and warm satisfaction all their own, because He has been "acknowledged," and the precious moments made to count. How truly pleasant are the pleasures that include Him!

In song, another golden opportunity presents itself to glorify God. More than five years, I have had the joyful
duty of training a girls' Choral Class from the foundation up to four-part chorus work. Some girls, through the years, have been separated from us; others, though graduates, are still able to attend a smaller group once a week; and many have been the opportunities of ministering in song. I say "ministering," because of a little secret which gives faith to believe in its blessing. In the making of each program, concert, commencement or otherwise, God has taught me to pray much and to seek His suggestions for all the numbers and secular details, that a gospel message may be brought through each to the greatly increased audiences at these times. As missionaries, we find it a solemn duty to bring them the Saviour. When the girls were taken into the secret of the blessing possible in song, it was gladdening to see their response. After that, in the dusk of a previous day's rehearsal, one might have looked in upon a little group of bowed heads in real prayer for the program of the morrow.

"Take my voice and let me sing,
Always, only for my King."

"No time for trifling in this life of mine,
Not this the path the blessed Master trod;
But strenuous toil; each hour and power employed
Always and all for God."

Last term the smaller choral group of girls gathered in our home once a week at five, when possible, after an hour of delightful exercise. Occasionally, other rehearsals were added, when, in conjunction with a more recent class for young men, we attempted the regular four parts of a mixed chorus. This larger group now happily assumes the title of "Beulah Chapel Choir," to be shortly changed for another one.

Similarly once a week, in response to Mr. Buchman's earnest appeal, the same girls meet for a season of united prayer. The requests for fathers and mothers, friends and school mates are entered in a book, and also a record of God's answers as they come. This has been a blessing in drawing us closer together, in "helping together by prayer," and in giving more impetus to personal efforts in soul-winning.
From time to time, the invitation to accept Christ is given in morning chapel. The students are asked to confess their desire by coming up to the front, and signing a "Covenant" before their school mates. The Christian students and teachers the past few times, have gone from one to another, urging them to "come to Jesus," and bringing them up, one by one. Last year the number exceeded previous years, about fifty signing covenants and twenty-five being baptized.

As in all Christian work, there have been also the bitter disappointments and heartaches, the tears, the losses and crosses, the constant longings and persistent obstacles which we are nevertheless privileged to meet to "establish, strengthen, settle us," to work patience "while we look not at the things which are seen, but at the things which are not seen." Far better to "give others the sunshine, tell Jesus the rest."

Before closing, I would add the most recent link in the miracle-chain of the Lord’s doings in our behalf; and indeed "it is marvellous in our eyes." Nearing completion stands a new church building, facing the street,—the fruition of the secret hopes we scarcely dared to cherish. It is our desire to have not only services in English as heretofore, but a native pastor, as well, assisted in various ways, we trust, by the young people in Christian Endeavor and Choir. There will still be the little Beulah Chapel of past years and memory; but "Ella M. Stewart Memorial Church" will designate the new structure, and change the name of the Choir. The new opportunities for enlarged service, with their attendant cares and responsibilities, press upon us; and the conviction comes "Who is sufficient for these things?" But may we be able to say again with Paul, "Such trust have we to God-ward: Not that we are sufficient of our selves ... but our sufficiency is of God"; and may God give to us His own "faith..."
which is in Christ Jesus, that in the continued record of
the grand eleventh chapter of Hebrews we may read our
names in company with the countless others who “through
faith” shall have it said of them, “What hath God wrought!”

The World's Young Women's Christian Association.*

For a comparatively new organization this Association has
spread amazingly far. Although the World's Committee
has been established only about 12 years, the
Association is found in 29 different countries, its policies are
expressed in 18 different languages, and its mem-
bership is coming up close to the million mark.

It originated in London just after the Crimean
War, when a club was formed for the benefit of nurses
returned from the front. From England the movement
spread to America, where it is just fifty years old. The last ten
years have seen an expansion almost unbelievable to those who
watched the small early growth. For a good many years each
country evolved its own plans and policies and followed the
lines of natural development; 12 years ago it was felt that a
union of all the national organizations into a world's move-
ment would be a great gain in power and
capacity; and the World's Committee was
formed with headquarters in London, and
close touch was established with every
branch in all countries. This union was very evidently
completed in God's good time. It came just at the moment
when women were invading commercial and industrial life in
great numbers; it was just in time to hear and meet the call
from foreign countries for Y. W. C. A. workers; it has had
a great part to play in the new world-consciousness that has
been growing up among women in the last decade; and the
new unity thus established has made possible the wonderful

* A paper read before the Shanghai Missionary Association,
January, 1918.
war-work which the Association is doing at the present time in England and America, and in lesser degree in other countries.

The Y. W. C. A. is a body of women who feel their responsibility to themselves, to their community, and to God; women who join for the purpose of developing their own capacities and for opportunities of serving others. This movement is one of the greatest possible proofs that women are worthy of their new freedom. Its beginnings coincided with the beginnings of new education and emancipation amongst women all over the world, and it has kept pace with new conditions as they have arisen. It is inspiring to know that so many hundreds of thousands of responsible and self-respecting women have linked together the realization of new liberty with their new responsibility. Freedom from imposed control is meaning new powers of self-control; liberty is meaning liberty to assume grave responsibilities willingly, instead of blindly accepting imposed burdens. This demonstration of the steadiness, devotion, and capacity of the modern woman is surely of value in re-assuring those who fear the still further emancipation of women which is certain to come after the war.

The purpose of the Y. W. C. A. is one, and one only—viz., to lead women everywhere to know the abundant life which Christ came to give, life of body, mind, and spirit, life that in deed and in truth is "the light of men." To this end every conceivable method is used that the ingenuity of wise women can devise; everything that can attract, hold, energize, and develop women and girls, is being used in towns and colleges all over the world. Any smaller motive than this would fail in calling forth the heroic effort and self-sacrifice which women are putting into this movement everywhere. Only as great a purpose as this—to make Christ known—could thus unite women of every country, rank, age, and occupation.

The fundamental principles by which the Association works towards this end are simple to state, but infinitely
engrossing to work out. One is co-operation; not a few people working for a great many others, but the many working together for a common purpose, each bearing a fair share, each having an opportunity to develop herself through service. Another is responsibility; making a girl feel that she is not an isolated unit, but is definitely responsible to God for the people she comes in contact with—giving her opportunity to forget herself in the big vision of what it means to be a follower of Christ.

The burden of the song of the Y. W. C. A. secretary all over the world is "Don't shirk; take your fair share; learn to be a worth-while person; learn to spread the love of Christ." This is the purpose behind the myriad activities of the average association, committees, clubs, classes, conferences, Bible study groups—every bit of it devised to give individual girls and women the opportunity for growth, for training, and for service.

