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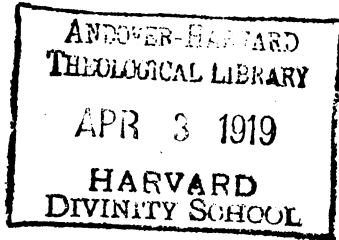
**Widow of Edward Brooks Hall, D.D.,
Divinity School, Class of 1824**

A Light in the Land of Sinim



Harriet Newell Noyes

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**To those women of America and China
whose earnest prayers and willing offer-
ings and loving service have contributed
to the success of the work in the**

TRUE LIGHT SEMINARY

**this brief record of the history of forty-
five years is affectionately dedicated**

Foreword

THE oft-repeated request for some account of the work in the True Light Seminary finds its answer in the following pages.

Very meagre records have been kept from year to year, and we have been obliged to search our memories for facts and incidents, and doubtless many that might have been of interest have been carried beyond our reach by the passing years.

Much that is recorded in these pages belongs to the China of the Past, and may seem to have little application to the New China, but it is nevertheless true of the time and place of which it was written.

H. N. N.

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I

THE DAWN OF THE TRUE LIGHT

THE history of the True Light Seminary covers more than four decades, and its commencement dates back to the time of the beginning in the home land of Woman's Work for Foreign Missions in connection with the Presbyterian Board.

Before the first meeting was held in America for consultation with regard to the organization of such work, a letter was sent from China to Dr. Lowrie with the request that it might be presented to such a meeting when held.

This was done, and the letter was read at the first meeting in May, 1870.

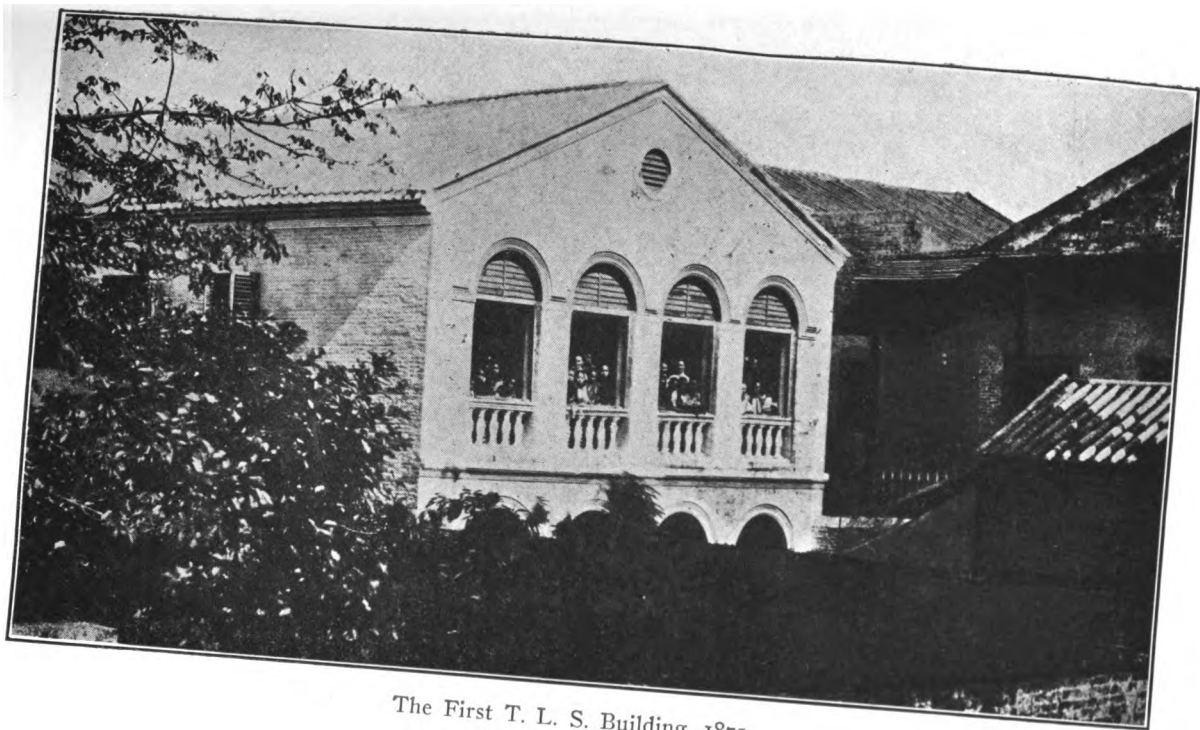
In the "Story of Twenty-Five Years," written a quarter of a century later, we read: "The first annual meeting was held in April, 1871, and in this same month the first missionary letter was received from Miss Hattie Noyes of Canton, writing of her plans for a Girls' School, and asking that it might be taken as our work." This request was granted, thus making the Seminary one of the first of the special objects taken up by the Woman's Board in Philadelphia.

A letter from Mrs. Grier, the president of the new-born society, written October 18, 1871, brought the message: "We have always intended to raise the funds for the Girls' Boarding School and the Training School for Bible Women from the time you first wrote to me about it. But directly after receiving your letter came

the reports of governmental troubles in China, which made it seem more probable that you would be compelled to return home, than that it would be well for us to go on with that building scheme. Now, however, we are relieved from that anxiety, and as you will see by the October number of the magazine are at work in your behalf. We have already sent to the Board over seven hundred dollars, and expect to complete the thousand dollars required in a very few weeks. Please write me when the work will be commenced, how many pupils there will be in each school, and how much will be needed for the support of each scholar. I wish to give this work to the Mission Bands and Sabbath School classes."

The work was taken up with much enthusiasm by various societies, and with the funds for the support of the pupils were given, what was far more precious, prayers for their conversion. From many we received the assurance that their pupil was remembered daily at the throne of grace.

Even before the first brick was laid in place for the school building many of the home workers commenced praying for the success and prosperity of the work, and we have always felt that the blessings which the passing years have brought to the Seminary have been in large measure the answer to prayers that have gone up to heaven from our associates at home. The Auxiliary Societies and Mission Bands which took up the work so long ago have continued their support, and have felt the same interest in the Seminary during all the years that have followed, and it was a pleasure to be assured recently by one of the officers of the Board that of all the work under their charge none had ever



The First T. L. S. Building, 1872

been more fully and promptly supported than that of the True Light Seminary.

The building for the school was completed in 1872. That was long before the thought of the desirability of educating their daughters had entered the minds of Chinese parents, and the suspicion with which missionaries and their efforts were then regarded caused the new enterprise to meet with scant favour in its infancy.

The work in the True Light Seminary commenced on the sixteenth of June, 1872, when a little company of Chinese women and children, sixteen in all, with two missionaries, Miss Lillie B. Happer and Miss Harriet N. Noyes, held the first meeting, a dedicatory service, in the chapel of the new school building. Before this meeting the building had been informally dedicated by prayers offered in every room, and we had the assurance that many prayers had ascended to heaven from those in America who were interested in this endeavour to kindle a light to shine for the daughters of China, and show them the way out of the darkness of heathenism into the light of the Gospel day.

II

EARLY DAYS OF MISSION WORK

MANY years ago when we first faced the problem "How shall we best give the gospel message to the women and girls about us?" there seemed to be only two possible ways: to carry it to them in their homes, or to induce them to come to us. Both plans were adopted. Miss Shaw, who afterwards became Mrs. Happer, and Miss Lillie Happer undertook the work of daily visiting from house to house with unbounded energy and enthusiasm.

Regularly every day they went up and down the streets, seeking invitations to enter the homes of the people. Oftentimes open doors would be closed at their approach; the group of women who had been standing or sitting outside vanishing as if by magic as the words, "The foreign devil woman is coming," passed along the line, and they would walk the whole length of a long street without an opportunity of speaking to a single individual. But they persevered, and overcame much of the opposition, so that in some streets where at first no one would receive them, after a time they were sure of a welcome in every house. Never was work more faithfully done, and some of the seed then sown has been growing and ripening during the passing years, and others have gathered the harvest. Recently a woman was received into the church

who had been taught by Mrs. Happer more than thirty years ago. Although perseverance and tact and love won the good will of many so that they would welcome an occasional visit from the missionary, yet after the novelty wore off, if the visit was too frequently repeated it was likely to be considered a tax upon their time, or the men of the family would object to their receiving visits from a foreigner.

It was quite impossible to give regular or systematic instruction in this way.

Then how could we induce them to come to us? In those days the only way was by an appeal to their curiosity, inviting them to come and visit us, to see our homes, listen to the organ and singing, and look at our pictures and books.

Those who were bold enough to venture would come usually twenty or thirty or more at one time, numbers inspiring them with confidence.

As they had come to see rather than hear, much time was necessarily spent in showing them the different rooms in the house, explaining the design and use of the various articles that were new to them, playing on the organ, singing and entertaining them in all possible ways. When their curiosity was fully satisfied and their numberless questions answered, we would try to improve the opportunity to lead their thoughts to something higher and more important. But soon some one who found this less entertaining than the former part of the programme would suggest that it was time to go home, or some other untoward circumstance would distract their attention, and we found that this method also had its disadvantages.

It soon became evident that in addition to these two

plans a third was needed, which would really be a combination of the other two. There must be places where we could go to them, and they might come to us, that would be neither their homes nor ours, where on the one hand we would always feel free to go, and on the other those who might come would not be surrounded by so much to excite their curiosity, and divert their attention. This need was met by the day schools for girls, and chapels for women.

The original plan, which has been more or less closely followed during all the years that have passed since that time, was to secure a building large enough to contain a schoolroom and another room to be used as a chapel for morning and evening prayers, and for meetings with the pupils and any women who might be persuaded to come in. There were also rooms for the teacher and a Bible woman, the duties of the latter being to visit daily in families in the vicinity of the school, to teach the women as she might have opportunity, to induce them to come to the meetings held in the school chapel, and to assist in these meetings. The number of women who come to the meetings varies from five or six to twenty, thirty or more. Some of them are the mothers, sisters, or other relatives of the pupils; oftentimes a large company of women and girls will come in together and it will be found that they are from some town or village in the interior who are visiting friends in Canton, and have availed themselves of the opportunity thus afforded to come and see the missionary and hear her speak their language. The visitors listen with interest to the weekly examination of the pupils in their different studies. They always enjoy the singing, and usually

give earnest attention to the words spoken during the meeting that follows.

The feeling that it may be the one opportunity of a lifetime to give the gospel message to those before her brings an almost overwhelming sense of responsibility to the missionary, and deepens the earnestness with which she strives to make a lasting impression and explain the way of salvation so clearly that they may not fail to understand it.

The day schools have always furnished a very efficient means of reaching heathen families. The pupils take their books home to study in the evening, and oftentimes their fathers and brothers will read them, and sometimes the women by hearing the children committing their lessons to memory also learn them so that they are able to recite page after page.

The brothers often take great interest in the writing lessons of their sisters and help them in learning to form the characters correctly, and their progress in this line has frequently been a source of surprise. At some of the schools Christian books are kept for sale, and many are reached by this means. The influence exerted by these schools is very widely felt. Not long since a literary graduate united with the church, who had received all his knowledge of Christianity from one of the day school teachers and the books she had procured for him. Very frequently both men and women are met with whose understanding of the teachings of Christianity can be traced directly to some day school, and there are many interesting and encouraging facts connected with the history of each one of the schools.

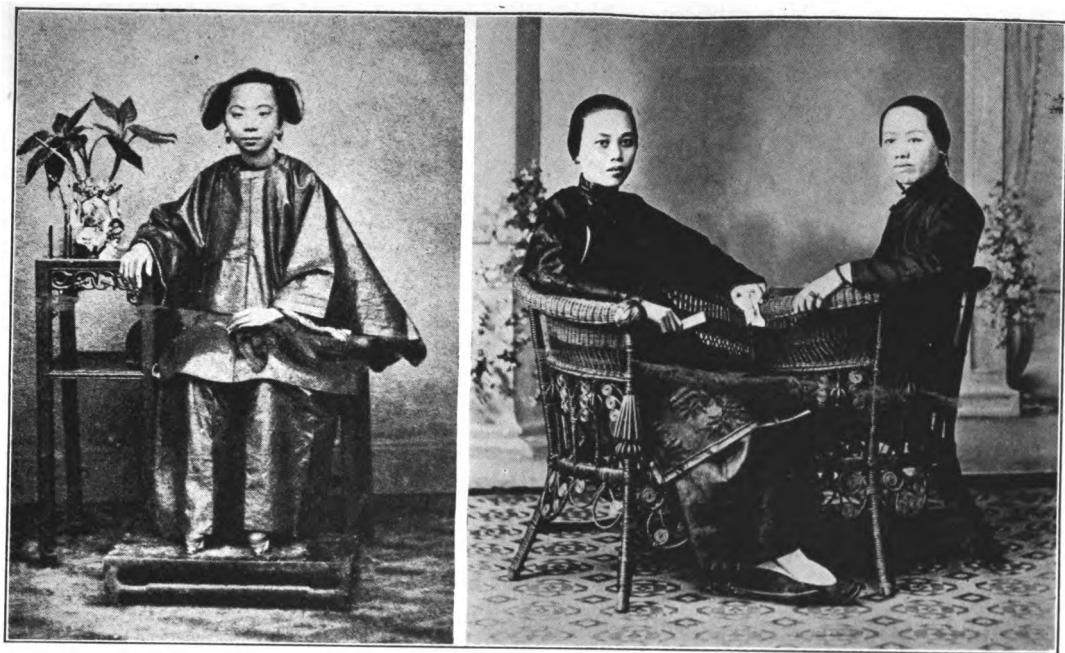
Although these day schools have from the commencement of the work for women and girls filled a

most useful place, we soon found that it was necessary for their development as well as for other reasons that there should also be a boarding school in which the students would be more directly under the influence of the missionary.

The value and efficiency of the day schools depend very largely upon the character and ability of the teachers, and to educate the teachers and Bible women for this line of work has always been an important part of the work in the Seminary.

I cannot turn away from the memories of the early days of mission work without a loving tribute to those who were my associates then, our trio,—Faith, Hope and Charity as we called ourselves—Miss Shaw, Miss Happer, and Miss Noyes. During the years that we were associated together we enjoyed the most perfect harmony. I do not think that any one of the three ever had a thought or wish or plan with regard to our work that was not heartily approved by the other two. Such complete congeniality and unity of thought and purpose were most delightful. We all shared in the care of the day schools and Bible women, each one having charge of several schools, and the Bible women connected with them, and for a time Miss Lillie Happer taught some classes in the Seminary. Later her work was limited by failing health, which necessitated her return to the United States, and afterwards she became Mrs. Cunningham, but her interest in mission work never lessened, and she never failed to render any assistance in her power until she was called to enter the higher service, while it was still life's morning time.

She left unfinished her last work for China's daughters, the translation of a little book, "Faithful Unto



1872—1916

Death," her last message to those she loved and for whom she had laboured ; and these words are the fitting inscription on the marble cross that marks her resting place in "Happy Valley," the beautiful cemetery at Hongkong.

For many years Miss Shaw after her marriage to Dr. Happer continued with most unselfish devotion the work to which she had given her life. Always kind and sympathetic, her life was a beautiful illustration of Christian love and consecration, a living epistle known and read by all who were associated with her, a bright example for the Chinese, a help and inspiration to her missionary associates.

The evening time of life was spent in the home land where she is laid to rest "Waiting for the coming of our Lord Jesus Christ."

III

THE FIRST TEACHERS

WHEN the school was first opened it was felt to be of paramount importance that the teacher should be a Christian. There was but one available, a member of our church, who had been teaching what was at that time the only day school for girls connected with our mission.

She came, bringing with her two of her eleven pupils, and commenced teaching, but only three weeks later was disabled by a fall, and obliged to leave her work and go home.

She was never able to return, and for the remainder of the year there was no regular Chinese teacher, but only a series of makeshifts more or less satisfactory. At that time it was considered in South China quite impossible to violate the rules of propriety to the extent of introducing a man as teacher in a school for girls, and for a time the one in charge was obliged to teach the Chinese Classics as best she could.

Our circle of Chinese acquaintances was then very limited, and we could learn of no one qualified to teach either the school for girls or the Training School for Women.

In those days summer vacations were considered an innovation, and wholly disapproved alike by teachers, pupils and parents, but we arranged for a three weeks' vacation.

We knew there was no Christian teacher ; our only hope was to find two educated women who would be able to give instruction in the classics, reading and writing. Every effort was made to ascertain where such teachers might be found, but without success.

Three of us pledged ourselves to pray every day that the Lord would send to us those whom He might choose for the work. The first week passed, the second, and half of the third, and then just four days before the time appointed for the commencement of the next term a sedan chair was brought to our door, a Chinese lady appeared, and after a few words of greeting said that she had heard that we wished to secure a teacher, and would like to apply for the position. She was very well educated according to Chinese standards, and belonged to a family that had been wealthy, but was in reduced circumstances. This fact explained her willingness to become a teacher. As soon as we were satisfied that she had the requisite qualifications we unhesitatingly engaged her to teach the girls' department. A little later in the same day another lady came who for the same reason felt obliged to seek employment, and who proved upon examination to be equally well qualified, both having had for many years private tutors in their own homes. We arranged with her to teach the Training School for Women, rejoicing in the assurance that we had received the answer to our prayers.

At that time foreigners were to most of the Chinese an unknown quantity, and it required no small amount of courage on the part of these Chinese ladies to come to us. They both belonged to the upper class of Chinese society, and were well versed in all the requirements of

etiquette, and had the badge of respectability, their feet being compressed to the smallest possible proportions.

The first one proved in many respects an excellent teacher, but was a very rigid disciplinarian, and meted out punishment with so little mercy that we felt obliged to require her to report all cases of needed discipline to us.

It seemed to be the only way, but we found it most unpleasant to be obliged to arbitrate between teacher and pupil when oftentimes feeling that the teacher was probably quite as much in the wrong as her scholar. At any moment a request would come for my immediate presence in the schoolroom, where I would find an angry, weeping pupil, and an indignant teacher, who would point the finger of scorn at the unhappy culprit and say, "There is your unworthy scholar, and she has done thus and so," giving a detailed report of the delinquency from her own view-point. She remained in the Seminary for several years, and although at times she evinced some interest in the teachings of Christianity, and professed a desire to become a Christian and apply for baptism she never did so.

According to her ideas the thought of being baptized before the whole congregation by a man seemed most improper and quite impossible.

One night, as she thought, the Lord appeared to her in a dream, and said, "I alone am the true God." This impressed her very much, and we were for a time quite hopeful for her, but she never united with the church. After a time she left us to go to a distant city, and we afterwards learned that she taught a school there until her death.

Although she was never a professing Christian when



Teachers in Early Days

she came to die her last charge to her relatives was, that they should have no idolatrous ceremonies at the burial, saying that she trusted only in the true God, and not in the idols.

Her attitude towards Christianity was always friendly, and in the early days of missions, when it was exceedingly difficult to secure from the Chinese the use of any buildings for chapels or mission work, it was through her influence that the owner of the property occupied for many years by one of the Presbyterian churches in Canton was induced to lease it to foreigners to be used for a chapel and dispensary.

The other teacher for many years taught the Training School for Women, continuing her work with the aid of an assistant for some time after she had entirely lost her sight. With many of the books she had grown so familiar that she was able to teach them from memory, and when any of the women wished to ask her the name or meaning of a character they would trace it with the finger in the palm of her hand, and she would at once recognize it.

After she left the Seminary she was still employed in missionary work as a Bible woman. She longed for the conversion of her relatives, and through her teachings and influence her mother, she hoped, became a Christian, and although she never had an opportunity of uniting with the church or even attending a Christian service, when she came to the end of life said that she was not afraid to die for she could see the Saviour and knew that He had come to receive her. To one of the women who through her instructions became Christians she gave daily lessons, teaching her to read the different Christian books that she had taught while in the Semi-

nary, telling her that she wished to prepare her to take up and carry on her work when she should no longer be able to do it. Her hopes were realized and her pupil has been for many years a faithful Bible woman, and through her influence her daughter-in-law, for a long time a bitter opposer of Christianity, became a Christian, and her daughter is the teacher of one of the mission schools, and so the representatives of three generations are carrying on her work. "Yea, saith the Spirit, they rest from their labours, and their works do follow them."

During the years that have passed since these teachers were sent to the Seminary we have never lacked for teachers, although there have been times when it seemed as though it would be very difficult to fill places left vacant.

Many special qualifications are required for our teachers, as they must have the care of their pupils when out of school, as well as in the class room, rendering it more difficult to find those who are satisfactory.

