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"QUIET RESTING PLACES"—MOKANSHAN.
Editorial

The record contained in this, and many other, missionary periodicals, of faithful, steady work—unshaken by war’s alarms—and of the unswerving support of Christians in the home lands, proves, as nothing else could do, the obedience of the Church of Christ, represented as it is by many nationalities and denominations, to the command of our Lord: “Occupy till I come.” It has not been an easy task during the past three and a half years! The hearts of workers have been heavy with thoughts of the field of battle and the great struggle for world liberty which is going on in Europe, and many have suffered bereavement. But the knowledge that the struggle is to end in the Coming, in some form or another, of the Lord’s Kingdom on this weary, sin-ridden earth and that we, as His messengers to the Far East, are sharing in His travail and helping to bring the consummation nearer—has braced men and women to endure and to faithfully “occupy” until the daylight shines out of the thick darkness. Those of us who are living by the “Gateway of China,” often feel sad and impatient for the end, even though surrounded by sympathizing friends. How much more must those in lonely, out-of-the-way stations feel so! To such we would, through the medium of our magazine, extend our true sympathy.

“Burdens shared are light to carry:
Love shall come, though long He tarry
All’s well! All’s well!”

We regret that, owing to lack of space, it is impossible to insert in full an article sent in just as we go to press—on “How Christian Endeavour helps Women to read the Bible.” The article will appear in our next issue accompanied by the picture of an old lady of 76 years of age.
EDITORIAL.

who, in spite of bad eyesight, mastered the reading of the Scriptures, after her 40th year! Although it is undoubtedly true that in most mission stations women have, from the first, been encouraged and taught to read the Bible and the catechism and memorize hymns and verses, and therefore the effort is no new one, yet we congratulate Mr. and Mrs. Edgar Strother of the U. S. C. E. for China, on being the means, through their Conventions, of emphasizing the importance and fruitfulness of Bible study. In connection with this we would call the attention of those engaged in pioneer village evangelization, to the short article entitled "Pass it on," in which not only the reading and memorizing of Bible truths are shown to be indispensable features in the early training of enquirers, but also the singing of the same.

We used this method 20 years ago in Shensi—often putting the tune in the form of a "round," and we found it very helpful to people with short memories and limited ability and leisure.

We call special attention to the review of Miss Cable’s book, which, in addition to its missionary interest, is one of the truest pen-pictures of Chinese life that has ever been written. Space forbids a detailed editorial on this subject. But we strongly advise every reader to possess a copy of the "Fulfilment of a Dream,"—to read it herself and then send it home to some friend who wants to know "things as they are" in China—(for such the book is). The chapter on Demonology is specially fine.

The seed sown and watered for years in the Eliza Yates Memorial School, has been multiplied abundantly.

During the month of April—from the 15th to the 20th, inclusive—Pastor Ling Yong Chien of the Soochow Baptist Church, a former graduate of Shanghai Baptist College,
held a series of special services in Grace Baptist Church, as the result of which 58 girls, who had previously made no open confession of faith, came to decision for Christ, and many of those who were already Christians testified to being greatly helped and strengthened.

Twenty-three of the boys from the Ming Jang School also made profession of faith in Christ. The singing at these meetings was particularly good, and four of the elder girls sang special songs from time to time, throughout the week.

In connection with this same girls' school, and shortly after, the pupil teachers and senior scholars produced Shakespeare's comedy "As You Like It," in their study hall. By the manner in which they entered into the spirit of that charming story, it was evident that time spent upon the study of our great English dramatist and the lessons which are to be found in his poems, had not been wasted. The money raised by tickets of admission will go towards the erection of a school gymnasium.

In the grounds of this same school, but under the auspices of the Y. W. C. A., an interesting Pageant was held on June 5th, in which physical drill and graceful country dances of various nations were given before a large assembly of friends.

A new day in physical development and healthy exercise and amusement has dawned for the womanhood of China! The ladies of the Y. W. C. A. are to be heartily congratulated!

Much interest is also being shown by the girls in our Shanghai schools, in the Red Cross campaign, and very few are to be found now-a-days not wearing the badge—a sign of membership. In the recent Red Cross Drive and Procession the first prize was awarded to the motor car decorated by a Shanghai Girls' School.
Contributed Articles

Are Our Women Leaders to be Trained at Home or Abroad?

Yuh Tsung Zee, class of 1919, Ginling College.

Chinese women now-a-days have awakened to their need of education. Girls as well as boys are sent to school. They are no more confined indoors with bound feet, occupied with needle work all day long. Their life is the open school life, studying and exercising just as much as boys do. The conservatives make a bitter remark that our girls of to-day have forgotten that they are girls; they have turned into boys. To me, that is quite a high compliment for girls to be like boys who are traditionally honored and valued by our people at large. During recent years the number of high-school girls has increased several times over that of six years ago. There has been a double increase of number in Ginling College, Nanking, for three years since the opening of the college. There are about forty or fifty candidates who come up every two years for government examination for studying in America. All these things show not only how eager our girls are for education, but also how ambitious for higher education. The need of society and the ignorance of one class of our people, are like spurs urging us on to take the full measure of knowledge so that we can freely give away to those who are in need.

Since higher education is greatly demanded, the question is, where should our ambitious girls go after they have finished the high school? Before the opening of colleges for women in China, girls naturally centred their ambition on going abroad to study. Girls in mission schools occasionally built air-castles of being students in America. The last farewell to her home-folks was the most glorious moment of such a girl's life. The friends, in seeing her off, saw how romantic it was. Some kind-hearted missionary having seen the possibilities in the girl and the vision of her future service to
China, gave her the chance to be educated in America, since there was no higher educational institution in China. That girl went and experienced all that she could never have experienced at home. She could enjoy the social gatherings to which she was not allowed to go at home. She saw the freedom and novelty in America without looking deeply into it. She was captivated by that sensation. She breathed a sigh when she thought of the young and gay America in contrast with her old, sober China. When she was in America she studied in English, thought in English, spoke in English, until she staggered at her own mother-tongue. After her four or six years of training, when her day of return came, it came to her like a doomsday. Coming home fully confident of her skill, conceited with the experience that she had obtained, tossing her head high in the air because it was full and learned, she found a sudden loss in her native country. Everything disgusted her, she cast a cold glance at the beggars, bitterly criticized the filthiness and the unhygienic condition of our poor people, wondered how they could bear such a condition. She missed terribly the social diversions and the gallantry of young men. Instead of going to search for work in which she might help, she waited for work to come to her. Engagement did come, a position to teach high-school subjects, but in Chinese. No, she did not mean to teach Chinese; that seemed nonsense! Then she grudged that people did not know her, and did not know how to employ a returned student. She was discouraged and disheartened at her misfortune. Finally under all the pressure of circumstances against her, she sighed distressingly, "I wish I had not taken the first step to learn A. B. C. and had not seen America." The next time she met anybody who was going to study abroad, she would dissuade her, using her own suffering as evidence. The case is not the same with all who go, but such was the condition of one girl who went blindly to America without full consideration of the end and purpose of her new education.

China needs reform in sanitation, reform in home institutions, and in educational institutions. That America is
not at all like China, is ever the compliment and comparison made. It is good to reflect our own image in a mirror, but it is not good only to reflect and curse, without trying to make it better. To do is the only thing.

People who have now realized the danger of our girls being westernized and in turn westernizing the girls at home, object very severely to girls going abroad. One of my relatives once said to me, "If you ever come back like that returned student, so foreign to us, we would rather you would never come back." A returned student is a foreigner. Is not that painful to some of the conscientious students in America who really had a purpose to come back to serve their country, and expected to live like typical modern Chinese women in society? Any intelligent person, who reasons and balances the advantages and disadvantages of going abroad to study, would prefer definitely to have their girls study at home since higher educational institutions have been opened to men and women freely. There are several advantages to be gained by having our women leaders trained at home rather than abroad.