There are special contributions which women make to the life of any country. Wise mothercraft and true family life are perhaps the most beautiful things in our Christian civilization, and these are the most valuable contributions which women can make to any community. Motherhood can be limited in its meaning, limited to the family group; a mother will train and cherish her own children, protect them with her life, fight with all her might to give them a fair chance and a good start. But women everywhere are learning to look wider afield than the small family group; they are realizing that a limited motherhood is a selfish motherhood. They are beginning to see that the girl in a factory who earns so small a wage that she cannot live an honest life, needs protection; that the boy who finds it hard to run straight, needs help; that the woman who has never had a chance for education or light-heartedness, needs opportunity. And now everywhere women are realizing that motherhood can be big enough to take in the whole community; and the Y. W. C. A. has been established and carried on in
almost every centre by just such women. One example will illuminate this point. At the outbreak of war in America, the Association realized the enormous new temptations that were coming to the young people of the country, and knew that girls everywhere must be inspired to be their very best, their purest and strongest and most helpful selves, to safeguard not only themselves, but also the boys who were crowding to the camps. To meet this new demand, a council of 100 women was set up to devise and carry out special plans. These 100 women are mothers with children of their own; but their motherhood did not stop with their own little group; it has reached out as wide as the girls of the whole nation, and is making conditions purer and better for hundreds and thousands of other women’s boys and girls.

The family ideal is also largely in the hands of women. The family has always been one of the strongest bonds between individuals; members of one family believe in each other, help each other, stand back of each other in a wonderful way. But outside of the family circle men and women often feel little or no responsibility for others; a girl may adopt an antagonistic attitude towards other girls, may feel that she has to fight her way up through them, may despise a foolish one, hate a more privileged one, and not realize that they are all part of her "family," and that she should be appreciating and helping them. The family ideal is one that the Y. W. C. A. is working for with all its might—to make women everywhere feel their interdependence, their common hopes and sorrows, their mutual responsibility. Nowhere in the world is there a more democratic women’s organization than this; included in its membership are women of rank and position, women of hard experience and privation, women of education, women from industrial and commercial life, all learning each other’s problems, appreciating each other’s courage, and finding out the meaning of fellowship.

And this "family feeling" is not limited to one city or one community or one nation. It is spreading as wide as the world. When Central Africa asked for secretaries to start a
Y. W. C. A. to supplement the work of the churches in training girls, the women of Great Britain sent secretaries and supported the work for this foreign centre. When women in other countries realized the need in India of protection and help and opportunity for the foreign women there, for the Eurasian girls in business and for students in the schools, England, Canada, the United States, and Australasia gave freely both women and money to build up the work there. When it was found how bad the conditions of living were for European girls in South America, the women of the United States were not content until they had opened buildings that were a haven of refuge for many unprotected girls, and until they had sent secretaries to be friends and advisers in the difficult situations which arise in these great new cities. All round the world an increasingly large number of women are thinking of other countries in personal terms, because they are giving and praying for special work there. Wherever there is need, this women's organization is there to help. At the present moment ten secretaries have gone to Russia from America to try to help Russian women to take their new liberty as a new responsibility; others are going to France for work among the thousands of women employed there in war work. England has revolutionized her whole work to cope with undreamed-of new conditions amongst women munition workers; everywhere, in a wonderful way, women are thinking of and praying and giving for other women whose need is more acute.

In mission fields the Y. W. C. A. never begins work except at the invitation of the missionary body; at home it is formed by committees of women representing all the churches. The Association is not “a help to the Church”; it is the Church itself working amongst women, who are often beyond the reach of other Christian activities. It is the Church going into every centre where women work, and holding out to them a vision of Christ and of service for Him.

Association work in China is so new that it is only feeling its way; if it is to be a genuinely Chinese Young Women's
Christian Association it has to take time to find itself and to adjust its methods. The broad principles on which it rests, hold good for China as well as for any other country; but each new plan or policy, as it comes up, is revised, thought over and finally accepted or rejected by Chinese committee women. Not a thing passes through the National or Local Boards which has not been fully approved by the Chinese women on these Boards, so that the Y. W. C. A. here has every opportunity to work out its policies along lines that will fit Chinese women. This will take time, but in the eight years of the Association's life in China, signs have not been wanting that this great sisterhood of women has its place here in the bringing to pass the "consummation of the ages,"—the coming of the Kingdom of God.

A New Year Prayer.

Lover of Men! To Thee again we cry,
A new year dawns. Do Thou again draw nigh.
Inflame our hearts afresh; lest heedless grown
We cease to hear the sad world's weary moan.

Succour of Men! Oh Thee again we call.
Strengthen for duty: raise us when we fall.
Weak are our hands and mighty is the foe—
Lead Thou before us, as we onward go.

Saviour of Men! To Thee our eyes we raise,
As on Thy Cross, by faith, anew we gaze.
Inspired to follow in Thy steps divine,
To Thee afresh our lives would we resign.

Hope of the world! To Thee again we pray.
Amidst the conflict, go not Thou away!
Above the din of war, the deadly strife,
Speak to men's hearts the words of peace and life.

O King of kings! To Thee alone we bow.
God of our fathers! Grant Thy blessing now.
Come to this fallen world of sin and pain,
Great Prince of Peace! Take Thou Thy power and reign!

M. L. M.

January 1st, 1918.
“IN PRISON AND YE VISITED ME.”

“In Prison and Ye Visited Me.”

FRANCES M. BOYCE.

“LET the sorrowful sighing of the prisoner come before Thee.” Repeatedly I echoed this prayer of the Psalmist as my eyes fell upon the grim stone building where innocent as well as guilty Chinese are confined.

“Is any mission work done amongst the prisoners? Does any one visit them still?” I asked myself, suddenly remembering an invitation, just after I arrived in China, to join the Door of Hope missionaries in such visitation.

On the following Sunday I was at the Door of Hope Children’s Home, Kiangwan, away from the sight and din of the city, and I had almost forgotten the prison and its inmates. But I was pleasantly surprised to find that the superintendent of that Home, Miss Dieterle, was going into Shanghai, to visit the very prison I had gazed at so often the previous Lord’s Day. “I do so regularly,” she explained, “to hold a Gospel service for the women prisoners. There are about sixty such. Yes; it has been encouraging and fruitful work. Quite a number have accepted the Gospel.”

I asked for some details of the work.

“Except for a few long-term inmates, the congregation changes every little while, so I keep to the same great themes—the Atonement of Christ for the sinner, His being raised for our justification, and His expected return—going over and over those truths till the poor dulled minds can receive them. One of our Chinese women goes with me and also preaches the Gospel very simply.”

How gladly those Chinese women obey the summons which breaks the week’s miserable monotony, and allows them to exchange their dreary cells for the hall which the prison authorities have put at the missionaries’ disposal for the Sunday afternoon services.

Imagine 50 to 60 women seated on the bare floor, not in rags, as were the poor creatures I saw in a prison I visited in North China, but in parti-coloured garments which they doubt-
less consider even more humiliating. One sleeve is dark blue, the other light gray; one trouser-leg dark, the other light, and their coats are made half of dark blue, the other half of the light gray cloth. Such is Shanghai prison garb.

First the missionary teaches them some hymns. They enjoy the singing very much. Next they learn and repeat a prayer to the "Heavenly Magistrate," which is their name for the true God. Then follows the telling of Jesus,—of His love and His salvation which are even for them.

Conversation after the service reveals some pathetic histories, and affords the prisoners opportunities for touching appeals for help, or encouraging confessions of faith.

The missionary's attention was attracted one afternoon to a young girl sitting in the front who looked particularly sad and forlorn, but who then and on successive Sundays gave marked attention to the Gospel message.

