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

—Psalm 68:11.
Opening of New "Maternity Home," Women's Hospital, Roukden, November 4, 1916.
Editorial

A RETROSPECT.

At the close of the Missionary Conference in 1877, the Woman's Missionary Association of China voted to inaugurate a semiannual magazine "to be the exponent of woman's work in this empire and to open a channel through which those who are engaged in the work may communicate with each other, for if we convey thus the 'lessons of our mistakes as well as the rest' it cannot be without profit; and by comparison of varied experience and from occasional reports of the state and progress of the work in different places many hints of the best methods of labor may be gathered up for permanent reference. Through this means we can also cultivate that affectionate sympathy for each other which we ought to cherish as believers in Him, of whom the whole family in heaven and earth is named."

The Officers of the Woman's Missionary Associations of China and the Editors of Woman's Work in China were:
President, Mrs. M. T. Yates; Treasurer, Mrs. W. Muirhead; General Secretary, Mrs. J. W. Lambuth, all of Shanghai. The Corresponding Secretaries were Mrs. Crosette, Chenanfoo; Mrs. Sheffield, Tungchow; Mrs. T. P. Crawford, Tungchowfoo; Mrs. G. John, Hankow; Miss G. Howe, Kiukiang; Miss A. P. Knight, Chinkiang; Miss Crickmay, Yangchow; Miss A. C. Safford, Soochow; Mrs. A. E. Moule, Hangchow; Miss Laurence, Ningpo; Miss B. Woolston, Foochow; Mrs. J. V. N. Talmage, Amoy; Miss Adele Felde, Swatow; Miss S. J. Howe, Hongkong; J. Katherine Radcliffe, Canton; Mrs. Collins, Peking; Mrs. K. S. Macintyre, Newchwang. It is with a feeling of reverence that we read over these names. "There were giants in those days." Noble women they were; all but a few of them have passed to their reward. Most of the communications during those first years were reports from
different stations, and inspiring reports they were, though many of them were unspeakably pathetic. There were few discussions of methods. One reads of the "State of Education among the Women"; "The History of a Blind Girl"; "How a Chinese Woman lost seven-tenths of Her Sorrow"; "Infanticide"; "Girls' Boarding Schools and Footbinding"; "War Experiences in Foochow"; "Advantages of Lady Physicians in Christian Work for the Women and Children of China." Many of those early problems are problems no longer for we of this generation are reaping the harvest of earlier seed sowing. We live in a new age, and in a new China. Our methods are new. We have new light on old problems. The foundations have been laid for us but in building the superstructure we yet need much strength and wisdom. What if we should find it as did some of these who now rest from their labors? One writing from Peking in 1885, says, "We who have such terrible foes to fight, ought we not to consider it of the very first importance that we learn to use the sword of the Spirit?" "Like father like son." Our spiritual children will be like their fathers. This writer goes on to tell how a group of missionaries laid aside as far as possible all other work and left newspapers unopened and spent the time usually given to secular reading in reading their Bibles. "We seemed to live beyond time and space. We stood with the prophets of old. Frequently we were joining that little company at Jerusalem in their earnest pleadings for the descent of the Spirit, and ever and anon a ray of millennial glory shone over us. Like that little company in Jerusalem we also were met in a great capital in Asia to implore the same blessing they were seeking. We were gathered from many lands. England, Scotland, Wales, Ireland, Holland, Germany, and America met with one accord in one place. There came no sound as of a rushing mighty wind; no cloven tongues like as of fire descended on our little company, but the Holy Spirit did
Maud Bonnell is dead! Even as we write the words our hearts refuse to accept them. For such as she there is no death. Mrs. Edward Evans, her friend who knew her well, has written a sketch of her life which will be found in another column of this magazine, and also the following sketch of her work.

"There shall also this, that this woman hath done, be told for a memorial of her." Matt. xxvi-13.

The "Door of Hope," Shanghai, stands in the minds of all who know of it as preeminently Miss Bonnell's work. To Miss Bonnell seemed to be given from time to time visions of God's plan and thought for its development, and with a strong grasp of faith she would immediately begin to work and pray for the realization of that outlook. As she herself once wrote, "That God may be honoured in every detail of the management of every part of the work is our continual prayer—that there may be such a seeking of His will and obedience to it that God shall delight to dwell among us."

The work was begun in January, 1900, by a committee of five ladies, and in April of that year, Miss Bonnell offered herself to this committee as their first worker. It was not, however, till November, 1901, that the first Home was opened. The need of such a place of refuge was manifest, in that on the first night the Home was ready for occupation a call came to admit one sinning and sinned against child. The work grew slowly that first year, but it was a time for the study of the language and the laying of foundations.

A little more than a year later another worker was called to the field, and the work steadily but slowly increased. In 1904 the Home had been open three years and we had received about seventy girls, but it was felt the
Home was so far from the localities where most of the brothels were situated that it was very difficult for girls to reach us. There was much prayer over this, with the result that with the kind assistance of a number of Chinese gentlemen a Receiving Home was opened in the Foochow Road to which girls in that district so crowded with brothels could easily escape to us.

From that time on the number of girls coming to the Homes greatly increased. In 1906 the Industrial Home was opened where girls who had been one year or over in the Home could begin to work towards self-support. This Home has been much used in fitting these for future usefulness.

In this year also a generous gift made it possible for us to purchase the Home at Chiangwan for Children, as a regulation was issued by the Magistrate of the Mixed Court and approved by the Municipal Police prohibiting the presence on any pretext of girls of fifteen and under in brothels in the British Settlement of Shanghai.

This regulation enabled us to rescue numbers of children who had been rented or sold to brothel-keepers. In 1909 this Home was greatly enlarged and improved by a gift of $10,000 from the Christian Herald famine fund (surplus) from which were built five adjoining houses in which the children live in separate families, while the original building is used for the school, work-rooms, and residence of workers. Later a sanitorium and chapel were built on the grounds.

The First Year and Industrial Homes became so crowded, and the rented houses so unsuitable for the work, it was felt to be a real need that we should have a Home of our own for this branch of the work. This need was provided for in the legacy and gifts which enabled us to purchase land and build the present Home on Paoshan Road, which itself is now outgrown and so overfull it seems impossible to go on much longer without an additional building.
EDITORIAL.

In 1912 once more a call came which we could not refuse—to take charge of a Home for the Municipal Council for Waifs and Strays, lost, strayed, stolen, or abandoned, are the words written over the little lives gathered here, and to care for these till they could be placed in carefully selected homes has been a strong appeal to the love and devotion of our workers.

So the work has grown and spread itself out, new helpers added from time to time as needed, till now there are four hundred and twenty children and women in the Homes, with thirty-six native teachers and helpers and eight foreign workers.

This gives a rough outline of the outward development of the work, but it would be impossible for this sketch to give any insight into the lives of the hundreds of girls who have passed through the Receiving Home, some to be restored to their families from whom they had been kidnapped; others to the Children's Home to be loved into forgetfulness of the days of terror in brothels; others to the discipline and teaching of the First Year and Industrial Homes, till regenerated and delivered by the power of God from the thraldom of sin and its environment into the liberty and purity of a new life, they go out to fill Christian Homes and be a blessing to their own people in the cities to which their new life takes them.

We can never tell the story of the days of famine when day by day as of old the manna fell, or the days of bountiful giving by God's children when our little ones rejoiced over their Santa Claus, and our older children praised the Giver of all good for His Son in whom is their Christmas joy and future hope.

To God be all the praise, who has so graciously fulfilled His own promise, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

E. G. EVANS.
WHAT OF THAT?

Tired! Well what of that?
Did'st fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day.
Coward, arise! go forth upon thy way!

Lonely! And what of that?
Some must be lonely! 'tis not given to all
To feel a heart responsive rise and fall.
To blend another life into its own.
Work may be done in loneliness. Work on!

Dark! Well, and what of that?
Did'st fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith and not by sight!
Thy steps will guided be, and guided right.

Hard! Well, what of that?
Did'st fancy life one summer holiday
With lessons none to learn, and naught but play?
Go, get the task! Conquer or die!
It must be learned! Learn it, then, patiently.

"No help?" Nay, 'tis not so
Though human help be far, thy God is nigh,
Who feeds the ravens, hears his children's cry,
He's near thee, where so e'er thy footsteps roam
And he will guide thee, light thee,
Help thee home.

—Anonymous. Woman's Work, November, 1877

Since the article on Bible Schools for Women went to press, the writer has heard that the Knowles Training School has a Bible Training School of High School Grade.
DO WE COMMUNICATE CHRIST?

By Anne D'L. Wright.

A SHORT time ago a Salvation Army captain was preaching in Hyde Park, when a man in the crowd interrupted him. "We haven't anything ag'in' Jesus of Nazareth," said the interrupter, "but we have something ag'in' you Christians because you ain't up to the sample.''

Should not this give us pause? By our daily living do we show men that it is worth while for them to believe or not?

Dr. T. L. Cuyler said: "The best advertisement of a workshop is first-class work. The strongest attraction to Christianity is a well-made Christian character.''

Ambassador Bryce has observed that the greatest hindrance to the spread of the gospel abroad is the imperfect power it exerts at home. "I don't mean merely that there is all around us in the lowest parts of our cities a mass of practical heathenism. I am thinking rather of the contrast between the standard of Christian life the New Testament gives and which we all profess to accept and the faint efforts we make to reach it.''

To say, "I believe certain doctrines," to say, "I feel so happy," to say, "I go to church"—none of these things in themselves is an evidence that you are a Christian. But are you making other people happy? Are you helping the tired? Are you calming the vexed? Are you sharing the burdens of others? Are you giving your life away? Then you are growing, and Christ is in you the hope of glory.

Bishop Frank Bristol, at the Methodist General Conference, pointedly emphasized the office and privilege of Christians by saying: "We used to ask the question, 'Do you enjoy your religion?' Now the question is: 'Do you enable the rest of the folks to enjoy your religion?' 'Does your wife enjoy your religion?' 'Do your children enjoy your
religion? ’Do your neighbors enjoy your religion? ’Do
China and India enjoy your religion?’”

There are those who name the name of Christ whose
virtues are as inconspicuous and unknown as the goodness of
a certain little girl. An uncle had come to visit the household;
and after the first greetings were over and he was comfortably
seated with Katherine on his knee, he asked, as uncles often
do, if she were “a good little girl.” “Yes; but nobody
knows it,” was the prompt reply.

Lorenzo Dow, the eccentric New England preacher of
nearly a century ago, believed that a Christian ought to make
himself an object lesson of the teaching he promulgated.
He once took his shoe to a cobbler to be mended. The
cobbler was recommended to him as being “poor and lame
and crabbed and cross, but a good workman.” Dow found
the cobbler to be all he had been represented. He looked at
the boot and swore, as Dow held it out to him, whereat Dow
remarked quietly: “I am afraid you are not a Christian, my
friend.” The cobbler retorted angrily: “There are no
Christians. Plenty who pretend to be.” Instead of starting
a controversy, the preacher only began to use his waiting
time to do him good turns. He went out in the shed and
split wood for the lame cobbler, brought it in, and piled it
up in a neat pile in a handy corner, then took his mended boot
and paid for it, giving an appreciative word of thanks as he
put it on. The astonished cobbler could not help retracting
his rude speech about Christians and said: “I guess there are
some in the world, and Dow is one of them.”

Members of the household of faith have been classified
as common and uncommon Christians. Which are you?