1. A good solid Chinese education is possible at home. Most people object that our girls are not mature enough to study abroad. When one has a considerable amount of her national education, then she is ready to receive the culture of a foreign one. Girls are not like boys in this respect. Boys can go even if they are not fully mature in the classics, if they are going to be trained in a scientific study. Girls' vocational opportunities are not so wide as those of boys; they require to be teachers in general, which means that they must have full preparation in mastering their own learning. Moreover, the present demand made on young educated women is intelligent writing for magazines, a task which cannot be done by a person who has not a thorough knowledge of the classics. Not only do we want to get hold of the classics which seem to some people abstract and too elaborate, but also we want to have a thorough knowledge of our own history. The students in Ginling who study economics or sociology are often at a loss to find illustrations to explain the
principles. There are no references to the economic and sociological conditions of China. Sometimes we have been disgusted and have complained that we were not able to study because of the lack of a knowledge of our own country's condition. However, we reflected upon it and found that if we had a thorough knowledge of history, that would be more than sufficient background for the study of economics and sociology. Does not history include all humanizing study? To have knowledge from books is only a part of learning; we want to know our society of the present day. To know the past renders it easier to understand the present and a knowledge of the present makes us serve better and plant a wholesome germ for the future. We must be familiar with our own society. When we are well-informed daily of our country's affairs we are often reminded of our responsibilities in seeing our weak government. Our chance of service is here and now, not when we shall have finished six years of training in America.

To be fully prepared with a good national education would mean not only a blessing to our own people but also a boon to other countries. World-wide friendship is the present day ideal. In order to have international friendships there must be an exchange of good ideas and knowledge. We—the young generation—are spoiled by well-prepared achievement of our hard-laboring ancestors. We freely take what they have generously bestowed. We adopt much of the learning of the westerners and to serve our people, utilize their accomplishments, such as the means of transportation, communication, methods of institutional and industrial work. If we are not intelligent enough to educate them, can we not make some contribution out of our own old storehouse of knowledge? Can we not let them have an idea of our governmental organization, social structure, educational system, customs and sentiments, religion and beliefs, our culture and arts? This means that we should know them first in order to give. A thorough work in Chinese is necessary. What place is better than our own home for such study? Hence a woman who is ambitious to climb to the top of education, is
bound to face all these demands. Being fully equipped with good, solid Chinese, she can supply these demands, and thorough preparation in Chinese, one would naturally say, comes at home.

2. The expense of a home education is smaller than that abroad, so that more girls can have opportunities to attain college education. Ten girls are cut off from a home college course, while one girl is enjoying herself studying in America. It seems unfair to say that that girl studies at the expense of those ten, yet it is true that the unprivileged ten are only waiting for some scholarship to help them through the college course. There is no need of mentioning that ambitious girls often come from families of limited resources. But from this familiar truth we can know that when a home college is opened, the opportunity is opened to a larger number of high-school graduates. Girls could work a few years to accumulate their college fund. Quite a number of my college mates are self-supporting, either from their own savings or by loans they have received to be returned in after years. As the expense for finishing the college course is not more than one year's expense for a student abroad, the repayment of the loan is not a hard task. Moreover, those who cannot afford to go through the course can stop after they have finished two or more years. Even so, it is better than not to have entered college at all. For "half a loaf is better than no bread!"

3. A home college can influence the public to approve of women's colleges, thus raising the standard of institutions for girls. A common-sense argument always impresses people. If we want to make the object appeal to a person, the best way is to let him see it himself and not have some one else see it for him. How can college appeal to our general high-school girls if it is not concrete and really existing in a place where they can go and learn about it? The western college, however good and interesting in a returned student's talk, is no more than an imaginary picture in the mind of a girl who would never be able to go to America. Let our girls, before they experience college themselves, be familiar with those who are
experiencing it. My family never gets tired of hearing me talk about Ginling. Everybody is so enthusiastic that even a little lad of seven years would like to learn our college song, and when he was asked what he wanted to do when he grew up, the answer was, "To study in Ginling College." This is one of the privileges of studying at home, that every vacation we can go back and share with our mothers, aunts, and sisters, what we have received during the semester. Not only may we share with our home people, but we can have a chance to help our neighbors. Any conscientious girl would be conscience-stricken when she felt how she herself had been given the chance to acquire education while the majority at large cannot read. Many of her next-door neighbors do not even know the character "man," which is the simplest in our language. How sick her heart feels when she sits in the classroom hearing lectures and thinks that her own sisters cannot go even to a primary school, and how she suffers when she sits in the chapel hearing inspiring talks, being enriched herself with spiritual gifts, while her sisters have not heard about Christ. The responsibility presses heavier and heavier. No, she is not going to shirk, she must bear it. The social need is an impetus urging her to work, therefore she cannot bear to stay at home and have a decent vacation to rest herself. She must do something for the neighboring women and children, and try to give them what they need. Although the work is not done to show off the ability of college girls, yet inevitably people will come to see what college is, through its representatives. By our works we are judged. The people who see our efficient work will lose their prejudice against giving women higher education. When public approval is won, college education for women will be supported by society. Thus our girls will naturally look to college as a standard. This general approval raises the standard of women's institutions.

In order, therefore, to adjust herself to society, to understand better the needs of society, to be in closer contact with her countrymen, and to render better service, a Chinese girl, instead of going to a foreign country, ought to have her training at home.
WHY OUR CHINESE GIRLS DO NOT WRITE.

Why Our Chinese Girls Do not Write.

LAURA M. WHITE.

In talking with a distinguished sociologist about the social progress of European women, he said:—

"One trouble with German education is that very much attention has been given to thought, but not enough to the word—whether written or spoken. We are realizing in this war that the pen is mightier than the sword. Germans have not given enough attention to form."

The same criticism may be applied with justice to our western methods of education in China, especially in girls' schools. We have crammed them with a smattering of information on every subject under the sun; but do not teach them the art of expression, whether by tongue or pen. How many of us foreign missionaries even know whether or not our students have literary instinct? Or it may be considered a small gift not worth cultivating.

I have in mind a Chinese young woman educated in a mission school who once sent me a remarkable original story showing fine imagination, high idealism, and, strangely enough, an excellent Chinese style. She had written the story on her own initiative in the midst of a very busy school life. Struck by its unusual merits I submitted the manuscript to competent authorities for criticism. It seemed as though we had actually discovered a literary genius! So I wrote to the missionary in charge, explaining her unusual literary ability, and begging that the girl be given opportunity to cultivate this great gift. Unfortunately the good lady didn't care; but wanted her to open a day school somewhere in the district where she would be too busy to write. She was an orphan, and must in this way refund part of what was spent on her education. A few years later I saw her again; a bitter, disappointed, querulous woman, married unhappily into an unworthy family. The delicate imagination and idealism were apparently crushed by poverty and household cares. Thus, one brilliant Christian writer has been lost to China.
We need educated Chinese women to help provide a Christian literature for China's daughters; in our schools, while we try to train teachers, physicians, nurses, etc., we do not encourage young women to write. Yet the Chinese race, for generations, has had marked literary culture, and girls very often inherit the mentality of their father.