Presently she learned her story. Only 17 years of age she was the slave of a wealthy Chinese family in Shanghai. One day there was a great commotion in their house. A robbery had been discovered. Neighbours and servants were involved. A scapegoat was sought for. Of course, the slave-girl was the thief! None would believe her if she denied it. The plot was successful. Her protestations of innocence were ignored alike by owners and magistrate, and the latter passed sentence of five years' imprisonment!

Why did not God's mercy intervene for the oppressed? Was it not greater mercy that gave the poor heathen girl, in prison, opportunity of hearing the Gospel?

She believed, and received—everlasting life! Her daily conduct was evidently consistent, for her fellow-prisoners corroborated her statement that she had accepted the "Jesus doctrine," and they made an appeal for her.

"Will you not persuade the magistrate to release her and to give her into the care of the Door of Hope. She prays. She believes the doctrines, and she is innocent. Beg him that she may not serve this five years in prison."

The missionary's heart yearned over the girl, but she explained: "I have no power with the magistrate. Such
are very unwilling to go back to a case and reverse their
decision. The Door of Hope tried to get it done in a similar
case and failed . . . . There is another thing you might do,
however. Pray the Heavenly Magistrate to release her. He
has all power, and many methods of carrying out His work.
Ask Him for Jesus' sake."

On the very next Sunday these women were eager to tell
the missionary something which had evidently excited them
considerably.

"We did as you told us. She prayed and we prayed,
and the Heavenly Magistrate has answered the prayer and set
her free. She will not have to serve that long sentence. The
Heavenly Magistrate has truly released her and given her
happiness."

_The girl had suddenly died!_

A similar incident had happened but a few weeks before,
but in that case the victim was an old woman. She longed to
be freed from her miserable confinement. She had accepted
the Gospel, confessed Christ in prison, and the messenger of
the Gospel had taught her that God could deliver when man
was powerless.

She prayed in faith that somehow the Heavenly Magis­
trate would quickly effect her release.

Soon after the wardress noticed that she was ill, and the
poor creature was conveyed to a mission hospital, where she
had skilled treatment and kind care.

But she never returned to prison. Instead, she was
"carried by the angels" to Paradise. The lady who had
taught her of the Saviour, found that her prayer had been
answered—the prisoner was "absent from the body, present
with the Lord." How far better!

Would any reader like to have some little share in this
ministration of which the Lord will surely say, "Ye did it
unto Me?"

Miss Dieterle greatly desires some good pictures of the
Crucifixion and Resurrection;—large ones to hang in the
prison hall and small ones to give to the women.
Christian Endeavour and Chinese Women.


WIPIANNE FARNINGHAM in her last book, "Women and their Saviour," says, "What would life be to us women, if Jesus did not care for us? There were many women to minister to Him during His life on earth, to watch Him on the cross, and to lift their appealing eyes to Him always, but never so many as to-day. The pressure upon us is so great that we could not withstand it alone, and we are forced to Him for sympathy and aid. How entirely He understands us, as no one else can."

We who have found this Friend, long to have the millions of women and girls in this land come to hear of Him. We realize what a stupendous task is before us, and know that it is only as we and the Chinese Christians are empowered by Him, that anything can be accomplished.

We are grateful that in many sections of this land, the Chinese Christian Endeavourers are lifting up their eyes and looking out over the great whitened harvest field and are not only praying the Lord of the harvest to thrust forth labourers, but are going forth themselves. For some years they have utilized the holiday season at the China New Year time, as an excellent opportunity for special evangelistic effort. The results have been very encouraging, and any who have engaged in these campaigns are keen on them.

A report recently received from Yushan, that the Christian Endeavourers had visited the seven thousand families in the hundred villages in their district, and not only left Scripture portions and tracts, but preached the Gospel in these homes, did not surprise us, for last July Miss Johannsen arranged a C. E. Rally for that section of Kiangsi and the fifty delegates who spent those five days together, returned to their work greatly revived. They came from far and near, some travelling nine days to the convention city.

Their convention theme was, "The Love of Christ Constraineth Us," a topic already exemplified in the Endeavourers
MRS. SUNG, PRESIDENT, Y.W.C.A., PEKING.

MISS CAROLINE LEE, GENERAL SECRETARY, Y.W.C.A., CANTON.

CHINESE SECRETARY AND HOME OF THE PEKING YOUNG WOMEN'S CHRISTIAN ASSOCIATION.
BANDAGE-ROLLING CLASS AT THE SHANGHAI Y.W.C.A.
who attended. The meetings, which began Thursday evening and lasted until Tuesday night, were inspirational for the most part. They started with a talk on the love that constrains to witness for Christ, to serve Christ, and to suffer joyfully for Him. A special topic was taken each day and short addresses were given by one representative from each station, after which the meeting was thrown open for general discussion. Loyalty to Christ was the theme one morning, and after this meeting, the boys divided into three bands and visited different parts of the city, holding evangelistic meetings. Holiness in thoughts, words, and habits was the subject the last morning. The closing meeting was a memorable gathering; thanksgiving, confession, and prayer were freely and fervently given utterance to by many. Not one of those attending this C. E. Rally but seemed to have received definite blessing.

A leading missionary in Kweichow writes, “Christian Endeavour is the best thing we have struck yet; we are only sorry we did not get it started years ago.” C. E. is adaptable to all classes. Some of the best Girls' Schools in China have testified to its helpfulness in training the girls to witness for Christ, and fitting them for His service in their home life. A few schools have arranged that the active members of the Christian Endeavour Society should go out two by two, accompanied by a Bible-woman, matron, or teacher, into the homes, Wednesday and Saturday afternoons having been set aside for this work. The girls were blessed in this work and brought light and cheer to the homes they visited. One Sunday we saw a girl surrounded by several women who had responded to her invitation to come to church.

Through the Instruction Committee of the C. E. Society, many women who could not read, have been helped to learn, as they desired to read a verse of Scripture in taking part in the meeting and were not content to be dependent on others. In some of the C. E. rallies we have attended, women have testified that now they could search the Bible for their own verses. There is now no time to waste in gossip before the services, as those who can read, are busy teaching those who want to learn.
The Temperance Committees have been instrumental in promoting temperance principles among the Endeavourers and their friends. Some societies have Mercy and Relief Committees, which are engaged in various kinds of Christian and philanthropic work for their community.

Missionaries from Kansu to Kwangtung, and from Manchuria to Yunnan who have given C. E. a fair trial testify to its helpfulness in their work.

We would bespeak your prayers for the thousands of Chinese banded together in the more than one thousand C. E. societies in this land, and for the 35,000 helpful "1918" C. E. Topic Booklets, prepared by Dr. P. F. Price, that have gone out over the land. May the Christian Endeavour Movement be greatly used in spreading the Gospel till many more Chinese women come to know the "Women’s Friend" as their personal Saviour.

We are greatly encouraged by the steady progress the C. E. Movement is making, but in these days of stern realities we long to see every one who bears the name of Christian come out whole-heartedly on the side of the Captain of their Salvation. He is waiting to work through us. Are we willing?

How to Conserve the Health of our Chinese Workers.*

MARY LATIMER JAMES, M.D.