“What sort of Church would our Church be
If every member were just like me?
Better or worse would our Church be
If every member were just like me?
Were every member of our Church to be
Just such a member as Christ would see,
What changes would come to you and to me!
And the gain to our Church—what would it be?”
BIBLE SCHOOLS FOR WOMEN.

Bible Schools for Women. Many Kinds for Many Uses.*

Miss Mary Culler White, Methodist Mission, Soochow.

I BELIEVE that the most impartial standpoint from which to approach this subject is that of the evangelist and this exactly fits my own case. As an evangelist I need the help of all grades of Bible schools. I need the station class to instruct and develop my women church members,—country and city; I need the elementary and intermediate Bible schools to furnish Bible-women for a field that is ever opening new doors of opportunity; and, lastly, I need the Bible training school of more advanced type, for from this I must get the student type of woman evangelist who will become a leader among her own people and who will share with me the burdens and responsibilities of the work.

In this paper I will consider each type of school under the following heads:

I. Who are to be the students?
II. What course of study are they to cover?
III. What is expected of the students when they finish the course?

THE STATION CLASS.

First, then, let us consider the station class. Here we find that terminology differs widely. In some missions this term is applied to peripatetic institutes lasting for several weeks and held for the instruction of church members and enquirers. In other missions this term is applied to a localised Bible school offering a course of study varying in length from three months to a year or more.

Who are to be the students?—Taking up our three questions, we ask, "Who are to be the students in such a class or Bible school?" The answer is, Every woman church member or enquirer who can be induced to come and study the Word of God. We may be limited in some cases by the housing

*Paper read before the Kuling Women's Conference, August 1916. Revised for Woman's Work.
capacity of the station; in others, by the reluctance of the women to pay for their board or bring their rice; and in others still by the teaching capacity of the workers whose time we can command. But a careful study of methods successfully used in Korea and elsewhere will teach us that most of our difficulties can be overcome. Our women church members must be taught and one of the easiest ways is in groups at the station class.

What course are they to cover?—Again we ask, "What course are they to cover?" There is room for great latitude here. Some missionaries will most certainly begin with the catechism. I greatly prefer a series of carefully selected texts which are used in loose-leaf form. But the great object of all the station class teaching will be to make the women able to read and understand the Word of God to give them the great foundation truths of Christianity and to lead them into an experimental knowledge of salvation.

What is expected of those who finish the course?—This brings us to the third inquiry, "What will be expected of those who finish the course?" The answer for the great majority of them is that they shall go back to their own towns and villages as private and unsalaried church members, and there live out the great truths which they have learned. Now and then in the station class a woman will be found who has the mental and spiritual capacity for taking further training. These are the uncut gems which this mine of China is ever rendering into the hands of those who pray and dig for precious stones. They are the ones who can be sent on to the mission Bible school to emerge later on as capable Bible-women. In every station class the missionary should be on the alert to hold back unsuitable women and to select and promote all who prove themselves capable, earnest, and worthy.

THE ELEMENTARY BIBLE SCHOOL.

Second, we consider the elementary Bible school, by which I mean the school which offers a three or four years' course of regular Bible study. Some twenty years ago these schools were a new development even in the port cities of
China. It had been hard indeed to get girls into boarding schools, and to get women was an even more difficult task. All honor to the missionaries who pioneered this work and gathered from broken-hearted women and would-be suicides the nuclei of our first Bible schools. These women entered the schools not because they had a desire to study but simply as an escape from their previous circumstances. Once inside the school the first lesson was to teach them that they were not as stupid as their candid relatives had always declared they were. They could learn; they could be taught to decipher their own language; they could comprehend the loving message of a heavenly Father written in a Holy Book which they were now to study; and they could ultimately find a use for their lives by telling others what they had learned. It was a stupendous task to undeceive them about their own supposedly hopeless stupidity, but love found a way, as love always does. So far as my acquaintance goes, one Shanghai missionary should bear the palm for patient and successful endeavor along this line. For seven weeks she sought to teach a Chinese woman the character for Heaven—tien. At the end of the seventh week the pupil still did not recognize the word. But the missionary did not stop, and to-day that erstwhile stupid woman is a Bible-woman in the mission and is able to read her Bible from cover to cover.

All honor, again I say to the missionaries who pioneered such a work as this and by opening these schools carried the women two, or three, or even four years above the mental zero which marked their entrance state. And zero in China, my friends, is very cold indeed. Doubtless there are missionaries to-day working in the interior who can give testimony to the conditions I have described. They know what zero is, for their Chinese women are living in that frozen state of mind to-day.

But my paper has to deal with conditions as I know them, conditions which prevail in our older mission centers in the fifth year of the Chinese Republic. In such centers, then, let us ask our three questions about the elementary Bible school.
Who are to be the students?—First, who are to be the students? The answer varies in different missions. Sometimes it is those who can pay their board or get their local church to pay it for them. Sometimes it is those who will write a contract and promise to complete the course, or, failing in that, to refund all money expended upon them. These financial questions each mission must settle for itself. But more important for our inquiry now is the question of mental preparation. Intellectually speaking, who can enter the elementary Bible school? Alas; that the practical answer to this question should still be "anybody." Ideally, the answer should always be "the sifted woman,—the product of the successful station class—the gem passed on to be cut.

What course of study is to be covered?—Again we ask, "What course of study are these students to cover?" First it was the Bible only in such schools; then, amid floods of tears caused by the sudden breaking up of the mental freeze, primary arithmetic and geography were introduced; and later on, the Wen-li of the first series of National Readers. Then, amid new floods of tears that fell like the showers of mental spring, the Chinese pen was forced between their reluctant fingers and they were told that they must learn to write! Simple books on apologetics and homiletics were also introduced into some of the schools, and when this rough path of learning had been successfully climbed, the student emerged with a certificate in her hand and bearing the title of "Bible school graduate"—a new type of being under the Chinese sun.

What is expected of the students who finish the course?—And what was expected of her when she came out? The answer we all know, for only the better students persevered to the point of graduation and these were carefully passed upon by their missions, the suitable ones being allowed to take up the office of Bible-woman. The best of these graduates are with us to-day as our faithful associates, tested and true—rich now, not only in the few years of study which set them above the rank and file of the zero women about them, but rich in practical experience and able to win souls for the Master.
BIBLE SCHOOLS FOR WOMEN.

III. THE INTERMEDIATE BIBLE SCHOOL,
or the Bible training school requiring the foundation of a primary education.

While all this thawing process was taking place within the Elementary Bible School a general movement for the education of girls was taking place on the outside. The splendid work of the girls' boarding schools, as operated by the missions, had opened the way for the Chinese Government to realize the benefits of an educated womanhood; and so government and gentry schools for girls became the fashion in twentieth century China.

Who are to be the students?—As this development proceeded some missionaries who were carefully watching the signs of the times said to each other and to their Boards: "The time has come when we can have something better in the way of Bible schools—something more like the Bible training schools at home. Accordingly they laid out a Bible school course, more elaborate than any hitherto offered for women in China." Then they took up the question of who could enter such a school. Not the zero woman who had been welcomed into the elementary Bible school and not the more elderly church member who needed the support which a position as Bible-woman would secure her. But the younger woman, in her teens or twenties, who was well able to read her own language and clever enough to undertake a stiff course of study. Such were to be carefully selected at some station class or other primary school and then promoted to the new type of Bible school.

What course are the students to cover?—What course were these fortunate young women to take? The answer can best be given by saying that the writer knows of two types of these schools varying somewhat in curriculum and yet similar in pedagogical aim. The first type has just the entrance requirements stated above. The curriculum is therefore built upon the foundation of this previous study. Among other things the course comprises the upper books of the National Readers and studies in the classics—physical and Biblical
geography, general history, homiletics, apologetics, psychology, and mathematics, together with a five years course of comprehensive Bible study.

Types of such schools will be found in The Hitt Memorial Training School, M. E. Mission, Nanking, and the Knowles Bible Training School, M. E. Mission, Kiukiang.

The second type, perhaps, is not quite so high as the first, but it is an earnest effort for a better grade of work than was formerly possible. It consists of a second course or gao lun siao shoh, added to the elementary Bible school, thus bringing it up to, or approximating what is known in Chinese educational circles as "High Primary."

One school of this class will be found in the Peking Union Bible School for Women. This school has an able Board of Managers and an exceedingly strong faculty. Its catalogue announces a proposed higher course which is of the aforesaid high primary grade. Other schools of this type are the Bible-women's Training School, of the American Presbyterian Mission, Changsha, and the Union Bible School jointly managed by the American Presbyterian Mission and the Foreign Christian Mission, Nanking. It is noteworthy that in the Changsha institution the women's training school is organized as a department of the girls' boarding school and the course for the women parallels that of the girls, except that it is compressed into a lesser number of years.

The writer is not acquainted with all the institutions in Central China and is still more ignorant about those of Foochow, Canton, and West China. So this survey is in no wise complete and the institutions named are merely types and not a directory.

Quite recently a group of Bible school principals, representing six missions of the Wu dialect section of China met in voluntary conference to work out, if possible, a standard curriculum for the Bible schools of their section. The course mapped out at that time, when approved by the various missions, will bring the schools up to the standard of intermediate Bible schools.

*What is expected of the students after graduation?*—Thus I have outlined the standard already reached by the
intermediate Bible schools in the Mandarin sections of China and also the standard being set as the present aim of such schools in the Wu dialect territory. This brings us to the consideration of question number three, namely:—What is expected of the graduates of these intermediate Bible schools? Some of them, as I have already indicated, will become Bible-women. Others will be day school teachers, for certain Bible schools are already providing elective courses with this end in view. But to confine our inquiry to those who take up Bible-women's work—what kind of Bible-women will they be? We can safely say that if the spiritual training has not been neglected they will be better, far better, than the older women who were the early graduates of the elementary Bible schools.

And this brings me to one of the central themes of this paper—namely, the plea that we who are charged with the supervision of women's Bible schools should speedily make the curriculum of each of these institutions just as high and just as good as possible. Sometimes we are prone to take a complacent look backward and think smugly of what has been accomplished rather than to look forward at what remains yet to be done. I truly believe one hindrance to the progress of mission work to-day is the contempt in which some of the older and more ignorant Bible-women are held, not only by the non-Christians, but by the Christian community itself.

Now when we could not do any better, I submit that it was right to employ these women, provided the love of God was in their hearts. But in all the older sections of our mission territory we can do better now. The material in our schools and in our station classes is challenging us. We can get hold of the younger women. We can get women of some education, and I submit that these will go to the Bible school if we but make the Bible school good enough to attract them. And this means not only higher courses of study but better faculties. Several of our strongest missionaries and some of our strongest Chinese workers should be a minimum standard for the faculty of each institution.

If we will but strive toward this goal, we will give a new meaning to the term 'graduate Bible-woman.' The pupils
from the elementary Bible schools can still be used as assistants, helpers, or chaperones. But would it not be well to defer the giving of all certificates until the student has completed a course that is at least the equal of high primary work?

THE BIBLE TEACHERS' TRAINING SCHOOL.

This brings us quite naturally to consider whether there may not be students in our higher schools for girls who should take a special course in Bible training. Some six years ago Rev. Ding Li-mei went through the mission boarding schools of China calling upon the students to volunteer for Christian service. They responded by the hundred—not only men, but scores and scores of girls. Some of them undoubtedly meant to signify nothing more than their willingness to take up Christian work. But with the others it was a real declaration of a real purpose. As the missionary body faced this situation the question arose, “Where should these volunteers be trained?” Theological schools there were; but these were only for men and not a place existed for the training of the women found among the student volunteers.