During the last few years, Chinese young women have often submitted to me manuscripts of stories for publication. Sometimes these have come from government schools. In such cases the Chinese style is usually excellent; but there is poverty of thought, and lack of high ideals. Significantly, these stories nearly always have a tragic ending. My experience with graduates of mission schools is that they cannot write in good Chinese. They are always ashamed of this, and too often will not attempt to write. Worse than this, they cannot even read appreciatively! A young woman says loftily, "I only read English literature." The real reason is she cannot read her own language. Should our graduates attempt to read even a newspaper, while they will probably guess correctly the general trend of an article, they will not be sure of the meaning. There are several reasons for this deficiency:—First, in school, from the very beginning, their Chinese studies have been too deep for their appreciation or even comprehension. Again, in Christian schools, the Chinese work is poorly graded. New students are classified according to their English and western subjects. In Chinese study they fit in wherever they can. Again, subconsciously, the principal is not interested in their progress in the Chinese language, while her enthusiasm for English and the sciences is contagious, and helps to make these subjects more interesting to the students. The teacher of classics holds aloof from the rest of the faculty. His opinion is not often asked or is disregarded. He accepts the roster as handed him, and the students as classified by the foreign faculty. Consequently he generally does his work in a perfunctory manner. The pupils often do not even respect him. One little girl had recently joined the Church but nevertheless was brought to the principal in disgrace for impudence to the Chinese teacher of classics.
WHY OUR CHINESE GIRLS DO NOT WRITE.

"But he is not a Christian, so I thought it was not wrong to answer him back!" was her excuse.

Girls too often receive diplomas from their Alma Mater when their English and sciences are up to the grade, even if their Chinese is woefully deficient. Consequently most of their labor and time is spent on those studies which are graded by the foreign faculty.

I translate freely from an essay sent to the Nu To Pao for publication:

"Before Christian schools were introduced into this country, only Chinese was studied and that most carefully. With the advent of western education, all attention was given to new thoughts, new sciences, and a new language. Consequently Chinese study was neglected. Now we have arrived at the third stage. Graduates from our schools all lament their deficiency in the Chinese language. It is most inconvenient when they wish to obtain good positions as teachers. They even don't want to read Chinese books because of the difficulty! We have so retrograded in the Chinese language that we must have a reform in school methods. Then the old and new will be blended together into a better system of education, even as the various streams and tributaries unite to form the mighty Yangtze River."

Is it possible for students to be graduated from our high schools having a fair knowledge of their own language, besides the western sciences and English? Yes, if one tries hard enough; but it will not be easy. With that end in view, here are a few suggestions tendered with some trepidation.

1. When new pupils arrive, assign them to Chinese classes according to their proficiency in Chinese, and not according to their western attainments.

2. In the primary schools two and a half hours daily is necessary for study of the Chinese language. In the middle schools two hours a day should be given, and in the High school, one and a half hours. This does not include the time spent studying Chinese translations of text books on science, etc.
3. Especially in the lower grades, the Chinese books studied should be less abstruse and better suited to children's comprehension. Chinese teachers should make plain the subject matter; and instead of giving the general meaning, explain it sentence by sentence, and when necessary, word by word.

4. Show them how to study their classics. They should not only memorize, but also understand the subject matter and be able to reproduce it in their own words.

5. In essay writing see that the themes are not all along the same line, but include different kinds of subjects. Just as in English we have the narrative, description of scenery, letter writing, short story, etc.

Last of all, in the weekly essay see that students use their own thoughts instead of filling up the paper with erudite quotations. Then, too, the essays should be finished within the allotted time. The writing should be distinct and written with a Chinese pen, not the customary lead pencil, in "grass character" scrawl, so carelessly written and so full of mistakes that the teacher guesses with difficulty at the pupil's meaning.

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Farewell Address to Members of the Women's Monthly Prayer Meeting, Wuchang.

Mrs. Arnold Foster.

"Take heed to the ministry which thou hast received of the Lord that thou fulfil it."

Looking back over nearly forty years of work in China these are to me very solemn words. I should like to pass on my thoughts about them under four heads: Character, Preparation, Work, and Reward. (1) Character. The all-important thing is Love to God; if that grows cold all work is useless. (Rev. ii. 4.) It is as the love of Christ constraineth us that our work will be effective. We shall long for Him to
see of the travail of His soul that He may be satisfied and so our Love will beget zeal. When we look upon the crowds in a heathen city our souls will be stirred within us as was St. Paul's at Athens. We shall be more inclined to sigh and cry for the abominations of a heathen land than to find temples interesting places to show to travellers. It is as we are fervent in spirit feeling as Jeremiah did that we cannot forbear but must deliver our message, that we shall really touch the hearts of our hearers. It is not by argument that hearts are won, but there is a very real contagion of faith. What we strongly believe and are intensely interested in, will move our hearers as no mere eloquence will do. But love to God and zeal are not enough, we must have true love to one another. If colleagues are not on friendly terms, the Chinese will all see it. I remember the shock I got on arriving in China to find that some missionaries were not on speaking terms with their colleagues! All work, all prayer is hindered by such a spirit. Our Lord said if we had offended anyone we must go and make it up before we went on praying. If we have done wrong we must be ready to apologize; if another has wronged us we must forgive, never letting the sun go down upon our wrath. If the Chinese see us cherish an unforgiving spirit our words will be in vain. It is sometimes easier to be kind and loving to inferiors than to equals, therefore let us pray the more and strive the more for this grace also. Humility too is very necessary. Love vaunteth not itself, is not puffed up. If we are truly humble, comparing ourselves with our Master and not with one another, God will give more grace. If we look down upon anyone, let us beware lest we despise one of Christ's little ones. We need great patience in our work. We that are strong, or as it might be translated 'capable,' are to bear the infirmities of the weak or 'incapable.' Most missionaries are capable, and have been chosen to come out because we were strong, and can do things; take care lest we get impatient with those who cannot. Be patient, bear with them, help them and so fulfil the law of Christ. Then let us beware of grumbling. It is very contagious. Remember always to be thankful. How many at
home would gladly be on the mission field, but they were not accepted on the ground of health or they had family claims and could not come. We have been called and great is our responsibility. (2) Having said so much about character I will speak now of Preparation. I have heard it said that the nemesis of idleness is unpreparedness. Of course on coming out the study of Chinese is our first duty. There are words of our Lord (in Luke xii. 48) that seem specially applicable to language students here. They are about the servant who knew His Lord's will but did not make himself ready. It is a hard grind to become proficient in Chinese, but if we are doing it for Christ's sake, we shall be glad to have something hard to do for Him. But preparation is not only language study. It includes prayer and Bible study. Even Samuel felt that it would be sinning against the Lord if he ceased praying for the people. Make a list of those for whom you wish to pray regularly: you will find it helpful. Take time to study the Scriptures, not only as you prepare for classes, but for your own life. We should know them so well that we can expound any part at least of the New Testament without special preparation. Let our Converts and pupils see that we love and feed upon the Word of God and they are more likely to do so themselves. (3) As to our Work we have a glorious gospel to proclaim and should remember that we are ambassadors beseeching in Christ's stead. Let us be earnest, as He was, remembering the awful responsibility that rests upon us as watchmen, if we do not give warning to those to whom God has sent us (Ezek. xxxiii. 7-9). Let our earnestness rouse our hearers; never let us make them feel that we do not care much whether they listen or not. Besides warning, we have the duties of a shepherd. Let us feed the flock committed to us tenderly and wisely. May we strengthen the diseased, heal the sick, bind up that which is broken, seek that which is lost, and so follow the lead of the Good Shepherd Who gave His life for the sheep. (4) So following Him, our Reward will be to be with Him where He is. May we be able to say, at the end of life, as He said, 'I have finished the work which Thou gavest Me to do.' If we can
say with the Apostle Paul, "I have finished the course, I have kept the faith," then for us too there will be laid up the crown of righteousness to be given at that day to all who love His appearing.

The Bible Teachers' Training School for Women in Nanking.

ESTHER BUTLER.