Those of us who have been even a few years in China must all have been impressed by the ravages that tuberculosis is constantly making among our workers. Although this dread disease is so widespread in this land that I often wonder whether a single Chinese is really entirely free from it, yet somehow our native workers seem to me to succumb to it in even greater proportion

*A Paper read in Kuling, August, 10, 1917.
than do the Chinese not in any way under foreign influence. Is it that we are guilty of encouraging Open Air, an unwise combination of eastern and western ways? In some cases may it not be partly the result of our housing the Chinese in buildings that can be made more thoroughly air-tight than can their own cruder dwellings, before we have convinced them of the most important laws of hygiene? The Chinese, with comparatively few exceptions, fear cold air, and even in our own institutions they will do their utmost to exclude it. Only after teaching them patiently for more than one generation can we hope to bring the majority of them really to the point of active belief in the virtues of fresh air. We should, I think, make our courses in physiology and hygiene more extensive and much more real than at present, and even then we must be prepared for discouragements. I recall a bright Chinese girl who had been educated in England and who was, in many respects, thoroughly foreignized, yet when cold weather came she shut up her windows as tightly as possible even at night.

To solve this fresh air problem for Chinese nurses, one of our hospitals has recently built itself a new house with sleeping-porches instead of bed-rooms. Ample dressing-room accommodation is provided, but the doors leading from the porches are too narrow to permit the passage of the beds. At our girls' boarding school in Wuchang we have two large, protected porches, where we make the delicate students sleep even in winter, and another porch connected with the infirmary where we place sick pupils who particularly need the fresh air. The sleeping-porches are no longer unpopular in that institution. In our new hospital we hope to ensure fresh air in the wards in winter by means of transoms over doors and windows. These are to be manipulated by foreign fixtures which we trust will defy the wits of our patients.

In connection with our boarding schools which are the sources from which we naturally draw our future workers, there is one prophylactic measure which I consider extremely
important,—the routine physical examination of all our students. Such an examination brings to light weaknesses and defects that can frequently be remedied, if taken in time, by simple measures such as special exercises, tonics, diet, fresh air, or some comparatively easy surgical procedure. Often eyes, ears, etc., may be cured by treatments simple enough for the Chinese nurse to carry out. In particular, routine examination of boarding students is of value in discovering chronic infectious conditions that would endanger the health of others in the institution.

Another measure of no small importance to the health of students—our future workers—is each summer keeping open, in every district, one boarding school for each sex, and thus providing airy, sanitary quarters not only for the homeless but also for those delicate pupils who, if allowed to return to their own unhygienic dwellings, might develop tuberculosis or other latent troubles. Of course, not every parent will take the doctor’s advice, but on the whole we in Wuchang have met with comparatively little opposition when we have urged that any particular girl, for the sake of her health, spend her vacation at school. Such an institution can also be used as a sort of summer resort for our tired-out and debilitated Chinese workers who, though not actually ill, need rest and refreshment under hygienic conditions.

Of equal importance to our workers is the provision of attractive tubercular porches in our ordinary city hospitals, wherever possible. With such porches at our command, I think we could often get our workers and students to submit to treatment early in the disease, when we might find it quite impossible to persuade them to go to Kuling. Also, under such conditions, they would be more likely to consent to continue treatment after they considered themselves too well to remain in the mountains. These remarks, of course, are in no way intended to discourage the sending of tubercular patients to this resort, but only to suggest a way
to reach those who will not or cannot come, and especially those who think themselves only very slightly ill.

At this point let us turn from the consideration of fresh air to that of heat, and I am going to risk opposing the views many of you may hold, by urging that we try to provide some warm rooms in winter for our Chinese students and even for other workers, where possible. The financial question will not improbably prevent us, in many cases, from heating our class rooms, but I do think we ought at least to give our students some room that is warm but not close, where they can get thawed out between times. No wonder that the Chinese, in winter, close up every possible crack to prevent the entrance of air, when they have no hope of getting warm till spring. Where permitted, how they do cling to hand stoves and huddle around those fearful braziers that devour the oxygen and pour poisonous fumes into the air of their stuffy rooms. In cold weather, especially, we ought to encourage exercise in the open air and perhaps introduce short indoor periods of gymnastic work, with open windows, during school hours, but even this will not warm up the hands and feet that are badly pinched and purple with cold if the thermometer hovers around the freezing point. Our Chinese suffer from chilblains that are simply shocking to those of us who allow ourselves to realize that they are preventable. Nor can we ascribe these chilblains chiefly to the use of hand-stoves, for they develop even where those are ruled out. Such frostbite is not only so painful as to distract the students’ thoughts from their lessons, but it is positively dangerous in the possibilities it offers entrance of infection through the broken skin.

The lack of heat in winter is bad hygienically also because it fosters uncleanliness. If the Chinese under our care have only icy apartments to dress in, they naturally bathe seldom and change their underclothes no more frequently. Nor can we blame them for sleeping in the same undergarments that they wear by day. I fear some of us would degenerate into the same habits if we had not a slightly warmed bath-room at least.
If we cannot provide them with a warm bath in a warm room every day, cannot we at least give them a chance two or three times a week to bathe and change their clothing in a room not absolutely icy? It is objected that the Chinese are used to the cold. Yes, truly they are, and to a lack of cleanliness in winter, as well. But how they do enjoy bathing in warm weather, and I think they would soon learn to enjoy, equally well, winter cleanliness, if only it were made reasonably easy for them. Might it not prove true that the coal and wood would cost less than the drugs, bandages, and wasted time that these primitive winter conditions make necessary.

Another disregard of the laws of hygiene, frequent in our missionary institutions, is the toleration of those thick white bed curtains that the untaught Chinese use instead of mosquito nets. How serious a matter it is for us, who pretend to teach them how to conserve their health, to permit our students to rob themselves of so much valuable air! In this we not only let them harm themselves while in our schools, but, leading them to think such curtains are not contrary to the teachings of science, we encourage them to use these unsanitary hangings the rest of their lives. Those permitting this abuse probably tolerate it for financial reasons, but in this, as in many other things, would not the old saying generally hold true: Where there's a will there's a way? I was impressed not long ago when the head of one of the richest mission schools in Central China—a school drawing a large appropriation for medical work among its students, and charging a high tuition—I was impressed when the head of that institution solemnly told me he could not, for financial reasons, compel his boys to use only mosquito net, and not these air screens! By the time ten or twelve of these cloth cages were stretched side by side along one of his dormitories, what chance had natural ventilation, anyhow? Mosquito netting is very expensive in China, but it can be bought cheaply from America and probably from other countries too.
The Chinese need not only fresh air and reasonable opportunities for bodily cleanliness, however, to make them physically strong. They need also protection from the infections that may, at any time, develop in those around them. In this connection two customs in particular need to be strenuously corrected,—promiscuous expectoration and the practice of dipping into the common bowl the chopsticks that go to the mouth.

The first of these customs can, I believe, be gradually eradicated by training and teaching, though it will take persistent efforts over many years. The second custom is more difficult to deal with. I am reminded of a certain Chinese doctor in a well-known mission hospital in Central China, who gave a lecture on the evils of this practice and, shortly afterwards, was discovered at his family table, dipping his own chopsticks into the common bowl as gleefully as the least enlightened of his brethren. But, in spite of this discouraging anecdote, we must try to make our students see the reasons, over and over again, until they really believe in germs as the cause of disease and understand that these tiny organisms can travel from one person to another by means of chopsticks and food. Then, when we have convinced them, we must provide them with convenient utensils and get them gradually to form the habit of using them, so that, in later life, they will naturally eat in the more cleanly manner. This habit must be formed early in life if we are properly to protect our future workers and their children.