Then came the timely visits of Dr. W. W. White to China. Theological work was reorganized and re-energized and out of that reconstruction period there merged not only a new Union Theological Seminary for men, but also a parallel institution for the training of women. As most of you know this school now bears the name of “The Bible Teachers’ Training School for Women” and is located in Nanking.

In the past this school has been conducted in one department only but beginning from September, 1916, two courses of advanced work will be offered. Two years are necessary for the completion of either course. Class work in the two departments will be conducted separately. The Bible is the main text book in both courses, the teaching being adapted to the standard of scholarship in each department.

As this school is too new to be well known, and as it is the only institution in China offering full Bible training to young women who are already graduates, may we consider it
more in detail than we have been able to consider the better known types of Bible schools? The best way, perhaps, will be to take up the two departments of this institution separately and ask our three questions with reference to each of them.

THE LOWER DEPARTMENT OF THE BIBLE TEACHERS' TRAINING SCHOOL.

Who are to be the students?—Who, then, are to be the pupils of the lower department of the Bible Teachers' Training School. Broadly speaking we may answer: "All applicants who are graduates of grammar schools or undergraduates of high schools." The same idea in Chinese phraseology would read: Graduates of 高等小学 schools or their equivalent and undergraduates of the 中等 schools.

It may be frankly said that the Bible Teachers' Training School has had some difficulty in establishing a standard of scholarship for itself. The reason is obvious since this is a union institution representing seven denominations whose varying interests it has sought to serve. But a careful reading of the regulations passed by the Board of Managers at their last annual meeting will convince any unbiased critic that the managers are determined to keep the school up to a high standard and not to allow it to fall into seeming competition with existing Bible schools. Hence let it be said plainly that this so called lower course is arranged for the graduates of the splendid type of school which I have already described under the head of intermediate Bible schools. The difference is that in the intermediate Bible schools the pupils had to take their Bible training along with their study of the Chinese language, arithmetic, geography, and science. But the Bible Teachers' Training School course is arranged for those who have completed a broad course of general education and who can thus take up with new zest, a specialty—the specialty of mature Bible study and a full course in other seminary subjects.

The general entrance requirements of the school are as follows:—
1. The applicant must be a member in good standing of some evangelical church.
2. She must not be less than twenty, not more than forty, years of age.
3. She must fill out an application blank prepared by the authorities of the school.
4. She must send with the application:
   (a) A written recommendation from her pastor and from a teacher in the school from which she was graduated. (One recommendation must be from a Chinese.)
   (b) A health certificate filled out by a competent physician on a blank prepared by the authorities of the school.
   (c) A letter written with her own hand either in Wen-li or Mandarin stating her purpose in entering the school.

The specific educational requirements may be stated as being one of the following:
(a) A certificate from an accredited Bible school and in addition one year's experience in practical work.
(b) A certificate from a grammar school and in addition three years' experience in practical work.

Equivalents for the practical work may be graduation from any of the following:
1. Normal School.
2. Kindergarten Training School.

Bear in mind that all the above has reference to the lower department of the Bible Teachers' Training School so that it will be clearly seen that it is not low at all, but only a few degrees lower than its own upper course which is arranged for high school graduates.

The regulations quoted above make it plain that a Bible school must be accredited in order for its certificate of graduation to be recognized as an entrance credit. That Bible school which wishes to meet the entrance requirements of the Bible Teachers' Training School must belong to the intermediate rather than to the elementary type already described. The student must have had experience in taking written examinations, she must be able to write the Chinese language with ease, to take notes with rapidity, and to think with that clearness which only comes to a well trained mind. One recent regulation provides that any student who fails to pass
in two branches at the end of her first semester will be dropped from the school. So this makes it clearly useless for women who have not had the equivalent of a good grammar school education to try to enter.

*What is the course of study?*—Our second question is “What course of study will these students follow?” As already stated, the main text book is the Bible but this is taught according to that standard of scholarship which the students must have reached before entering the school. The best Bible school methods of Western lands are being adapted to the needs of these Chinese student volunteers. Besides the regular faculty which is furnished by the seven co-operating missions, there is a large group of instructors from the Union Theological Seminary and from the Nanking missionary body at large. In addition to the study of the Bible by books some of the subjects taught are Biblical theology, homiletics, church history, Sunday school methods, practical Christian sociology, and church music. Special training is given in the conducting of women’s meetings; also in house-to-house visitation, in jail visitation (women’s department) and in a practical study of comparative religions.

*What is expected of the students when they finish the course?*—And now the third question of what these women will be when they graduate. Here the answer is not speculative, for the school has already graduated thirteen students and these are holding responsible positions in the various provinces of China. They are being used as Bible teachers, leaders of institutes and station classes, and as faithful itinerants in the country field. They are doing a type of work which formerly could only have been done by foreign missionaries. It may be safely said that if the woman is up to the mark, both spiritually and mentally, when she enters the school, she will come out a true teacher, able and willing to teach the most stupid of country women and able, as well, to cope with educated enquirers and conduct Bible classes in non-Christian schools.
THE HIGHER DEPARTMENT OF THE BIBLE TEACHERS' TRAINING SCHOOL.

Who are to be the students?—Who are to be the students of this higher department? The regulations of the school read thus:

The requirements for entrance into the higher department shall be one of the following:

(a) A diploma from a college.
(b) A diploma from a high school. (The Ginling College list of accredited high schools is accepted.)
(c) Graduates from the lower department of the school may, upon special recommendation of the faculty, be admitted to the higher department.

The list of accredited high schools is ascertained by the number of points, or units, which an applicant can show as having been covered during her high school course. Eighteen units are required—one unit being a full year's work in a subject, five hours per week of class room work with equal time required for preparation. This high school work necessarily presupposes seven or eight years of previous education in primary and high primary schools.

Thus the students of this higher department are to be the graduates of our best mission high schools, while undergraduate applicants from those same institutions will take the lower course. This is done in order to make the grade of this department high enough to be a challenge to the brightest and most consecrated of China's young women. Some of these, here and there, have been looking forward to going abroad as the only way of securing Bible training suited to their capacity; but it is the object of the Bible Teachers' Training School to show to such that they can get in China a course as thorough and as up-to-date as that which they can get by going abroad.

But is it asked, "Will such students come?" The reply is that although this upper course has not yet been opened, a number of high school graduates have gladly taken the lower course during the four years of the school's existence. From Shantung and even Szechwan they have come and
undoubtedly such students will come in far greater numbers when the course is opened which exactly fits their need.*

In almost every boarding school there are a few earnest-minded students who are burdened with the thought of China's millions and their need. These are cherishing the secret hope that they may become Christ's messengers and give their lives to meet this need. It is for the faculty of each institution to discover such girls, foster their life purpose, and see that they get the training for the difficult work to which God has called them.

What course of study are they to cover?—This brings us to the second question of what course they will study, and the answer is, "First of all, the Bible." But some will object that these students will have already had thorough courses in the Bible during their high school years. The writer well knows the splendid work in Bible teaching done in our mission high schools but it should be remembered that the viewpoint of the training school is different. The student has come as a volunteer. She is studying the Bible by choice, and the material of each day's lesson is seized upon with a view to present and future use. This gives the work a new zest, and all previous Bible knowledge is brought into play as a background for the training school studies. Without such a background the work required in this advanced course would be impossible.

But the Bible is not the only book. There are to be courses in theology, homiletics, apologetics, comparative religion, church history, modern missions, sociology, parliamentary practice, practical bookkeeping, psychology, child study, personal work, Sunday school methods, etc., besides thorough training in various forms of practical work.

What is expected of the students after graduation?—Our third and last question is, What will these students be

* Since the writing of this article the course for high school graduates has been opened with three accredited students in attendance. There were a number of other applicants, but, failing to be able to show the required number of entrance units, they were assigned to the lower course.
when they come out from the school? Happily, the changing conditions in China have opened the way for modest and capable young women to take places of real leadership in the Chinese Church. Witness the case of Miss Chen Yu Ling, Secretary of the Women's Christian Temperance Union of China. Miss Chen has gone over the country captivating her audiences by her forceful lectures and modest demeanor. Other conspicuous examples might be named so that the question should no longer be, "Can we allow Chinese young women to take such conspicuous positions?" but "Can we afford not to make a place for them in the work?" If the women of China's to-morrow are to be evangelized it must be through such as these. They will be the Bible teachers for China's multiplying schools, they will be the social settlement workers, they will be the deaconesses for the institutional churches, they will be the Young Women's Christian Association secretaries; they will, in short, be the home missionaries whose leadership will mean to China what the leadership of Christian women has meant to Western lands. They must increase but we must decrease.

How to Bring Chinese Women to Christ.

Miss A. McQuillan, Ch. of Scot. Mission, Ichang.

My experience of soul-winning in China teaches me that there is a wide difference between doing this work here and doing it in the homelands. I suppose there is no missionary sent to the mission field who has not first gained considerable experience in mission work at home; and we all know that the only way in which any soul can be saved is by coming into touch with the Saviour of the world.

The process of attaining this object is widely different. At home there are few people who have not at least a fundamental knowledge of God, as the Creator of the world, and of His Son, Jesus Christ, as the Saviour of the world.

There is a foundation to work on, and the Christian worker can at once begin to lay before them, and to press
on them the claims of God and of His Son, to the love of their hearts and the allegiance of their lives.

In China we have to begin at the beginning, and teach our women as at home we teach small infants. “Who is God?” “What is God?” “Where is God?” and all the rest of the wonderful and hitherto unheard story of the creation of the world and man—his fall and his redemption through the atoning blood of Jesus; the birth of Jesus and all that His coming meant to the world now and hereafter. As far as I can learn it has not been the experience of many workers to meet with sudden or quick conversion—at least to any extent.

We know that the people of some provinces and places respond much more readily to the Gospel than do the people of other places. Please do not think for a moment that I seek to limit the power of God, but as a rule conversion among Chinese women is the result of long, patient, and much earnest prayer. To us who have been doing this work for years, does the remembrance of it not make our hearts thrill and throb anew, as we look back at the many, many times we have led our women in class or individually along this road of light? Step by step, line upon line, precept upon precept, here a little, there a little, a word in season and out of season—finding a recompense for all our toil in the looks of dawning comprehension and in the halting works of understanding which told us that at last souls were awaking, and that the seed of the Word was taking root in their hearts.

How is it done? How does the farmer or the gardener treat a piece of wild waste land when he brings it under cultivation? What a ploughing and digging! What a gathering up of old roots! What a clearing out of stones! What a burning of rubbish! When it is well prepared the good seed is dropped in but the work is not finished. There is the waiting and the watching for the first sign of life, and when that has appeared, the work is not finished. There is the weeding and hoeing and watering, and the pouring of everything into the ground that will help to destroy the weeds that so quickly spring up again and the grubs which
threaten to destroy every sign of life. Everything is done that will strengthen the roots and bring to fruitage the full corn in the ear. Is not this a true picture of our work of bringing souls to Christ?

The heathen heart is indeed a wild waste with its idolatry, superstitions, and cruelty, carelessness of human life, and impurity. We do not forget for a moment that God's Holy Spirit could instantly turn the blackest heart into a heart of purity—neither do we forget the words "Roll ye away the stone." So we teach them that idolatry is sinning against the one true God—that their living and their dying should not and need not be burdened and darkened with evil superstitions—that cruelty and lying is degrading. When the seed is sown, then there is the helping and watching, and the watering (often with tears); there is the strengthening with our prayers.