The women who come as students rarely acquire sufficient knowledge to teach. Many of the most promising girls study medicine, and those who become teachers usually after a few years are married; but during all these years the promise has never failed, "My God shall supply all your need."

IV

THE FIRST STUDENTS

FORTY-FIVE years ago there was but one Presbyterian church in Canton, which had only a few members, and there were in all the families connected with the church only two girls, sisters, who were of a suitable age to be received as pupils into the school.

These two sisters with two other girls, who came from a day school that had been previously opened, formed the nucleus of the girls' department of the True Light Seminary.

The woman's department, or Training School for Women, opened with two students, one the daughter of the first Chinese pastor of the Baptist church in Canton, the other a member of the London Mission Church.

Both had already acquired some education, and after studying for a time became teachers. For the former the time of service was brief; not long after she opened a school for girls in connection with her own mission she was suddenly called to the heavenly home, and as there was no one to take the place left vacant the school was closed for a time. The other student has been a helper in mission work during all these years, sometimes as a teacher and sometimes in other lines.

The two sisters remained in school for several years, and were the first of the pupils who were received

into the church. Their father had been employed in the Canton Hospital for many years, and had acquired a little knowledge of the healing art, which he in turn imparted to his daughters. The elder one married soon after leaving school, and has in addition to the care of her family acquired some local reputation as a doctor. The younger sister wished to remain unmarried, and that she might do so was obliged to obtain permission from *eighty* relatives; for many years she taught a day school near the East Gate of the city, and then resided for some time in one of the large interior cities. Returning afterwards to Canton she opened a private school in her own home.

Among her pupils was a younger sister for whom after the death of her mother she filled the place of mother, sister, and teacher. This little sister became a very attractive young woman, and later married an official, who has been connected with the Consular Service in Honolulu, San Francisco, New York and Cuba, and is now in Peking. He is very fond of his young wife, and has always taken her with him so that she has had such an opportunity of seeing different countries as few of China's daughters have as yet enjoyed. She has learned to speak English and Spanish, and enjoys playing golf, and riding a bicycle as well as any other young woman. She has been much impressed with the difference in many respects between the women of China, and those of other countries, and has written a stirring appeal to her countrywomen urging them to become patriotic, and loyal to their country like the daughters of other lands.

Another member of the first class of students was a teacher in the Seminary for several years. She was an

adopted daughter of the sixth wife in a family of wealth, and had learned many characters before she came to the Seminary. She had the reputation of knowing more characters than many of the Chinese men who are teachers, and yet she told me that all the ladies connected with the family to which she belonged by adoption were well educated, and there were twenty-three who knew more characters than she had learned. At that time the measure of any one's education seemed to be the number of characters which he or she could read, write, explain the meaning of, and be able to use in composition.

It was not very unusual even then to find in Canton women who according to this standard were fairly well educated. Sometimes a wealthy man would indulge his little daughter in her desire to study by employing a private tutor. More often, however, she would study with her brothers, or listen while they were being taught, and some who had no such advantages were enterprising enough to learn to recognize the characters one by one as best they could.

From the first in all our mission schools we had women as teachers ; in more recent years Chinese literature and some other branches have been taught by men. This was not the case in schools farther north. A missionary who lived in one of the large wealthy cities of Central China told us that he had known of only two women in the city who could read, and they were both from Canton. But the date of this statement was many years ago.

Soon after I came to China one of the Bible women invited me to go with her to visit one of her friends who was in charge of a boarding school for girls which

she said was established sixty years before. There were between thirty and forty pupils, pretty, attractive little girls and young women whose bright eyes looked with interest at the strange face and strange attire of their visitor. They were beautifully dressed in embroidered silks and satins, and their bright intelligent faces and courteous manners made them seem very charming. The principal had an assistant teacher, and gave much of her own time to the practice of medicine from which she received a good income.

Another member of our first class of students has given her life to the work of teaching and still has charge of the large day school which she has taught most successfully for more than a quarter of a century. A number of her pupils have become Christian ; one is a Bible woman in Hongkong and two adopted daughters have graduated from the Hackett Medical College. One of these was for many years a very efficient assistant in the College and the Woman's Hospital.

This teacher has always been very popular, and every year many more apply for admission than she is able to receive. For a long time she was an invalid and the work of the school was very burdensome, but she is now rejoicing in the blessing of restored health and strength, and is eager to show her gratitude to God by more earnest and faithful service. She has semi-weekly meetings with all the women in the vicinity who can be induced to come in, and a daily noonday prayer-meeting with her pupils. Last year the highest class, ten interesting, intelligent young girls, all expressed their wish and purpose to become Christians although their parents forbade them to unite with the church.

One of her former pupils who wished to apply for baptism while she was in the school but was prevented from doing so by her heathen relatives was recently received into the church with twenty-one of her relatives who had through her influence become Christians. The light of a Christian life cannot be hidden but may be all the more apparent if it is shining in the darkness of heathenism.

V

OUR AIM

FROM the day that the Seminary was established forty-five years ago the chief aim has been to make it as far as possible an evangelistic agency. All who have engaged in the educational work for women and girls in connection with our mission have regarded the schools as furnishing under existing conditions the best opportunities for evangelistic work, and for preparing Christian workers who will go out and carry the gospel message to others.

As far as possible the children of both Christian and heathen parents have been received, giving the preference to the former whenever obliged on account of limited accommodations to refuse admission to any. "As we have therefore opportunity let us do good unto all especially unto them who are of the household of faith." The plan has many advantages; we are thus enabled to reach out, and come in touch with heathen families, and send into their darkness rays of light that may show them the first steps towards a better life, and it furnishes the Christian pupils with a missionary field which they can begin at once to cultivate, thus developing the missionary spirit that above all else it is desirable to foster. At all times there is a good proportion of the students who continue their studies for several years, and become fitted to engage in missionary work as teachers, or Bible women, or to take



Morning Prayers in the Chapel

up the study of medicine. Many, however, are so circumstanced that they are able to come for only a short time, and we have sometimes received pupils for one year, or even for one term.

This plan enables us to reach many who, although they may afterwards claim to have been students in the True Light Seminary, cannot claim to have received much education.

Every effort is made that those who can be with us only a short time may receive a good knowledge of the most important teachings of Christianity. The whole number of the students who have been enrolled during the forty-five years is three thousand seven hundred and twenty-four, and of this number nine hundred and fifteen have united with the church.

† This, however, does not give the full number of Christians who have been connected with the Seminary, as some were Christians before they came, some have united with other churches, and others have been prevented by their relatives from uniting with any church.

It is usually the case now that when parents allow their daughters to come to the school they expect them to become Christians and are willing that they should ; in this respect there has been a very great change since the school was established.

Only a few weeks since a Christian man told us of the failure of his efforts to persuade some of his heathen relatives to send their daughter to the Seminary. They said they would never allow her to go because every one who entered the school became a Christian.

During the years that are past, from time to time many women came in from the country and spent a few days in the Seminary. At the time of the quarterly

communion seasons of the Second Church from fifty to one hundred would come to attend the meetings, and the opportunity thus afforded for instructing them was faithfully improved by the teachers and students. The wonder and pleasure that such a glimpse of a life higher and better than they had ever known gave to these women seemed very pathetic; sometimes they would say, "This must be like heaven."

In 1897 we find this record: "A plan which has been cherished for some time of having a summer school for women from the country was first tried this year with very satisfactory results. One hundred and thirty-eight women came and spent ten days with us." They were divided into several classes, and the teachers gave many hours each day to the work of instructing them, and were much gratified by the interest manifested. For many years the summer school for women continued to have its place in the work of the Seminary, the number of those who came increasing from year to year. Sometimes there would be between two and three hundred in attendance, and as some of the women came from long distances in the interior, the seed thus sown was widely scattered.

More recently the summer school has been replaced by the Institute for Bible Women. These meetings are held annually at the time of the summer vacation. The last time the Institute was held, one hundred and fifty Bible women were present; the largest number that has ever been in attendance.

When the name for the school was chosen it was felt desirable that it should have a meaning that would be helpful to the students in keeping in remembrance the aim which we hoped might be theirs through life,

and "True Light Seminary" seemed to express the desired meaning—the hope that all may be Light-bearers and also Seed-sowers.

Later the question of selecting a suitable school badge was decided by choosing a silver star, an emblem of light and also a reminder of the Star of Bethlehem that led the way to Jesus in the long ago.

VI

OUR MOTTO

WHEN the True Light Seminary was christened it at once became evident that "Let your light shine" should be our motto.

The duty clothed by our Saviour in these words is the one that more than any other we have always endeavoured to impress upon the students. Even if they have not accepted Christianity for themselves, they are taught that it is their duty to share with others the knowledge that they have gained. "Freely ye have received freely give;" and "*Let him that heareth say come.*" When they return to their homes for the semi-annual vacations the teachers unite with us in urging them faithfully to improve all the opportunities that they may find to give the gospel message to many whom we cannot have the opportunity of meeting, and who may otherwise never have the privilege of hearing the glad tidings of great joy.

The winter vacation at the season of the New Year festivities is not a very favourable time for missionary work, and at the close of the year we have the annual examinations, but before the long summer vacation, during the last days of the term a number of meetings are held preparatory for the work that it is hoped they will be able to do during the vacation. They often return with most interesting accounts of the opportunities

that they have had, the way in which they have been improved, and results attained.

One little girl only eight years old while at home during the summer vacation astonished her parents by reading the Scriptures to them, and praying with them every day. Another little one about the same age, an orphan who lived with her grandmother, went home and told her that she had learned that it was wrong to worship idols, and persuaded her to throw them away. The grandmother afterwards became a Christian, and was for a time employed by the Missionary Society of the Seminary to sell Christian books.

A glimpse of the work done by a few of the students during one summer vacation is given in the following letter from one of the teachers received while we were at home on a furlough and Miss Lewis, who came to the Seminary in 1883, was in charge of the work.

“On the fourth day of the present month we reopened the school, and were very grateful to God for permitting us to meet and see each other’s faces again. Now I wish to tell you about the opening of school, and if you think it would be well to do so please read my letter to the sisters of your Missionary Society, and give them my greetings.

“In the morning at eight o’clock Miss Lewis and all the teachers met together to pray that the Lord would give to each one of us much wisdom, and that we might be filled with the Holy Spirit, so that we may know how to teach and to attend to all the work of the school, and thus glorify our Father which is in Heaven.

“The portions of Scripture which we read to help and comfort us were Jesus’ command, ‘Go ye therefore and teach all nations baptizing them in the name of the

Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you,' and the words of David, 'Through God we shall do valiantly,' and of Zechariah, 'And I will strengthen them in the Lord, and they shall walk up and down in his name saith the Lord.'

"Afterwards we commenced attending to the work of the school, receiving the pupils as they came until two o'clock, when the bell rang, and all took their seats, and we explained to the scholars the rules of the school, and prayed with them.

"At three o'clock we all met in the chapel and united our voices in singing. Miss Lewis and several others spoke of the duty and privilege of prayer, and all listened with such good attention that it made our hearts very happy. When it was time to close the meeting we saw that there were still many who wished to speak, and it was suggested that another time be appointed to hear the story of the missionary work of the students during the vacation, and all were much pleased with the suggestion.

"Accordingly at the regular Friday afternoon prayer-meeting such an opportunity was given. The first one who spoke said, 'A week after the close of school I returned to my village, and told my relatives about Jesus, and all were very much pleased to listen.' Another said, 'I was in the country several weeks, and went about every day in the near villages and towns teaching the doctrine, sometimes going to distant villages, and all the people listened with interest. Some came to my home to hear, and not having time in the daytime would make torches of dried grass to light their way, and come in the evening after their



Miss Lewis and Class of Scholars

work in the fields was done, thus showing that they were truly eager to hear. Two little girls became very much interested, and resolved to be Christians, saying that they would trust in the Lord to help them to do right. Their parents have not yet consented to allow them to receive baptism, but have promised to examine the new doctrine, and if they are satisfied will allow them to unite with the church and come to school. These two little girls seem very earnest and prayerful.' Another told us of her father-in-law, who is a member of the church, but in his business as a merchant was in the habit of selling certain articles used in worshipping idols.

"She said to him, 'Father, it is not right for you to sell these things; although you do not worship the idols yourself it is sinful to do this.' But he would not listen to her. Not long after he was very ill, and his daughter-in-law took care of him, and prayed earnestly for his recovery. Although her prayers were answered and he recovered, he still would not give up his business, and she said to him, 'Father, if you persist in selling these things I will surely sweep them out of the shop with the rubbish.' Not long after he was so very ill that he seemed near death. His daughter asked him if he did not feel afraid to die. All his friends united in praying for him, his daughter cared for him devotedly, and after a time he recovered, and then he decided to give up the traffic in which he had been engaged, and which he was convinced was wrong.

"Another told us of an old woman of ninety, who was very poor and needy. Her children had all died, and she was left quite alone and almost helpless. She was in such distress that she had determined to end her

life, but this student talked with her, and taught her to trust in Jesus, thus comforting her until she could say that although this life seemed so hard she would still bear it, hoping for happiness in the next. Her new friend taught her to pray, and helped by carrying water for her and assisting her in various ways, and rejoiced in the hope that she had indeed become a Christian, and the assurance that if she should have the opportunity she would receive baptism and unite with the church.

“Another of the students, whose husband is in California, wrote to him : ‘I have received the gospel message and made up my mind to believe and trust in Jesus, and you in the foreign country must examine the doctrine, and believe in the Saviour. But if you do not believe I certainly must ; even if I should be reduced to beggary my heart will not change.’

“A former student whose home is in Hoi Peng, a long distance from Canton, was a sorceress, or spirit medium, until in a large town near her home she heard the Christian doctrine and turned from the false to the true. She afterwards came to the True Light and studied for some time. Recently she sent a messenger to tell me that not long since her grandson was very ill. The child’s mother begged her to entreat the gods for her, and burn incense, and pray to them for the child’s life. This she would not do, but said to her daughter-in-law, ‘Bring me the money that you have prepared for buying the things with which to worship the idols.’ The daughter-in-law, thinking she had consented to worship, brought twenty cents and gave to her. She took the money and with it bought medicine which she brought and gave to the child, and then prayed earnestly to the

true God for his recovery, asking the child's aunt to unite with her in prayer. Her grandson recovered, and the mother then had nothing to say against her, but instead said, 'Now I believe, and know that it is the power of God.' The people of the village also said, 'This truly is the power of God ; Jesus is the true God.' This student has also gone to many places to visit her relatives and friends testifying for Christ, and telling them that the new doctrine is widely different from her former belief.

"I cannot write all that was said, but you will see how God's power has been manifested here, and how the students when they go to their homes carry the gospel message to their friends."

Sometimes during the summer vacation the teachers also improve the time by making missionary visits in the country, and as they go to places from which pupils or visitors have come to the Seminary they always receive a warm welcome and find attentive listeners, and occasionally their audiences include a good number of men, who, appreciating their position as teachers, show them the greatest respect. So in many ways and many places the teachers and students keep the motto in mind, and endeavour faithfully to obey the command, "Let your light shine."

VII

LIGHTS AND SHADOWS

THE tenth of January, 1875, was a dark day in the history of the Seminary. It was the Sabbath, and the day of our communion service. Every one had gone to the church near by, excepting one servant, who was left to watch the premises. Just as the service began we became aware of an unusual excitement in the street, and soon word came that the school building was on fire. There could be little doubt that it was the work of an incendiary, and it had been so well done that the flames spread very rapidly, so that it was impossible for any one to enter the building, and in a short time only the blackened walls remained. The marines from the United States gunboat *Yantic*, which was then at Canton, came and helped to save our residence from the same fate.

It was a sad company of women and girls that held their farewell meeting that afternoon preparatory to disbanding for an indefinite time. Nearly all of the pupils were going back to heathen homes, and well knew that they would be likely to meet with much opposition and persecution in trying to live Christian lives.

One little girl said she was glad she had committed to memory so much of the Bible, for if her books should be taken from her she could still keep that in her heart. Some of them gathered quietly in little

companies to pray once more together, and when parting charged each other to remain faithful and true to the teachings that they had received, whatever it might cost.

The next morning a mission meeting was held and it was decided that the work must not be interrupted longer than during the time needed to replace the building, and an appeal for help was sent to America. Words of sympathy and cheer came back, and no music ever seemed sweeter than the message from Mrs. Perkins, "We will come to your aid to any extent that you may require." The amount that the mission had asked for rebuilding, twelve hundred and fifty dollars, was promptly secured, and the work went rapidly forward.

A few months later the new building was finished, and we gathered our scattered flock together with glad thanksgiving and new hope.

The first building was designed for thirty pupils, twenty girls and ten women, and by careful planning the second had been built to accommodate forty, but the number of pupils increased so rapidly that the place soon became too strait for us. The question of removing to another part of the city had been considered before rebuilding, but at that time we hoped to purchase a vacant lot adjoining the school premises. This was found later to be impossible, and as the years passed the need for more room became increasingly apparent, and there being no possibility of ever enlarging our borders in that locality, the school was transferred to another part of the city, where several of our missionaries were located, and for a time occupied a building already there.

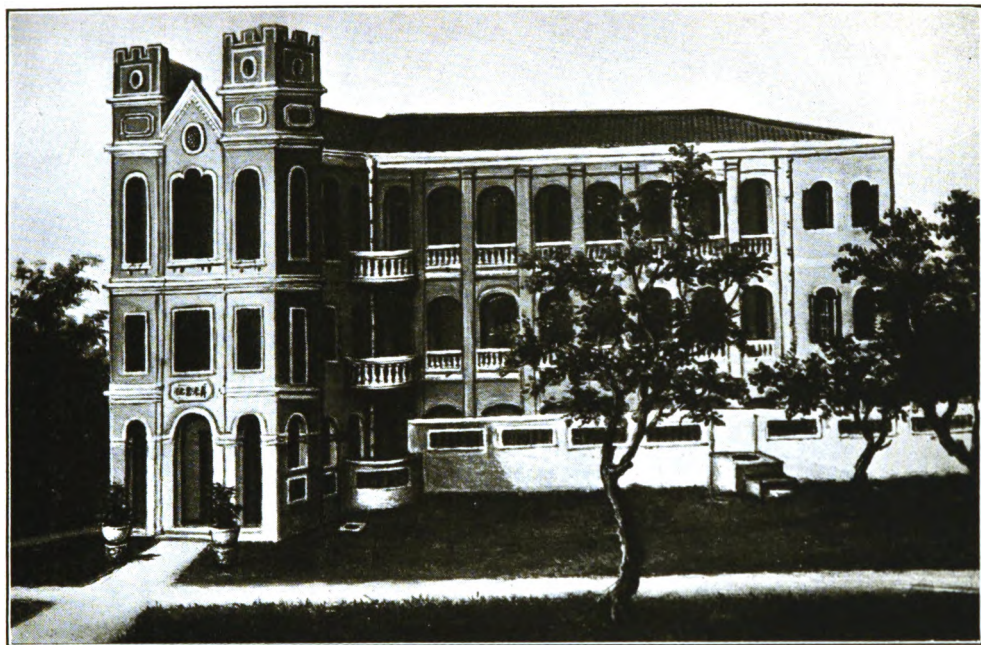
In 1880 permission to build a larger house was obtained from the Board, and a new building with accommodations for eighty students was erected. A legacy of seventeen hundred and fifty dollars left by Mrs. Dodd of Bloomfield, New Jersey, to the auxiliary missionary society of which she was a member had already with the approval of the Board been appropriated to this purpose, and this was supplemented by the Philadelphia Board. The year 1880 ended the first decade of the Woman's Board and many of the members of the missionary societies gave each a thank-offering of one hundred dollars. These offerings were used to make up the three thousand dollars required. The former building was utilized by Dr. Henry V. Noyes for a boarding school for boys, which was afterwards transferred to Fati, and became the Fati High School and Theological College.

There was a very marked contrast between the dedication of the new seminary building and that of the first one eight years before.

A missionary from another city who was with us at the time gave her impressions of the day in the following words: "Many noble-hearted Christian women are gathering sheaves for the Master in the streets and lanes of Canton.

"A building has been dedicated to-day for the use of an institution which will be a bright spot in the midst of surrounding darkness. I refer to the Canton Seminary, which is the fruit of Christian love and liberality in America, and of Christian faith and devotion in China. The building is one in every way worthy of the women of America.