(To be concluded.)
Work among the Boat People of South China.

Florence Drew, Canton, China.

No visitor to Canton can fail to be impressed with the great number of boats on its river. I think I can safely say that Canton has the largest boat population of any city in the world, as it has been estimated at 300,000. The boats are of all descriptions, from the massive junk, with its high stern and nut-brown sail, down to the little sampan. Some of the boats never go out of Canton; then again boats come here from all parts of this province, bringing cargoes of grain, wood, salt, or other commodities, and returning with a cargo of another kind. With the help of one of our boatmen I made out a list of the different kinds of boats that come here, and found that there were thirty-eight varieties.

The boat people are a distinct class from the land people, and are regarded by the land people as very inferior to themselves. Under the Manchu government the boat people were excluded from all literary examinations (which meant that they could never hold any official position), and they were not allowed to hold property; they were also prohibited from intermarrying with the land people. These restrictions, however, have largely been annulled since the inauguration of the Republican Government. But even under the old regime there were ways by which they could hold minor official positions. It required some cunning to do it, but they accomplished it, and those of their number who were successful in obtaining official positions, used their influence to secure benefits for the boat people.

The origin of the boat people is very uncertain. There are a number of theories concerning it, the most reasonable of which seems to be that they originally lived on land, along the lower delta, and so, of course, were compelled to pay taxes, as all land people did. But one year there was a great flood, and when the tax-collector came around for the taxes, the people protested that they had nothing to pay. The official realized that this was so, and therefore released them from
2,000 GOVERNMENT STUDENTS AT NANKING.
A BOAT COMMUNITY, SHANGHAI.
the obligation that year. But when the next year came around, they made the same plea,—that they were very poor and had nothing to pay; but that year the official would not grant their request and insisted that they must pay something. The people insisted that all they had to give was eggs, so the official said he would accept eggs in payment of their taxes. This continued for a number of years, they paying their taxes in eggs each year, until a new official came into that territory, who was not willing to receive eggs in payment of the taxes, and sent his tax-collectors to compel the people to pay what was due. When the people realized that they were going to be forced to pay, they all took to boats and hid around the bend of the river, so that when the tax-collectors came there was no one in sight. This happened again and again; each time the tax-collectors came the people took to their boats and hid. Finally the official decided to put an end to it and made an agreement with the people from the upper country that, at a certain signal which he would give them, they were to come down and take possession of the fields and villages that were formerly occupied by the people on the lower delta. The tax-collectors were once again sent out, found the villages empty, gave the signal to the other people, who came down and took possession of the fields and villages and all the land formerly owned by the "Egg-people," and the Governor at once issued a proclamation that henceforth those people were never to be allowed to own land again, were to be prohibited from taking all official examinations and were not to intermarry with the land people. It left them in their boats, and they were forced to depend on the water for a living, and so to-day we have what are known as the "Taan-ka" or Egg-people. They have a dialect of their own, though they do not use it all the time. All the Boat people between Hongkong, Canton, and Wuchow speak and understand Cantonese. They are despised by the land people, however, and in some places, much more than in Canton, they are looked down upon with the greatest contempt. As regards education, there is no doubt that they are inferior to the land people, for the extent of the schooling which the men
and boys on the boats enjoy is usually three years or less. Yet, as regards mental ability, I do not consider that they are inferior to the land people. They are, however, as a class, coarse, vulgar in their language and unclean in their persons, though their boats are usually kept scrupulously clean. They are more superstitious than the land people, hold more closely to their traditions and have great faith in the heathen priests. They even employ these exorcists for weddings (a thing that the land people never do) so as to provide against any ill-luck or misfortune on the wedding day. The fact that they are a distinct class from the land people makes it necessary for the one who would work among the boat people to confine himself exclusively to them. The great majority of the boat women and girls never go on land; so in order to reach them it is absolutely necessary to live among them. A prominent evangelist at home once said that when he was a boy he used to watch his father pickling pork, and he noticed that his father always put the salt where the pork was; he didn't put the pork in one barrel and the salt in another. He said in order to reach people you must go where the people are. Well, we have found that the best way to reach the boat people is to live among them. We have found them on the whole receptive to the Gospel; though many are quite indifferent to it. There is little or no opposition.

The work amongst these people began thus. In 1909 there was a lady living in Hongkong by the name of Miss Alexander, who had these boat people very much on her heart. She wrote to me about them asking if there was not some one who would come out to work among them. I had been wanting to go to Africa, but felt then that the Lord was leading differently, and I decided to come, though I had no promise of support, and only sufficient money for my fare and a little over. I brought a typewriter and about three months after I arrived in Hongkong, as my money was nearly all gone, I found it necessary to go to work. I obtained a position as stenographer in an office in Hongkong, working two hours a day, and spent the rest of the day in the study of the language. This continued for over four months, when a
company of friends in Chicago assumed my support. I was living with Miss Alexander at the time, but this lady, who had such a love for the boat people, passed away a few years ago. It is over seven years now since I came to China, and during that time the Lord has wondrously and graciously supplied not only my own needs, but the needs of the work. With increased needs come increased supply, and I expect it to continue that way, for "He is faithful that promised."

I had been out here a year when my brother joined me, and soon after he came we decided to make Canton the centre of our work. Hearing of the Gospel boat that was for sale by the Swedish Mission, we purchased it from them, feeling that the Lord was indeed opening up the way before us. Before we had this boat, however, we had made some attempts in Hongkong to reach the boat people, by having a chapel right on the water's edge, both at Yaumatei and Shakiwan, and also by visiting among them, but we found it impossible to get them to come to the chapel. Occasionally one or two would come, but the work was most unsatisfactory. The land people filled the chapel always. But on this Gospel boat our meetings are well attended by boat people, both men, women, and children.

About three years ago, Dr. Lau Ying Kit, a Chinese physician, voluntarily offered to help us in opening up a dispensary for these people. A boat was given to him for this purpose, which we use both as a dispensary and as a chapel. The dispensary is open two afternoons a week, for two hours only. In 1914 there were 730 cases treated; in 1915, 932 cases, and in 1916, 961 cases. A little later on, a third boat was added to our number. This boat was also mainly the result of Dr. Lau's efforts. This third boat is used as a school and also for preaching services. It is a boarding-school boat, and we now have eight boys living on this school boat. In order that the boys should attend regularly, we found it necessary to have them live on the school boat, as their own boats move about from place to place so much. By their living on the boat, the teacher has much more influence over them, and the fact that they are present at all the services held
on that boat, means that they are learning much of the Bible and the essential truths of salvation.

These three Gospel boats are all anchored in different parts of the Canton river, so that we are reaching at least three sections of the boat population. On each of the two large Gospel boats, five Gospel services a week are held, and on the dispensary boat, two services a week. Besides this the Bible-woman and myself visit from boat to boat, and seek in every way to get in touch with the people. Apart from the Boys' School we have not developed any children's work, for since my brother went home I have been alone and I felt it more important to devote myself wholly to evangelistic work; but now, with additional workers, we hope to give more time to the children's work.