When the feet of our converts have once been set on the Heavenly way we have to be ever on the alert that we give no cause for stumbling—they are so slow and touchy; and we are so quick and impatient. I am afraid it is a fact that many converts are turned away from church simply because that at some crisis in their lives, the missionary, perhaps suffering from sickness, weariness, or disappointment of some sort was irritable—did not rise to the occasion, and when bread was asked for, gave a stone. Even when they leave us in this way we should never give them up or lose hold of them if at all possible.

I have known women who to all appearance had backslidden and got cold, and had in spite of all help and encouragement stayed away for years perhaps. By and by they came back, and there is good reason to believe that their absence and apparent coldness were the result of hard circumstances which were too strong for them; and as soon as these changed they came back, well knowing that our interest in them had never slackened, and that they were welcome back. "Without Me, ye can do nothing" are our Master's words, and how often we verify them in our work. It is a great fight, this winning of souls, and the evil one has so many ways of
hindering. One way in particular I noticed again and again, while out in the homes of the women telling the Gospel story. As I speak the grand story of redeeming love and it stands out in all its grace and mercy, I myself am so affected by it that if I did not already belong to Christ I must give myself to Him now. At such times women listen earnestly, and I have noted a startled look come into some face followed by a look of fear, and very soon she slides to the door and disappears. Well, we might infer that she had suddenly remembered some domestic duty requiring her attention, or there might be various reasons for her sudden departure, but I always feel quite sure that the woman went became she was afraid. She felt the prick of conviction of sin, and Satan standing by her side whispered to her that the uneasy feeling in her heart was caused by the missionary using magic; so she fled and the work was hindered. Yes—the work may be hindered but it is never in vain—we shall reap if we faint not. We know in whom we have believed, we know for whom we labour and has He not Himself said “My word shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

The Bible-woman in the City.

KATE N. OGBORN.

(1) What sort of woman should the Bible-woman be?
How to plan a week’s work?
(2) What preparation is required?
(3) What help should the missionary give the Bible-woman?
(4) How large a field may be successfully worked by one woman?
(5) What kind of work can she do most effectively?
These questions are merely suggestive—a dozen others quite as pertinent will follow each, in your thought.

(1) The Bible-woman should be mature, of good family, of sound body and mind, with thorough training and a deep personal knowledge of salvation.
She should have exquisite tact, quick sympathy, great buoyancy of spirit, and infinite forbearance.

She should be able to do team work, and be willing to be misunderstood if necessary for Christ's sake.

She should be a woman of vision and have a passion for souls.

No one will suppose that such a woman will be found ready-made. She is the product of years of work and experience, even when the missionary is fortunate enough to find one in the making.

I can hardly forbear urging that prayer—much prayer, teaching, and example, are the price that a missionary must pay for such a fellow worker.

(2) What preparation is required?

She should have had training in some Bible school. While taking this course of study she will have had practice with some experienced woman, and her heart will be opening to the precious privilege of service, sacrifice, and intercession to which she is called.

She must be provided with some live books and magazines and stimulated to read them, that her vision may grow and her heart enlarge to meet her growing task.

The requirement of standardization will help to hold her up to her best.

I mean that she ought to be required to earn credentials, which her church should have ready to bestow upon her. If the church thus honors her by expecting a high standard, and by bestowing authority upon her to “read the word of God in the churches,” she would find real strength as well as protection in the mutual trust. Her usefulness, her influence, and her self-respect would increase, as she felt herself a recognized factor in the body of Christ, for the salvation of His world. There would no longer be the question of the relative dignity and value of Bible-women with other workers in the church, nor the difference in salaries which now causes so much jealousy, and turns many into other lines of work who might gladly serve as Bible-women,
Credentials should be ratified each year by the church, only upon the basis of growing efficiency.

Such requirements may seem hard both for the superintendent of the Bible-woman, and herself, but surely they are not too high for the calling to which she is called, that the reproach of inefficiency may be removed, and that the woman of God may be "thoroughly furnished unto every good work."

(3) In order to reach and maintain such standards an annual institute for Bible study should be held for every group of workers. The growing hunger of the women will tax the resources of the missionary and, in turn, drive her to seek anew "the Bread which comes down from heaven."

If help is available for such an institute the scope of study may be enlarged. But in any case, the blessed Word furnishes meat suitable to every degree and every type of hunger. The missionary will find enrichment in her own heart-life, as she appropriates the message, and seeks to show its application to every phase of life.

The institute may occupy five hours daily for two or three weeks, and will be found a very profitable way to fill in the month before Chinese New Year, when field work is necessarily closed. And the visiting spirit, which immediately follows the New Year, opens the way for passing on the new-found blessing, while yet its memory is fresh.

(4) The extent of her parish would depend greatly upon the woman herself; also upon means of transportation, and the relative grouping of the parishioners. Not that she might not take every family in a line, but often there are adherents of some other mission, and anything that smacks of proselyting will injure the cause.

Intensive work, rather than extensive, should be emphasized, for now, at any rate, we are laying foundations, and must depend upon the thoroughness of the work for stability. The church is still rudimentary, and Chinese women are without education. Ignorance and superstition are companions hard to separate, and in order to replace superstition with pure faith in Christ, there must be some sort of education for all the women of the church—which means much patient, plod-
No doubt the Bible-woman would find preaching to new crowds every day far easier and more stimulating than such work, but it would also be less fruitful. The standards of righteousness are low and confused, and they can only be changed by deep, personal work; not by hurried admonition or counsel, but by long, confidential unbosoming of the inner life, which only the well-poised, spirit-filled Bible-woman can win from women either inside or outside of the church. Herein is the largest opportunity for real service, and much fruit-bearing. I think it is in such work that one has need often to repeat for self-encouragement: "he that believeth will not make haste."

I value such service above all other. But none would hope to enter such a door except by way of much prayer and fellowship with the Master.

One cannot consider one's own convenience for such opportunity, but must come when called, as did the dear Master, leaving the crowd many times to go far distant to serve one who really wanted His help.

All these fine graces of the Spirit must be possessed in practical abundance by the missionary, if she would hope to see them grow in the life of her fellow worker, the Bible-woman.

(5) The natural sphere of the Bible-woman's work is very inclusive.

As a regular task, I should stand by the old method of teaching, either in small classes which assemble in some appointed place, or else by individuals, the Bible-woman suiting her time and place to the convenience of the home-keeper who is likely to feel that she has no time for such work. Four or five days a week may be spent thus. The Bible is the book to teach in preference to any other, but if that is too difficult a text, there are plenty of books available, which lead by easy steps to the Bible. Even when studying these, at least one simple, forceful text from the Bible should be committed to memory each day. Once it is lodged in the mind, it will be guarded and nourished and caused to bear fruit, for this is the never forgotten task of the blessed Holy Spirit.
Simple, earnest, personal prayer, spontaneous and direct, should be a daily portion of the Bible-woman's fellowship with those whom she teaches.

When possible, the teaching of the week day should be linked with the Sunday service—either the Sunday school lesson, or if it should precede communion Sunday, or a baptismal service, or Easter Sunday or Christmas Day preparation for participation in the same will be most helpful.

A few well chosen hymns committed to memory will greatly stimulate the learner to seek to take her part in the service of song, and help her spiritual vision.

In addition to this teaching, and in the same general line, each group of women church members or inquirers should have an institute provided for them once a year. This must be timed to suit the convenience of the women, for even busy home-keepers in China find times when their work is less urgent. Suitable teaching must be provided for the class as it advances, and if 15 to 20 attend, as certainly they should do, the missionary will need more than one Bible-woman to help.

Alternate half-hours of study of the text, or of the character, according to the ability of the learner, with half hours of exposition, given by the missionary, have been found very profitable.

The evenings of these days may be profitably spent in company with the women, cultivating an easy fellowship with them socially, or perhaps talking over life's problems and applying the universal healing.

In addition to the work of teaching the women, the Bible-woman should learn something about her family. How many are already Christians or inquirers? How many have never attended church? What can be done to bring all under the influence of the Gospel?

The aim should always be to save families. To this end, the Bible-woman will find a natural and open field for her work in the homes of the pupils of the day schools. She may get to the hearts of her parishioners faster, if she appears not to be in haste. "Give Me to drink," is an example for all time, to the one who seeks entrance into the heart, for human
nature finds receiving much more pleasing and easy if there is mutual giving and receiving. We should never forget that though we are entrusted with true riches and sent to give them out to the needy, these very needy will respond more quickly and naturally if they find we value what is good in them, and desire to share it.

The Sunday work of the Bible-woman is obvious. She will find many open doors beside those in connection with the regular church service.

Of course she will eagerly take every opportunity to preach the Word. But if she has discernment, she will always prize more the audiences of one or two than the crowds.

These are only hints as to the regular forms of service—but the seemingly incidental opportunity is the one that counts most in results, and makes the largest claim upon the Bible-woman’s resourcefulness, for her opportunities are as varied as the needs of human hearts.

I have known one to call a halt in her journey, to pick out of the canal the lifeless body of a girl baby which was furnishing sport for men on a boat who were striking it with their poles. This woman, with the Christ heart, could not pass by this little lifeless bundle, the victim of heathen bondage, but her mother-heart bade her pay court to the possible womanhood so highly prized by the Master, by laying the baby body away under the sod. Verily such a service speaks louder than months of eloquent preaching.

But if one would name a tithe of similar services rendered by this woman, there would not be time for anything else in the scope of this paper. Yet no one can direct such service, in the nature of the case; and only those who have a heart made wise by long experience of suffering, see such need, or understand the inestimable value of such service. To the awakened, they are the supreme joy of her life—they are her passport into the royal family.

Thus following, we shall feel the handclasp of the “Man of Sorrows,” and learn with Him

“To share the whole world’s tears
And yet be glad.”

Written for Women’s Conference, Kuling, August 11th, 1916.
Marriage Scene. Door of Hope.
(Drawn by a Chinese artist.)

“Good Morning to You.”
(Door of Hope Kindergarten babies.)
Class Room. Door of Hope.

Sale of a Child who was afterwards rescued by the Door of Hope.
(Drawn by a Chinese artist.)
Cornelia Leavenworth Bonnell.

E. G. E.

On the walls of the bedroom of our beloved Miss Bonnell hung the picture a copy of which is given here, and during her last illness she pointed to this and said, "Yes, that is I, that is I, a lost one sought and saved."

This was the characteristic attitude of the wonderfully humble spirit of her who has so recently been taken from our midst.

Cornelia Bonnell was born in Waverly, N. Y., and graduated from Vassar College with highest honors though the youngest student ever admitted to that Institution. After her graduation she became interested in mission work and was for a time assistant secretary of the Baptist Women's Missionary Board in Boston. During that time she rendered invaluable service to the missionary cause among the churches of that vicinity, and ably assisted in editing the publications of this society.

Having offered herself to the Baptist Mission for service in China, she spent the winter of 1896 and 1897 living in the Missionary Home in Newton Centre and taking lectures in the Theological Seminary. A serious physical breakdown and her naturally delicate constitution caused the Mission to refuse to send her out.

She was so convinced, however, that God had called her to work in China, she at once set about seeking for some other means of attaining this end, trusting God with her physical condition. This trust was justified by fifteen years of continuous service in a most difficult work.
In 1899 she obtained a position as teacher in Miss Jewell's Private School in Shanghai and was with her two years, doing most efficient and valuable work and proving herself a teacher of unusual ability. It was while there that her call came to the special Rescue Work in which she so untiringly labored and to which she so consecrated her every effort. Her Chinese sisters said with truth, "Yes, she laid down her life for us."