"It has in itself already done much to attract the



True Light Seminary, 1880

attention and interest of the Chinese. The Viceroy's son has visited it in person, and I had the honour of meeting in the building a very high official, next to the Viceroy in rank. The Viceroy was invited to be present at the dedication of the building, but while he felt obliged to decline, he sent his deputy with his card, and most friendly wishes for the prosperity of the undertaking. The message was four times repeated in token of great respect. To-day a Mandarin from the Viceroy's staff was present, and this friendliness on the part of the authorities is a matter for great thankfulness and gratitude to Him who holds the hearts of all men in His hand.

“About twenty-five foreigners were present at the opening, among others the British Consul, formerly secretary to Sir Thomas Wade, the Commissioner of Customs and his wife, and many missionaries from other denominations.

“But the interesting feature was the large gathering of Chinese women, more than three hundred, with intelligent faces, refined manners and fixed attention, assembled there to dedicate a house to the Lord for the instruction of girls and women.

“I wish that those in America, who are interested in this work, could have been present to-day to rejoice with those who have taken such an active part in the establishment of this work for their Chinese sisters.

“The girls' schoolroom with its neat desks and seats, and the walls adorned with prints of Scripture subjects and views of America, has quite the appearance of a home class room in some large public school, and now that the seats are filled with youthful students, the sight is as fair as may be seen in all this city, a sight

full of hope and promise for the blessing of future generations.

“To use the words of one of the native Christians today, ‘It is a happy day for China that sees this building open to teach women and girls the Gospel.’

“When those beloved Christian sisters in America, whose gifts erected this Seminary, and those whose lives have been poured into its working meet in our Father’s house they will rejoice together that it was their privilege to have so glorious an opportunity of opening the gates of day to these children of the night.”

VIII

THE ROLL OF HONOUR

THE record of work in the Seminary naturally becomes largely the story of the lives of individual workers who have been trained and sent out.

With the aid of the teachers a list has been made that may justly be called a Roll of Honour, composed of the names of those who have gone out from the Seminary and have been employed by our own or other missions as helpers, teachers, Bible women, and after receiving additional instruction elsewhere as physicians and trained nurses. If any have been omitted we trust that they are among "the fellow-labourers whose names are in the Book of Life."

From this list we find that there have been seven hundred and forty-two of these workers.

The evangelistic, educational and medical work has each claimed its share. Three hundred and ten Bible women have carried the gospel message to the homes of the people, faithfully scattering the good seed far and wide; two hundred and eighty-six teachers in their schoolrooms day after day and year after year have patiently taught to others the lessons which they had learned; one hundred and fourteen physicians and thirty-two trained nurses have used their medical knowledge and skill for the relief of suffering in many homes, winning the love and gratitude of their patients, and opening

the way for the entrance of the Word that giveth light. The first who became a member of our own church was Hoh Nai Nai, and no more worthy name could be placed first upon the Roll of Honour. She was the wife of a wealthy man and in the early days of missions, when those inclined to be friendly to the intruding foreigners were very few indeed, used occasionally to come with a retinue of twenty or thirty attendants to visit Mrs. Happer.

How their friendship commenced I never knew, but it was continued through many years, and the opportunity thus afforded was faithfully improved in sowing the seed which later blossomed into the flower of a beautiful Christian life. At that time the almost universal attitude towards foreigners and their religion was that of suspicion and distrust, and it was no easy matter for any one to turn from the established beliefs that had been accepted without question through so many centuries, and receive at the hands of strangers a new religion.

When Hoh Nai Nai's husband learned that such was her purpose his indignation knew no bounds. Every effort was made to intimidate and deter her from an act that seemed so fraught with disgrace and to his superstitious fears with danger, not only for herself but for her family. When he found that nothing could change her decision he angrily told her that if she united with the church she should never again enter his door; he would never give her a grain of rice, and nothing could give him more pleasure than to see her cut into inch pieces. But her conviction was strong that she must obey God rather than man, and when one beautiful Sabbath morning she came forward

to receive baptism her tranquil, happy face showed plainly that her heart was filled with the peace of God which passeth understanding.

If she had passed through a struggle the victory had been won, and no trace of sadness was left on her cheerful smiling countenance then nor ever afterwards. Like many ladies of wealth she had already a good knowledge of the Chinese characters, but she came to the Training School for Women to prepare herself for work as a teacher and while she was with us her daily life seemed a constant benediction. Never in any way was there the slightest indication that the common food and economical arrangements of the school were wholly different from the manner of living to which she had been accustomed. She wore the coarse cotton garments with the same grace and apparently the same contentment as the richly embroidered silks and satins of former years.

Her story was known and with the example of her beautiful consecrated life was a silent influence in the school, as was evident one day after she had left us to open a school in the western suburbs, when a class of girls who were explaining the eighteenth chapter of Matthew were asked to give the meaning of the words "Wherefore if thy hand or thy foot offend thee cut them off and cast them from thee; it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire." The unexpected answer was "It means to do as Hoh Nai Nai did," and no better explanation was needed than the living commentary of her life. How distinctly I recall her as she looked when she came for a farewell visit just before I left to go home for my first

furlough. Beyond all the years that have come between that day and this I still seem to see her bright, happy face, and as she said good-bye the unspoken thought in my heart was, "How glad I shall be to see you when I come back again." But the happy meeting anticipated is still in the future, for when I returned it was to learn that she had gone to dwell in the mansion prepared for her in our Father's house. Her husband's vindictiveness followed her to the end, and after her death when her sons who were young men knelt before their father and implored him to allow the funeral to be from his house and spare their mother's memory the obloquy which according to Chinese ideas would rest upon it if she could not be buried from her husband's home, he turned a deaf ear to their prayers.

It was a great grief to them, but to her safe in the home above it mattered not. "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

IX

BIBLE WOMEN

THE first missionary workers to go out from the Seminary, the advance guard of the little army that was being organized to take its part in the long conflict between the powers of light and darkness, were Bible women.

Much of the work of the Bible women it is impossible to trace; only when the leaves of the Book of Life are turned shall we know the full record of the good accomplished by these faithful unobtrusive workers in the great harvest field. Among those whom I remember most distinctly of the few Christian women in Canton when I came to the mission field, were two elderly women, who were, so far as I know, the only Bible women of that day in China. One of them was the great-grandmother of Mrs. Law, who has been for many years an assistant principal in the True Light Seminary. Her conversion was one of the numberless instances in which it has been true that "A little child shall lead them." She was for many years with Mrs. Preston, one of our earliest missionaries, and cared for her little daughter Margaret.

She was very fond of her charge and Margaret returned her love, and when the child knew that she would soon go to heaven she was much troubled to think of leaving her Amah, who was not a Christian. She could not be comforted until Lun Shum promised

her that she would surely become a Christian and come to her in heaven. This was to her a sacred promise, and after little Margaret had gone she came to the bereaved mother and told her of the promise, and of her wish to be prepared to follow the child she loved to her home in heaven. She was received into the church, and afterwards became a Bible woman, but it was not until the end of a long, long life of ninety-five years, that she saw again the little child to whom she had given the promise so many years before.

When the Second Presbyterian Church in Canton was organized she was one of the charter members, and her work was for many years in connection with this church and the hospital, where she visited daily in the wards.

The other Bible woman had been for many years in Mrs. Happer's family, and went with her to the United States, probably the first Chinese woman who ever visited America.

Her venerable husband, also a Christian, was proud that he could trace his lineage through eighty generations back to Confucius.

She used to go with us to the day schools and assist in the meetings held. Our efforts to teach the pupils to sing were in those days determined and persevering, but often most unsuccessful, as Western music was entirely new to them. After all these years it is amusing to remember how she would come to the rescue and tell them, "Now listen to me and sing just as I do;" which was as far from what we wished as could possibly be. Yet she was so much in earnest and so desirous to help that we never felt that we could risk hurting her feelings by declining her assistance.

The first band of Bible women from the Seminary began to work in 1873.

There were six of these women, and they had all in different ways received some education, and were able to read when they came to us.

They visited from house to house in any families where they could find a welcome, going out for several hours every day. Weekly meetings were held with these women, to which each one brought a report of her work, the success and encouragement, disappointments and trials that had been met with during the week, and we took counsel together as to the best ways and means to be used in meeting the varied exigencies of the work. From the report kept of these visits in the western part of Canton more than forty years ago we find that in one year this little band of earnest workers made nearly five thousand visits, and the number of persons visited was more than twenty-five thousand. The same individuals, however, may have been conversed with several times, and the figures more accurately represent the number of lessons given.

All honour to those pioneer workers! Forty years ago the attitude of the Chinese towards Christianity was very different from that of the present time, and it was then a most difficult undertaking, requiring much courage and devotion, for these women to go from house to house and strive to carry the gospel message in the face of indifference and often active persecution. One of these early workers in speaking of her experiences said she did not mind when they threw water over her, or stoned her, but when they tried to set the dogs on her she felt afraid. These women were all elderly, and had bound feet. These

two qualifications seemed indispensable in those days, the former to permit them to go out in the streets at all, and the latter as a badge of their respectability. Where many of the newer buildings in the western suburbs now stand there was then an extensive sand flat, over which they often travelled to reach the families living beyond, and frequently a very fruitful topic of conversation was the afflictions that they met with by the way, in their suffering from the pain in their feet, which the burning sand intensified. It is a joy to think of them now, as a dear friend once said, "walking with glad feet the streets of the new Jerusalem." Others have entered into their labours, and their names have long since been forgotten, but they were faithful in sowing the seed on what seemed then a most barren and unproductive soil, and they have their reward.

One of these Bible women in less than three years was the means of leading seventeen to renounce idolatry, and become members of the church; three of the number were men.

The next class of Bible women numbered four, named respectively *Yee Taai*, *Saam Taai*, *Sy Taai* and *Po Chong*—Second Lady, Third Lady, Fourth Lady and Courageous. *Yee Taai* had been the wife of an official, who like many of his class had become addicted to opium-smoking with the usual consequence that when he died his wife and daughter were left destitute.

She had heard of the Christian religion, but had never given it much thought until one night a remarkable dream that seemed to be a very vivid illustration of striving to enter in at the strait gate im-



Group of Bible Women

pressed her so much that she felt she must at once examine the new doctrine.

She was soon convinced that it was the true doctrine and became a very earnest Christian.

Some years later she with her daughter opened a school in a neighbourhood where although some were friendly and wished to have the school others were very hostile, at times gathering a crowd together, beating upon the door with sticks, and throwing stones on the roof and at the door.

During the war between France and China the opposition became more pronounced, and one evening gongs were beaten to call the people living in the locality to assemble, and the Bible woman was summoned to appear before them.

She afterwards said that when the summons came she felt frightened but they all prayed together, and their fear was taken away.

A constable had been sent for her, but she said she had done nothing wrong and they need send no one to take her; she would go herself.

Another woman went with her, but it certainly required a great deal of courage to go and face an angry crowd of Chinese men several hundred in number at nine o'clock at night. They asked her how she could dare to teach the hated Christian doctrine, and threatened to kill her and her daughter, and burn the school building.

She told them that she was not afraid; she knew that God could protect them and that the teachings of the Christian religion were only good.

She also said they had harmed no one and the people had no reason to ill-treat them.

Finally she was allowed to go home and the persecutors contented themselves with throwing stones at the school building. The next day she was again summoned to appear before a meeting of the literati of the neighbourhood, which was quite different from the mob that had gathered the night before. They treated her courteously and she talked to them at length of the school, telling them what is taught in the mission schools and for what purpose they are opened. This seemed to have a quieting influence for a time, but after a while the people again commenced beating on the schoolroom door at night, throwing stones on the roof and threatening soon to kill all the Christians. The teacher and her mother were very brave and courageous, but the hostility of those living in the vicinity became so bitter that it was thought best to close the school and wait for more peaceful times.

In connection with Saam Taai, who was associated with me in work for many years, an incident of another kind comes to mind.

She was a member of the Second Church, and at the time of the communion service was in the habit of carrying the bread and wine to the sisters. We thought this should be done by the office-bearers in the church, the elders, as we had been accustomed to see in the home churches, and failing to give due weight to Chinese ideas of propriety expressed these views to her.

At the next communion season she took her seat at the back of the church near the door, and when the elements were being passed the elder beckoned to her to come forward and take the plate, and as she did not respond insisted, calling her by name and then she rose and with an air of offended dignity announced, "Miss

Noyes will not allow me." Nothing then remained for me to do but to make my way back to her, and withdraw my words, and beg her to go forward in the performance of what was manifestly considered her duty, thus saving her face at the expense of mine.

Not long after this, deaconesses were chosen by the church and this duty devolved upon them, an arrangement that was satisfactory to all.

Po Chong was the sister of a Christian preacher, but for many years clung to the religion of her ancestors. Her sister-in-law wishing for an image of the Goddess of Mercy to give to a missionary friend who desired to send it to America, went to her house and took the idol which she had worshipped so long.

She at first felt very much frightened, and begged that the idol should not be removed. Her sister-in-law, who was then a Bible woman, tried to persuade her that there could be nothing to fear, and she finally decided that she would wait and see if any misfortune followed, and if not she would give up her faith in idols and become a Christian. This was the happy conclusion, and for many long years she was a faithful Bible woman. Sy Taai was able to work for a few years only, in a crowded part of the city near her own home. Another of these early workers was Mrs. Toon, and we remember that when a meeting was held for the purpose of securing funds to build a Morrison Memorial Hall for Christian work in Canton she wished to share in the giving, and as she had nothing else took the ring that she had worn for many years on her finger, and gave it joyfully. At another time when the chapel in the city where she lived was destroyed by a mob and all the Christians were driven from their

homes and robbed of everything they possessed, she was among the refugees who came to Canton. After a time it became possible to restore to them the amount that they had lost, and her estimate of the value of all her worldly possessions—clothing, household furniture, everything—was only ten dollars.

When this was paid to her she took out one dollar and gave it back to the missionary, saying that she wished to give her tenth towards rebuilding the church.

The whole amount seemed so pitifully small that he felt he could not take it, and suggested that perhaps it would be better for her to keep it as she might need it. "No," she said, "if I keep it I might be tempted to use it, and then I should have nothing left to give to the church."

For some years a Bible woman was supported by a society, composed of Chinese women in San Francisco, and another by a Prayer Circle in Honolulu. Every year the names of several of the students of the True Light Seminary are added to the list of Bible women, and the number of those who have taken up work in this line is now three hundred and ten.

Sometimes these workers go to a new field and often prove very efficient and successful in pioneer work. Wherever missionary work has already been commenced and men have been gathered into the church the Bible women can be very helpful by visiting the women of the families represented, and inviting them to the Sabbath services, then welcoming them when they come. Soon the women are well represented in the congregation, and the instruction received on the Sabbath is supplemented by daily teaching from house to house during the following week.

Several women who were formerly Buddhist nuns and escaped from their respective nunneries with more or less difficulty, after spending a few years in study are now numbered with the Bible women, and teaching to others the truth which has made them free.

Many years ago an old lady whose home was in a town a long distance from Canton came and applied for admission to the Seminary, of which she had heard while a patient in the hospital.

She was already familiar with the Chinese characters, and could read the Christian books quite readily, and soon became an intelligent Christian. After studying for a time she went back to her home to work among her own people as a Bible woman. It soon became evident that she could work more effectively as a teacher, and for several years she taught a school, the attendance varying from a dozen to forty or fifty. At times she endured very bitter persecution from the heathen people, and was obliged on this account to change the location of the school several times.

At one time while a theatrical performance was being given in the town a band of robbers set fire to the theatre. The flames spread rapidly; more than two thousand lost their lives, and two hundred girls were kidnapped and sold into slavery. In this emergency a few Christian women, feeling that their help was in God, met in the schoolhouse to pray that the flames might be stayed and the school building spared. Their prayers were answered, strengthening their faith in the power of the one true God, and His willingness to hear and answer prayer.

Every year this teacher came back to attend the quarterly communion services of the Second Church,

always bringing with her a number of inquirers, and frequently some who had become Christians and wished to apply for baptism.

The examination of these applicants always showed that they had been well and carefully instructed, and one after another they were received until nearly thirty had united with the church. As the years went by the teacher grew more and more feeble, but before the time came when she was obliged to give up her work she had trained another woman to take her place.

In a village in another direction from Canton a woman who is entirely blind has been employed for many years as a Bible woman. She came to the hospital hoping to regain her sight, and although in this she was disappointed she received there what was better than sight, "the light that is given to them that sit in darkness to guide their feet into the way of peace." For years she has been a happy Christian, and notwithstanding her blindness an efficient Bible woman. At intervals she has spent some time in the Seminary listening intently to the instruction of the teachers, and treasuring up all that she hears to use in teaching others.

Not long since she told us of the last days of a man who died recently in her village.

He had never received any instruction excepting from herself, but had become a sincere Christian, and died happy in the full assurance that he was accepted in the Beloved. He gathered his relatives about him, and charged them to have no idolatrous ceremonies connected with his burial, but to remember always that he died a Christian, and urged them to embrace every opportunity of learning about Christianity; if possible

to go to Canton and find the Christian teachers, and give up their idolatry and become Christians.

Thus it is often found that woman's work is directly work for men as well as women, and all true Christians must exert some influence for good upon those with whom they are associated whether men or women.

X

CHRISTIAN LEADERS

IT has been the constant purpose of those in charge of the work in the Seminary to train the students in such a way as to prepare them to become Christian leaders.

There may, however, be quite different standards with regard to the amount of education necessary for the individual, varying with the classes that are to be led.

A few years ago a young girl came to the Seminary from a large city some distance from Canton, whose residents had always been very hostile to Christianity. She received the gospel message with joy, accepted it at once, and became an active working Christian. Her heart seemed filled with love and gratitude to the Saviour, and solicitude for the salvation of others. She studied constantly, unwilling to lose a moment of time, as she knew that she might not be allowed to remain in school long, and her prayers for the conversion of her friends and relatives were unceasing. It was not long until her entreaties prevailed upon her mother, an intelligent woman but a devout worshipper of Buddha, a vegetarian for sixteen years, to come to Canton and visit the Seminary. She was very favourably impressed by all that she saw and heard, as well as by the changed life of her daughter, who had

formerly been wilful and disobedient. Soon after two elder sisters came, one bringing her little girl who she promised may come to the Seminary as soon as she is old enough. The other, a widow, had resolved to enter a Buddhist nunnery, but was persuaded to abandon the idea. It was not long before she had the great joy of seeing her mother, and a little later her only brother, unite with the church, and felt that she had received the answer to her prayers. She left the Seminary to be married to a young man to whom she had been betrothed for several years. He was a heathen, and there seemed little reason for hope that she would ever be allowed to return to us, but again she prayed in faith, and again her prayers were answered.

Her husband was very angry when he learned that she had become a Christian, and took all her books away from her and burned them; but she soon obtained such an influence over him that he expressed his regret for having burned her books, offering to purchase others to replace them, forbade any of the other members of the family to interfere with her religious belief, and finally permitted her to return to school for a time.

We have heard that while she was a student whenever she travelled on the passage boat to or from her home, a journey of a day, she would spend the whole time in talking to those about her of the Saviour and His love, and urging them to become His followers. One of her fellow passengers said of her, "She commenced to talk when the boat started, and never stopped until it reached its destination." No one who knew her could for a moment question that even with

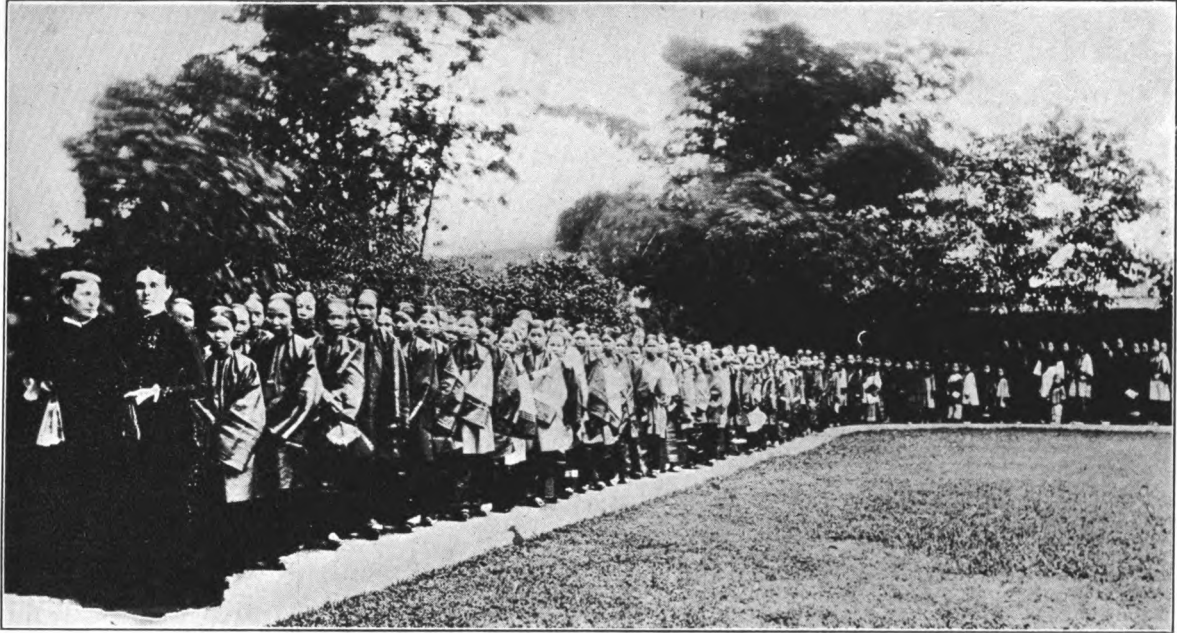
a limited education she was well qualified to be a Christian leader of those about her.