Our meetings are held on the deck of the boat, and we conduct them much like an open-air meeting at home,—a few songs first, followed by an earnest Gospel talk, sometimes by one preacher, sometimes by two or three, and sometimes we make it a testimony meeting. We often close with an invitation for any who are willing to accept Christ to arise, and we have had the joy of seeing many, both men and women, confess the Lord in this way. Those who arise are dealt with personally afterwards. We have not been able to have any distinctively women's meetings, though the four day-meetings each week on the two boats, are supposed to be especially for women and children. There is not the same ceremony among the boat people as there is among the land people in regard to the women mingling with the men. We simply reserve certain seats for the women, and the women come just as well when there are men there, as when there are not, and the men listen just as attentively to a woman-speaker as to a man.

The work among the boat people is difficult and at times discouraging. They are a very ignorant class of people; very few of the men can read and write; there are no scholars among them, and in the seven years that I have labored among them, I have only found one woman who could read. Generally the son of a boat-owner is given a fairly good education,—from three to five years' schooling. Very few of
them get more than this. Then, too, they are a roving people; the larger boats are in Canton only a few months out of the year, so that though the men on these boats may have a desire to become Christians, yet they cannot remain here long enough to get firmly established in the truth. We were very much impressed with this fact a few weeks ago, when a man from a neighboring boat who had been coming to some of our meetings, came in to morning prayers. He knelt with us in prayer, and afterwards one of our Christians talked with him. He listened very attentively, and finally went back on to his own boat, gathered up all his idols, paper gods, incense sticks, etc., and burned them on the front of his boat. His wife looked on, and was satisfied to have him do it, for she had been listening to the Gospel, too, and as her husband had been such a heavy drinker, she hoped this would make a change in him. If their boat could have remained here, I have no doubt these two could have been led into all the truth, as they were willing to accept it; as it was, however, their boat went away the next morning, and we have not seen them since. Often in our meetings we have given the invitation for those who were willing to follow the Lord, to arise, and then have gone farther than this, and asked them to give us their names, and many have been willing to do this. We have the names of over fifty men who have done this, but living on the water, as they do, they have no addresses, and it is impossible for us to keep in touch with them unless they keep in touch with us. It shows, however, that there is a desire on the part of many of them to become Christians.

Another one of the difficulties which we have to cope with in this work, is the busy life of the people, especially the sampan people. To them time means money, and as their love of money is intense, they are unwilling the give their time to hear the Gospel. We reach a good many of these people through the dispensary, for whereas they would not go across the river to hear the Gospel, they will bring their sick a long distance to get medicine, and I have known people come all the way from Tai Sha Tau to Fa Tei Hau to be treated, but nothing else seems to attract them. Even educa-
tion does not appeal to them, for they can make money without an education, so they do not care especially for it.

The results of our work thus far have not been very great; it has been mostly sowing the seed day after day, assured that the harvest will by and by ripen; we have sought to preach Christ and make Him known, knowing that when men come to know Him, their whole lives will be changed. One of our Christian boat-women remarked to me the other day, about another woman, "I used to know her years ago, and she used the vilest language all the time; but she is changed now, and doesn't swear any more." The woman who made this remark has now herself accepted the Lord.

Our little church-on-the-water now numbers 17 members; the oldest among them is an old grandma, 74 years old, and the youngest is one of our school boys, about 12 years old. There have been nineteen baptized altogether, but one member died and another was suspended.

In our work among the boat people thus far we have confined ourselves to Canton, but we do not forget that there are great numbers in other places who are as yet practically unreached by the Gospel, and it is our aim to carry it to them also. There are, probably, close on to a million boat people in South China altogether, and we desire to press on, and, as the Lord enables us, place a Gospel boat in every place where there is a large community, such as Macao, Shiu Chau, Wuchow, Sam Shui, and other places. We are also greatly desirous of having another boat here in Canton to be used as a Girls' School. We feel the need of this, as so many girls have asked us if they might come to school.

The work is slow and difficult. It is difficult to organize anything; for they are literally here to-day and gone to-morrow. For this reason we cannot depend on any of our Christians for aggressive work, even if they were fit for it; all we can hope is that they will let their light shine wherever they go, and bear fruit for God.

We are laboring in the dark, as it were, but looking for the day of His appearing, with the hope before us that in that day there may be some, yea, many, from among this boat population able to stand before Him, redeemed, rejoicing in His presence, and then "We never shall regret that toil and suffering once were ours below," but we shall evermore rejoice that He counted us worthy to labor for Him, and permitted us to have a little share in the glorious ministry of "bringing many sons unto glory."
BRIGHTENING A CORNER IN DISTANT CHINA.

Three years ago a Christian woman who had been an invalid for many years invited her neighbors to her home to study the gospel. This was the beginning of the Tengchowfu Southside Sunday School. Four women attended the first few meetings, and soon each one brought her friends and children; so that in a short time the home was too small to accommodate all.

A Chinese building was secured, and since then regular Sunday and mid-week meetings have been held. At present the Sunday school has an enrollment of over one hundred members. Six women have confessed Christ and have been received into the church.

The girls' school which was opened in this same building, at present has an enrollment of twenty-four scholars who also attend services regularly.

During the winter vacation, for two weeks, a Bible-class for women was conducted in this building. Ten women came daily and studied the catechism and Mark's gospel and learned a number of hymns. Many of them have acknowledged Christ as their personal Saviour and expect to join the church after they have received a fuller knowledge of the Scriptures.

Last year, through the generosity of friends, a large bell was presented to this Sunday school which adds greatly to the regularity of the services, and this year a beautiful organ was sent by another friend. We are very grateful for the bell, organ, and cards received.

By thus testifying for Jesus we hope to brighten our corner in this populous heathen city.

CHRISTINA J. BRASKAMP.

THE RESCUE OF A BEGGAR GIRL.

"The Lord has given to us another soul—a beggar girl. For thirteen years she has been a beggar on the streets of Pin-chinchpu, left there by her mother when she was four years old. The mother was married a second time to a man who did not want her and he again married her to another man. She went to Tachu and could not take her little girl; so she left her to be a beggar. Six months ago, one of the Christian women encouraged her to come to the hearers' class. Her heart began to open to the truth, and she soon came regularly, of her own accord. This autumn she was taken into the home of Mr. and Mrs. Hui, as a member of their family. Part of her board is paid for, but she works for the rest. I wish you could see the change in her,—her very bright happy face and her simple but beautiful prayers. How true it is, 'He liftesth up the beggars from the dunghill to set them among princes, and to make them inherit the throne of glory.' She is now clean, well-fed, and warmly clothed, and is indeed a 'new creature.' This does not mean that she is a model of nicety, goodness, and obedience. She is
not that yet; but she is learning. She has twice run away, but has been fetched back again. It is hard for her to be in harness after 13 years of freedom. She is kept hard at work all day. Please pray for her, for many eyes are upon her. The heathen say, 'Who ever heard of a beggar being anything but a beggar.' Our God is able, and we want her to be a miracle of His mighty grace."

A. R. Allen,
C. I. M.

Pin-chin-pu, Szechwan.
December, 1917.

AN ENTHUSIASTIC WOMAN- EVANGELIST.

"When I went to Taikang for the first time, Mrs. Yang attended a fortnight's Bible school. She had not then properly broken off her opium smoking, she knew no characters and was anything but an attractive woman. Now she is just on fire for God and souls, and is being used and blessed very much. The Lord has used her here in a very marked way. She told me that, before coming, she had told the Lord that, if He let her see some result of her visit, she would give her life to His service. Mrs. Yang comes from a well-to-do home, but her husband is an opium smoker. The Lord has answered her prayer; one old woman, who has been a member for more than ten years, told me how far away from God she had drifted, but that the night before Mrs. Yang had gone in to pray with her, and she had quite broken down and confessed her sins and come back to the Lord. In several other instances I heard, too, how the Lord had used Mrs. Yang. One night she prayed that the Lord would give her a thousand souls in this new year, whether her eyes saw them and her ears heard them or not."