It has been said of her by one of China's senior missionaries, "You will find few lives in which there is such an abandonment to the desire to reach out and save others." Always before her seemed to be the words, "Until He find it." No depths were too deep, no road too rough, and no task too menial for her to follow His steps in this seeking.

What Dr. James Stalker once said of another seems peculiarly fitted to her life, "In her work there was that quality, something rare, precious, fragrant; recalling that flask of fragrant ointment poured on His head which the Savior defined as she hath wrought a good (literally beautiful) work on me. In that work there was not only earnestness and laboriousness, but graciousness, winsomeness and originality. It was easy to see that all her activity was inspired by the love of the Redeemer and that all the fruits and honors of it were laid at the Master's feet."

Difficulties never seemed to daunt her spirit. At a time when she was left alone in one of the Homes while her fellow-worker was away on vacation, a time of financial testing, she wrote, "These have been days I would not have missed as He has given such signs of His care for us by daisy sending in what we need so that we have not been an hour in debt. I think it is lovely sometimes to walk with God like that. One gets a particular kind of intimacy with Him that is different and very assuring to me of His Personal Presence." She seemed to turn every trying thing to special blessing. She wrote, "Strange, that meeting which at first I felt such a burden, I now enjoy. In such dependence on God as I am for it, I always get a real blessing through His undertaking it for me."
Prayer held a very large place in her life;—every act or plan for the work seemed first to have been laid before God thus, for His thought and guidance in it, ere she would venture to bring it before her Committee and fellow workers. She was broad in her sympathies and her prayers were often remarkable for the far-reaching thought expressed.

On one of her last days with us, she suddenly broke into prayer asking that God would “safely lead those that are with young”—for blessing on the mothers in every part of the world; for her own mother that she should not have more sorrow than she could bear; that we in the Door of Hope should be kept in the spirit of the mother-love, since we had the young committed to our care; for blessing on every girl and child given to us that they should never feel the lack of a mother, and that our dealings with them should never be hard nor our love to them be cold. This spirit of the mother-love was markedly with her, as she went from the Receiving Home to the First Year Home, the Industrial Home, the Children’s Home, and the Home for Waifs and Strays, always receiving a warm welcome, loving respect, and obedience from every woman and girl.

In the midst of the hard and exacting work at the Mixed Court seeking to rescue victims from the cruel thraldom of their owners, it was for her the greatest relief and relaxation to hasten of an afternoon to Chiangwan and have little talks with the little children at the Home. One of these children said to her recently, “Mother (so they loved to call her), I had a vision of you last night and you had on a crown.” Miss Bonnell in a surprised tone replied, “Then I am to be given a crown when I go to Heaven,” as if it were a new thought to her—Ah! Yes

“Thou shalt be crowned, O mother blest!
Our hearts behold thee crowned e’en now;
The crown of motherhood, earth’s best,
O’ershadowing thy maiden brow.

Thou shalt be crowned! All earth and heaven
Thy coronation pomp shall see;
The Hand by which thy crown is given
Shall be no stranger’s hand to thee.
Thou shalt be crowned! but not a queen;
A better triumph ends thy strife;
Heaven's bridal raiment, white and clean,
The victor's crown of fadeless life.

Thou shalt be crowned! but not alone—
No lonely pomp shall weigh thee down;
Crowned with the myriads round His throne,
And casting at His feet thy crown.

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Work for Women in Shantung.

MABEL MILHAM ROYS (Mrs Charles K.).

There is probably no work in all China which presents stronger contrasts than that which is done for women. It is a long cry from the professional Chinese woman of culture to the ignorant product of the typical native village. Many are the erroneous deductions made by the West in regard to the progress of women in the new Republic. From America one hears much of woman suffrage in China; but it is not apparent to the naked eye in old Shantung! The keynote of Shantung is conservatism, and we must not expect to find many startling incidents in the emancipation of her women.

As we watch the progress of affairs in China, let us never lose sight of the fact that one of the fundamental and indispensable conditions of a new China is a new Chinese womanhood. What are we doing toward this end in the second largest province of the Republic, Shantung? In this paper the most promising work of all, that of the education of girls, must be omitted.

It means comparatively little to look over the table of statistics and see how many women patients were cared for in the past year. No one grasps the full meaning of the merciful ministry of medical missions who has not gone into the clinic and visited the hospital. Surely one may safely say that no form of missionary effort demands a fuller consecration of every power of mind and of body than does the medical work.
Undoubtedly this is true to even a greater degree of the women's work than of the men's. Who has to give more largely of herself than the woman physician or nurse, with the tremendous strain of heavy night work and the necessity of traveling along unspeakable roads in all sorts of weather, and of meeting the colossal ignorance and positive inhumanity of many heathen customs of caring for the sick? Surely it is no wonder that so great a gift of loving and costly service on the part of devoted doctors and nurses has been signally blessed of God. From the first, the gospel of the love of the Almighty seems to have needed some form of mercy to commend itself to men. Medical mercy has been greatly used by God in dispersing ignorance, and in gaining access into many a home.

In one of our Shantung villages there is now a flourishing church where several years ago there was no Christian. The woman doctor went one night in a heavy snow-storm and spent hours working over a sick woman. I cannot now say whether the woman was restored to health or not, but this I do know: the influence of that deed of mercy was so great that the villagers said: "A doctrine which teaches that sort of kindness is worth investigating." And the church there is a direct result of the woman physician's service to humanity that night.

From a neighboring mission comes the word: One-half our out-station churches had their origin in hospital patients. A little old woman, but recently returned from the mission hospital, and the only one in the village who has heard of Christ, singing day by day at her work: "Jesus loves me."—this is a true picture of what the hospital is doing all over Shantung. One could multiply indefinitely the illustrations, but more pertinent to the present paper is the question: What new developments are there in this phase of the work?

Shantung has at last reached the point to which Central China came long ago: we realize that without efficient native nurses we are but playing with the tremendous opportunity. In several missions, the effort is being made this year to found nurses' training schools. Hongkong and Canton
have already established a standard of efficiency for native nurses, and grant certificates. This is our ideal, and an inestimable advance will be made in the medical work when fully qualified obstetrical nurses are available to attend patients in their homes. Who can doubt that the heavy toll Shantung has paid in broken down women doctors has been largely due to the lack of native nurses? We note with interest, as this paper goes to press, that the American Board has just broken ground for its new training school for nurses in connection with the hospital at Tchow. Changing conditions now make possible what a few years ago would have been impossible in Shantung,—namely: to have a woman stay single and follow a profession without losing the respect of her people. Parents who a few years ago would have scorned such a proposal are now asking to have their daughters join this first class.

The second line along which advance has been made is that many hospitals are now making plans to increase the private ward accommodation for the wealthier class of women. Many wish comfort, cleanliness, and privacy, and are willing to pay for them. But up to the present time our hospitals have been constrained, because of lack of funds, to huddle poor and rich alike in such undesirable quarters it is no wonder that even the Chinese themselves feel that the accommodation is inadequate. As we face the fact that in Shantung the wealthy class of women are not being reached as we could wish, let us bear in mind these two lines of advance along which there is promise of a large return.

Aside from the well-known work of the Industrial Mission at Chefoo, the industrial work for women has not as yet been well developed in this province. The English Baptists have for many years carried on a lace-making industry, and this year the American Presbyterians have opened a similar work in order to help the deserving poor to become self-supporting. But the work along this line is still in an experimental stage.

A unique opportunity was this year offered to the missionaries in Chefoo: the official in charge of the jail asked that preaching be done to the men and the women prisoners.
WORK FOR WOMEN IN SHANTUNG.

It will be a matter of great interest to see the results of this visiting in the prison by a woman missionary and a Bible woman.

It remains to consider what is popularly known as "evangelistic" work for women, though in an enterprise of which every branch is striving to win women to Christ it is inaccurate to characterize any single phase as "evangelistic."

For the women of the officials or wealthy classes, a splendid work is being done in several centres in connection with the museums and institutional work. Tsinan offers an inspiring example of this form of work in its perfectly equipped Institute. Instructive lectures, lantern exhibitions, or merely a "look-see" at the educational exhibits and a social cup of tea are used to establish friendly relations with women of all classes. Pitiful in the extreme is the restricted life of many of the ladies of high caste, and the museum is offering an enviable opportunity to come into touch with them. One has a sad commentary on the shut-in condition of many women of this class in the fact that when one of them was asked to express the dearest desire of her life, she said: "To become in the next life a dog, for then I can go outside the court-yard whenever I wish."

Educational work for the children of the upper classes is going to reach the mothers too, as we have seen in several places the past year. One is forced to admit, however, that in spite of a noticeable advance along this line this past year, the work for women in Shantung is largely among the women of the poorer and more ignorant class.

The very emptiness of the lives of these women constitutes our greatest opportunity. A call in the foreigner's home is circus, vaudeville, and grand opera combined. No form of work is more tedious to the busy house-wife than the entertaining of the average villager in the missionary's home. The caller must personally inspect everything in the house; feel of the mattresses; penetrate the cheffonier drawers; and ask to be shown if the baby is white all over or is just kalso-mined as to face and hands. But it has been proved that this slow torture,—and none know without trying it how very slow
it is,—is worth all it costs, if by this means the friendship may be won which shall be a basis for future influence. One of our Shantung women has the excellent custom of "open house" on Mondays. The invitation is given out on Sunday and the Chinese are not apt to forget which day to come.

Nor is visiting in the native homes without great importance if we would win the women. In several cities a systematic plan is made by which each foreign woman takes a day in the week to visit the city and suburbs in company with a Bible-woman. By a very easy transition, the neighborhood Bible class comes out of this visiting. Often these calls count for good out of all proportion to the time and effort expended.

A worker spent the whole forenoon in teaching an old woman to recognize five simple characters on slips of paper. When the husband came home in the evening, the old Granny proudly rehearsed her lesson. It so pleased the man that he said: "I always thought you were wooden, but in the future I will help you to learn to read." A year passed and this same old Granny hobbled over many a long mile to attend a one-week Bible class. To the utter amazement of the original teacher she sat with a large-print Testament and with a chop-stick for a pointer read correctly each verse as it came her turn. One morning's work with a hopelessly (?) stupid old woman,—how well it paid!

The natural outcome of the visit in the home is the short-period Bible class. Measured by the ignorance of the pupil one week seems a lamentably short time; but it is often that or nothing and it is better to have women in a class for consecutive work than it is to attempt to teach them amid the distractions of their home life. Some of our missions plan to have two or three hundred women in one-week classes, numbering from ten to twelve in a class.

It is self-evident that if one week is so well worth while three months are better still. The crushing thing which we have to meet in all our Shantung work for women is colossal ignorance, and the marvel is that so much has been accomplished. In some places the proportion of women in the
catechumenate used to be one-third in the past four years. It is now one-half, in some places.

Although Shantung may be justly proud of several native pastors and elders of remarkable gifts, there is a lamentable dearth of pastors' and elders' wives of sufficient education to be valuable helpers. What is to be done when a talented, educated man is married to a woman whose ignorance is at every step a hindrance to him! To meet just such a need the Bible institute came into being. For the woman who had no chance at education in her youth there is thus offered a valuable course in the elements of Christian womanhood. Besides reading and simple arithmetic, she is given instruction in the practical problems of the home and the community. College men are in ever increasing numbers bringing their wives to these institutes and are finding that a four or five month course can change the entire point of view of the wife. It broadens her interests so, that she is able to intelligently enter into his life; and above all it dignifies her existence by implanting the new purpose to be of use in the advance of God's Kingdom.