It is as true to-day as when the words were written so many centuries ago, that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;" and every believer through all the ages may claim the fulfilment of the Saviour's promise, "I will send the Holy Spirit unto you, and he shall teach you all things, and guide you into all truth." So when for any reason we are not able to keep our students with us as long as we wish, and give to them the education which we desire them to have, we rejoice in the assurance that no one who has obtained sufficient knowledge to be an intelligent, earnest Christian, need fail to be a Christian leader in this vast heathen land.

On the other hand those who attend the union meetings for Christian women, held in Canton, have the opportunity of listening to excellent discourses, which would not suffer by comparison with many sermons preached in other lands.

Some time since when a church in Canton discussed the question of calling a Chinese pastor, one of the elders said that the one to whose sermons he would rather listen than to those of any one else was a woman, naming a former student of the True Light, now one of the teachers, and there were others who agreed with him.

"Knowledge is power," and the added power that may be gained by a broader education is as potent, and as much appreciated in China as in any other land. Education has been defined as "the fitting of man for



On the Way to Church

life," but the education given in mission schools is infinitely more far-reaching, for it contemplates not only the fitting of men and women for life, but for eternity.

To the missionary teacher the truly higher education, the highest form of knowledge, is that which can make men wise unto salvation.

The higher education of Chinese girls in the Western acceptation of the term is doubtless coming in the near future. Meanwhile it is conducive to harmony and happiness in after life, that as a rule the education of the young women should correspond with that of the men whom they will marry. If they can be given an intelligent knowledge of Christianity with a good education in other lines, the higher education will surely follow, and more and more the influence of educated, consecrated Christian women will become a powerful factor in the work of evangelization. When the history of future years shall be written it will surely show that it is as true in China as in other lands that "the elevation of woman is at once the measure and the means of the advancement of mankind."

XI

THE MISSIONARY SOCIETY

IN 1888, Miss E. M. Butler, who came to the True Light Seminary in 1881, organized a missionary society, and of this society we find in the following year the record: "The missionary society has been carried on most successfully; the offices are now all filled by Chinese who conduct the meetings and manage the business of the society very systematically. The different countries are taken up in turn, and at each meeting two of the members are appointed to prepare papers for the next meeting regarding the countries selected. The society has now forty-five members, and supports two Bible women in the country besides having expended funds in other lines. A contribution box is placed in the chapel in which offerings are dropped during the month, and it is opened at each monthly meeting; at the last meeting it was found to contain eight dollars and forty cents."

During the year the contributions amounted to twenty-nine dollars. The next year five new members were received and the amount contributed was forty-four dollars and seventy cents, and in addition twenty dollars was given for the purchase of Christian literature for sale and distribution. Several cases of suffering and destitution among the poor sisters of the church were relieved by timely donations from the treasury, and it was most gratifying to witness the

warm sympathy manifested and the interest and enthusiasm of the members in carrying out the aims of the society.

A few years later we find that the society decided to commence mission work in a new centre and the town of Kumkai was chosen, the place where more than twenty years before the Rev. W. E. McChesney of our mission was accidentally killed by a stray shot fired by one of the crew of a piratical boat only a few hours after he had preached his first sermon in Chinese. A Christian woman living in the village was employed to sell books, and explain the doctrine as she might have opportunity. She was uneducated and could not even read the titles of the books that she carried, but they were carefully selected for her by the officers of the society and she was earnest and faithful. This new work was taken up with much interest, and many and earnest were the prayers offered for its success.

At the first communion season of the Second Presbyterian Church after the commencement of the work in Kumkai forty women came from that village, and spent several days attending meetings and receiving instruction in the Seminary. During the year four of these women were received into the church, making a little circle of Christians in Kumkai. They have been bitterly persecuted, especially one poor old woman more than eighty years of age, who as soon as she returned home after having united with the church was seized by a band of ruffians, her hands tied, and a bundle of thorns provided for beating her. Some threatened to kill and burn her, but better counsel prevailed and she was finally released. Much hostility to Christianity was felt through all that region, and many of the people

were determined to prevent its being taught in any of their villages.

When the Seminary opened after the summer vacation seventeen women and girls from Kumkai went on board the passage boat for Canton intending to come and ask for admittance to the school, but the men of the village gathered together and drove them off the boat, and compelled them to return to their homes.

Later we find the following record: "Ten years have passed since the work at Kumkai was commenced; ten years of faithful service of the Bible woman, who is still supported by the missionary society. Four times a year at the time of the quarterly communion service she comes to the city bringing with her some of the women whom she has taught and giving her report of the three months' work. Many of the books that she carries are bought by men, and those which the women buy they must almost invariably depend upon their fathers, husbands, brothers or sons to read to them, as few of the women are able to read for themselves. She is very humble and, as she says, always tells them that she does not know much, but will teach them all that she knows, and they can learn more from the books if they will read them.

"Some time since a missionary connected with another mission visited in that vicinity and she afterwards came to tell us that she found all the women she met in several villages had been well instructed, and had a good knowledge of the teachings of Christianity, and said she felt that they had already received the gospel message, and it was only left for her to encourage and exhort them to accept and believe what they had been taught. She traced the good work that had been ac-

completed all back to the labours of this faithful Bible woman."

The old woman already referred to as one of the first converts lived for several years after she united with the church. She had no friends to care for her, and supported herself by buying fruit and vegetables, and selling them from house to house. She always came into the city to attend the communion services, but after her first experience managed to evade her persecutors by carrying her baskets, as though engaged in her usual occupation, and coming in a roundabout way, thus escaping their observation. She seemed so old and destitute that we offered to give her a place to live and her support, but she declined, saying that as long as possible she wished to take care of herself. She only came to us when she was ninety years of age, and after a year or two more went gladly to the mansion prepared for her in our Father's house.

The work of the missionary society has been carried on without interruption during the twenty-nine years since its organization. In addition to the regular Bible women, a number of Christian women have been employed from time to time to sell books and tracts in many different localities, and during the long summer vacations sometimes as many as six or seven of the students who are preparing for the work of Bible women have been sent out as the messengers of the society.

Much good and faithful work has been done by many of the members in the line of visiting in the wards of the hospitals near and teaching in the Sabbath schools.

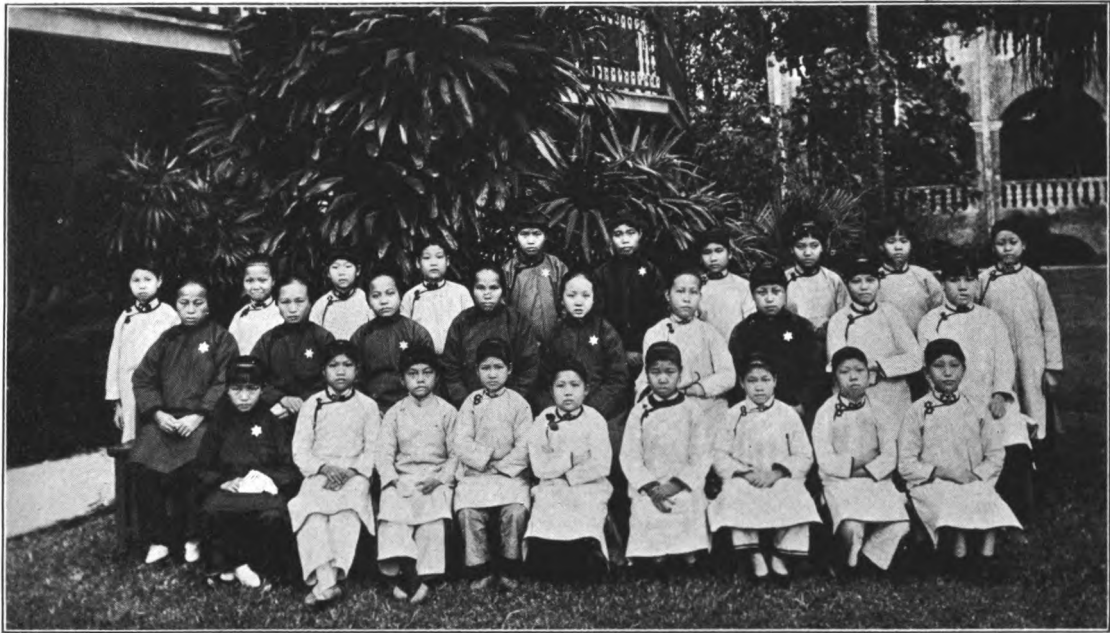
Nearly all the women and many of the girls have been members of the society.

The contributions have amounted to twelve hundred and forty-five dollars, and have been devoted to the support of the Bible women, the purchase of Christian literature for distribution, the support of a colporteur, and the relief of sufferers from famine, persecution or other causes. Many of the members after leaving the Seminary continue to remember the society, and send back their gifts to the treasury. Only hereafter may we know all that has been accomplished through this channel.

There are several other societies in the Seminary; one of these is the Christian Endeavour. Only those who have united with the church are admitted as members, but all attend the meetings which are held Sabbath evenings. The larger girls have in addition a society of their own, the Seed Sowers, and meet just after the Sabbath morning service. Their contributions are used for purchasing books and tracts for distribution. Monday there is a noonday meeting of the Prayer Circle to pray especially for China, and the evening is given to the meeting of the missionary society and the teachers' meeting.

Tuesday all gather in the chapel for the weekly prayer-meeting which is led by one of the missionaries or teachers. Wednesday afternoon instruction is given in vocal music and Sabbath afternoon all meet for a song service. For many years those who wished to do so attended the Christian Endeavour meetings of the Second Church on Thursday evening.

The Christian women who are preparing for work as teachers and Bible women meet Friday evening. Saturday afternoon each department has its own prayer-meeting led by the pupils in turn, and in the



True Light Students who united with the Second Presbyterian Church, December 19, 1909

evening all who teach classes in the Sabbath school meet with Miss Butler to prepare the lesson for the week.

For several years a Dorcas society met every Saturday afternoon.

Another society of whose existence we never heard until many years after its untimely end was the "Society for mutual improvement." The members agreed to meet every evening in the prayer room and sitting on the floor in the dark tell each other whatever each one had observed in the conduct of her school-mates during the day that merited criticism or censure.

Apparently the meetings did not prove very enjoyable; the enthusiasm speedily waned and the attendance grew daily less until at the last meeting only the president was present, and the society was perforce disbanded.

Some time since the Normal Class organized a Debating Society and at their meetings discuss questions political, ethical, religious, educational, etc., etc. The speakers often become quite animated, and the discussions very interesting.

The readiness and fluency with which they speak is often rather surprising to those who remember the days not very far in the past when it was almost impossible to train the girls to give simple recitations even to small audiences, as it seemed in some way to be considered inconsistent with China's rules of propriety for her daughters.

Two societies have been organized in Canton which number among their members many of the students—the Union Christian Prayer League and the Temperance or Purity Society. The Chinese name of the latter is

"Kei To Tsok Shing Ui," which translated literally means *Pray and Do Right Society*.

These societies each hold monthly meetings usually in the Second Presbyterian Church which is more central than any other in the city. The object of the first society is to pray and work for the welfare of China, the spread of Christianity and the union of the Chinese Christian Church.

The members of the other society pledge themselves not to drink wine, not to smoke, not to tell lies, and to pay their debts.

More recently there has been organized in the Seminary a flourishing society of the Y. W. C. A. which holds its meetings Thursday evenings, and through its various committees is taking up work in many different lines.

XII

DEVELOPMENT OF SELF-SUPPORT

FROM the time of the commencement of the work in the Seminary every effort that seemed possible has been made to develop self-support.

One of the six students who were first received paid all her expenses, but at that time the question of self-support was not so vital as that of securing pupils in any way, and one of the problems we had to solve was what inducements might be wisely offered to attract them. We used often to wish it were possible to go out and "compel them to come in," but any manifestation of undue solicitude to have them come to us would have made them even more shy and distrustful. In those days we were obliged to be wise as serpents as well as harmless as doves, and many lessons were learned through our mistakes.

One day school was entirely broken up and the scholars frightened away because the missionary in charge made out a roll of the pupils' names, although a careful explanation was made informing them that it was done in order to keep a record of their attendance so that deserving ones might be rewarded at the end of the year. The parents at once became certain of what they had already suspected, that the foreigners were plotting to secure their daughters and carry them away to their own country. What other possible reason could there be for writing their names in a book?

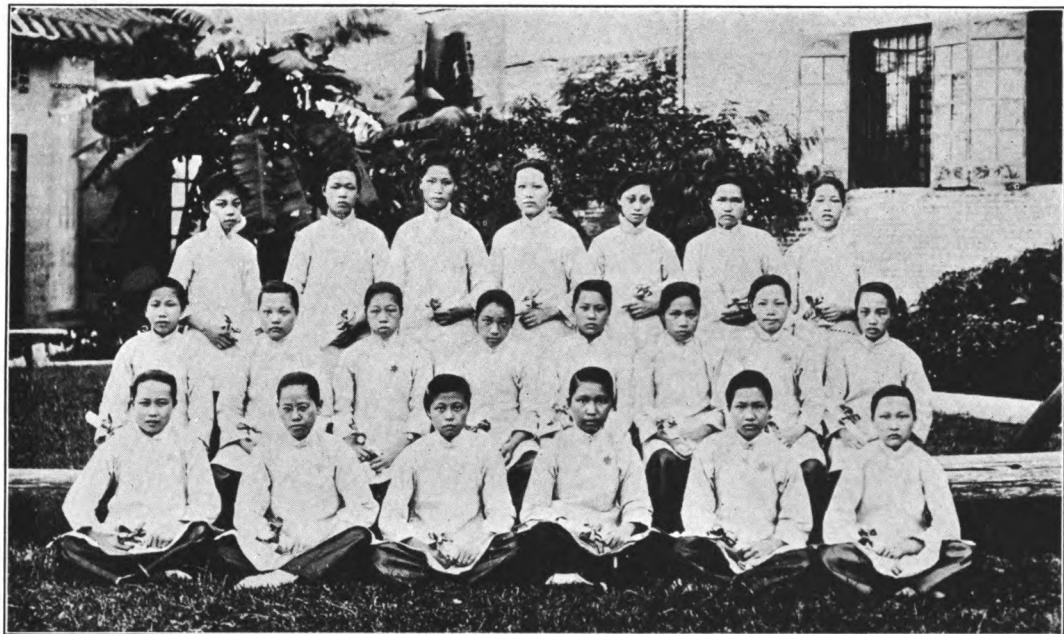
Another school shared the same fate in consequence of a copy of the Ten Commandments having been hung upon the wall of the schoolroom.

The pupils all disappeared, and we afterwards learned that they said they could not conform to such rules, and did not know what punishment might be meted out to them in case of failure. Sometimes pupils who had been safely taken through the Christian Three Character primer when they reached some disrespectful allusions to the idols in the Four Character book took flight and never returned.

The children's song "Jesus loves me," presumably taken in the sense "desires me," was one that seemed frequently to excite suspicion.

If for any reason a girl was absent from school any effort to induce her to come back or kind inquiries made would increase their suspicions, and prove the surest means to prevent her from ever returning. Over and over again in the vicinity of a new school the old story was revived and circulated that under the guise of friendliness the foreigners were trying to obtain possession of the girls in order that they might eventually procure their eyes for medicinal purposes, and if we were not charged with being wolves in sheep's clothing we were often suspected of being men arrayed in the garb of women. It was not surprising that people with no knowledge of the first principles of Christianity found it impossible to understand why we came to them ostensibly only for their own good, seeking to induce them to cast away their idols, renounce their long established beliefs, and accept a new religion which they did not want.

It seemed to them wholly incredible and they natu-



Class of True Light Students, 1916

rally suspected some ulterior motive. Knowing something of the history of other lands where foreign aggression had sought and obtained possession of territory, they easily reached the conclusion that we were the emissaries of our government sent out for the purpose of secretly gaining an influence over the people that would ultimately be used against their interests. It has been said that "influence and character are plants of slow growth," and in an alien soil time was required to develop the influence we longed to have, and to convince them that our characters were not so bad as they suspected.

Criticisms have sometimes been made upon the plan of giving to heathen children free education ; but at first there was no other possible way of inducing them to come to mission schools, and it seems that there is no better way for Christians who have so many blessings to share with those in heathen lands who have so few, than by giving them the education that will fit them better for the life that now is, and for that which is to come. Whenever it is possible those who receive the education should certainly pay for it, but what of the multitude for whom the door of learning would be effectually barred if it could only be opened with a golden key ?

From the time when Christ Himself sent His answer to the question of John the Baptist it has been one of the distinguishing features of Christianity that "to the poor the Gospel is preached," and as then "the common people heard him gladly" so it has been through all the centuries that have followed. The danger of pauperizing either pupils or their parents which is feared by some seems very slight indeed. In many lands the

schools are free to all children ; if the parents have property and pay taxes more or less, to that extent they assist in supporting them, but if they have not, and pay nothing whatever, the schools are no less free to their children, and often education is compulsory. They are obliged to accept the gift, and yet no one ever hears any complaint of the free school system as a pauperizing agency. There surely is no good reason why the charity of those who have learned from the great Teacher that "the field is the world" should be limited by geographical boundaries. It seems a small matter for Christians in the home lands with boundless gospel and educational privileges to send some of the crumbs that fall from their tables to those who have so little, and surely it blesses both the giver and receiver.

When the Seminary was first opened, in order to induce any pupils to come we were obliged to furnish everything—tuition, books, clothing, board and all incidental expenses ; and in order to insure their attendance the parents were required to sign written agreements promising to allow their daughters to remain in the school for three years. One after another these different expenses were cut off, and then an admittance fee was charged ; at first only one dollar, gradually increasing to four dollars, which was paid annually.

A sliding scale was adopted and all who were able to pay gave more or less according to their ability. Some paid all their daughters' expenses, others one-half, and some less.

When the institution was established the estimate made by the mission for the support of thirty pupils for one year including the salaries of teachers was one thousand dollars gold.

At that time we needed only two Chinese teachers ; we now have fifteen, and instead of thirty pupils an average of three hundred and thirty, the enrollment during the year sometimes reaching four hundred. Yet the allowance has never been very much increased, while the cost of living has greatly risen during the years that have passed. Recently in one year the amount received for the support of the school from America was thirteen hundred dollars gold, the equivalent of three thousand in silver, not sufficient to pay the salaries of the teachers. The amount paid by the students during the same time was more than ten thousand dollars in silver.

The question of adopting the plan of having all the work of the school done by the pupils was thoroughly canvassed in the early days of the school, but it was decided that as in order that we might reach as many as possible we only expected to keep the students with us for a limited term of years, it would be best for them while in school to give their time to study, as they could learn other needed lessons at home during the vacations. Every care has been taken to prevent their growing away from their homes, and becoming unfitted for the life which will be theirs when their school days are in the past. They have always taken care of their rooms and laundered their clothing, and more or less attention has been given to sewing and embroidery. A daily inspection insures their careful attention to these duties.

The duty and privilege of Christian giving has been inculcated, and we have often been surprised and pleased by their ready and generous response to appeals for aid. When a missionary from India told them

of the famine sufferers there, they at once contributed fifty dollars to be sent to their relief ; and for the sufferers from the same cause in the province of Kwong Sai they one year gave over sixty dollars. At another time they sent forty-five dollars to aid in building a chapel at one of the country stations. A missionary who spent a week with us remarked that during that time four contributions were taken up in the school for as many different objects.

The students when they leave do not forget their Alma Mater, and sometimes send back substantial tokens of their remembrance.