Mrs. Howard Bird,
C. I. M.
Sih-wa, Honan.
January, 1918.

EXTRACT FROM LETTER FROM MISS L. F. M. Jackson, C. I. M.

"I had one short visit between Christmas and New Year to the home of a bright, earnest Christian woman, Mrs. Peng, who lives 25 li out from Kian. She was in the city for Christmas, and her little son stayed over to escort Mrs. Lo, our Bible-woman, and me back to their home. We went out on Thursday morning, and stayed till Saturday. Mrs. Peng has a brother, who is a church member at Hengchowfu in Hunan, and a nephew, a member at Changsha. Her old mother, aged 83, is also a believer, though she has very little light. In the old mother's home there are four generations of Christians, and the two little great-grandchildren are called Ioh-han and Fu-lih. Mrs. Peng told us as we were at tea one evening that there was just one thing that always troubled her. She said, 'I'm afraid when it comes to the Judgment Day and God asks me about my tao-li I'll just forget everything, I'll be so frightened.' She is such a dear, bright little woman, and I was so glad to be able to comfort her, and tell her our entrance into heaven will not depend on the amount of 'tao-li' we know, and that that is
GLIMPSES AND GLEANINGS.

not what God wants of us in that day. The last thing she said to us as we started out on our homeward way was, 'You'll be sure and preach a little to the barrowman won't you?"

Kianfu, Kiangsi.
January, 1918.

UNPROMISING MATERIAL.

"I have a little class of learners, gathered from the homes of the Christian men. One woman, perhaps one of the very roughest and most indifferent women I have ever dealt with, came for over a year without seeming to be touched at all. Every effort to teach her seemed only a failure, till I almost began to wish she wouldn't come. However, I kept on with her, praying all the time. Then, to my great joy, at the beginning of this half year, suddenly I noticed a change in her manner towards me. She became more respectful, and just a tiny bit more womanly. Then the second step, and what a joy it was, I noticed that she was really beginning to take an interest in the Gospel, and actually understanding a little of what we sought to teach her. From that time she has gone gradually on, has learnt quite a few hymns, and often makes the most intelligent answers to the questions I ask the women as we study the Gospel."

Mrs. C. A. Jamieson,
C. I. M.

Hingi, Kweichow.
November 30th, 1917.

BIBLE DISTRIBUTION AMONGST JAPANESE IN FORMOSA.

"Taihoku is the educational centre of Formosa, and thousands of students from all parts of the island receive their education at the various colleges and schools of the capital. In these schools Bible-selling has been attempted, with very satisfactory results.

At the Girls' High School we met with good success. The principal was kind to us, and seemed interested in our work. We were allowed to use one of the class-rooms, where we displayed a large collection of English and Japanese Bibles and Testaments. The girls entered shyly in twos and threes, and began somewhat timidly to inspect the various editions. At first no one cared to purchase, but gradually they gained confidence and began to select copies, so that we had very good sales."

Agent of B. & F. Bible Society.

RECENT DEATHS.

Four valued women workers have been recently called to higher service, within one month. Mrs. G. E. King, wife of Dr. King of Lanchowfu, passed away on January 27th, as the result of pneumonia. Miss I.M. Nordstrom died of typhoid fever, at Saratsi, Shansi, early in February, a few days after the death of Mr. Oberg, whom she had nursed.

Miss Christine Villadsen, of the Scandinavian Alliance Mission, was killed by robbers at Sanshui, an out-station of Pinchow, in Shensi, on January 14, when the city was looted and some of the inhabitants killed. Miss Villadsen arrived in China from the United States of America on November 2, 1913, and thus had given over four years of devoted service to China, and the Scandinavian
Alliance Mission has sustained a further sad loss in the death of Mrs. J. E. Thor at Sianfu on the 16th January. For a fortnight previously Mrs Thor had been ill with bronchitis, but her condition seemed to be improving, when suddenly she was seized with a heart attack, and in a few minutes passed away. Mrs. Thor arrived in China from the United States of America on December 29, 1912, and for the last few years gave herself to earnest effort in seeking to reach with the message of the Gospel the Mohammedans in the provincial capital of Shensi. At the time of her death she was the only lady worker devoting the whole of her time and strength to work among Moslems in China. Mrs. Thor was a woman of prayer, and God rewarded her simple faith. During her brief period of service in this land, she was enabled to influence a few followers of Islam, and in her removal the cause of Christ in China has lost a most earnest and devout worker.

JOTTINGS FROM THE “WAR ISSUE” OF THE METHODIST EPISCOPAL MISSION.

NORTH CHINA UNION MEDICAL COLLEGE FOR WOMEN.

Great issues loom just ahead. Union with the Women’s Union College and Peking University on a basis of federation has been discussed, and voted upon favorably here. The question of such a radical move had of course to be referred to the Boards at home for final settlement. New laboratories and new dormitories are needed at once, but it is impossible to make definite plans for their erection until we know under what auspices we are to continue work. Equipment, scanty for ten, though augmented by several additions of apparatus and supplies, is still inadequate, and we must get more if we are to continue as a first class school.

There are great needs, wonderful opportunities, and a future bright with promise of helpfulness ahead of us. We are small in numbers, limited in equipment; but we go forward strong in the conviction that it is “not by might nor by power, but by my Spirit, saith the Lord.”

TIENTSIN TRAINING SCHOOL FOR NURSES.

Our training school is just two years old, quite an infant yet, but a husky one. Our ambitions are great and if our air castles should tumble “great would be the fall thereof.” We have twelve girls in training, and the only one who was not a Christian recently became one and joined the Church. They are all capable and do very well, indeed, in their practical work, but are not up to the standard in theoretical work. We expect, however, with the schedule which has been made out for the coming year, with our new books, and with several new additions to our teaching force, to have a training school equal to any in America in both theory and practice.

The nurses are very anxious to learn to care for foreign patients, and as long as the first-class rooms are not being occupied by Chinese, we hope to be able to take in some foreigners during the coming year.
We have almost constantly foreign applicants for the rooms, and it would be a great financial help to the hospital to receive them and of untold value to the nurses.

The seniors have each had a turn as head nurse and were greatly pleased with the opportunity. We found that they assumed responsibility very well and took real pride in their work. We noticed, too, that they did better when they were complimented and encouraged than when criticised where they might have been helped by a few words of encouragement. Of course they had a little trouble at first in commanding the respect due to the dignity of their office, from the other members of their class, but after a little talk to the girls on the ethics of nursing and an appeal to their sense of what is right, there was very little complaint from the head nurse.

SLEEPER DAVIS HOSPITAL.
MABEL M. MANDERSON, M.D.; FRANCES J. HEATH, M.D.; MINNIE STRYKER, M.D.