The most unique thing about the Bible Teachers' Training School, is that it is the only union school in China offering full Bible training to women graduates of high schools and colleges. Seven years ago, when Pastor Ding Li Mei made his evangelistic tour and hundreds of young women volunteered for Christian service, there was no place for them to get their training. Then Pastor Ding Li Mei and another Chinese pastor began to pray for such an institution. The leaders of the missionary body were facing the same question, and had learned that there was no adequate solution to the problem. That summer Dr. Wilbert W. White of New York City, visited China, and as a result of his visit the Bible Teachers' Training School for Women was organized in Nanking.

There are seven denominations in the Union, viz., Northern and Southern Methodists, Northern and Southern Presbyterians, Christians, Friends, and Baptists. Each cooperating Board is asked to furnish a member of the faculty and to contribute $400 Mexican annually. Towards the permanent building and equipment they are asked for $2,500 gold.

The sole purpose of the School is to turn out missionaries, Chinese missionaries, who have the language, who have the Chinese view-point, who have the point of contact, who love the work and long for the evangelization of China. Our graduates are prepared to be the Bible teachers for the ever-
increasing number of China's schools; for leaders in Bible schools and social settlement work; for deaconesses in institutional churches; for secretaries in the Young Women's Christian Association; and for any kind of work where Christian women are needed as leaders.

Our student body represents six different provinces. Two come from Szechwan, 1,500 miles away. They also represent nine different denominations. Nineteen have already been graduated, and are now either teaching the Bible or doing evangelistic work. The most encouraging word and the highest praise come back from the missionaries with whom they work, telling of the devoted Christian life and the efficiency of the work of these women.

Our biggest need is a home and school building with equipment for this work. At present the women are living in a residence vacated by the transfer of a missionary. This has only been possible by converting the verandahs into bedrooms, and even the verandah space is all occupied. The two resident members of the faculty are living in cramped quarters over a noisy boys' school, with a question as to where the third member is to be housed.

The evangelization of China by the Chinese is the shortest and quickest way to reach our goal. The educated, trained Chinese can do better work in China than any foreign missionary. Foreigners are needed, but where there are ten foreigners, there should be one hundred trained Chinese. Here is one of the best places for investment of money, as the products of the School have proved themselves 100% efficient.

May 21st, 1918.
The China Branch of the Women's Christian Temperance Union has as its President Dr. Mary Stone. It is favored also in having three other choice Chinese women among its workers: Miss Chen Yü Ling, who for three years and more has done most beautiful work under the World's W. C. T. U.; Mrs. Mei, who the past year has most enthusiastically and effectively furthered its interest; and Miss Yü Yuen Ying, the gifted assistant Editor of the Woman's Messenger, who by her writings and translations is doing a much needed educational work in creating public sentiment, not only along temperance lines for the protection of the home but also for its exaltation.

Miss Chen has made two extensive trips, besides several smaller ones, sharing with Mrs. Goodrich in Peking the conducting of nine or more regular monthly meetings for women, young people, and school children, making addresses, teaching physiology and scientific temperance, the care of home and children, in the Union Bible School.

Miss Chen's first trip was made in Manchuria, where in most cases she strengthened or formed new Societies at Chang Ch'un, Kirin, Kai Yuan, Tiehling, Fakumen, the latter place ninety li distant by cart, Moukden, Liao Yang, and Ching Chou. She frequently addressed government schools, where her reception was most cordial. On occasion she was asked to take the more formal Sunday morning service.

The terrible ravages of morphia impressed her most of all. She felt that the Church of God should be aroused to combat this evil which is growing apace not only in Manchuria, but even in the country districts as well as in cities all over China. We have not been able to secure from hospitals proper data, but it looks from many inquiries that the cigarette, as in America, is the insidious first step in the use of narcotics, which is leading many to become addicted to the
use of the morphia needle. It is the petty thief, so respectable looking, that paves the way for the robber morphia which is robbing countless men of health and morals and is leaving men, women, and even young girls without a spark of that divine fire with which their Creator endowed them. Homes are being broken up and whole families no longer have means of support.

In Manchuria even babies are being given the needle; young girls, unwilling to have their bodies reveal the tell-tale mark of the needle, are having it used on their heads, that their hair may cover it up. Men are having their bodies tattooed in patterns of many designs until infection sets in and they become "laugh" as they say. The tales of the burial pits, into which the morphia victims are thrown like dead dogs each morning, fill one with horror, so low has humanity become.

One result of Miss Chen's visit was the meeting at Liao Yang of a Chinese lady of means, who begged Miss Chen to go this spring at her expense into Southern Manchuria, to visit the various mission stations there. The lady now writes she has made all arrangements for such a trip and begs Miss Chen to come on at once. Such eagerness on the part of Chinese ladies is most appreciated. Some time was spent at Chinese New Year in the London Mission country field, using lantern slides at the evening addresses, while a month this spring has been spent in Honan, at Kai Feng, Chen Chow, Wei Hwei, and Tao Kou.

In Honan, as in other places, meetings were frequently held in government schools. As an encouragement to missionary women in their work of training young women for specialized work in China, let me quote from one of several letters: "Just a line to thank you for sending Miss Chen to us and to tell you what a joy and privilege it has been to us all to meet and know her. Her life of consecration as well as her helpful earnest addresses will be long remembered and be a blessing and inspiration to the many women and girls who heard her.

"We are constantly seeing the great need of temperance work among the women of our city, and Miss Chen couples
WORLD'S WOMEN'S CHRISTIAN TEMPERANCE UNION.

with it so helpfully the Gospel message of a Saviour who is able and willing to save.'"

As to Mrs. Mei's work, let me quote from the Union Signal: "Mrs. Ren Yin Mei, one of the traveling secretaries of the W. C. T. U. of China, writes: 'God has wonderfully blessed my work in the four months since I accepted this position. I have spoken in Hankow, Wuchang, Hanyang, and interior cities such as Hwang Pie and Shara Kan, in the London Mission. I gave lectures at twenty different places. In Nanking I had an interview with the governor of the province and spoke to the students of all the government schools. In Kiukiang, my home, the general invited me to speak to all his big army and granted me a special meeting with the army officers. You will be so glad that the general has given up drinking and does not even take liquor on state occasions. Here, in Kiukiang, I organized in all mission and government schools and spoke before the Chamber of Commerce where they also wish to organize. We have nearly 600 adult members and nearly 400 Loyal Legioners. Many native men and women are being won to total abstinence and purity, by the personal charm and unusual platform ability of Mrs. Mei. They are proud that their own countrywoman is so well equipped for her task.'"

At the invitation of a group of Chinese ladies, members of a Union shepherded by Mrs. Cunningham, Mrs. Goodrich spent several days in Paotingfu, addressing a goodly audience in Li Hung Chang's Memorial Temple, composed of various schools throughout the city, as well as a goodly number of official ladies and Christian women. Several addresses were made to business men, one to military students, one each to a large middle school and the students and teachers of an agricultural school, as well as to the Temperance Unions. These opportunities are referred to in order to show the open door. A former member of a "Y," now a teacher in Shansi, has lectured several times and formed new Unions, while several young men teachers in different places have formed Loyal Temperance Legions. A doctor for the Guard, stationed at the Western Imperial Tombs, has borrowed charts and
slides so as to give lectures to the men and their officers. Many are being injured by drink.

There has been quite a call for literature from several provinces, one coming from Burma asking for leaflets which might be distributed among the Chinese at Rangoon.

Believing that "to do good" was the impelling motive of the Women's Christian Temperance Union and "the protection and exaltation of the home" the work of the same, Mrs. Goodrich has felt justified this past year in giving much time with others in carrying on an industrial work so that garments and bedding could be sent to the flooded districts. Over eight thousand garments have been made to relieve this distress as well as to provide suits for the Plague Prevention work. She has also visited An' Ping Hsien and Wen An, helping in the refuge work for women and girls, besides giving some time to the shelters for jinriksha men, believing these shelters would not only be a shelter, but save the men from drink, as hot water is provided all day and up to twelve o'clock at night.