An outgrowth of the institutes is the Bible training school. Several stations have organized such schools. A three-year course is mapped out, with reading, simple arithmetic, geography, and physiology in addition to thorough and progressive Bible study. That such schools are greatly in demand is evidenced by the fact that in most places all the books and the incidental expenses were paid for by those attending. Eventually our greatest need, that of trained Bible-women, will be met by such schools. Our ambition is to have an advanced Bible school for all missions in the province, to which selected women might be sent. If it could be established in connection with the Union Theological School, there would be a minimum expense, for some professors could be used in both schools and in many cases men and women could attend the same lectures.

Shantung deserves honourable mention in regard to its splendidly organized women's conferences. Nearly ten years ago, the pioneer effort in this line was made, when over three-
hundred women gathered at Weihsien, representing the out-station churches. Last year there were three conferences: one in Tsingchowfu; one in Tsining with one hundred attending; and the other at Weihsien, with four hundred and fifty attending. Twenty-six of these women walked over twenty-seven English miles to attend the conference. Nine of these women were over seventy years old.

The programmes included all subjects connected with practical Christianity: "Living the Gospel Truth"; "The Right Relation of Husband and Wife"; "The Education of Women"; "Woman's Part in the Religion of the Home"; "The Care of Children"; and "Unbinding of Feet,"—still an issue in Shantung. At the Weihsien conference, one hundred and twenty-five women decided to unbind their feet.

One enthusiastic old dame said in an outburst of generosity that she would go home and give all her small shoes to a friend. But she was promptly sat upon by the other women who said: "If you had a bottle of poison which you dare not take yourself, would you be doing your neighbor a kindness to give it to her?"

The discussions showed an earnestness and ability which surprised even the most optimistic. The influences set in motion by such gatherings cannot fail to be wide-spread and potent.

This, then, is a part of the work done for women in Shantung. The difficulties felt by all are: the absence of trained native workers and the appalling ignorance of the women. But even these clouds have a silver lining. The dearth of workers has developed a sense of responsibility among the church members themselves. One day a week is definitely set aside by the Christians in some places to visit the adjoining villages and preach. The Home Missionary Societies which are flourishing in many places send out each Sunday groups of women to preach and distribute printed matter. Surely no condition which places the responsibility for evangelization on the Christians is wholly to be deplored.

In spite of the appalling ignorance of the women, there are many lessons which even the most favoured may learn
from them. One often sees beautiful examples of that childlike simplicity and faith which the Master valued far above all education. It is a constant rebuke to us who have known the potential power of prayer for years, to see these women just emerging from the darkness of heathenism actually understanding prayer better than we. The simple way in which prayer is taken into every experience of life, is a lesson which we all need.

A sixty-year-old woman had walked twenty miles in deep snow on her way home from the Bible institute. It grew dark and her strength gave out. Wet to the knees, and stiff with the cold, she kneeled down in the snow and prayed: "Dear Lord, do not leave me here to die." Looking up she saw in the distance a man leading a donkey, and as he came up she begged for a ride. The man told her he had just bought the donkey and that he would doubtless throw her. But the woman's faith that she was in God's keeping was so strong that she got on the animal, and she afterwards said: "The Lord controlled that donkey and it never showed a particle of objection!"

"I have learned to be thankful that I am deaf and blind," said one old woman, who goes from house to house preaching, "because I can neither see nor hear the angry dogs."

Another old woman was asked how many there were in her family. She replied: "Before I became a Christian there was only one. Now there are two,—Christ and I." Who shall call ignorant those who have learned such lessons as these?

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A Dream That Has Come True.

G. E. M.

I HAVE just come back from the opening of the new Maternity Home in the compound of the Women's Hospital, and want to sit down and have a good cry to let my feelings out." But, instead, I am going to be sensible and try to tell you about it, for it has been a most
touching affair, full of those intimate appeals to the mother in every one of us, but far more than that, it was the realization of a long-cherished dream, and the concrete symbol of love in its most Christ-like service.

It was just a glorious late autumn day, and many were the cheery greetings in the waiting-room of the Hospital, gaily decorated with flags and flowers, as we gathered for the opening meeting. There were our two lady doctors, Dr. Horner and Dr. Starmer, with their hospital assistants. In one corner sat the matron and twelve newly enrolled students of the Maternity Home in their white robes and armlets, bearing the badge of the Home,—a red Maltese Cross with the initials M. H. in the centre. There were all the foreign missionary ladies of Moukden with some from other stations, and our most-honoured guest from Scotland, Miss McKerrow, who was to open the Home. The rest of the room was filled with Chinese ladies, most of good position. (A special chair was prepared for the Governor's wife, but she did not appear.) The women deacons and other prominent members of the church were there in force, and quite a number of old school-girls, now young mothers themselves; in all just the right kind of audience for the occasion.

Dr. Horner, as was most fitting, took the chair and, after her short introductory speech, we all sang: "Lord while for all mankind we pray." Prayer was offered by Mrs. Li, one of the doctors' right hands, whom some one described as "a plain woman transfigured into real beauty by her winning smile," and whose capable ministerings to a newly-come little one more than one missionary home here has known. Then followed an address by Dr. Starmer. Using the simile of a tree (a method dearly loved of the Chinese), she showed how the hope of a Maternity Home had been planted more than 20 years ago by Dr. Paton (now Mrs. Stobie) and Dr. Horner, how at times it had shown life, and at others seemed quite dead; how at last, after long waiting, a friend had sent them a quantity of "good earth" (i.e., money), and it had grown into a fine tree, which we were all now invited to inspect.
Mrs. MacNaughtan then reached very near to the hearts of her audience by showing from instances in her own experience the need for such a Home. Not lack of physique nor want of love accounted for the high infant mortality in China (one in every 3 births as compared with one in every 30 births in England), but sheer ignorance and superstition. Now in this Home cleanliness, medical knowledge, love, and rest were waiting in loving preparation for the mother and child.

After a duet, “There came a little child to earth,” by two of the dispensers, Mrs. Keers from Chin Chou spoke some words of helpful suggestion and advice to the new students, how to study and how not to study, urging them to keep the ideal of Christian service ever before them, and to combat the temptation of qualifying in order to make money. After Mrs. Tsai, another valuable hospital helper, had spoken on the growth of the Hospital, and Mrs. Hsia, the matron, had proposed votes of thanks to everybody, the Doxology was sung, and we all went out into the compound, round to the south front of the Home. A Chinese flag and a Union Jack were crossed over the door under a Maltese Cross in stone, and here stood Miss McKerrow with her interpreter, Mrs. W. A. Young. She spoke of the great pleasure and interest she had in the work among the women and children she had seen so far, and, after bringing messages of love and congratulation from the home country, triumphantly disdained the aid of her interpreter, and declared in excellent Chinese her pleasure in opening the Home. The door was opened, and we went through.

First, upstairs to the spacious lecture room for the students, now thrown open for tea and refreshments for the Chinese guests; the airy dormitory for the students, each having a cupboard for her own treasures, a room with beds for such patients as preferred them, and a small doctors’ room completed the top storey. Then downstairs, where the main interest seemed to be, judging by the groups of people who were in no hurry to move on. Here was the large operating-room, but that had only a somewhat fearful interest except
for the medically-minded. Next door were two small private wards, and farther on a long open ward. There one saw clean matted kangs whereon were bed and clothing for the mothers, mattress, pillow, wadded quilt, and white counterpane surmounted with the red Maltese Cross badge, made specially by the Dorcas Society of the Chinese Church. By the side of each bed lay a little nest for the baby, with wee mattress, pillow, etc., counterpane and all, a small replica of the larger one, with four wee garments in red and white, these being made by friends at Fakumen.

When I thought of the long hope of twenty years now abundantly realized, of all the untiring devotion and ceaseless prayer which seemed to bear such little fruit, till that day when the home-mail brought the news of the generous gift, a woman’s offering, set aside for this very purpose,—and now here in these sunny spotless rooms all was ready and waiting, and I pictured the mothers at rest in their clean new beds after passing through the stormy seas, and the new, wee, little babies, who are going to mean so much for China, safe and snug in their nests,—I didn’t wait for the photograph, but slipped away home to my own babies. Do you wonder now that I wanted to cry?

How the Busy Wife and Mother Can Engage in Mission Work.*

Mrs. R. A. Mitchell, Weihwei, Honan.

FIRST, she must be a prayerful woman—a woman with an earnest longing to give from her treasure house to the women around her, whose lives are so empty and joyless. She also must be a woman who is able to equitably adjust her duties between home and family and the needy ones around her. “This is no easy task,” you may say; “I am not equal to it.” But if you are really anxious to help—

* A paper read at the Chikungshan Women’s Conference, August 4th, 1916.
these women, if God's love within is urging you on, He will help you to plan your time and show you the best way. Put your doubts and weaknesses in His hands. Every step of the way must be ordered by him. If so, then you need not mind the criticism that may be made by some about your neglect of home and children. If you and your husband are of one mind in the matter, the judgments of others should not hinder you in the good work.

To return to the subject, she must be a prayerful woman. Pray for those around you in the work; get in touch with the work your husband is doing; get to know some of the Christians and their difficulties and pray for them.

Second, as to the study of the language. If you have not a teacher for yourself, have a time when you have complete control of a teacher. If home duties call you away, let him sit and wait for you. His time is paid for, and do not let your conscience bother you about that. When the kitchen and nursery release you, go back to your teacher and spend what time you can get, even if the periods are short ones. Keep at it and take examinations.

Having more or less command of the language, the lines of work open to the busy mother are, first, helping the servants in the home. Teach them to read, have prayer with them; spend some time every day with them; have a definite time and a definite course to follow.

Second, receiving women in the home. When the home is new, the foreigner and her home attracts a number of women, and every missionary has an opportunity to receive many of our Chinese sisters in the home. I have not found such work satisfactory from my standpoint, and think the plan of having a guest room with a Bible-woman in attendance preferable. In earlier years, when fear and prejudice had to be broken down, missionaries were forced to use this method of promiscuous admission to the home, and God blesses every plan used to win souls. I have found it difficult to get the attention of the women. They do not want to listen, but to see. Especially if there are little children about, the women watch them, and will not listen to the gospel story.
One will not come in contact with so many women in a year, but she reaches more of the real seekers after truth. The busy housewife and mother can be given notice that guests have arrived at the guest room. If she cannot go at once, the Bible-woman can entertain them. There are a number of questions they would like to ask about us, the answering of which will do us no harm. The talk with the Bible-woman will make them fear us less, and the better understand why we have come to this country.

While busy, the mother is praying for the Bible-woman, and preparing her own heart to meet the guests; when free, she goes out to her guest room with her heart full of the message. She has been detained in the giving of it, but time has not been lost while she was praying for the Bible-woman. In preaching we often think these Bible-women give very little. I sometimes feel it would be better if we thrust them more early into the work, while we remain in the background and pray for them.

Another objection to receiving outsiders in the home is the danger of their carrying contagion to the little ones, when the mother's work outside of the home must cease for a time, and the heart is sore and sad as she watches the little one suffer, and in some cases unnecessarily. Do not let the fear of germs overcome our obedience to God's call to the work, nor tempt Him by casting aside our care and common sense.