The past year has been one of the busiest in the hospital's history. It was with some trepidation last September that we entered into agreement with the China Medical Board of the Rockefeller Foundation, whereby the students from the Union Medical College for men were to receive clinical instruction in the Women's Hospital; but the experiment has more than justified itself. By this arrangement hundreds of poor women have received treatment absolutely free, our work has been raised to a higher standard of efficiency because of additional funds for equipment, and the students of both men and women's colleges have received better clinical instruction. The agreement has been renewed for the coming year.

The new building with its polished floors and clean linen has been a joy throughout the year, and when the sterilizer was installed this spring it seemed as though nothing was to be desired except the elevator, to make our happiness complete. While there has been during the current year, no great panic in the city to cause the citizens to seek foreign protection, the hospital has at all times been comfortably full. Our rooms for foreign patients have been much sought. The free wards have always been the crowded ones, bringing home to us the Master's words, "The poor ye have always with you," but the private rooms have had their full quota also. Space fails us to tell of the wealthy princes and others from royal and official families who have remained for weeks and months, leaving to tell of health restored and to institute in their homes more healthful and sanitary ways of living.

There has been a marked increase in the number of obstetrical and surgical cases. China's mothers are awakening to the fact that the realm of prophylactic medicine is a very large and important one, and our daily hour for the examination and registration of obstetrical patients has been a popular one. But this leaven of better understanding will take years to permeate the whole mass; and even in China's capital during the past year we have witnessed many sad scenes where help had been sought too
late. Never have we had so many small babies in the hospital. This has offered excellent training for the nurses, and demonstrated also to ignorant mothers that there is a better way to raise healthy babies than by wrapping them in sand and feeding them on flour cakes.

The surgical department, too, has taken a large forward stride. When Mrs. Yang awakened to find the fifty pound tumor was no longer with her, her joy knew no bounds. While convalescing she began to study the Bible; she is now a student at the Union Women's Bible Training School seeking to fit herself for more efficient service, and to guide others into the way in which she has found such peace and happiness.

While in numbers the clinic—which is still held in the old building—has shown a decrease, this is accounted for in a large measure by the great advance in the price of drugs (every patient who can afford it pays something for her medicine) and by the number of free Government Dispensaries that are being opened up in the city. Peking has not been without its full share of small-pox, scarlet fever, and diphtheria, but, thanks to the efficiency of the Isolation Hospital, we have cared for only those contagious diseases developing among our students.

The automobile is one of our most valuable assets. By its use one doctor has, with comparative ease and comfort, been enabled to do the work of two. It has also given us prestige in the eyes of the upper classes as there are now more than two hundred autos in Peking owned mostly by Chinese. While the car has been the servant of the rich, it has run quite as swiftly on its mission of mercy to the poor.

Often during the same afternoon the car is found standing in front of the home of some member of the royal family, and only an hour later the driver finds herself bending over the bed or ‘Rang’ (often covered with sand) of some stricken sister whom sickness and perhaps death has visited in her squalid home,—a hut from which the daylight has been excluded, where the air is heavy with foul gases, and where dogs, pigs, and chickens share with the human inhabitants a common abode. Our great work must be by demonstration, lecture, and the printed page to introduce better and more healthful ways of living, thus preventing a large measure of the disease that to-day afflicts this nation.

**Statistical Report.**

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**SHANHAIKUAN GIRLS' SCHOOL.**

Last fall we moved over to our remodeled quarters on the north side of the street. This location gives us a private entrance from a popular side street leading to the Confucian temple. These buildings with windows on the north and south provide very good accommodation for the
School and dormitories as well as for women's work.

The School is no longer in the experimental stage. It is a necessary and most important branch of the city and country evangelism, and we regard it as one of the most fruitful agencies in giving us entrance into the homes of the city.

We have forty names on our register with an average attendance of thirty. Twenty-three board and live in the School and are mostly children of church members.

Elma Keeler.

Peking Day Schools.

Our total enrollment for all the schools was about 350. Our three great needs are these. We still look forward to that glad time when we can put a high school graduate in charge of each school. We should have our own land and an up-to-date building for each school. We are looking for a young woman with normal training to take over the supervision of this great work. It surely demands the best we can give it in this line.

Pray for God's richest blessing upon these little ones of His and for Divine guidance to those to whom the work is temporarily committed.

V. Evelyn B. Baugh.

Tientsin Day Schools.

We now have seven girls' schools in Tientsin City District, two of which have been opened during the year.

All the schools that aren't very near a church are used on Sundays for children and women, and the teachers with helpers from outside have charge of the meetings.

We are often asked if there are any boys in our schools. Of almost three hundred children who were in our schools last year there were about twenty boys. They are nearly all small boys who come with their older sisters.

Three hundred children under Christian influence! What will it mean to them? When we know that more than half of these children do not live in sight of a church spire, we realize more than ever what an opportunity and responsibility our day school teachers have. We thank God for our Christian teachers and ask you to pray that they may have the wisdom to use their opportunities to actually bring our small girls to Christ. This year fifteen day-school girls have joined the church. Have you faith that your prayers united with the efforts of the teachers will bring more children into the church this next year?

Lillian Halfpenny.

The Jewel Kindergarten, Peking.

After one year of language study, I opened my first kindergarten. This first year of the Jewel Kindergarten has been a very happy one.

There were twenty children the first term and seventeen the second. They were mostly the children of the men who teach in the University and lower schools. The fathers of a few are in business and in government service.
The two kindergarten rooms are downstairs in the Gamewell School. They are nice and bright, but much too small. We need a larger place and some day hope to have a building all our own.

The children's mothers were invited to visit a day or two before Christmas. The children sang and did some little exercises. We had a Christmas tree and each child went home happy, hugging a doll which came from America.

**Elizabeth Hobart.**

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**IN THE KEEN SCHOOL OR ANGLO-CHINESE GIRLS' SCHOOL, TIENTSIN.**

The number of pupils for the year was one hundred and twenty-seven. The receipts for board and tuition were $6,003.50 Mex. Among the new pupils have been a number of graduates from government normal schools, who come with good Chinese foundation and make good progress in English.

Five girls graduated in June. They chose as their class motto "For Others" which we believe expressed the true purpose of their hearts. Three of the class hope to go to the U.S. for further study. One plans to teach for us, and one is engaged to a student in Wesleyan University, Middle Town, Conn. Thus far every graduate from our school has gone out to her life work a Christian.

We have very fortunately engaged two graduates of our Methodist girls' schools as teachers for the new year, who come well recommended from Peking and Nanking.

Our dreams of a Kindergarten give signs of materializing. Mildred Sung, one of our much loved pupils, has graduated from the Kindergarten Department of Pratt Institute. She is staying for practical nursing and advanced work this year, but has promised to come to us next year.

The great joy and blessing of the year was the gracious revival that came under the leadership of Dr. C. P. Wang and T. L. Li, both lately returned from U.S.

The whole school was moved as never before, and the transformation in lives and the entire school atmosphere was most blessed. The prayers of many days for many girls were answered beyond our highest hopes. It was a beautiful sight one Sunday morning to see twenty-three girls standing together in church confessing their purpose to consecrate their lives to Christ. Others were mourning that they had not yet obtained the consent of their parents or grandparents. One girl with radiant face said, "I can join the church for my old grandmother has died." Alas, that the parents of so many of our girls are not Christians. Please put them on your prayer list.

With our pupils so largely pledged to Christ, the "Star of Hope" shines brightly, and we enter the new year with good courage, but,—Don't forget to pray for us.

**Clara M. Cushman.**