Some of the students of former years have fully repaid the amount of their expenses while in the Seminary. One who went to New York sent back a gift to be used for the school. Another who married the interpreter in the British Consulate gave the necessary funds for much needed repairs.

One of the teachers gave an organ for the chapel, and another bequeathed several hundred dollars to the institution, while still another who gave her valuable services as a teacher for many years also met the expense of having electric lights installed in the building. From time to time several of those who have been taught in the Seminary have, when opportunity offered, freely given instruction to others, and some of the students have established schools which are entirely self-supporting.



True Light Students

XIII

THE DOORKEEPERS

AMONG the humbler, but no less useful and important of the helpers who have carried on the work of the True Light Seminary, are the doorkeepers, who one after another have sat at the entrance to welcome the coming, and speed the parting guest and bar the way against intruders. They are sometimes spoken of as "the doorkeepers in the house of the Lord," and truly, for the entrance to the Seminary has been to many the door of hope through which they have found the way to enter into the inheritance of God's children, and say with confidence, "I will dwell in the house of the Lord forever."

For several reasons it has been rather a difficult place to fill. The Chinese do not see very clearly as yet the necessity for strict rules and regulations in such matters, and the seminary is to some extent like a beleaguered city; some of those who are in wish to get out, and some of those who are out wish to get in, regardless of the restrictions that are considered necessary. The doorkeeper to some extent incurs the odium often borne by those to whose lot it falls to enforce the laws, and no little tact is required to find the happy medium, and avoid giving offense on the one hand by being too strict, and on the other by showing too much leniency.

It is comparatively easy when the visitor belongs to one of the humbler classes, and is accustomed to obe-

dience, but if some one of higher social standing calls to see a student during study hours, the sense of dignity on the part of the caller and of proper courtesy on the part of the doorkeeper is wounded, and it is difficult for them to understand why exceptions should not be made, not realizing that exceptions if allowed would soon become the rule.

During the early years of the Seminary's existence the duties of the doorkeeper were not very arduous and "watching the gate" was only a part of her work. Several who for a longer or shorter time sat at the door of the True Light Seminary and acquired more or less knowledge in an irregular way afterwards became Bible women. One of the number during the years she filled the place of doorkeeper had a larger share than any one else in the visible light of the Seminary, as she attended to keeping the lamps trimmed and burning.

Since we have had electric lights we look back to those years as the dark ages of our history.

For a long time we did not venture to use kerosene, but to insure as far as possible safety from fire used the peanut oil manufactured in China, which was burned in small lanterns at an expense of about seventy-five cents a month for the whole institution, the "irreducible minimum" of lighting expense. When we ventured to introduce lamps it seemed a new era, but even then economical and prudential reasons limited the number used so that the illumination was never very brilliant.

A young missionary called one evening and after having found his way with some difficulty in the darkness expressed the feelings which resulted by saying

that it seemed as though the name of the True Light Seminary would be more appropriate if it were called "The Hall of Darkness." This was no reflection, however, on the faithful doorkeeper who never failed to perform her daily task in trimming and filling the lamps entrusted to her care. Her religious experience was rather unusual. The teachers have learned by their observation and experience, with which ours corresponds, that usually when any woman has been under instruction long enough to obtain a clear and intelligent knowledge of Christianity she decides either to accept or reject it. But it was ten years after Cassia came to the school before she settled life's great question. She said then that for seven years it was a matter of utter indifference to her. Then the Spirit touched her heart, and for three years she wavered in her allegiance to her old belief and trust in the idols, sometimes holding fast to that, and then turning for a time to the new doctrine. Gradually as her faith and trust in the Saviour grew stronger the fetters of superstition were loosened, and the new life of Christian liberty began for her. She has had quite a variety of occupations, proving faithful, trustworthy, and capable in all positions.

Her first work in connection with the school commenced nearly forty years ago in the culinary department where she began as assistant cook, but later was in charge. Afterwards under careful instruction she learned to cook according to Western ideas, and for several years the bread, biscuits, cakes and pies that came out of her oven, and the savoury stews and carefully prepared vegetables that the kettles and stew-pans produced under her manipulations would have harmo-

nized with the appointments of any well-ordered table at home. For some years she filled the position of doorkeeper with the additional duties of lighting the lamps in the evening, and during the daytime enlightening the minds of the women who came for any reason to the school and waited in the reception room until the time for the door to be opened.

Later she was employed for a time by the Missionary Society of the Seminary to visit the Christian sisters in the country villages, cheering, helping, and encouraging them in every way that she found possible. We often tried to persuade her to learn to read, but she seemed to have no wish to do so until she became active in Christian work, when she commenced to study. It was very pathetic to see how earnestly and perseveringly she strove to make up for lost time, as she sat by the gate with a book in her hand asking the students as they passed (sometimes it would be a little girl in the primary department) the name of this or that character which she could not remember.

The next change for her was to move to the other side of the river where under the charge of Mrs. Kerr she talked to the women who came to the dispensary on prescribing days, or to those who came to see a friend or relative in the hospital. Several times when occasion demanded she has rendered efficient service as a trained nurse, albeit minus the training. Her days of active service are now in the past, and she has gone back to her home in the country to spend the evening time of life with her son and his wife in her native village.

Another one of this class of helpers was Tsut Koo (number seven). This was not her number on the list



Cassia and Tsut Koo

of doorkeepers, but in the family which she represented. She filled the position for many years, and her unflinching good nature and tact were excellent qualifications for the work.

We knew her first as a patient in the hospital receiving treatment for her eyes, and although her sight was much improved it was never completely restored, but the opportunity of learning of Christianity was eagerly embraced, and she soon became a Christian. Afterwards she asked to be admitted to the Seminary, and for a time was one of the students and then became our doorkeeper. With the work of watching the gate she combined that of a Bible woman. "Instant in season and out of season," she never missed an opportunity of giving the gospel message to those, men and women alike, who entered the doors of the waiting room and had time to listen. Although her eyesight was still defective her voice was not, and oftentimes when she was exhorting some waiting visitor and became very much in earnest it would have required a long radius to describe the limits of the circle to which her discourse reached. The students in the different departments of the school, patients in the hospital in the adjoining compound, passers-by in the street might if so inclined all have the benefit of her instructions. Her audiences varied greatly. Sometimes the little reception room would be quite filled with a group of women and children; at another time perhaps it would be only one man who while waiting patiently for the door to be opened would listen to her as she stood before him book in hand, enforcing her words with impressive gestures.

Her desire to meet the wishes of every one made it

difficult sometimes for her to be law-abiding and we would be obliged to take the key in order to insure that the door would not be opened during study hours. This, however, was considered such an extreme measure that it was seldom resorted to; apparently no general compelled to surrender his sword, no king obliged to resign his crown and sceptre could feel more deeply grieved or humiliated than the doorkeeper when deprived of the keys that unlocked the doors of which she was the guardian. To her mind they were alike the insignia of her office, and the visible assurance of trust and confidence. Any little favour was received with expressions of boundless gratitude both to the Heavenly Father and to the giver, and reproof was met in the same spirit, albeit she was much inclined to shift the responsibility of all defects and shortcomings to the author of all evil. Whenever during vacation or at any other time it was possible for her to be relieved temporarily from her regular duties she enjoyed nothing more than the privilege of carrying the glad tidings to those in the regions beyond, and when she returned from such expeditions her descriptions of her experiences were most graphic. So from day to day she obeyed the command, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good," until after years of faithful service she heard the Master's call and entered in through the gates into the city.

XIV

MEDICAL STUDENTS

IN 1879 two women who were students in the Seminary became imbued with the desire to study medicine. This was an entirely new idea for a Chinese woman, and the pros and cons were discussed at length, but their request was finally presented to Dr. Kerr who encouraged them to make the attempt, and gave them a place in his class of medical students, promising them the same advantages and instruction that the young men received. After studying for a time one was employed as an assistant in the hospital but lived only a few years. The other went to a village near Canton where she commenced private practice in connection with teaching school.

Not long after, three young women who had been in the Seminary long enough to receive some education undertook the study of medicine and were the first women in China to attempt the practice of this profession in accordance with Western ideas. All were employed for a longer or shorter time in the hospital and proved skilful and efficient in their chosen work. One is now practicing in a large town in the interior, another was employed for many years in the hospital of a Chinese doctor, who is a graduate from Dr. Kerr's Medical College. One of her daughters graduated from the Hackett Medical College, and was an efficient assistant in the work there until her marriage to a

young man who had taken the regular course of study in an American college, and is now teaching in Canton. The third, after several years of successful practice which won for her a good reputation, was obliged to give up her work on account of ill health, and after a lingering illness went home to receive the reward of her faithful labours. When a little girl she lived near one of the first mission day schools opened in Canton, and wished very much to become a pupil, but was forbidden to go near the school. Sometimes, however, she would manage to slip away unnoticed and come to the meetings. After her marriage and her husband's death her mother-in-law consented to allow her to come to the Seminary, and thus at last the door was opened for her to obtain the education for which she had longed during so many years.

In 1890 we find the record, "Nine of the students from the Seminary, two women and seven girls, have commenced the study of medicine. These are the first girls that have undertaken this study, and as they are so young and already have a fair education we hope that they will become successful and efficient in the profession that they have chosen." The first one who told us of her wish to study medicine was the daughter of a Christian, a member of the Third Presbyterian Church, and we felt some hesitation with regard to the advisability of a young girl's taking up the study, but she seemed very determined and her father was quite willing that she should attempt it. When it was decided to receive her into the class several of her schoolmates were encouraged to follow her example. She did not live to complete her studies. Just before her death she told her father that her subscription of

twenty cents to the Book Loaning Association was still unpaid and asked him to remember and pay it for her, which he did after her death. The little coin seemed very precious to those who received it.

It was sent to America and at one of the annual meetings of the Philadelphia Board the story was told, and it was suggested that the coin be bought and preserved in the collection of objects of interest from many lands at the Board rooms in Philadelphia. A contribution for the purpose was taken and the amount given was more than fifty dollars, nearly one hundred of the Mexican silver dollars current in China. This was brought back to China and one bright morning her teachers and schoolmates gathered in the Seminary chapel where she had so often met with us in past years. The president of the society, Rev. Sz To Naam Taat, now in San Francisco, and her father were present.

After a few words of remembrance of her, and appreciative mention of those in America whose gifts had multiplied her offering so many fold, an earnest prayer was offered that the Lord would accept and bless the gift and make it the means of giving the message of salvation to many hearts. The money consecrated by so many precious associations was then given into the hands of her father, and he gave it in her name to the president of the society. It was afterwards used in paying the salary of two colporteurs for a year. Only the Master with whose blessing the five loaves became sufficient for the needs of the multitude knows the full measure of the value of A Chuen's dying gift for her people.

Another member of the class was obliged on account

of failing health to give up the hope of becoming a physician. She was a superior student in many respects, and such an earnest consecrated Christian that we hoped the future held in store for her many years of happy, fruitful service. Her father and a brother were both graduates from Dr. Kerr's Medical College, but they were not Christians, and her one thought in planning to study medicine seemed to be that it would enable her to be helpful to others, and win them for Christ. But for her the wish only was accepted, for she did not live to realize her hopes.

One of the members of this first class of young women was for many years a teacher in the Hackett Medical College, another practices her profession in Canton, one has gone to Victoria, and one has lived in Hongkong.

Another member of this class of graduates went to Honolulu where she found that the diploma she had received would not be considered as giving her the right to engage in the practice of medicine, but that it would be necessary for her to pass an examination there. This she did most successfully to the great surprise of the examining committee, as the examination was considered very thorough, and she received the congratulations and cordial approval of the committee with authority to engage in the practice of her profession.

To a later class in the Medical College belonged little Mooi Hing, as she was called while a student in the Seminary. She was the adopted daughter of one of the teachers and an unusually bright and promising student, and when only fourteen finished the course of study as it was at that time, and then expressed her



Class of Medical Students

desire to take up the study of medicine. She was so young that we were fain to discourage her or at least to induce her to wait a few years. But her determination was fully matured, and after some hesitation she was received into the class. All through her course in the Medical College as in the Seminary she received the highest grades, and after graduation became an assistant in the hospital. During all the excitement at the time of the Boxer rising in 1900, when it was deemed wise for the missionaries to leave Canton, and when nearly all the Chinese Christians sought safety in Hongkong or Macao, she continued at her post, her foster-mother remaining with her while from day to day she went calmly on with her duties in the hospital and outside practice. During a single month she received in fees for outside practice two hundred and twenty-five dollars which in accordance with the rules was paid into the treasury of the hospital, her own salary for the time being only eight dollars. Her life-work, commenced so early, was soon finished. During the last few years she was a trusted and most efficient assistant in the Woman's Hospital.

The whole number of women and girls who took all or part of the medical course with Dr. Kerr's students was twenty-five. After Dr. Mary Niles came to the hospital in 1882 she took charge of these students, and during her absence on furlough they were in the care of Dr. Mary H. Fulton, until in 1901 Dr. Fulton established the Hackett Medical College for Women. Of the first eleven graduates from the college, six were True Light students, and nearly one-half of the graduates since then received in the True Light Seminary the education that enabled them to enter the

Medical College. This is true also of many who have taken the course in the Training School for Nurses.

In an article written by Dr. Fulton we find the following tribute to this class of workers, so many of whom have been trained by her.

“After many years’ experience I can testify that the Chinese girls become almost ideal doctors. They learn quickly and have good memories. They are calm, dignified and self-possessed, clean in their personal habits, and dainty in their dress. Their small hands are finely adapted for delicate surgical work. They are seldom elated or cast down. They seem steadily and patiently year by year to grow in grace and knowledge. They bear heavy and important responsibilities readily and cheerfully. I do not remember in all these years to have heard one murmur or complaint although they are busy all day and often all night in homes anything but sanitary. They are instant in season and out of season.”

XV

THE BOYS

A LINE of work in which we hope our students will be able to furnish a new and effective factor in the evangelization of China is as teachers of schools for boys. China has only to learn the lesson which other nations have learned, that women are unquestionably the best teachers for young children, and a wide field of usefulness will be opened for them in such schools. The plan has already been tried with most gratifying success, and many of the Chinese men already appreciate its advantages. In this as in so many other lines China has but to follow in the wake of other nations. We have only to go back a single century in our own history to find that the schools were all taught by men where now ninety per cent. of the teachers are women. After we moved into the new building in 1880, nine little boys were received into the Seminary, but only for a short time. A few years later, in 1887, Miss Butler received a class of ten small boys, and these proved the nucleus of what under her fostering care developed into the Pooi Kei or Laying the Foundation School, for boys between the ages of seven and fourteen. More than one hundred small boys have been gathered into the school, and she with the aid of earnest, faithful teachers supplies for them the lack of Christian home training, and the

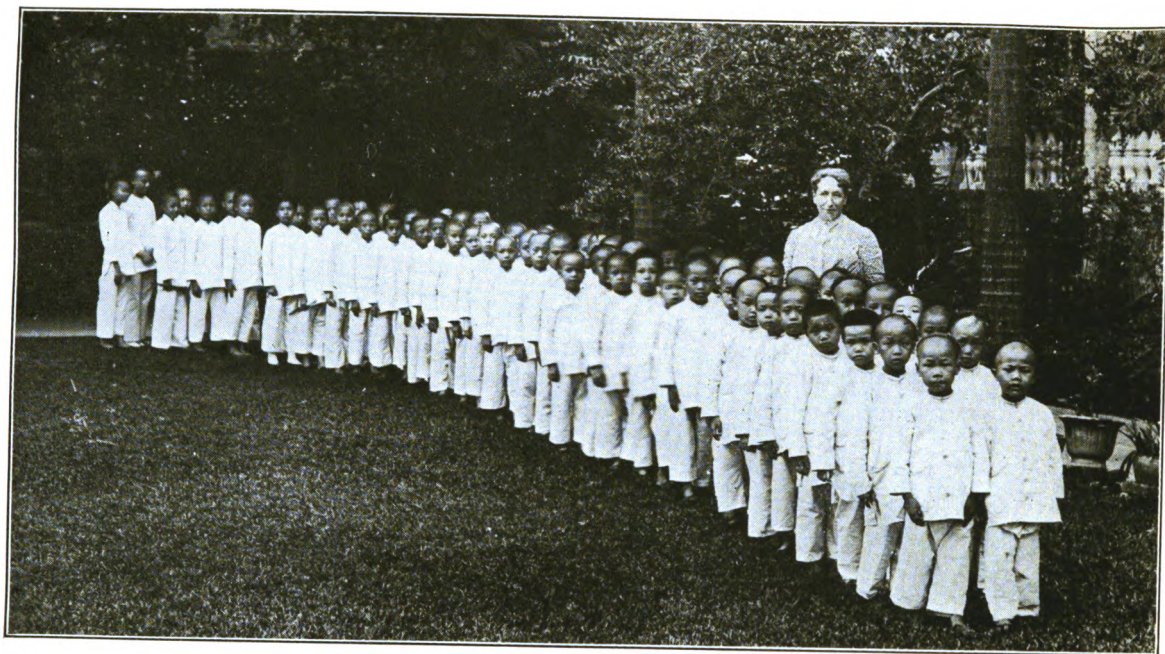
work of Sabbath Schools so freely given to boys in the home lands during the impressionable years of childhood.

Although the boys are so young many have given their hearts to the Saviour, and as we believe decided for themselves the one great question for time and eternity. Of the original ten pupils nine have become Christians, and the tenth is now in America. His mother has been employed for many years in the True Light Seminary, and his wife is one of our graduates. Three of the number graduated from the Viceroy's Medical College in Tientsin, and two of these are now filling positions of influence under the Chinese government.

Another was the first student to finish the work of the preparatory department and enter the Canton Christian College, and now having graduated from an American college is a valued teacher in the Christian College, and an elder in the Second Presbyterian Church.

Two continued their education in the Noyes Memorial School of the South China Mission, two are in Washington, D. C., and one is an ordained minister in California.

As the passing years change the little boys into young men they do not forget the school in which their training commenced, nor the teachers who led their youthful steps into paths of happiness and usefulness. They sometimes find time to revisit the school and express anew their gratitude to their teachers, and give a word of help and encouragement to those who are following in their footsteps. The teachers, Mrs. Young and her daughter and Mrs. Chee, all received their edu-



Miss Butler and the Boys

cation in the True Light Seminary, and are consecrated Christians "rendering service as unto the Lord."

We are often surprised by their tactful and efficient management of the boys, and especially by the young girl, who never seems to be obliged to issue a command or reproof, a glance or quiet word seeming to be all that is necessary to secure prompt and implicit obedience from any one of her charges.

One of the lessons that they learn, and a much needed and most useful one for the boys of the rising generation of China, is respect for the ability and requirements of women. The feeling shown by one small boy, more or less general in the heart of the youthful Chinese, cannot be too soon eradicated. When brought to the school by his mother very much against his will, he protested angrily, and with tears streaming down his cheeks reiterated again and again, "Women don't know anything! women don't know anything!" Miss Butler, however, assured him that women knew many things that he needed to learn, and he soon found that it was true and became as docile and obedient as could be desired.

The work in the school has always been closely connected with that of the Seminary. The pupils attend many of the meetings and services of song in the chapel, and the teachers and students always feel a warm interest in the boys. Oftentimes the opportunity of placing her boy in the Pooi Kei School is the only way that makes it possible for a woman to come and study.

For some years the school was carried on in a room connected with the Seminary building, and when this was needed for the Seminary a new home for the boys was provided most unexpectedly. One bright morning

in the summer of 1896 our attention was arrested by the sound of an unusual commotion just outside the compound, and looking from a window that overlooked the street we were greatly astonished to see it filled with men as far as we could see. A second glance showed that it was no ordinary crowd; there was quite a procession coming down the street, the principal figure being an official seated in a large sedan chair with several bearers, and followed by a number of attendants, several of them on horseback, and a company of soldiers. The sedan chair was set down a few paces from our gate, and one of the attendants produced and arranged a folding chair at the side of the street in which the official seated himself, and looked around with the air of being ready for proceedings to commence.

At that time there was an unusual amount of ill feeling towards foreigners, many of whom had gone to Hongkong or Macao for safety, and we watched the proceedings with much interest, and some curiosity, wondering if we were expected to have a share in the programme that was evidently arranged.