The crying need is for a foreign secretary who can travel and give all her time to this important work of social uplift and reform.

The need of an awakened consciousness of the peril of a drugged nation is very great. Who is ready to stand in the breach?
MAKING ICE-CREAM WITHOUT A FREEZER IN CANTON.

Y. W. C. A. COOKING CLASS.
How to Conserve the Health of our Chinese Workers.

MARY LATIMER JAMES, M.D.

(Continued from the March Number.)

We might, if time permitted, take up the question of flies and many another important and interesting problem in public and personal hygiene, but I must hurry on to Chinese Dietetics.

First let us consider the feeding of those under our care who are in ordinary health. To obtain data on this question I collected menus from various schools and hospitals in the Yangtsze Valley, and I wish to take this opportunity to thank cordially all those who responded to my call, especially Miss Moore of Ichang, Dr. Tsao of Nanking, and Dr. Stone of Kiukiang.

In looking over the various menus sent in, I found that most of the institutions provided early morning “hsi-fan” (稀饭) and two heavier meals at which dry rice was served. The Principal of one of the schools advocated serving steamed rice even for breakfast, on the ground that rice gruel is not sufficiently sustaining. After serious consideration of this suggestion I have come to the conclusion that rice gruel is more suitable for the early morning meal than is dry rice. We should, however, see to it that the gruel has plenty of “body” and that it is not just rice water through which grains from yesterday’s pot have been sparsely distributed.

This brings me to the general question of cooking rice. A Chinese doctor once told me that much of the value of rice is lost by the usual method of preparing it employed in Hupeh. In that section of the country the rice is first boiled a while, then thoroughly strained, and finally steamed, but the process is not continued until the grains are really soft and digestible. He advocated boiling the rice until soft and not wasting good nutriment by straining the half-cooked product. In some
parts of China, I understand, this is the usual way of cooking even dry rice. As many of us know, if the raw grains are put into boiling water and stirred while cooking they become soft but not "gluey"; the separate grains stand out as when steamed. If the rice is put on the stove in cold water a sticky gruel results, namely "hsi-fan." This gruel, for the sake of taste, must always be made from raw rice. There is no serious objection, however, to practising economy by warming over, by the steaming process, rice left from the previous day, and this process can also be used to keep hot freshly boiled rice. Steamed-over rice tastes pretty good, but "hsi-fan" made from previously boiled rice is not at all palatable.

In this connection it will be well to consider the choice of rice in the market. Let us not yield to our pupils, patients, and others in their demand for absolutely white rice. In this matter let us cultivate their taste for the grains which are still flecked with a little red. Just as whole wheat flour is far more nourishing than the fine white flour demanded, exclusively, by the upper classes in our own lands a generation ago, so this somewhat cheaper grade of rice contains very valuable nutriment that is removed by fine polishing. And even the upper classes among the Chinese can learn to like this somewhat coarser rice just as we have learned to like whole-wheat bread.

To continue a consideration of the menus I collected this spring I found that most of the institutions supplied their students and ward patients with two kinds of vegetables for breakfast and two or three kinds for each of the other two meals. But the monotony in the choice of these vegetables is surprising, especially in view of the fact that the Chinese market, in the Yangtsze Valley at least, offers a very fair variety even in winter. The menu of my own hospital was a disconcerting revelation to me in this respect. If this paper does nothing more than stir us all up to see what our own institutions really are giving as food to our Chinese, it will not have been written in vain. It would be well worth while, I think, for each of us to work out, with our Chinese housekeeper, a two
weeks' menu, providing not only for a variety of food pleasing to the palate, but one also calculated to supply, each day, reasonable amounts of the organic substances essential to health, i.e., proteids, carbohydrates, and fats. Such a menu, of course, ought to receive enough subsequent attention to give further variety and also to conform to the changes in the market at the different seasons of the year. Once written, however, it would be a very valuable guide to our housekeepers, who seem not too much inclined to fatigue their brains.

Though vegetables are the things that perhaps call most loudly for our attention in the matter of variety, because the market offers us greater possibilities for a small amount of money, yet meats and other proteids should also receive our attention. Most of the institutions, I found, provided meat or fish for the noon meal, and some of them meat, fish, or eggs for supper also. Chicken and duck are, of course, too expensive to use ordinarily for our students and ward patients. Pork (the meat on which the Chinese depend) is hard to digest, yet probably when minced up fine, it is not really so bad as we are inclined to think it. Even pork is expensive, however, and usually the cook sprinkles it so sparingly among the vegetables that the proteid value of the meat is rather negligible. I should think that at noon, at least, we should try to supply an appreciable amount of either meat or fish, though the use of eggs or teo-fu at this meal would make necessary a smaller proportion of the other. Most persons in ordinary health would probably be better off for having a small amount of nitrogenous food, such as eggs or teo-fu, at supper also.

Fats are another essential part of the diet. Oil to the amount of 3 J per day for 90 to 100 persons seems to be the average quantity thought necessary by those who have given serious consideration to the matter. In addition to this, some pork fat is used in the cooking. Though the uninitiated foreigner often scorns Chinese food as greasy, we must remember how much fat we eat as butter, not to mention the
lard used in the preparation of our food. In winter, especially, the Chinese need as much fat as this to keep up bodily heat, especially since many of them eat less sugar than we do; for sugar is also a source of energy for the body.

Turning now from the diet of the robust, let us consider more at length the foods that are suitable for those in poor health and for young children. Though at first glance this may not seem intimately connected with my topic, yet practically it has an important bearing on the subject. The students in our schools—our future workers—as well as our teachers and evangelists, must often be provided for when in poor health but not actually ill enough to require hospital care. Or such workers may live in a place inaccessible to a hospital. If we are to conserve the health of our students and workers we must have a general knowledge of foods for the sick. This is especially true here in China where doctors and nurses are so scarce. Such knowledge will incidentally help us in advising our Chinese women about the feeding of their young children.

When I first came to this country I remember raising my hands in horror when a patient just beginning to convalesce from dysentery, insisted on eating salt-pickled cabbage with her “hsi-fan,” and when the foreign-trained Chinese doctor and nurse associated with me, appeared to think her request perfectly natural and even reasonable. Their Chinese palates told them that rice gruel, to be appetizing for repeated feedings, required the addition of something tasty. In this they were right. What human experience has taught us to call tasty is a substance which, by pleasing our palate, stimulates the digestive juices and thus materially aids in taking care of our food. Hence an appetizer has its true physiological value. The pity about my two Chinese friends was that, with all their foreign diplomas, they had not taken the trouble to bring their scientific knowledge to bear upon the dietary of their land. They were just as Chinesey about that salt-pickle as was the ignorant amah who was the patient. Yet I am sure that, with their Chinese palates and
HEALTH OF OUR CHINESE WORKERS.

their knowledge of Chinese foods, they could easily have devised some tasty substitute for that hard cabbage without putting a serious tax on the weakened digestive tract. And what we must do is to get our Chinese friends to help us think out appetizing yet nourishing invalid dishes. I submit a few suggestions, but realize that I have scarcely dipped below the surface of the subject.