Third, visiting in the homes of either Christians or non-Christians in many ways is more satisfactory work. Visitors coming to our homes often appear at a very inconvenient time of the day, or just when the mother is attending to the children. But in this, as in institutional work, there is a definite time to do your work, which makes it much easier to plan and arrange the work in the home. If it is a meeting in a home, send a Bible-woman ahead to gather the neighbors together. If the people are familiar with the missionary, she will follow alone some time after; or have near-by Christian women take turns in accompanying her. They can help to teach hymns or scripture.
My plan with such meetings is to chat with the women to try to break down prejudice, then try to get them to study a scripture verse (which I have written or printed on sheets, and leave with them, if they are willing to accept them). When they are tired of study, tell a Bible story, having, if possible, a picture to illustrate it. Sing a hymn and close with a short prayer. The prayer, I feel, is important as it lets them see how we worship God.

When work is newer, people come in crowds, and other plans must be adopted. After their curiosity is somewhat satisfied, I invite them to sit down, while I and my assistants tell the gospel story as simply as possible. Insist on them keeping quiet while this is done. When the crowds move out there will always be one or more interested ones who remain, with whom you can have further dealings.

If you are not doing enough work to have a Bible-woman, let a couple of missionaries use a woman together; or lead the Christians into voluntary work, which is better. Do not let your conscience trouble you if you cannot go out every time with the woman; send her alone. Let her do her best, while you uphold her hands in prayer. Teach the Bible-woman regularly, and have a definite course. Teach her and your women servants together or, better, have her teach the other women and you teach her. You should always have a room in your house where you can go apart with women for quiet talk and prayer.

Sometimes the children will cry when they see the mother leaving for these outside visits. My plan is enlist the children as well as the Christians. Talk to them about how much these mothers and children need you. Tell them how dark, sad, and lonely their lives are without Jesus. Then ask them, “Do you not love Jesus? Will you not let me go and help them? This is your way of showing your love to Jesus, and when you are older you can talk to them yourself and tell them about Jesus.” If the child is older, ask her to pray for you. Unless the child is really poorly, I do not remember that mine have ever refused to let me go when they once got it into their little heads that they were helping, and doing so because they loved Jesus.

Teaching in boarding or day schools, Bible classes, preaching in hospital wards, all afford opportunities for work for the mother as she can arrange to have it at a definite time.

Fourth. Now let me say a few words in closing about touring with one’s husband. This form of work has its
advantages; the family are together, the light from a Christian home shines out in a new district.

Plan to spend some time in the one place; put mats on at least part of your floor, and do such other little things as will take away some of the bareness of the Chinese room, and make it more homelike. Take with you a small stove if there are little children. Take your amah, cook, and your hand sewing machine, if necessary, to complete your home life. When no women are coming, go on with your sewing and other work much as when at home.

If young wives would begin this work, even without much of the language, they can be a great blessing. They are daily learning more of the needs of the mothers of China, as well as learning how to talk, and incidentally making it more cheerful and healthy for their husbands. Even if you cannot do much in the way of preaching, teach the women to read hymns, prayers, verses of scripture, and the catechism. When you attend the services addressed by your husband or the evangelist, the women of the district will also come.

Do not say, "I have a little baby." It is easier in many ways to go to the country with a baby than with an older child. The baby stays where you put it. I have gone to the country with my husband and two children, the elder a little over three years old, the younger four months. The children never got any of their contagious diseases while in the country. The health of the family has been good, probably because of so much outdoor life.

Keep up the prayer life. Get interested in the men in whom your husband is interested, and try to reach the women in the homes of these men.

Some one has said, "The woman who is a mother and a missionary is a heroine." We may ask, "Who is sufficient for these things? How can we be both good mothers and good missionaries?" As Paul says, "Yea, verily, I count all things to be loss that I may know him and the power of his resurrection, and the fellowship of his sufferings." The Power of the Resurrection. We will speak, now, of only one aspect of the resurrection. It was for Christ a coming into the power and blessedness of a victorious life. The same hand that was laid on Christ is laid on you and me. That same power brought us to life; that same power will lead us into a victorious life. Do we want it? The cross comes first. We must know the fellowship of His sufferings. It is only as we accept of this resurrection power, and live the victorious life, that we can combine the two offices of good wives and good missionaries.
"Forget not all His benefits" is to-day's text for me, and I am anxious that it should be so, amid the perplexing and exciting circumstances that fill our hearts with fears and forebodings, as we hear and see so much lawlessness and disorder rampant, causing sadness, sorrow, and suffering to so many.

"God will be your wisdom," meets me as I look at another calendar, and this is our chief need—for myself, the work, the Church, China in her disturbed state, and all the nations that are engaged in this saddest of wars. Wisdom to unravel this fearful tangle of wrongs must come from God.

Herewith a little sketch of work in the villages. In looking back, I can now see how clearly I was guided, so that each district was visited before the disturbances made it unwise for us to travel.

Mrs. Wang, as well as myself, has started on a new campaign to awaken fresh interest in the Thursday prayer meetings, by calling the mothers in our little churches to put forth fresh efforts. We asked them to organise a mother's prayer gathering weekly in their own village, and four large central gatherings in the two slackest months of spring and autumn. In several districts we got the Central Meetings held in connection with the Chinese pastor's visit to conduct the Communion Service.

I have had a list printed, with seven topics for the mothers to remember in their petitions daily, as well as on Thursdays, when they gather together. We find it most difficult to get them to learn to think—all they 'do is done mechanically. In their small world the brain has not been used, and so for them to learn off by rote, page after page, is easy; but if you ask the meaning of characters or sentences, they look blank! Great patience, with love and prayer, are the only means to get their understandings opened—truly only Holy Ghost power can penetrate the thick darkness of their minds. One longs for them to pray definitely, just for what is in their own hearts, as well as ours, but how to express these desires is beyond them. Here is a list of Topics:

1. That each mother may increase in Godliness.
2. For the members of their families.
3. For the boys and girls in schools or colleges.
4. For the young people belonging to the Church.
5. For the mothers of China.
6. For the youth of China.
7. For all teachers, instructors, and leaders of China.

It has been encouraging to have the very hearty sympathy of our earnest old mothers—most eagerly have they taken the matter up, and exhorted their daughters-in-law to use daily these topics in prayer.

The first trip, after the classes, was taken by Mrs. Wang to the hill district, to which I had planned to go but had been prevented by a severe cold. The second trip was taken by Mrs. Wang and Miss Chang, the latter an old school teacher who had worked in this
very place. I had some time before arranged for three days' gatherings, so it all fitted in well, and the good seed was sown and watered by these two faithful earnest workers.

From twenty to fifty gathered each day; some remained sleeping on straw and mats on the chapel floor, and the Christians in the place provided some sort of coverings. At nine each morning I began with a time of prayer; but long before that we heard the hum of voices, Mrs. Wang having a preparation time. Miss Fullerton, who accompanied me on her first country trip, was a great help, taught the singing of hymns and choruses, also took the reading of scripture portions, and one afternoon when I was tired, took a class, giving an address. The Chinese pastor here, who has the gift of drawing illustrations, had a scripture talk daily after dinner, and also took evening worship.

Several women, who before made my heart sad by their careless manner, this time were attentive, and made progress in their reading. Two dear old souls who, I know, have passed through deep waters, testified, with tears in their eyes, to strength gained from the texts and Scripture portions committed to memory.

I was delighted to see some young wives with wee ones, as I knew it had cost them come effort to come. They were old class girls, and it was good to find them walking in the King's highway. We all had much joy in our fellowship.

I spent a happy week among the Christians, and in the home of a true saint, dear Mother "Sun." On the first three days we had meetings with the Christians, who brought quite a number of newly married wives, three from one family, two from another. All have children, and I do long for the grandmother's influence to pervade the home.

Many visits were made to rich relatives of the "Sun" family, word of my arrival being sent round. Invitations arrived which dear Mrs. Sun took great pleasure in accepting for the one reason that an opportunity was given of telling these women about the "unsearchable riches." And we both did our best to interest them all.

Miss Kirkland,
E. Baptist Mission,
Tsingchowfu, Shantung.

REFUGEES IN A GIRLS' SCHOOL.

The news of the death of the President of China came to us by telegram. Immediately after, many of the soldiers mutinied and converted themselves into bands of robbers. They first tried their hand on Sungki, a city about fifty miles from here, and got off with £200 seized from the Salt Customs House. About three hundred marched on Pucheng, the forerunner arriving with forged papers, giving himself out to be a Government taxcollector. He, with some soldiers all fully armed, went to the yamen, turned their weapons on our good magistrate and demanded £600, which he was forced to give them as his own soldiers helped the robbers. This little band made off with their spoils; some of them, however, were afterwards caught, put in fetters, and executed. On their heels came the large band
of robbers, but this time the city was prepared. The Mandarin telegraphed to Kienning for soldiers, and in the meantime had all the city gates closed and guarded, and a night watch instituted, one man out of each family being on duty. The robbers gave out that they were going to plunder all the wealthy houses which abound in Pucheng. Many of the wealthy people fled to the country, but several families sent their womenfolk and little children to this compound for safety, and soon our Girls' School was like a crowded hotel. The most influential man in the city, who many years ago opposed our buying land for a mission house, sent his old mother (75), his wife, two married daughters, two daughters-in-law, and small children to us for refuge. Our regular school life was quite upset, but the girls behaved splendidly under most trying circumstances. For two nights hardly anyone in the city went to bed, and our refugees were much too excited to do so, and stood looking out of the windows and talking most of the night.

"We could see the watch with their lanterns parading round the city walls, and hear the beating of bamboo drums and brass gongs all through the night. The soldiers arrived in due course, and when the robbers saw that Pucheng was not to be trifled with, they retired to a respectful distance, and our refugees with their slaves and servants also left for their homes, the school was cleaned down, and our little world became normal again."

Miss BRYER,
C. E. Z Mission,
Pucheng.

REVIVAL IN SIANGTAN.

"You will be glad to hear that within the last month there have been faint signs of a new stirring of life among our Christians here. The new postmaster and his wife are both Christians, and eager to help. More women are coming to Mrs. Ibbotson's classes, and some of them seem very much in earnest. More of the Christian women, too, are coming to the Mission working party. Our Church in China, the Shun Gong Huei, has a Board of Missions and every province is supposed to give a certain amount towards extending the Kingdom in China. The women here meet and sew once a week. They make shoes and knit things for sale, and make quite a respectable sum, and now they are wanting to do more."

Miss DINNEEN,
C. E. Z. Mission.

EVANGELISTIC WORK ON AN ISLAND.

I have returned from a most delightful trip to the Middle Dog Island Lighthouse. This island is just opposite Sharp Peak, about twenty miles distant, and rather a difficult place to get to on account of the rough sea. Two years ago the lighthouse keeper's wife was here as a patient and then I promised her that, as soon as I could, I would pay her a visit. The pilot at the anchorage kindly lent me one of his boats which was very like a yacht, 65 feet long by 14 broad, and so I and one of the American lady missionaries started on the 5th inst and reached the lighthouse at 11 a.m. the next day. It was quite a new experience, and the dear people Mr. and Mrs.
Olansen (Norwegians) gave us such a welcome. As far as I could find out, there has never been a missionary or any Christian teacher there before, so the people were glad to listen and I went several times to teach them. I wished I could have stayed longer than three days. From there we sailed across to another island, five hours distant. There, also, the people had never had anyone to teach them, but had heard just a little from several patients who had come here from there. The women who had been patients here were very excited at seeing me. There is difficulty in getting to these out-of-the-way places, for you cannot go in a small boat; anyhow, I am hoping we may arrange to send two of our workers there for a visit to teach the people. This trip made me realize more than ever the importance of making the best possible efforts to teach the people all we can while they are in here as patients.