We soon saw, however, that the attention of all was directed to our neighbours across the way. These neighbours had been the objects of a mild curiosity on my part for several years. The windows of my room were exactly opposite theirs, and the distance between only about twenty feet. So although the windows on that side were usually closed, sometimes a casual glance would give me a view of their apartments and two circumstances were a source of wonder to me. Ostensibly they were in the *lye* business; later we found that it was indeed a genuine *lie* business. There were two

small houses together and they used only the door of one to go in and out from the street. The other was filled with a heap of wet ashes that reached nearly to the top of the room, and was wide enough to effectually obstruct the entrance. The door always stood open so that the ashes were very much in evidence. The rooms on the second floor were connected, and the one directly over the pile of ashes was the one principally in use. At each side of both the doors opening on the street were arranged a number of large jars filled with lye; the other lie was inside and invisible. There appeared to be usually some eight or ten men about the house, which seemed a very disproportionate amount of labour to the capital invested. During the daytime these men were apparently idle the greater part of the time, but at night they waked up, and seemed to be busily employed all through the night.

They apparently spent much time over account books, and at night often might be heard a clicking sound like the noise made in using the counting board with which the Chinese compute their accounts, but I finally concluded that they were probably gambling. On the wall in plain sight from my window, but not from the street, were arranged a number of warlike weapons—spears, tridents, and knives—and for this I was at a loss to account, as there appeared to be nothing whatever that could be a temptation to thieves, and these weapons of defense seemed quite unnecessary.

This fact, connected with the night work that also seemed very unnecessary for such a simple business as they were ostensibly carrying on, quite mystified me whenever my thoughts strayed in their direction, so on this particular morning when the investigation

commenced I watched developments with interest, anticipating the solution of the mystery.

The first step was to bring out the men, who were fettered and made to stand in a row near the official closely guarded by a number of soldiers, while the others went in and brought out everything in the house for the inspection of the official. The whole seemed very little, and we could not see distinctly what they brought to light. Soon taking their prisoners with them, they marched away, after having placed the seal of confiscation on the doors of the houses.

We learned later that the real business that had been carried on unmolested during so many years was the making of counterfeit money; with one dollar's worth of silver they had been producing fifteen ten-cent pieces. What plans they had for getting them into circulation we never heard. There were three other similar places in the city all controlled by one man, and all were found and closed up at the same time. Eleven men were arrested and we heard that of these four were executed, probably the four who were in charge. Several of our neighbours managed to escape before the soldiers arrived; only two or three were found in the houses.

As the buildings had been confiscated we were told that they would probably be sold at a low figure, and at once made an effort to buy them. In this we were kindly assisted by a Chinese friend who advanced the necessary funds for the purchase, and another friend arranged the matter for us. Then the work of transformation began. Nearly everything had been taken out of the houses, but in a dark corner we found the furnaces and crucibles that had been used by the



Teachers of the School for Little Boys

counterfeiters in carrying on the business in which they were engaged. Under the workmen's hands everything was soon changed. The deceitful ash heaps and jars of lye were cleared away; the freshly white-washed walls were adorned with pictures replacing the cruel looking tridents and spears of past days, while the very room in which the former occupants had idled by day and wrought evil during the night was transformed into a neat comfortable chapel in which a company of bright, promising little boys gather every morning and evening for prayer and praise.

Now as we look across the way into their happy faces or listen to their joyful songs or the voice of supplication rising to heaven it seems a wonderful illustration of the transforming power of the Holy Spirit.

XVI

THE ORPHANS

SOON after Mrs. B. C. Henry came to China in 1873 her heart was touched by the forlorn condition of the destitute orphan children who were brought to her notice, and she longed to gather the motherless little ones together, and give them the comfort and blessings of a Christian home. She was able with the approval of the Board to secure the aid of friends at home in carrying out her plans, and eventually to gather a little family of these unfortunate ones. As she never fully realized her desire to erect a building in which she could make a home for them, while she still continued to have a general oversight of them, the work of providing a home and giving them an education came to those in charge of the Seminary, and naturally finds its record here. A Lau, as we called her while a pupil with us, is the eldest of the little band of orphans, and the one first received. She was in the Seminary for seventeen years, first as a pupil, and afterwards as teacher, and is now a well-educated, consecrated Christian woman. It was her choice to remain unmarried, and give her life to missionary work for her own people. When the teacher of the Light Giving School for the Blind left to go to Hongkong, and teach a school for the blind there, Tsut Koo, as she is now called, took her place until some one else could be found to fill the vacancy. It was not easy to

spare her from the Seminary, but as it was still more difficult to find any one suitable to take charge of the School for the Blind it seemed best that she should go. At the end of the term for which the arrangement had been made she felt that she preferred to return to her work in the Seminary, but the blind girls, about thirty in number, had in the meantime become very much attached to her, and one morning after prayers they came in a body to Miss Butler, who was in charge of the school during the temporary absence of Dr. Niles, to implore her to persuade Tsut Koo to remain with them as their teacher. The tears streaming from their poor sightless eyes made their petition doubly pathetic, and to Tsut Koo who was wholly unprepared for such an expression of their affection it was a touching appeal, and moved her deeply. She felt that it was perhaps the call of duty, and after thinking the matter over prayerfully, she decided to remain with them. We were loth to spare her from the Seminary, but were much pleased with the spirit that she manifested and her evident desire to do what seemed right, and rejoiced that the blind girls could have the benefit of her teaching and example.

She is kind, gentle and conscientious, well qualified in every way for the position and happy in her work, and in the thought suggested to her by an appreciative and sympathetic visitor from the home land, that she is following in the footsteps of the Saviour, and although in another way, really opening the eyes of the blind by teaching them.

She was urged to become the president of the Y. W. C. A. in Canton, but it would have obliged her to give up her school work, and she is too loyal to the

Light Giving School for the Blind to leave it for any other work. The name Margaret which has been given to her seems, to those who know her, fitly chosen. She has enjoyed a privilege that rarely falls to the lot of a Chinese woman—that of a journey around the world, and the visit to many lands was full of interest to her.

Her little sister A Lien was in the Seminary for many years, until she left to be married to a young preacher, one of Dr. Henry's assistants.

She taught a school for girls for a few years and then her work was finished. The last days of her life although days of suffering were filled with peace and joyful anticipations of the heavenly home to which she was going. When she could no longer speak she still assured her husband by signs that all was well and responded to the words of comfort that he repeated to her from the Bible which she had loved for years. Tsut Koo was greatly comforted, when he came to tell her of the last days, by the assurance that the little sister for whom she had always seemed to feel a mother's care was "safe at home," and as she said, she would never again need to have an anxious thought for her.

Lau Oi was the first one to leave us to find a new home. She was married to a young man who had been living in Portland, Oregon, and he expected to take her with him when he returned, but they afterwards decided that it would be better for her to remain in China. She has engaged in teaching and proves a very successful teacher, sometimes having over forty pupils, an unusually large enrolment for a girls' day school.

Kin Ho was brought to Mrs. Henry at the time of a flood when the river had risen very rapidly and swept

away many of the homes along its banks. She had been found floating on the river in a tub, and as she was only a baby not old enough to speak nothing more of her early history could ever be ascertained. She was a bright, pretty little child, and as soon as old enough was received into the Seminary, and remained with us until her marriage to a young physician, a graduate from Dr. Kerr's Medical College who was then an assistant at Lienchow. She was a very pretty bride, and much enjoyed the new possessions that came to her as her bridal trousseau.

But, alas! her pleasure was of short duration. On their wedding tour which was a trip on the beautiful Lienchow River to her new home, a distance of about three hundred miles, but in those days a journey of some three weeks, their boat was attacked by robbers, and everything taken from them. The thieves only left sufficient clothing to cover them, and as it was in winter time they suffered much from the cold.

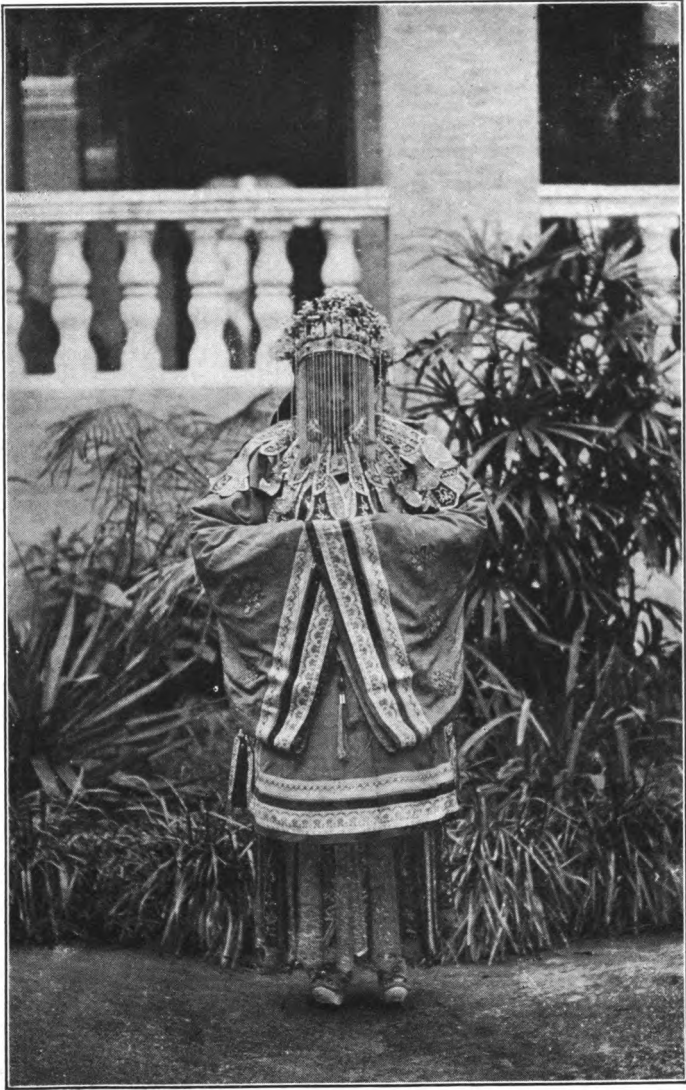
It was a trying experience for the bride to go to her new home minus all her beautiful clothing, and dressed like a pauper. But when they reached their journey's end they were among friends, and although they were friends whom she had never seen she received abundant sympathy and needed assistance. She soon became helpful, teaching a school, and also in the Sabbath School and assisting in the Sabbath services by playing on the organ. After a time they removed to a large city in another direction from Canton where the doctor with one of his relatives had charge of a hospital, and later he has filled several responsible positions. Two of the daughters have followed their mother as students in the True Light Seminary and

are now following their father as students in the Medical College. Dr. and Mrs. Ko have seemed to have a very happy life. We have been glad to know that the Chinese generally consider that the Christian men are good and kind husbands. Apropos of this we heard that one day Mrs. Ko was out shopping and had the misfortune to lose her shopping bag, which contained a good amount of money and other valuables. She was very much disturbed and feared that her husband would be vexed with her, but when she told him with tears he bade her not to weep, and said that he cared more for his wife's happiness than for his money.

My first memories of Lok Tuk are of her and Kin Ho when they were both little mites too small to be taken into the Seminary as pupils, and were cared for by Yee Shum, an old woman who with her husband lived many years on the Mission Compound.

Yee Shum seems identified with the orphans, and has had more or less care of nearly all of them. Lok Tuk and Kin Ho used to sit together on little stools at her door for hours at a time, so warmly dressed in winter in thick wadded garments that they looked like little round balls. Later they came to the Seminary, and Lok Tuk proved to be a good student, and soon became a Christian.

After studying for several years she was married to a young assistant, a graduate from the Theological College. His father has been a helper in the mission work for many years and his sister, one of the True Light students, married a teacher in the Fati School. Some years since the chapel where the family lived was attacked by a mob, and they were obliged to flee for their lives. Lok Tuk and her husband went in differ-



Mrs. Ko in Bridal Attire

ent directions, and he narrowly escaped capture. While fleeing across the country he stumbled and fell into an open grave and remained hidden there, thus eluding his pursuers. His sister was seized and confined in a dark room for the night, the mob threatening to kill her the next morning. But in the night she succeeded in escaping and the next day found her way back to the Seminary. Lok Tuk and her husband were afterwards engaged in mission work in another province.

Min Meng was a very peculiar little girl, very near-sighted, and squinting constantly, which gave her an odd appearance. As she was frequently ill and averse to wearing glasses she was rather handicapped in the pursuit of knowledge, but nevertheless managed to obtain some education. We felt rather uncertain with regard to her future until we learned that a young man who was a teacher wished to marry her. As the idea seemed to be acceptable to her the necessary arrangements were made and unlike most Chinese girls she did not hesitate to express her satisfaction to the great amusement of the teachers and her schoolmates. As she expressed it, "Now I have a head and a master." This is remembered and quoted occasionally by them as a standing joke at her expense.

May Yun was one of the most interesting and attractive of the orphans. Her father died before her birth, leaving her mother in destitute circumstances, with no one to whom she could turn for help, no roof whose shelter she could claim. In her hour of need she was alone and uncared for, and little May Yun, instead of being welcomed into a happy home, first saw the light on a barren hillside. But for the little waif

whose life commenced so sadly there were happy days in store; she was brought to Mrs. Henry and there found the care and comfort that she needed. When old enough, she was admitted to the Seminary, and although never strong was able to take and maintain for many years a high standing in her classes. She was fond of music, a good singer, and attained some proficiency in instrumental music.

After several years of study she became an assistant teacher in the Seminary, remaining with us until her marriage to a promising young physician in the city of Buddha's Hill. Some of the Chinese women who were present at the wedding gave it as their opinion that of all the orphans May Yun's matrimonial venture seemed the best.

A Yee was brought to our notice by one of the Bible women. She did not seem as bright and quick to learn as some of the others, but by perseverance won the race and became a good student and later a good teacher. She was betrothed to a young preacher, but their marriage was deferred on account of the death of his father, which according to custom required the family to observe three years of mourning. During that time it was not proper for the son to be married, and we were glad to have her with us longer as a teacher. Since her marriage she has taught a day school in the city.

One of the best students among the number is now Dr. King, a very skilful physician, an earnest Christian, a deaconess in the Second Presbyterian Church. When she told us of her desire to study medicine we thought her too young, as she was only fifteen, and supposed she was too timid, but she seemed very determined, and

when all objections were overruled was received into the class. She succeeded well and in a few years received her diploma and commenced practicing in the hospital as Dr. Niles' assistant, and for many years has had a large practice in the city. Several years ago a Christian man who had seen and admired her wished to marry her, and according to established usage asked his mother to arrange the matter for him, but before it had been spoken of they learned that she was already betrothed to a young physician. The young man was greatly disappointed, and his mother vainly tried to persuade him to think of another. Before the time for the marriage the health of the one to whom she was engaged failed, and after a lingering illness he was taken away. In such cases the betrothed bride is considered as belonging to the young man's family, but before his death he sent word to her that he wished to give her perfect freedom. As soon as her former lover learned that she was free, he with his mother began to pray that she might become his wife. Their prayers were answered and after a time the wedding day was chosen, and she came back to her Alma Mater to be married from the Seminary which had been her home during so many years. Since her marriage she has been able to care for her little family and continue the practice of her profession.

The most afflicted one was poor little A Keng. Dr. Henry, while on one of his mission tours, found the little suffering, neglected creature, and his heart was so moved with pity by her forlorn condition that he brought her to Canton in his boat, and she was taken into the orphanage. She was partially paralyzed and also suffered from epilepsy. For a time she was in

the Seminary but for several reasons it did not seem the best place for her, and for some years she was given a home in the School for the Blind, although still supported from the orphanage fund. She was always a good child, became a Christian, and was received into the church. When comparatively well she was helpful in leading the blind girls and using her eyesight for them, making herself useful in various ways, and although partially paralyzed there were some things which she could do. She was always cheerful, willing and ready to help in any way possible, and made some progress in her studies ; but her health failed more and more, and finally she was taken to the hospital where the last days were spent. We were glad for her when the summons came to go to the heavenly home where there shall be no more pain.

Taai Mooi was brought to Canton from a distant mission station. During the prevalence of the plague in that locality every one of her relatives perished, and she was left utterly alone and unprovided for. She was a very interesting and capable girl, and had many attractive ways. She soon became a Christian, and after studying several years, a teacher in the Seminary, and later in the first boarding school opened in the province of Kwong Sai.

Sau Ching is now a promising young physician. She studied in one of the day schools, and later graduated from the Medical College and has since practiced her profession in Canton and other cities.

Shing Oi was also cared for in a day school, and was after a time adopted by the teacher of the school, and afterwards went with her to Honolulu where she is now continuing her studies.

A Kwai came with her mother to the Seminary when she was little more than a baby. She was the only child of her mother, and she was a widow. They were with us three years, and then the mother was employed as a Bible woman, and went to another part of the city to live, taking her little daughter with her. Her time for service was very brief, for in less than two years she was brought to the hospital a hopeless invalid. She knew that her work was done, and was ready to go, but her heart was filled with anxiety for the little girl that she must leave motherless and unprotected. Her husband's brother, an opium smoker and a gambler, she feared would claim the child, and sell her, and the fear of such a fate for her daughter seemed more than she could bear. We were ready to promise to take care of the child, but she feared that he might in some way manage to obtain possession of her.

Finally it was arranged after consultation with the teachers that a paper should be written stating the length of time the little girl had been in the school, the amount that had been expended for her, and that the agreement had been made between her mother and ourselves that the uncle could not take the child away unless he refunded all the money that had been expended for her. After the paper was carefully written the mother took it in her trembling hands, and gave it to us, and we promised to care for her little girl. With this assurance her last anxiety was relieved, and she soon passed away.

A Kwai remained in the school until qualified to teach and then went to one of the mission stations and opened a day school for girls. But like her mother

her time for service was short, and she was soon obliged to come back, and go to the hospital where after many weeks of intense suffering the end came, and she went to be with her mother in their heavenly home.

A Mooi (Little Sister) was the last one that Yee Shum, who was then nearly eighty, cared for, and it seemed that she was dearest of all to them. Yee Shum's husband, who was for many years our mail carrier and gardener, seemed as fond of the child as his wife. For a long time we all thought that she was deaf and dumb, but at last she learned to speak, and had many winning ways.

When Mrs. Henry went home for a furlough she thought as A Mooi was still too young to be admitted to the school and Yee Shum seemed too old to take care of her it would be best for her to go to the Berlin Foundling House in Hongkong, and made arrangements for her to be sent there a few weeks later. When the time came to take her away the old people felt that they could not let her go, and begged that they might keep her. It was just at a time when the political horizon was very dark, and it seemed if there should be trouble she would be safer in Hongkong, and of this we tried to convince them. But the old man pointed to his snow white hair, and said there was no fear, that he had lived in Canton more than eighty years until his hair had grown white and he had never seen a revolution, so he felt sure there would be none.

We could not feel the same assurance, and finally persuaded them to consent to her going to Hongkong. But as soon as she had really gone their grief became deeper, and they mourned so for her that we could not

bear it. Neither of them could eat or sleep, and when after two or three days Yee Shum came to beg that we would send for the child to come back again, we were quite ready to do so and to promise them help in taking care of her. A letter to those in charge of the Foundling Home brought a prompt reply and a willing assent to our request, for as they wrote they thought it would be much better for little A Mooi to have the individual love and care of the two old people than to be only one among so many as with them.

The next afternoon before we had had time to send for her we heard a commotion at the door and soon Yee Shum came to us beaming with delight, and leading A Mooi who was equally happy, and could not talk fast enough to express her joy in coming back. For a little time the trio seemed perfectly happy, and then the dreaded plague claimed the child, and this time there was no appeal. We expected that the old people would be overwhelmed with grief, but they were not. They said that they were old and could not be here long and it was better for her to go first, and be with Jesus where they would soon be together again. They could not be reconciled to her going to Hongkong because they feared she would miss them and be unhappy, but to go and be with Jesus was so different. It was very touching after she had been put into the little coffin to see the old man lay his hand on the cover, and with the tears streaming down his face say softly, "Rest, little A Mooi! rest peacefully with Jesus!"

XVII

THE STORY OF LO SIN

IT was many years ago that Dr. Kerr, who was then in charge of the Canton Hospital, saw one day a little party coming up the narrow street leading from the landing at the riverside to the hospital entrance. One of the number was evidently helpless, being carried by the others and followed by a little old lady, who seemed full of anxious solicitude for her charge. This was to him no unusual sight. Day after day, year after year, the blind and deaf, the maimed and crippled, the sick and dying had been brought and laid before him in the hope that when everything else had failed the foreign doctor might have some plan to restore sight to the blind, or bring back health and strength to the sick and suffering. Many had found what they sought and gone back well and happy to tell to their friends and neighbours in their far-away village homes the wonderful story of the marvellous cures wrought by the Western surgeon, so far beyond anything they had ever dreamed possible as to seem to them miraculous. For years the missionary physician had been following in the footsteps of the Master, teaching and preaching and as far as possible "healing all manner of sickness and all manner of disease."