To begin with, we have *mi-tang* (米汤) and “hsi-fan,” both excellent bases for nourishment. Though the former possesses only slight food value, it is a good demulcent drink, quenching to the thirst and soothing to the mucous membrane of the digestive tract. With it might be mixed the part or whole of an egg, if some Chinese seasoning were added. We put lemon, vanilla, chocolate, or nutmeg with our “egg-milks” to make them palatable to the Occidental. Surely an intelligent Chinese, even without scientific training, can devise equally good Oriental substitutes. *Hsi-fan* also lends itself most easily to the use as a base to which eggs and other foods can be added. For instance, if a piece of chicken, duck, or even beef is put into the pot and boiled with the rice until a gruel results, we can strain off a thick, palatable *mi-tang* which is suitable for patients even on the lowest form of diet. Without straining, we have a tasty *hsi-fan*, especially if properly seasoned according to Chinese ideas. The meat can be minced fine before cooking, or it can be left in larger pieces and removed before serving. Into such a soup, while still boiling, can be beaten an egg, if desired. It is in this way that our cooks produce the “egg-strings” that they so often favour us with in our soup. Egg in this form is most digestible. It was thus that we prepared egg-albumen in the laboratory, during my college days, when we wished to test the powers of gastric and pancreatic juices. Fortunately eggs and rice are comparatively cheap in China.

*Ngeo-fen* (藕粉), the powdered root of the lotus, is the Chinese equivalent for arrowroot. They prepare it for the sick by stirring it up with a little sugar and cold water, to form a thick paste, and then adding boiling water. The sugar used, if not excessive, is unobjectionable for many patients,
Sugar, in small amounts, is a valuable food. Glucose, which is often administered now as a medicine, might sometimes be substituted for the sugar.

Another Chinese food, offering, it seems to me, untold possibilities—for those in weakened condition, is mien (麭) or Chinese vermicelli. It can be prepared tastily by boiling it with fowl, beef, or even pork, not to mention the variety of flavors further afforded by the different portions of the anatomy of these animals, such as liver, gizzard, kidney, and sweet-breads (pancreas). In each case, of course, appropriate Chinese seasoning should be used, and this affords further opportunity for variety. For patients on very low diet a few mien strings can be put into broths, as we employ macaroni. Hsien-fen (紬粉), the fine semi-transparent cylindrical flour strings, can also be used as a most pleasant addition to soups.

Those who have made a study of the physiology of digestion are agreed that the digestive juices flow more freely if one eats with each meal something that requires a considerable amount of chewing. Soft diet, alone, is generally not desirable. For those who cannot eat ordinary solid food, I have sought about for some article of Chinese diet to take the place of hard toast—some food which requires chewing but which becomes soft on the absorption of fluid. The crisp sheets of rice at the bottom of the pot seem to me an excellent substitute for hard toast, if only we can get the Chinese to overcome their prejudice for this food as an article of diet fit only for the very poor. Puffed rice and the various forms of “kao” (糕) offer more popular substitutes. Last winter, when I investigated the matter, I was surprised to find how many different attractive biscuits the Chinese make from this rice flour. Most of them are rather sweet, but what we in Wuchang call yen sui hung kao (鹽水烘糕) is a crisp, thin, only slightly sweetened biscuit, the edges of which are tinged a beautiful brown in the baking. I found also a wheaten wafer, made with egg and a little sugar, and called simply chi tan pin (鷄蛋餅). This biscuit is really delicious. It reminds me
of our Nabisco wafer, relieved of the sickeningly sweet layer that always spoils it for me.

Now let us turn our attention from starchy foods to proteids. At this time when the Occidental world is seeking all sorts of substitutes for meat, much attention is being directed towards leguminous vegetables. Investigation at present, however, tends to show that beans, as prepared in our lands, although possessing a high percentage of valuable proteid, are not at all thoroughly digested or assimilated by the human organism. Recent experiments place the waste at 29-30% (Journal of A. M. A., June 2, 1917). The Chinese, however, have long since discovered a process for rendering bean proteid easily digestible in the form of bean curds (leofu, 豆腐). I have never seen a scientific report on this subject, but doctors in China seem generally agreed that bean curd is easy to digest and very valuable as a nitrogenous food. By sending to the shops at the right time of day, one can very cheaply obtain a rich "bean curd milk," through which the curds are more or less evenly distributed in fine floccules. This form of leofu-chiang (豆腐浆) is suitable even for typhoid and dysentery cases, it is acceptable to the Chinese palate, and it is very nutritious. Unless, however, one takes considerable trouble, one receives not this rich "bean curd milk" but only the thin fluid drained off the curds.

The dry curds, as we know, are put on the market in divers thick sheets and cakes,* as well as in the form of thin "bean curd skin" (豆腐皮) which is prepared from bean curds and oil. These foods supply both sick and well with a very useful and agreeable form of proteid which, unless the alimentary tract is seriously deranged, can be digested and absorbed with comparative ease.

For those with normal digestions, the soy and other whole beans offer a valuable food, even though one which the body

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*千张 *ch'ien *tsang—sheets of bean curds, to be cut in strips.

白干 *peh* *kau—white *leofu* cakes.

干子 *chiang* *kau* *tsz—same as 白干 treated with brown sauce (酱油).
cannot appropriate without considerable waste. In South China, where beri-beri is such a common disease because the population depends so largely upon polished rice, I found that, in one large hospital, soy beans were being regularly prescribed for all patients not positively too ill to digest them.

A Chinese market also presents a pleasing variety of sea-weeds, similar to our agar-agar and sea-moss Laxatives. These substances the Chinese combine with their foods in innumerable attractive ways. Though they have little actual food value, they are useful in overcoming a tendency to constipation.

The numerous fungi which the Chinese eat, though hard to digest and requiring very thorough mastication, are also indirectly useful in regulating the bowels, because their unabsorbed bulk gives the muscles of the alimentary tract something to work on. It has recently been learned that the bowels require some bulk of food to stimulate them properly to the peristaltic contractions which move downwards the waste products within them. Hence, food with bulky residue assists in this process.

Time forbids that we discuss fruit and nuts—both very useful articles of diet, when properly prepared, for the sick as well as for the healthy. Cows' milk I have not even mentioned, because it can scarcely be considered an article of true Chinese diet, at least not in Central China.

From this jumble of material may we ferret out and appropriate one idea: a determination to think more seriously about sanitation and hygiene for the Chinese under our care, and, to this end, to investigate more thoroughly the conditions actually present in our own institutions.
Evangelistic Effort in South Honan. Its Aims, Methods, and Results.

During the past year our mission has carried on work among the women in seven cities and fifty towns. Five women have given full time to this work and a few others what time they could spare aside from their school and hospital work.

The aim of all evangelistic work is but one, viz., carrying Gospel light into hearts and homes where sin and darkness have reigned. Therefore the work among the women is not the least important, but rather the most important, as we cannot reach the homes unless we reach the women.

The idea that, “when the men have been won, the women will come,” should long since have been buried; for experience has shown us it does not work in China. And if this land shall be won for Christ, His light must enter into the hearts and homes. The mothers and daughters must be led out of the darkness of heathenism into God’s sunshine, and because God saw the need of women workers, the call came to you and to me.

Why has not China done more for her daughters? Is it not because of the old heathen claim that women in every respect are inferior to men?

Let us hope and pray and every one of us do our share, that the new China may put this idea on the lower shelf and permit her women to reach the place God intended for them.

The method of bringing this Gospel light to our Chinese sisters, must necessarily vary according to time and circumstances.

At our station we have had regular meetings for women three to four days a week,—two at the station and two in the city. These meetings usually last about two hours, the first hour for reading and reciting lessons, the second for devotion.

As many as possible take part, and my experience is that most of the women who have some knowledge of the word of God are happy to take part. The same was found to
be true during the week of evangelistic effort, when all our women, young and old, moved about with unusual speed, with the result that nearly every home in the city was visited and several hundred women were led to attend our special meetings.

The fifty towns mentioned have all been visited by one or more foreign ladies, whose visits lasted from a few days to a month.

During the year I have had four months' Bible instruction. Two of these were at our out-stations during the months of November and March. At both places the attendance was from 45 to 50. The greater number were from the town and nearest villages, while some came a distance of 120 li.