Miss Barr,
Tah Ding Hospital,
C. E. Z. Mission.

The "Call-Home" of a Devoted Worker.

Mrs. Edwards of the English Baptist Mission has reached Home, where for some time past she longed to be. Her suffering and weakness had become very great, and she looked with eagerness for relief, and yet all who had the privilege of seeing her during those trying months were struck with her marvellous patience, and cheeriness, and consideration for others. One of the last things she uttered was a request that her loved ones would, after she had gone, send her love to her friends, and say that she was looking forward to an eternity of blessed intercourse with them. She will be missed by many, both in this country and in China, for which land she prayed and laboured so long.

Her grandparents and parents were keenly interested in missionary work. The missionary box was a permanent institution in the home, and was regularly handed round on Sundays. The missionary anniversaries were red-letter days, so that Mrs. Edwards grew up in a missionary atmosphere.

She was much impressed with the deep wrong done to China by the action of this country in forcing opium upon her, and she determined that she would personally pay the debt we had so ruthlessly incurred by devoting her life to the amelioration of the lives of the Chinese, by preaching the Gospel to them, and, as far as lay in her power, ministering to their needs.

She went to China with her sister Jessie in 1882, and at Tai Yuan Fu she met her future husband, Dr. E. H. Edwards. They were married at Tientsin in 1885, and laboured in Shansi until 1899. Her sister had married Mr. T. W. Pigott who was doing missionary work in Show Yang, near Tai Yuan Fu. On the way home for rest they tarried at Chefoo, to spend a month with Mr. and Mrs. Pigott, who were returning with their little son, Wellesley, to their station. Dr. Edwards and his family returned to safety, while the others went to their martyrdom in the massacre at Tai Yuan Fu in 1900.
Dr. Edwards returned to the ruins of his work in 1901, and with brave self-forgetfulness his wife joined him there in 1903. They had a warm welcome from the remnants of their devoted flock, and rebuilt the hospital, and re-established the work. After another visit to the homeland they returned to the land of their adoption, but she was compelled to come back again, by failure of health.

Mrs. Edwards was the third daughter of the late Mr. G. T. and Mrs. Kemp, of Rochdale, and her grandparents, Mr. and Mrs. Kelsall, also of Rochdale, were faithful helpers of the churches. Miss Emily Kemp, her sister, is well known as a traveller, Christian worker, and nurse among the French wounded soldiers. Her brother, Lord Rochdale, served in the Boer War, and was invalided home from Gallipoli. He has rendered much valuable public service. Her others sisters, the Misses Constance and Lydia Kemp, are foremost among Rochdale's Christian workers. Her children are moved by the same missionary enthusiasm. Her elder son, Dr. G. K. Edwards, is now in Tai Yuan Fu, filling the gap made by the death of Dr. Lewis.

At midday we put up at a Chinese inn to have a meal, and to give the men a rest.

After our meal we again set off on our vehicle, and at evening arrived at a place where Mr. and Mrs. Drake used to live, staying there the night. The next morning we were up with the lark and away before breakfast in order to do a good part of the journey during the best part of the day, and that evening we arrived at a place where we were to stay two nights. From this place we went to near villages for services. At one of the places there is a little chapel built through the efforts of a Bible-woman who gathered gifts of grain and sold it, until a chapel could be built with the money. The people are very poor and could not give money, but gave what they had—a little grain.

Again we started off, and our next halting-place was at a village which also had a small chapel. We had a very happy time here; the pastor and family gave us a hearty welcome, and it was good to join in the service which was held that evening. Although I could not understand, yet I could enter into the spirit of the meeting, and enjoyed hearing them sing and pray.

While we were at service a good deal of wailing was heard in the distance. It was a funeral procession, on its way to the temple with some corn. They brought along a horse, almost lifesize, also a carriage, a driver and a servant, all made of paper, believing that the person who had died would want such things in the other world.

Delegates came from a number of villages. It was a great sight
to see the women coming from different parts of the country, all dressed in the typical blue gown, the only difference being in the shade of colour. Some came in carts drawn by bullocks, some on donkeys, and some on foot, walking long distances. Most of them had started very early that morning, some at daybreak, and by eight o'clock the majority had arrived. What a day it was for these country folk who rarely go out of their villages, and how they enjoyed themselves!

At 9.15 service began with the Gospel call, “Whosoever heareth” also “Hallelujah, what a Saviour.” Four pastors were present, and said many kind things about Miss Simpson and her love for the women. She has a great love for them, and they love her, and her one joy is to see them acknowledge Christ as their Saviour. Everywhere people were keen to listen, and the sad thing is that workers are so few! It is surprising how earnest these women are with the little help they get. God Himself surely teaches them and keeps them faithful.

Two or three of the women acted as hostesses. The diet was simple rice, beans in various preparations, millet, vegetables—including many we should call weeds, which are gathered by the side of the roads. Fish and meat seem only for feast days and special occasions. It is evident, however, from their fine physique that the Chinese have made a wise choice of their staple foods.

Their houses appear most uncomfortable, with floors of earth, which are undoubtedly damp and cold; no artificial heat, no ventilation, and no privacy. But the contentedness and cheerfulness of the people were remarkable. They rise early and toil late, as a matter of course; and they seem to have no end of patience.

PRISCILLA WILLIS,
E. Bapt. Mission.
Shantung.

ENQUIRERS IN SAN-YUAN.

At the beginning of the year the manager of the “San-Yüan Shan T'ang” asked Mr. Bell if one of the foreigners would teach English at the school for two hours a week during the year. We thought that this would give us an opening into some of the better class homes, so eventually it was decided that I should accept the offer. The girls soon became very friendly and were pleased that I should visit their homes. The girls liked to come here to see us, but it was a long time before I could get them to come to service. At last I asked them if they would like to come to an English Bible-Class every Sunday afternoon. The “English” attracted them, but we pray that they will soon come because they love the Word. They are learning to sing “Jesus who lived above the sky,” and we are reading through the Gospel of Mark. I was very pleased a few weeks ago to see them all come in to Sunday morning service.

There is quite a nice number of women who come regularly to service now. Some of them are from Sianfu and Fu Yin T'sun, and a number of these are members. There is a San-Yüan woman who lives in the north city who has been a member for nearly three
years now, and in the spring of this year the first woman from this east suburb was baptized. She has been coming regularly to service for two years. She has been a believer for a year and has been waiting to hear from her husband who is away in Szechwan, before joining the Church.

She had a little boy who was delicate. In the spring he was suddenly taken very ill. The other women living in her yard are superstitious, and were not pleased with her for calling in Dr. Charter, and would not allow her to follow out his directions. Before the child had been ill a week, he died. We thought that perhaps the woman's faith would be shaken, but no, she stood firm and was baptized about two months later. She is a very bright woman and her example has done much to encourage other women to come forward. She is anxious to learn to read now, and often when I go into the women's yard, I hear her wading through a hymn or a text, asking any one who goes by to tell her a fresh character.

There are four women seeking baptism this month. One woman has been a believer for about two years, but has been kept back because she occasionally takes opium. She has been trying hard to break it off. She will go three months or more without taking any, and then she takes a little. She says she prays for strength to withstand the temptation, and she knows she cannot be baptized until she has thoroughly gained the victory.

It is very sad to go into so many of the San-Yüan homes and see the women taking opium.

Besides having a women's yard here, where women come in and out freely, there are two other very promising centres in this city. One is in the north city at the house of the church member already mentioned, and the other is in the west suburb at the house of a Christian whose wife is now learning the doctrine. Whenever the Bible-women visit either of these places, they get a good reception and a good gathering of women. They go to the north city once a week, and the west suburb once a fortnight.

There are three Bible-women in San-Yüan this year. Two of them (Ch'in Lu Tê and Yü Hui Ying who married into the Chêng family) come from Fu Yin Ts'un, and the other one a daughter-in-law of Sun Mu Shih of Tai Ho Ts'un, Yuan Shou Hsiang, from Kuan San. I don't think we ever go to Fu Yin Ts'un without hearing something about Mrs. Morgan and Mrs. Duncan. If Mrs. Bell is talking to them at the Wednesday Prayer Meeting about any who seem to have grown cold, and is suggesting ways in which to win them back, some one is sure to remember something said by Mrs. Morgan at a certain prayer meeting, and another time someone tells how Mrs. Duncan helped them in the past. At present a Bible-woman is engaged to visit the women and children of the many churches surrounding Fu Yin Ts'un, as Mrs. Bell cannot give much time to them with the women's work to be done in San-Yüan too. There is a native village about twenty minutes from Fu Yin Ts'un which we started visiting eighteen months ago. We
began by taking several of the older school girls with us to help in the singing, and Yen Mei Ying, who is teacher in the Girls' School now, promised to go with the girls after we returned to San-Yüan. The women of that village are always pleased to hear us when we go there and we hope that very soon some of them will become disciples of our Lord Jesus Christ.

Much more could be written about the work in Fu Yin Ts'un amongst the women and girls, but I think I have written enough this time. One thing more I must add. The school girls as well as the women of the village have been working very hard for the past twelve months to raise money for a new chapel. When Mrs. Bell and I told that they could help, they all declared they could do nothing as they had no money, so we said we would help them to begin something, and gave them needlework to do for us, and the money they received for it was to go to the chapel fund. After a time they began to think of things themselves, and now they have contributed quite a nice little sum.

Constance L orden,  
E. Baptist Mission.  
San-Yüan, November, 1916.

REQUEST FOR PRAYER.

Miss J. G. Gregg requests prayer on her behalf in connection with the Women's Missions to be held in Shensi and Kansu in the spring of 1917. Her programme for the first ten of these is as follows:—

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<tr>
<th>Location</th>
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<tr>
<td>Sianfu</td>
<td>Feb. 26—Mar. 1</td>
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<td>Sianfu (B.M.S.)</td>
<td>Mar. 3—6</td>
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<td>Liehuanhsi</td>
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<td>Kienchow</td>
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<td>Chowchih</td>
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<td>Feingsiangfu</td>
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<td>Kienyang</td>
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<td>Lungchow</td>
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BIBLE DISTRIBUTION.  

"We have recently taken our yearly itineration trip. We were a party of sixteen. Again a copy of God's precious Word was left with each family in the homes in many villages and hamlets. In the places where no foreigner had before been seen, we had to deal carefully with the people, first gaining their confidence, and then our books were accepted. A prettily bound book given free of charge, and that by foreigners, was a cause of suspicion. Some of the recipients expected that after a few days money would be asked of them. The Lord prospered us daily, granting us splendid weather and directing our ways."

Miss A. Smirnoff,  
C. F. M.  
Yúshan, November, 1916.

UPHILL WORK IN NINGSIA-FU.

"Many have been coming during the past quarter for medicine: I have seen about 1,150 cases. Some of these have come several times, and have thus heard quite a good deal of the Gospel; but, alas! I do not know of more than one of them having been converted. Of the guests, there are several who have become interested in the Gospel and are now regular attenders at the meetings, some having expressed their determination to be followers of the Lord Jesus. We are praying for thirty converts in a year, and would ask you to help us in this, for there are a great many who have heard the Gospel since it was first preached here thirty years ago by Mr. Horobin. I am sorry so few believe in the Lord: our membership is less than twenty. May showers of blessing fall upon us here! Dear friends, pray for us."

Mrs. C. F. Nystrom,  
C. F. M.  
December, 1916.