But a glance showed him that the affliction of this patient was something beyond his power to relieve;

the practiced eye read at once the fate, so evident to him, that through life this poor man must be a hopeless paralytic.

It was soon found that neither the patient nor his mother could speak or understand a word of Cantonese, and at that time no one connected with the hospital spoke Mandarin, the dialect used in the distant city from which they had come.

But there was one way in which they could communicate with the interested hospital attendants who gathered about them.

The man was a scholar belonging to the literati, and although his body was almost entirely paralyzed his mind was active, and he could still use some of the fingers of one hand sufficiently to hold a Chinese pencil and form the characters, and as the written characters of the language convey the same meaning everywhere the little camel's hair brush, inkstand and paper that his mother produced from her travelling box supplied the missing link and communication was established.

Their story was soon told. To their home in the capital city of another province a copy of the New Testament had found its way, and in its pages they had read the wonderful account of the paralytic who in Syria long years before had been carried by his friends to Jesus, and had been healed by a word. Rumours had reached them of the "Jesus Hospital" in Canton where wonders of healing had been wrought, and connecting the different accounts the hope was born in their hearts that perhaps if they could carry their invalid friend to Canton he too might rise and walk again. The long journey of many wearisome days and nights lay between, but hope gave them cour-

age to undertake it, and he was brought like the one of old, literally borne of four.

They received a cordial welcome, and everything was done to make the invalid and his mother comfortable, and although surrounded by those whose speech was strange to them they felt at once that they were among friends.

The Sabbath following their arrival was the appointed time for a communion service in the Presbyterian church, the only one at that time in Canton.

The service was held in the hospital chapel and the paralytic, Lo Sin, as we afterwards learned to call him, was carried to the meeting on a couch.

His bright eyes watched every one with the deepest interest, and with the aid of the books that were used he obtained some idea of the service. Among those present was a missionary who had recently arrived in China and was not yet able to understand the language. She spent the time while others were listening to the sermon in prayer for the strangers who like herself were shut out from full participation in the service. Her prayers for their spiritual welfare were answered, and very soon they accepted for themselves the blessings which Christianity gives. Lo Sin soon learned that he must be disappointed with regard to the healing of the paralyzed limbs for which he had hoped, but in the years that followed he used often to say that he had found in the hospital what was infinitely better—healing for his sin-sick soul. At that time there had been no definite work attempted for the Mandarin-speaking part of the population of the city, and this unexpected opportunity was improved and arrangements made for opening a chapel in that locality.

A suitable house was found in the heart of the city near the place where the main street from the North to the South Gate crosses the Grand Avenue of Benevolence and Love that leads from the East to the West Gate.

Lo Sin was still helpless, and could only move from place to place as he was carried by others, but day after day the chapel door towards the street was opened, and he was carried in and placed in a chair, and through the day taught those who would come in to listen. Meanwhile his mother who already possessed some knowledge of characters had been received into the True Light Seminary, and learned to read the Christian books and speak in Cantonese. She made daily visits in the homes of the Mandarin-speaking people who lived near the chapel, and after a time her niece, a bright attractive young woman who also spoke Mandarin, came to the Seminary and later became a Bible woman.

Not many months after the work commenced the first fruits were gathered. Six men who had been led through the teachings of Lo Sin to give up the worship of idols and accept Christianity came and applied for baptism. As they could not speak Cantonese the examination was conducted by means of an interpreter, and was so satisfactory that all were received. Lo Sin was carried to the church where the service was held that he might share in the joy which all felt in welcoming into the church these first representatives of this class of the Chinese. After a time the Third Presbyterian Church was organized, and later a new building replaced the one that had been used so many years. Among the elders was one who although quite

deaf had been very active and earnest in Christian work, always ready to speak and assist in the meetings.

When the new church building was dedicated one of the speakers said that sometimes the scoffers were inclined to ridicule the church, saying that of the two most prominent members one was lame and the other deaf. But, he said, he thought perhaps this was an advantage, as the lame one could not preach and then run away as he feared others sometimes felt tempted to do, and the one who was deaf could not hear the objections and revilings of unbelievers.

For many years Lo Sin continued to teach in the chapel until failing strength made it evident that he was no longer able to go on with the work.

This was mentioned at one of our mission meetings, and it was suggested that it would be best to provide a home for him elsewhere.

But it was not necessary, for we learned a little later that the Master had already called him to go home to the mansion prepared for him in our Father's house.

XVIII

THE STORY OF MRS. WU

AMONG the students who came to the Women's Training School in 1893 was one from a distant city, Mrs. Wu, whose husband had recently died in America. He had been a preacher there and left many warm friends who, wishing in some way to express their love for him, contributed a sum of money as a loving memorial of his life and work, and sent it to his widow, with the suggestion that she might use it in obtaining an education.

She came to us with her only child, a dear little baby girl, and found warm and sympathetic friends in her teachers and classmates. She soon became interested in her studies, and in the new environment the sadness that was so plainly written in her face gradually disappeared, and hope for future years again blossomed in her heart.

Her little daughter Treasure was very precious to her, and soon became the pet of the whole school; some one was always more than willing to carry her up the long flight of stairs to the chapel on the third floor where we gathered daily for morning prayers, and often, when all rose to sing, she would stand on the seat, and holding the large hymn book before her face join in the singing, and her sweet voice would ring out above the others, causing the scholars to turn and smile.

How distinctly we recall the thirtieth day of March, 1894. That morning some tourists, a minister and his wife from America, who felt a special interest in the True Light Seminary, had called and been shown through the school. Little Treasure had not been feeling quite well for a day or two, but when we went to the women's department one of them held her up on the desk, and she put her little hands together and gave the visitors her friendly greeting according to the Chinese custom. We did not see her again during the day, and it was nearly dark when one of the teachers came to say that little Treasure seemed very ill, and they wished to send at once for a physician.

Dr. Niles and Dr. Bliss who were in the hospital close at hand came immediately, and the little sufferer was carried out to our study, followed by a train of weeping mourners, for all felt that she was very ill. Every effort was made to save the precious life, but all in vain, and in three short hours the end came.

We did not know until some time afterwards that it was a case of bubonic plague or Black Death as it was called in Europe centuries ago. While we watched her, the typical black spots appeared one after another on the little face so sadly changed by suffering. When all was over the physicians said, "The child must be put into her coffin to-night and removed from the house, and the room and all who have been with her disinfected." The next morning we covered the coffin with beautiful flowers and followed with the sorrowing mother to the cemetery, and saw the little form laid to rest. For some time we had been hearing of many sudden deaths in the city, and soon after little Treasure was taken away we learned that it was the dreaded



Christmas Song—"I am Jesus' little lamb"

plague that had snatched her from us. She had been staying for a few days with a Bible woman, who had been her mother's classmate, and was living at one of the day schools in a locality where it was prevailing. We had always thought of that dreadful disease as belonging to the dark ages, and left far behind in the history of the world, little dreaming that such experiences would ever come in our lives, and it was startling and terrible to find ourselves face to face with it.

Not long after A So, one of our dearest girls, was called home to attend the funeral of her father. We were most unwilling to allow her to go, but the relatives were so insistent that there seemed to be no alternative. At that time the danger of infection was not realized by the Chinese as it came to be later, and the coffin was kept in the house for seven days while the prescribed mourning ceremonies were being performed.

During the first night the relatives and friends sat on the floor, which was the ground, around the uncoffined body. It was not strange that nearly the whole family followed the father to the grave. A So was attacked by the disease, but was taken to the boat on the river provided by the hospital for the treatment of such cases, and she recovered. After a time she came back to us bereft almost at one stroke of father, mother, three brothers and a sister. In many cases whole families were swept away, and the people confronted by this new peril were frantic with distress and fear, and vainly appealed to their gods to save them.

Idols sometimes brought from a distance were borne through the streets followed by long processions, and in these processions might be seen little children carried

on elevated platforms in the hope that they might thus win the favour of the gods and secure immunity from the dread disease. One of these children when taken down was found lifeless, and two others died before reaching their homes.

Repeatedly the dragon was carried from door to door accompanied by the beating of gongs and firing of crackers to intimidate and drive away the evil spirits and avert their malign influences. Naturally some attributed their misfortunes to the advent of foreigners, for as they said, in the golden age of China which passed with their coming, the disease was unknown. At one time rumours were circulated to such an extent and so great an excitement created that for some time it was unsafe for foreigners to appear in the streets. It was very generally believed that they distributed little scent bags containing poisonous powder which would cause certain death to any one inhaling it.

A missionary was asked why her people were so black-hearted as to treat the Chinese so cruelly. Others said that even if the scent bags could be eliminated it would make no difference as they would scatter the powder in the streets and cast it in the air, and the baleful effect and consequent mortality would be the same.

A medical missionary nearly lost her life in consequence of giving a cup of tea to a suffering man, who was dying of the plague by her door-step. A mob gathered around her and shouting that she had given him poison seized her and dragged her along the street, and would undoubtedly have killed her if she had not been rescued.

Various explanations with regard to the origin of the

plague were given, among them the following: "The Empress Dowager had a room in which eighteen lamps were kept constantly burning, these lamps representing the eighteen provinces of China. The Empress observed that one lamp was burning very dimly, and no effort availed to cause it to give a brighter light. This gave her much anxiety and the priests were called in and consulted with regard to the cause, and the remedy. They said, 'The lamp which will not burn represents the province of Kwong Tung; the gods are angry and will require the lives of eight-tenths of the population of that province.' The Empress was very sad on hearing this, and offered sacrifices hoping to appease their wrath, and was so far successful in propitiating them that the priests informed her that although the whole number of lives must be sacrificed, yet the gods would be satisfied if one-half of the number were human beings, and the other half rats."

Canton is the largest city in the province, and the mortality was largely in the city. Many dead rats were found in the infected houses. In one afternoon twenty-five hundred were collected, and thirty-five thousand were gathered in a single month, all victims of the land plague, as it is sometimes called.

A distinguished physician, a specialist, came from Hongkong, and examined samples of earth taken from three or four inches below the surface in different parts of the city, and found plague bacilli in four cases out of ten. A large temporary hospital was built extending out over the river in the western suburbs, and there many patients were treated by Chinese physicians with a good degree of success. Some of the patients came from Hongkong, and every afternoon the junk

that brought them might be seen as it was towed slowly up the river with its load of suffering humanity.

As week after week passed the cloud that had gathered over the city seemed to grow darker and darker. All who could go away to their homes in the country did so, and for a time the crowds of people that throng the narrow streets of the city from January to December seemed visibly lessened.

The long weeks filled with sadness, anxiety, and fear grew into months, and it was not until the following August that there was any relief. The death roll was appalling, and although it was impossible to obtain accurate statistics it was estimated that the victims numbered more than four hundred thousand, and when a few months later we saw the apparently countless multitudes of new-made graves in the city of the dead outside the walls it was easy to believe that the number had not been exaggerated.

When at last the disease had spent its force those who were left of the stricken families gathered together in their deserted homes and life went on again, but never as before; year after year the recurring season brings the dread of a return and more than once the distressing experiences of that first year have been repeated. The Chinese have come to feel a superstitious dread of referring to the disease in words, but during some months of the year there is always the unspoken fear that it may be lurking somewhere close at hand.

During the months of that first year we seemed in the Seminary to receive the fulfilment of the promise, "A thousand shall fall on thy right hand and ten thousand at thy side, but it shall not come nigh thee."

One after another the day schools closed as the pestilence reached them, but the Seminary continued in session until the middle of June. Day after day as we gathered in the chapel earnest petitions ascended to the Heavenly Father beseeching His protecting care. Very peaceful and trustful were the faces of the teachers and pupils, and they came to regard the Seminary as a haven of safety. Although little Treasure had died in March she had contracted the disease elsewhere, and every precaution had been taken and there had been no other cases. But gradually the fell disease crept nearer and nearer until it was in front, in the rear and on the west side, only a few feet away, and there were indications of its approach which led us to feel that it would be best to close for the summer vacation.

When we reopened in the autumn Mrs. Wu returned to continue her studies. Her husband and daughter were both safe in the Saviour's keeping and she was left free to serve, and after a time found comfort in the thought of preparing herself to be a help to other sad and mourning ones.

As soon as she was prepared to begin work as a Bible woman she found employment for all her time and energies in the large Canton Hospital. She brought to her work the earnestness and faithfulness that she had shown while a student, and the sympathy born of her experiences. For some time she laboured untiringly, and then there came a summer when the plague again appeared in a very virulent form. This time it invaded the hospital and numbered among its victims several of the helpers. Again those who were able to do so fled for safety to the country. Nearly all of her

friends went away, some of them urging her to go with them, and it was left to herself to decide whether to seek a place of safety, or continue her work in the hospital. She said that so many of the Christians had gone away that it was more necessary than ever that she should remain at her post, or there would be no one to tell the patients who might come of the gospel message, and in such a time of danger many might die without hearing of the way to find eternal life, while if she remained she might perhaps be able to help some to be ready if called to go.

She said that her heart could not be happy if she went away, even though realizing that she remained at the risk of her life.

She had only a few weeks more in which to finish the work that her Saviour had given her to do until the summons came. The last days of suffering and partial unconsciousness were spent in a little boat anchored at the hospital and on a dark, cloudy morning after a stormy night the message came that she had gone to be ever with the Lord. All that remained to earth was laid to rest beside her little Treasure, and we rejoiced in the assurance that she was happy again with her loved ones in the home above. She bequeathed to the mission her house in her native village to be used as a chapel, hoping that thus she might still be doing something for the spiritual welfare of her people. A heathen relative took possession of the property, but although her wishes were thus disregarded her gift, with the love that prompted it, was surely accepted by the Saviour whom she had served and from whom she received the crown of life promised to those who are faithful unto death.

XIX

A SUMMER VACATION

VERY early in the morning a few days after the summer vacation was over, and the autumn term had commenced, there seemed to be an unusual excitement in the women's department, and upon inquiry it was found that one of the students had just arrived and was relating to her classmates her experiences during the vacation. The recital brought it all back so vividly that she could hardly tell her story, as she seemed to live over again the days of anxiety and fear through which she had passed.

A few months before, she had been introduced to us by a former student, now the wife of a Christian doctor. Her husband was in California and had left her with his mother, who was bitterly opposed to Christianity, but as the doctor was a relative had permitted her to visit his family. While with them she heard of the True Light Seminary and expressed such a strong desire to come and study that they felt the opportunity should not be lost.

Although her husband frequently sent money for her use it came to his mother, and they well knew that she would not allow the wife a single cash to aid her in obtaining a Christian education, so the doctor promised to assist her by paying the required admittance fee, and giving her an allowance for incidental expenses. She was very happy in school, and

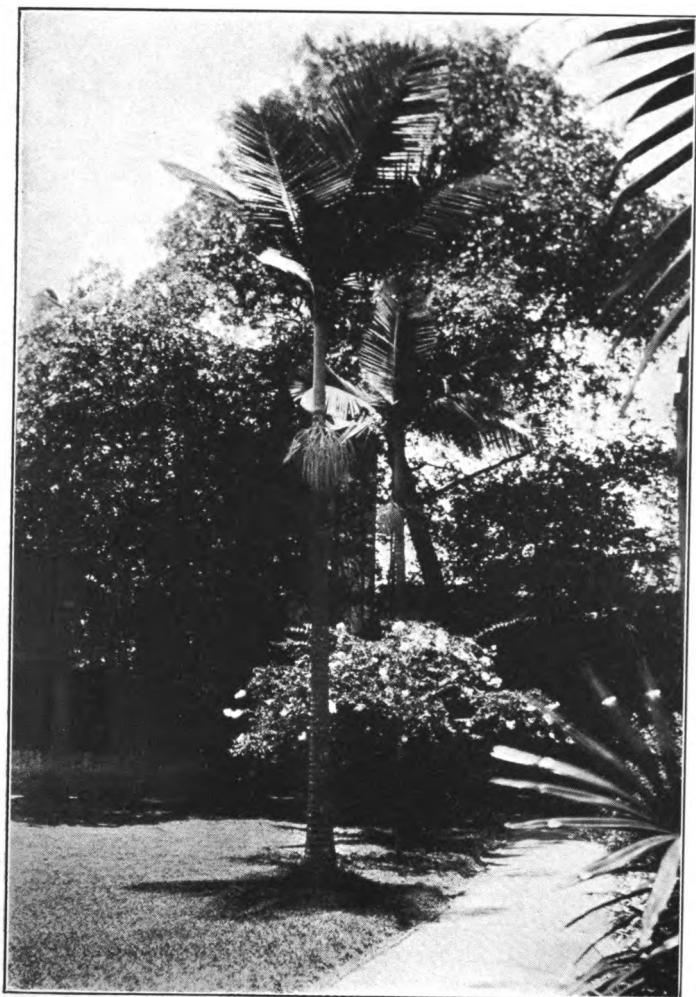
made rapid progress in her studies and as soon as an intelligent knowledge of the teachings of Christianity was obtained, she accepted Christ as her Saviour, and wished to be numbered with His followers, well knowing that for her the decision would in all probability involve much persecution and suffering.

As she was not yet sufficiently familiar with the Chinese characters to write such a letter as she wished to send to her husband, one of the teachers at her dictation wrote for her a long letter, telling him of the glad tidings of salvation which she had heard, the peace and joy that had come into her life, urging him to improve the opportunities which he must have in a Christian land of learning the Christian doctrine, and pleading with him to become a Christian that they might walk together in the way to heaven.

She hoped for his approval in the step that she was about to take, but felt that if he could not give it she must obey God rather than man, and while promising to be an obedient and dutiful wife in all other respects, in this matter begged him to allow her to follow her convictions of duty. So firmly resolved was she to go forward in spite of every obstacle in what was felt to be the path of duty that at the first opportunity, without waiting for her husband's reply, she applied for admission to the church, and having passed a very satisfactory examination was received.

The months of the school term passed rapidly away, and as the time for the summer vacation drew near the thought of returning to her husband's home in the country and facing the wrath of the angry mother-in-law grew more appalling with each passing day.

To any suggestions, however, that she might put off



Betel-Nut Tree

the evil day by remaining longer with her friends in the city her reply was that she felt she must go, and whatever she might be obliged to endure was assured that the Saviour would be with her, and help her bear her burden. Much time was spent in prayer that the Lord would prepare the way for her, and give her all needed grace and strength to enable her always to be a faithful witness for Christ and that the heart of her mother-in-law might be changed, and led to deal kindly with her.

But the answer to prayer oftentimes does not come in the way anticipated and hoped for, and when her husband's home was reached she found her worst fears realized. There was no welcome awaiting her, but instead she was met with reviling and cruel taunts for having left the religion of her fathers and embraced that of the hated foreigners. The worst possible motives were attributed to her; she was accused of having brought disgrace upon the family, suspected of everything evil that could be imagined, and finally informed that a full account of her unworthy conduct had been written to her husband by his brother, and they were only waiting to receive a reply from him, and then the full measure of her punishment would be meted out to her.

Meanwhile she was allowed to remain in the home, although constantly made to feel that it was no longer her home, and endured as best she could the displeasure and hatred that she had incurred.

The long days through which she hoped and feared for the coming of the looked-for letter passed at last, and the message came which might mean so much of good or ill for her. The letter was carefully read, but

not to her, and she could only judge of its contents by the added harshness of their manner, and the ominous silence with regard to the letter. After a sleepless night she rose with a heavy heart, and as usual began her daily tasks, but was soon interrupted by her mother-in-law, who produced a little shallow basket such as is carried by beggars, thrust it into her hand, and pointing to the door bade her begone, and never return, telling her that her husband had written that he wished never to see or hear of her again.

Not knowing which way to turn, she hesitated a moment to leave the shelter of the roof which, however unfriendly, was still a protection from the dangers outside that would lie in wait for a young woman who was homeless and helpless. But with cruel heartlessness the older woman seized her by the shoulders, and thrust her hastily out, closing and barring the door behind her.

Where should she turn? In all the village there was not a single friend, not one from whom she might expect a word of kindly sympathy. It seemed almost as though God Himself had forgotten her in her desperate need.

Over the hills somewhere, miles away, was her native village, and there were her mother and brother; her father had died years before.

Would they be kind to her and give her a welcome if she came to them an outcast from her husband's home, dependent upon their charity, with the parting gift of her mother-in-law, a beggar's basket, in her hand?