About one half of the number of women were mothers with small children. Some had one child, others two or three and all paid for and prepared their own food. Looking back over the year's work, it is with gratitude to Him who has blested our feeble efforts beyond expectation.

No one who has engaged in the Lord's work for any length of time, will say that her efforts have all been in vain. On the contrary the greater number have experienced God's richest blessings and are already seeing great results. If, however, there have been few or no results, the cause is not with God, nor with His word, but rather with those to whom this precious work has been intrusted,—perhaps with you,—perhaps with me. Let us help each other; let us work together for the uplift of our Chinese sisters. Between us lie national and denominational divisions; yet we are all one in Christ Jesus who bought us with His precious blood.

Diaconess Christine Johnson,
Amer. Lutheran Mission.
AN APPRECIATION.

"The Fulfilment of a Dream," by Miss A. Mildred Cable. Published by Morgan and Scott. In his introduction to this charming book by Miss Cable, Dr. Campbell Morgan says that it has been given to Miss Cable to write a wonderful chapter in the tale of missionary endeavour. And a truly wonderful chapter it is. Having told us the story from the life of Pastor Hsi, in which he dreams that new life and fruitfulness lie before the Hwochow Church, Miss Cable proceeds to show us how that dream was fulfilled. Those to whom China and things Chinese are little known, are fascinated as they read and compelled to follow the story to its close, while those to whom China has become "home" are roused to enthusiastic appreciation of such a true and perfect picture of things as they are.

Who can fail to follow with interest such a record of work among Chinese girls and women, from the day of very small things to the present, when not only the Hwochow district, but even distant provinces are benefiting from the fruitfulness of Hwochow's multiple activities?

Who can read unmoved the beautiful life story of Pastor Wang, the soulwinner, guide, and stay of the Hwochow Church, who, after years of groping in the dark and through much sorrow, was led into the Light?

Whose heart does not burn within her as she reads the stories of Flower of Love, of Ai Do, and of others, young women grievously sinned against, some to fall, some to triumph—through Christ.

Who, admitted into the sanctuary of the Hwochow "study" is not impressed with the atmosphere of love and of sympathy, and of tact?

How charmingly we are carried from scenes of woe and pathos to others of joy and laughter! Humour sparkles through many pages, and the whole book abounds with life and interest.

To those who do not know how rich a life spent for God among the Chinese can be, "The Fulfilment of a Dream" is an illuminating story, while to those who do know, it is an inspiration and should be read by all.

MRS. BENJAMIN BROOKHALL,
late of B. M. S. Hospital,
Tatyuanfu, Shansi.

April, 1918.

EDUCATION IN THE PROVINCE OF FUKIEN.

In Fukien we missionaries have an Educational Association with a membership of about 200 English and American men and women, of whom the greater number teach in colleges or boarding schools for Chinese girls and boys. The meetings of the Association are held at Kuliang, where once a year we of North Fukien meet our fellow-workers of the south of the province, whose Mission headquarters are in Amoy. The papers read at the meetings are
followed by discussion, in which
methods are compared and experi­
ence shared, and at the close of
the session there is an exhibition
of the best work done by the
pupils in the schools during the
year.

A few figures may make plain
the extent of the educational work
which is done in the province of
Fukien. The statistics must be
considered approximate, as they
are not quite up-to-date.

The boys and young men in
schools and colleges in Fukien
may be sub-divided thus:—

Pupils.

Government Schools (non-
Christian) ........................... 92,500
Protestant Mission Schools 14,000
Roman Catholic Mission
Schools ........................... 3,800

Girls.

Protestant Mission Schools 10,500
Government Schools (non-
Christian) ........................... 2,500

It is an interesting fact that all
the boys and girls of primary
grade who are in boarding or day
schools, whether Christian or
heathen, over the whole province,
are studying the same books on
certain subjects. The Education
Board in Peking issues a curric­
ulum for lower and upper
primary schools, and the Chinese
Commercial Press prepares and
prints books and primers on the
chosen subjects, which are used
everywhere in China. Geography,
ethics, science, and also the series
called “National Readers,” are
studied by all boys and girls up
to the age of fifteen or so. When
the National Readers were first
issued we missionaries greeted
them with joy, for in them was
the first real attempt made by

Chinese to teach their characters
in a sensible way, by beginning
with the easiest characters, and
teaching meaning and sound
together. The earlier books of
science and ethics are also simple
and full of pictures, with the
object always in view of teaching
the pupil to read the character.

Calisthenics, singing, drawing,
needlework, and the Confucian
classics are taught in all girls’
schools; but in the Christian
schools Bible study is added to
the curriculum, and school prayers
are held daily. An examination
on all the books studied has to be
passed at the end of the Lower
Primary course before a certificate
is given by any Christian school,
and a similar examination is taken
at the end of the Upper Primary
course; but in non-Christian
schools certificates are given to
pupils who gain good marks in
the ordinary terminal examinations
throughout the course. Of late
years the uniform examinations
which are held by the Educational
Association have helped and tested
the pupils of the Mission Schools
and incidentally the teachers also.
They are the Fukien substitute
for the Oxford and Cambridge
Local Examinations at home.

At present but few schools
provide teaching in Middle School
subjects; but with an Upper
Primary Certificate a girl is
qualified to enter the Normal
School, or to be trained as a
nurse, or to begin the middle
course in any Christian college
in China.

By far the greater number of
our girls are married before they
can climb any higher up the ladder,
and the aim of their teachers is to
make them useful women and Christian wives and mothers, who will bring help and blessing wherever they go.

MARGARET E. FAITHFULL-DAVIES.
March, 1918.

"PASS IT ON."

When returning from Kuling last autumn I traveled with some China Inland Mission ladies and they gave me the idea of singing Bible verses in the women's meetings. They gave the idea, but not the tune, and there is a long road between! Yet it is amazing how a Bible verse can be easily adapted to many different tunes.

In Chinkiang I heard some one using the very familiar melody "Old Black Joe" set to a Bible verse and I found it fitted splendidly. The passage was: "If thou shalt confess with thy mouth the Lord Jesus," etc., Romans x.

I found a page of an old Christian Herald with English Bible verses set to music, of which I adapted some to Chinese verses.

The tune of "Shall you? Shall I?" is easily arranged to suit Rev. 3, 20, "Behold! I stand at the door and knock," etc.

We repeat when necessary, and occasionally leave out an unimportant character, and also omit some of the tune if not suitable. It is essential to get the part of the verse that requires emphasis to suit the musical rhythm; and this is where the difficulty lies.

We have a Christian Endeavour among our church women. Last fall we held their meetings in connection with an evangelistic service for the women.

We met on Monday evening, because that night was easily remembered, being announced on the Sabbath. For our subject we selected a verse of scripture.

The leader, and one appointed to speak, and a foreign lady, making three in all, used the same text. The text was written in large characters, hanging in full view.

Then we sang the text, and also sang the old ones over again; so in this way they became very familiar.

We always had a clock, and closed promptly on time. This we find as essential to a good meeting in China as in the home land.

So we pass on this suggestion to sing the Bible verses. It may be new to some, and we heartily recommend it.

The Spirit uses the Word, and if we can get it into the hearts of the people it will not be in vain.

A. H. PATTERSON.
(Mrs. B. C.)
Sutsien, Ku.

BIBLE SCHOOL FOR WOMEN, BAH-ZIH.

"One woman specially encouraged us. Her husband had recently been killed in a village fight, and according to custom her relatives wanted to take vengeance on the property of the man who did it, by destroying all he had. This she refused to let them do, as she said it was not in keeping with the doctrine. Knowing how dear vengeance is to the Chinese, we felt this woman had learned something in the lesson of forgiveness."

G. I. F. TAYLOR,
C. I. M.
Wenchow, Chekiang,
May, 1918.
TRACT DISTRIBUTION.

"The women's work has grown to such an extent that I have been obliged to enlarge the guest hall to twice its former size and also to fit up another room into a better guest hall for ladies. About a month ago, before the opening of the school, my wife sent out the women and a number of our girl boarders, in different directions, scattering tracts, preaching the Gospel, visiting homes and inviting the people to come and hear the message of Salvation. The twelve and the seventy disciples of our Lord could not have returned with greater joy and encouragement than these messengers. It is really wonderful how some of these women and girls are taught by God's Spirit to present the Gospel message in such a clear, simple, attractive, and winsome way. The day after their campaign, the women came streaming in from morning till night. Hundreds of them heard the Word and took away tracts. There was not enough room to stand or sit, and no time for the workers to take their food. We have never known a time while in Kaihsien, when so many women came about us."

H. Wupperfeld,
C. I. M.
Kaihsien, Szechwan.
April, 1918.

FRESH MOVEMENT TOWARDS CHRISTIANITY.

Easter Sunday was marked by the reception of thirteen men as enquirers, four of whom were from the out-station of Li-tsi-ia. The chapel was filled on both the men's side and the women's, even after all the forms from the preaching hall had been requisitioned to fill the vacant parts. There was nothing abnormal outside to account for such numbers; it was a fresh evidence of a movement once again towards Christian Truth, and we look for a great ingathering. It is a time of great opportunity, but carries with it deep responsibility, and we would value prayer for Mr. Yü and other Chinese workers, with ourselves, for enduement from on high for this unique time of reaching souls."

F. H. Culverwell,
C. I. M.
Nanpu, Szechwan,
March 30th, 1918.

A WIDOW'S MITE.

"We have a very dear, bright woman, a Mrs. Liu, who is an enquirer. She truly loves the Lord and His Word, but is so slow to learn, in spite of much effort. She has very great aspirations and longings to get a place on the next results list for Scripture repetition, but she is not yet through the catechism. A week ago, after going over about three lines of this with her at least fifteen times, she said to me. 'Teacher, it won't go in; see how red hot I have got with trying! I will try all I can and do my best, because I do love the Lord so very much; but if I can't learn well, I can give Him some money for the collection. Other women have money with which they buy tit-bits of food, but I can save mine to give to Him.' She has just given 2,000 cash in this way!"

H. E. Levermore,
C. I. M.
Tsinchow, Kansu.
The "Late and Early Sown" at Kutien.

Here in Kutien Christ's Kingdom spreads—opposition is breaking down, and we are being allowed to see the awakening of widespread interest unknown before in this district. We believe this movement is due very largely to the special evangelistic effort organized early in 1917, when the Christians gave up a week for house-to-house visitation and individual dealing with souls.

When we broke up our schools in response to many urgent requests received from all parts of the district, seven women in training and several teachers were sent to villages to hold special classes and teach enquirers. On my table lies a sheaf of letters giving reports which have gladdened our hearts.

One writes: "The openings here are grand. On Sunday the church was crowded out—there are 150 enquirers."

Another says: "The women here are eager to learn, and come regularly every Tuesday as well as on Sundays. Fifteen have asked to join a three-weeks' class for daily study. Please send books, tracts, picture cards, etc."

From a mountain village in the Hua-sang range comes the following: "God has prepared a very good place for me here. I am living in one of the three largest and richest houses of this village; these houses are connected, and occupied by one clan, the several members of which number about 80 persons. None of the women have ever been taught or attended Christian worship, but they are most glad to learn, and on Sunday came with me to service."

In Kutien city, and the villages round about us, we find the same readiness to accept teaching. Sunday schools and the kindergarten for heathen children have been powerful factors in opening homes to the Gospel.

God has also used another unusual method of driving many to think of and look into Christianity, and what it stands for. Bands of brigands, styling themselves "The Black Money Guild," have been roving over the country and terrorizing the helpless village folk. Their object is food and money, and, if these are not forthcoming in sufficient quantities, they hold men and boys up for ransom, and threaten to destroy property. They get nearly all they ask for, because no one dare say them nay! Miss Nisbet encountered 150 of them in a village one day, and they put up in a part of the blockhouse where she was staying. They were politeness itself to her; the "Captain" (who was in uniform with a gold-banded hat) presented her with his card and told off a guard to see that she was in no way disturbed. In the middle of the night the brigands made off with four of the village gentry as hostages! Report says that these "armed bands" have few real rifles or bombs, they carry dummy ones, and their recruits are mostly young country men and boys who would probably run at the first shot, so it is most surprising that the officials and soldiers cannot disperse them. The Kutien Magistrate's Secretary was shot on the high road between the city and Cui-kan about a month ago, and nothing has yet been done. The soldiers say they cannot find the rebels. Probably not one will inform for fear of reprisals, but the search does not seem to be very thorough. The movement seems to be dying out now but it has filled our churches!

In the first place many came for protection. The Black Money Guild professed to exempt Christians from attack, and, it was said, tested prisoners by making them repeat the Creed, the Lord's Prayer, and the Ten Commandments. This exemption, however, was by no means invariable; Christians as well as heathen have
suffered, but the trouble and anxiety and evil-doing have made many recognize the contrast presented by Christian teaching, and driven numbers to look into the Doctrine for themselves. More Bibles have been sold and Christian literature asked for in the past few months than I can ever remember before. All this is to the good; pray that the fruit may abide.

Turning to the term's work, we have much encouragement to record; our Chinese helpers have risen nobly to the extra burdens put upon them by our reduced foreign staff, and we have been enabled to carry on our work, though the supervision of Bible-women and Day Schools has had to suffer.

The Station Class had 23 pupils and was one of peculiar interest. Some came from new villages where there are as yet no baptized Christians, but two big groups were sent in from villages lying east of the city, where they have long had established churches, and where for some years the work has languished. Now the Church is budding and blossoming again.

Some of you have already heard of our oldest pupil, dear old "Deep Love." Do not forget her in your prayers, and please remember another, "Musical Fragrance" by name, the first to come from her village where no Christians exist as yet. She and her daughter came together. She is a character—intelligent, attractive, capable—but with an overbearing temper which mars all her good points, and makes her a trial to all who have to live with her. We long for her conversion, and a little band of Chinese sisters have set themselves to pray for her—believing St. Matthew xix. 26.

Another dear woman came to us in such feeble health that we felt we ought not to admit her to the class, but she was so sure that God had led her in, and so convinced that He "would bless her body and soul," that we could not but honour her simple faith and let her stay, and God did indeed bless her—body and soul! She has given a wonderful testimony to her village.

It was a special interest to me to welcome to the class a sweet, motherly woman, with an uncommonly beautiful face, who had read in a station class with me as a girl, twenty years ago. She had grown cold; but now I am risen from the dead was her glad cry.

Our beautiful new Women's School was opened on January 13th, 1917. The same day my Chinese "old-age birthday" was celebrated with many useful gifts and much food and ceremony. We had Mrs. Wilkinson and a small orchestra of her blind boys to help, which greatly enlivened the proceedings and the music was heartily appreciated. "Now I can picture heaven, and I know how the angels make music and sing," was the remark, made with an ecstatic sigh, by an enthusiastic old Bible-woman when the last guest had gone, and music and feasting and joyful gatherings were over.

Our beautiful new Women's School course now includes one for women preparing to be primary teachers, and I have a loved former pupil from the Girls' School as assistant in this work. She is very keen to get her pupils on, but is keener still to see them out and out for the Master. We had 28 women studying last term, and hope to have some ready to take up Bible-women's work at the close of the year, if money comes for their support. We were unable to have our Workers' Summer School this term owing to lack of funds. The women miss these times of Bible teaching and fellowship, and ask that they may know more of fellowship with God, and have the teaching of His Holy Spirit for their lonely witness.