Which way should she go? She had no more definite idea of the distance to her village nor the

direction in which it lay than an infant, and there was no one of whom she dared to inquire lest it should reveal her unprotected condition, thus exposing her to untold dangers. Two years before she had made the journey between the villages, but it had been in the closed sedan chair of a bride, and she saw nothing of the way, and only remembered that at the journey's end it seemed to her that she had been travelling for hours and hours.

She could not stay where she was, for she knew if she remained standing outside the closed door long it would surely excite the suspicion she wished to avoid.

So stifling the sobs which seemed to strangle her and forcing back the blinding tears, she set her face towards the hills that rose in the distance behind the village, and the beautiful blue sky and pure white clouds above them seemed to speak to her soul a message of peace and rest. Looking neither to the right nor left, and avoiding the curious glances of those she met, she journeyed on until the path began to ascend the hills. Gradually it grew less and less distinct until it lost itself among the graves which covered the hillside, and she realized that there was no longer any trace of a path. Thoroughly frightened she turned to retrace her steps, but when she found that she was nearing the village left in the morning her heart was so filled with dread that she turned hastily away, her only thought being to escape from those who had treated her so cruelly.

Again she plodded wearily over the road while the afternoon sun was sinking lower and lower in the west, and as she was approaching the hills the second time she passed a large house where earlier in the day she

had noticed an elderly man sitting in the doorway. He was still there and as she glanced timidly at him spoke to her kindly, and asked where she was going.

She hardly dared answer him, a man whom she had never before seen, but after a moment's hesitation said that she was going home to visit her mother. Then he said, "You must have lost your way." This frightened her, and she replied, "Oh, no! this is surely the right road."

"It cannot be," he said. "I have seen you pass here three times to-day. You must be lost, for there is no road up the hills where you are going, and it is not safe for you to go there; it is now nearly dark, and there are tigers in the mountains." He seemed to feel such a friendly interest in her that it won her confidence, and little by little he gathered enough of her story from the answers to his questions to know how sorely she needed the help which he was ready and willing to give her. He soon learned that her father had been his schoolmate in their youthful days and this deepened his interest, as he saw in her the daughter of an old friend.

Gladly she accepted his invitation to enter the house, and at his bidding his wife and daughters brought food, and prepared a place for her to rest.

Her new friend proved to be an official, and had a guard of soldiers at command, and he advised her to remain in his house for a few days, and promised then to send for her brother to come and with a safe escort accompany her to her mother's home. Her gratitude to this friend in need was boundless, and she realized that the Heavenly Father had indeed cared for and protected her. More than once during the night, as in

her dreams the anxieties of the day came back again, she seemed to hear the voices of pursuers, and the next day learned that it was indeed true that "certain lewd fellows of the baser sort," hearing how she had been cast out without any protector, had planned under cover of darkness to search for her and when found spirit her away to some large city where they could easily sell her for several hundred dollars. But the God in whom she had put her trust saved her from such a fate, and prepared a safe refuge from all her enemies. A few days later her brother came to take her home. It was thought best for them to travel at night under cover of the friendly darkness, so their arrangements were quietly made, and with many thanks to her kind protector she again began the journey to her mother's home. But this time it had no terrors for her, and the kind words of her brother assured her that in the home of her childhood she would find a welcome, and the precious sympathy of loving hearts.

Her troubles for the time seemed ended, and remembered only as "the streams that pass away," and when the morning light began to dawn, and she saw once more the familiar landmarks of her own home village, her heart was filled with thankfulness to the Heavenly Father, who had watched over her, and brought her safely through all the anxieties and dangers of the past days.

From her mother's home it was easy for her to find a way to return to Canton, and resume her studies, and among her classmates she found many who could give her the warm sympathy born of similar experiences.

XX

SUPERSTITIONS

AT one time among the students in the women's department was one who had passed through a painful experience on account of Chinese superstitions.

Her husband had died in the Philippines a short time before, and when a person dies away from home the Chinese believe that the soul after leaving the body will be to some extent helpless and perhaps unable to find the way back to its home, so they resort to various expedients to assist it.

While spending a summer at another mission station we saw one evening a little company of four or five wending their way to the top of a hill near by. When they reached the summit they sounded several loud blasts on a horn, and then proceeded to set up a tall bamboo pole with a little pennant waving from the top, which remained there for some weeks. When we asked the meaning of this ceremony we were told that a relative had died away from home, and they had taken this plan to call the wandering spirit and guide it back to its home.

The brother of the man who had died in the Philippine Islands insisted upon having a similar ceremony during which the widow must hold in her hands a large bowl turned in the right direction to receive the spirit when it should come in answer to their call.

She was a Christian, and feeling that it would be

wrong for her to take any part in such a performance she utterly refused to do so. This roused the displeasure of her brother-in-law, who thenceforth spared no pains to make her unhappy. She was bright and intelligent, and when she came to the Seminary we hoped she would in time be fitted for work as a Bible woman, but she became an invalid, and after months of suffering went to dwell where there will be for her no more sickness nor sorrow. Three daughters came with her to the Seminary; the eldest has graduated from the Medical College, and is now practicing in the city.

Another custom in some places is that just after the death of any person some relative must "call back the soul," and we often hear this mournful sound. I shall never forget one night when in the midnight stillness I heard the voice of some one in a little boat floating slowly down the river, calling so imploringly, "A Kun, come back, come back, there is important business waiting for you; you must come back. Come back, come back!" Over and over the sad futile cry was repeated, gradually growing fainter until it was lost in the distance.

"Alas! for him who never sees
The stars shine through his cypress trees."

The material symbol of another superstition we see daily from our chapel windows. When the building for the True Light Seminary was erected its three stories made it seem quite a sky-scraper in comparison with the buildings around it and awakened much dread in the minds of those living in the vicinity, lest the *fung shui* might be disturbed, and dire disaster follow.

It was the first building erected by foreigners that had risen above the second story, and by some of them was regarded as rather a hazardous experiment, as that was before the days of steel and reinforced concrete, and although they did not fear disturbance of the *fung shui* they did fear disturbance by typhoons. The plan resorted to by the Chinese to avert evil influences was the fashioning of a singular little device that was placed on the roof of one of the houses on the opposite side of the street, which is about ten feet wide.

There are first three tiny cannon made of earthenware, some ten inches in length, and so mounted that they point directly towards the Seminary building. Just behind these stand three watchmen facing in three different directions, and behind the watchmen a cock of brilliant red colour, perched upon the ridge-pole with his head erect, and his gaze riveted upon the building. The plan of defense is very simple. In case of any disturbance the cock is expected to sound the alarm, and the watchmen will fire the cannon; the disturbing element will be intimidated and withdraw, and peace and harmony will be restored. For nearly forty years the cock has been on duty day and night and although he has never left his post, nor turned his gaze in another direction for a single instant, has never yet been obliged to call the watchmen to arms.

A little further down the street and opposite our residence there was for many years another protective measure of less pretensions. This consisted of a small board on which was portrayed on a green field the head and forefeet of a ferocious tiger, who was supposed to be able to intimidate all evil influences which might emanate from a house occupied by "foreign devils."

The *fung shui*, literally translated *wind and water*, including all beneficent or malevolent influences that share in the making or marring of life's happiness and prosperity, is naturally of great importance to the Chinese mind, and the difficulty of preserving the equilibrium of the *fung shui* undisturbed is oftentimes as complex a problem as adjusting "the balance of power" in other parts of the world. There is in this superstition, as doubtless in many others, some foundation in fact—as, in a place with a southern exposure and no malarial environment, where the conditions are such that in another language it would be pronounced a healthful location, the Chinese will note the same results and say that the *fung shui* is favourable.

Among the causes which would be expected to disturb the *fung shui* may be any building that rises higher than the roofs of those in the vicinity, and in such a case if its erection cannot be prevented, measures must be taken to find a counter-irritant that will neutralize the evil influence.

Some small circular windows in the towers of the Seminary building were objects of suspicion and dread to those living in the vicinity until they came to regard them as harmless.

When the two towers of the Roman Catholic Cathedral ascended upward until an elevation of seventy-five feet above the ground was reached they were regarded with much dread and apprehension, but after a time, as no evil results followed, the immunity was attributed to the fact that there were two, and each one neutralized the influence of the other and the *fung shui* remained unaltered.

The telegraph lines have always been regarded by

many with suspicion and the poles have been cut down repeatedly in various places. When the line between Canton and Hongkong was constructed the people said it was intended to be the instrument of carrying out a deep-laid scheme on the part of the foreigners, who by means of this long line of wire would in some occult way draw all the wealth and prosperity from Canton down to Hongkong.

Some time ago the church edifice belonging to the foreign community in Canton was painted a neutral tint, the mouldings and decorative lines being coloured red. As the God of Fire is supposed to have a special claim on this colour it was feared by the Chinese that his anger would be kindled when he saw that it was used to decorate the temple of a rival deity, and he would manifest his wrath by causing terrible conflagrations in the city. To avert such calamities several of the wealthy merchants of the city contributed an amount of money sufficient to repaint the building and brought it to the trustees, begging that the colour might be changed as soon as possible, and very soon the brilliant red tints faded to a dull lead colour.

The Chinese are ingenious and fertile in their expedients to deceive and thwart the evil spirits, and give them very little credit for penetration, as oftentimes the most transparent deceptions are supposed to be sufficient to mislead them. Many of the streets in Canton have been laid out irregularly in order to make it difficult for them to find their way through the city, and they are often confronted by a large stone tablet inserted in the wall or in some other prominent place bearing an inscription which may be translated, "The Stone from the Sacred Mountain dares to bar the way."



Inner Court

Near one of the cities in the interior, between the hills that rise on the east side, a high wall has been built to obstruct the way and turn back the evil influences from that direction.

Sometimes a little boy is seen with an ear-ring in one ear which is intended to lead the evil spirits to think that the child is a girl and not worth their attention.

In selecting the place for a grave it is felt to be of the first importance to take measures to secure favourable *fung shui*, and the services of the priests and geomancers are secured for the purpose.

After a person has been buried, if the relatives meet with misfortunes they are very likely to conclude that the *fung shui* of the location of the grave was not favourable, and the dissatisfied occupant is employing this means of notifying them that it is unsatisfactory. In such a case the only remedy is to disinter the bones of the departed and put them in a large jar, pending negotiations for another and more permanent resting-place, and these jars may be seen frequently on the hillsides among the graves or near the temples, singly or arranged in rows.

My first lesson in the science of *fung shui* was soon after commencing work in China in a day school for which I had with much difficulty secured a small room with only one window, and that one in the roof. As the room was very dark permission was secured from the owner to open a small window in the side of the building, and a workman was sent to commence operations. Soon a delegation from the family living in the home on the opposite side of the street came in hot haste to protest against the innovation, as they said the window would be just opposite their door, and thus

a straight and unobstructed road would be furnished for the evil spirits that issued from our house to enter theirs.

Of course under such circumstances the project was abandoned, as it would have been very unwise to antagonize them. They would probably if unsuccessful devise some way of breaking up the school by frightening the pupils away.

The new China will soon rule out many of these old superstitions, but the evil spirits that have held sway so long in this ancient empire it is feared may in some cases be replaced by other spirits, which although different will be no less evil and no less powerful.

XXI

PERSECUTION

IN the early days of the Seminary's history nearly all the pupils were the children of heathen parents, and when they became Christians it was the signal for a long and bitter conflict, a battle that each one was obliged to fight single-handed.

As a missionary once said, it seemed as though we could only show them the way, and then send them into the fires of persecution, while we stood outside powerless to aid them save with our sympathy and prayers. As I recall her words to-day how vividly that morning in the long ago comes back to me. She was then Miss Shaw and with Miss Lillie Happer employed a Chinese teacher in whose spiritual welfare they were both deeply interested, and for whose conversion they had prayed long and earnestly. Their prayers were answered, and he had become a Christian and wished to receive baptism, but his whole family bitterly opposed him and made his life at home almost unendurable. Although he had resolved to obey the Saviour's command at all costs, they had protested so violently that he faltered, and that morning when he came for the daily lesson told us that he could not unite with the church on the following Sabbath as he had intended. We were sadly disappointed and distressed.

The pupils and the teacher have all long been in the land where all tears are wiped away, but as my thoughts

go back to that time the intervening years seem swept away, and the sadness of that hour is like "the streams that pass away," for how fully now they realize that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." For some time each recurring communion season brought a repetition of this experience for the teacher, until at last faith won the victory, and he applied for admission to the church.

The Sabbath morning came when he was to be received, but we looked in vain for his appearance and when the service commenced sadly concluded that his relatives had once more won the day. But before the meeting closed he came. He was always very careful about his dress, and we had never before seen him without his long student gown and cap, but that day he came arrayed in a short under-jacket, and although it was a bright, sunshiny day, wearing clumsy wooden rain clogs, instead of the satin or velvet shoes that he was accustomed to wear.

We learned later what we had at once surmised, that his wife had hidden his ordinary clothing, never dreaming that he would have the courage to face the outside world in such unconventional garments, and it seemed an additional proof that he had won the victory over the world and its opinions, that although naturally so fastidious and punctilious in observing the requirements of propriety, he had been able to rise above all such considerations and go forward cheerfully and happily in the path of duty. In his case, as in many others, when every effort of opposition on the part of his family had failed, and the decisive step was taken, nothing remained but to accept the inevitable. Another teacher

who became a Christian never felt that he could grieve his aged mother by uniting with the church, so it was not until after her death, when he was more than sixty years old, that he applied for admission to the church and was received.

For some time this attitude on the part of those whom we hoped and believed were Christians was a cause of much distress, for it seemed that they were numbered with those of whom Christ said, "Whosoever shall deny me before men him will I also deny before my Father which is in heaven." But after more thoughtful consideration it became evident that they were not denying Christ, and not even in the class of those who when the Saviour was upon the earth were disciples, but secretly for fear of the Jews, for they made no secret of their new faith, and their hesitation with regard to uniting with the church was only a concession to the wishes and prejudices of their relatives and was so understood. The obligations of a son or daughter to regard in every respect the commands and wishes of parents are strongly inculcated by the Chinese books, which place filial piety among the first duties of life: a duty that is obligatory all through this life and carried forward into the next by ancestral worship. This forms a controlling factor in the lives of the Chinese, the power of which it is difficult for people of other lands fully to appreciate.

It may be mentioned in this connection that when Sir Robert Hart, who was for so many years the trusted adviser of those in authority in Peking, wished to return to England for a few months, all felt that he could not possibly be spared even for a short time, as his services and advice were considered invaluable and

indispensable, but when he said that his mother was elderly and wished him to come home, all objections were instantly withdrawn and they said in that case he must go at once.

Another and very potent influence in leading the members of a family to object to one of their number's becoming a Christian is the superstitious fear that the idols will be offended, and that disaster will follow, not perhaps to the individual but to some one else, as all are considered to share more or less in the responsibility for the actions of each one.

From time to time there have been instances which made it easy to see how they might feel that they were justified in so thinking. Some years since a very intelligent woman was received into the church in the face of the most violent opposition from her son and his wife, who felt certain that some dreadful punishment would follow from the offended idols whose protection they craved. They had two dear little children whom the grandmother dearly loved, and in less than a year both had died. The family felt that it was in consequence of the action that she had taken, and it was very distressing for her to bear the loss of the little ones, and the charge of having been herself the cause of the sorrow that had come to their home.

Another case was that of a valued and efficient assistant in the hospital who after many years united with the church, and a few months later died very suddenly. When his relatives came from his home in the country to attend the funeral they said it was so very sad; he had been there fifteen years and all had been well and prosperous, and might have continued so if he had not become a Christian.

This superstitious feeling was the foundation for much persecution which our pupils were obliged to face in past years at the time of marriage; a form of persecution that we trust is for them forever past, as our students now almost invariably marry Christians, while in the early days it was usually otherwise.

As the engagements were often made when those most interested were quite young, many of our former pupils were betrothed before they came to school. The day for the wedding was always chosen by the family of the bridegroom, and sometimes when the appointed time came the pupil would be taken home for some plausible reason, and not until later would she or we know that it was only a pretext, and the real reason was that it was the time appointed for her marriage. Occasionally, however, the girl would know what was impending, and if a Christian and betrothed to a heathen, would look forward with anxious dread, knowing that it would be one of the requirements that she should worship the idols, and her refusal to do so would inevitably excite the wrath and indignation of all the members of the new family circle into which she was entering. How could any blessing from the gods be expected upon a union in which one of the parties had given her allegiance to another deity? The girls at such times would often spend much time in prayer, and sometimes prayer circles would be formed with a few of their schoolmates, and it was very touching to hear their earnest prayers for help and strength to enable them to be firm and do right, and their schoolmates' exhortations telling them not to yield and worship the idols. Sometimes their convictions would be respected, but more often they would

be forced to kneel before the idols ; but as they would say, although they might be forced to kneel, their hearts could not be made to worship.

In those days each communion season was a time of distress and anxiety for those who wished to unite with the church, but feared to do so. It was felt that in view of all the conditions involved it was a question which each individual must decide for herself. During those years there were very few who united with the church, sometimes no one, and we have repeatedly seen a little girl stand entirely alone to receive baptism, well knowing that she was thus incurring the displeasure of all her relatives, and probably insuring for herself their unkind treatment during coming years.

One girl we remember who in the morning of the day on which she expected to unite with the church received a message from her parents informing her that if she became a Christian she need never come home again, for she could never again enter their door, nor would they give her a grain of rice if she were starving. She delayed entering the church until a later opportunity, and in the meantime her parents became more reasonable. Another little girl of twelve years united with the church in the face of a similar threat. She was an orphan and had a small house of her own which had belonged to her mother, and there after leaving school she lived entirely alone, as none of her relatives would come to see her or allow her to visit them.

Some time ago a woman came to the Seminary from a town in the interior where she had had a trying experience. An uncle who had been converted in America came back to his home in the town in which she

lived. He tried to tell his relatives and friends of the Gospel and all that it meant to him, but they would not listen. To one only, this niece, it was glad tidings. She listened eagerly and at once believed and received the joy of salvation. Her uncle soon returned to America and she was left alone to witness for Christ. The opposition to Christianity became more and more determined, and the people finally decided that they would not allow a Christian to live among them. They procured a large basket, such as are used for carrying pigs to market, and pushing her into it carried her to the riverside intending to drown her. Some, however, moved by more kindly feeling, suggested that perhaps one woman would not do much harm as no one else need believe the new doctrine, and they might wait and see if such extreme measures would be necessary. This counsel prevailed and she was released, and later found her way to the True Light Seminary and after three years' study became a Bible woman.

When she told of her experience and was asked if she felt afraid, she said that her heart was filled with peace, and she felt that if the Saviour wished her to die for her faith in Him she was ready, and only prayed that her death might be the means of convincing those about her of the truth of the new doctrine. Now in that town where thirteen years ago there was only one Christian, utterly helpless in the hands of her would-be murderers, there is a Christian church with over one hundred members, a Chinese pastor and Bible woman, and three schools, all taught by former students of the True Light Seminary, and all of the work is entirely self-supporting. Surely the promised hun-

dredfold has sprung from the seed sown, which apparently fell on stony places.

One summer morning many years ago as we were looking out of the chapel window just after morning prayers, we saw a most surprising and unusual sight—a multitude of women coming up the narrow street.

Their numbers grew while we watched them until as far as we could see the street seemed filled with women, young and old, all eagerly pressing forward as though intent on some mission. Many of them had bound feet, but the others led and helped them along, and as we watched them we noticed how full of interest and pleasant anticipation their faces seemed. While we were looking at them in amazement, we were still more surprised to see the head of the column stop at our gate. There were more than one hundred in the company, and we soon learned that they were from a village some distance north of the city, and had chartered a large boat starting very early in the morning, and had come expressly to learn more about the new doctrine of which they had heard.

They received a warm welcome and were taken to the chapel where we with the teachers in turn explained to them the glad tidings of salvation and answered the many questions which they eagerly asked. Unlike most Chinese visitors, who when they first come to our houses naturally wish to gratify their curiosity with regard to our rooms, furniture, customs and manner of living, they seemed intent only on one thing, learning about Christianity. For several hours they listened intently without seeming to grow weary until the time came when they felt that they must return, and then they reluctantly took their departure, promising to

come again as soon as possible, and urging us to come and visit them in their own homes. The next day fifty more women, who had been unable to find room on the boat the day before, came and listened with the same eager interest that their sisters had shown.

We were delighted with the opportunity thus afforded, and hoped it was the dawning of a new day for their village. We planned to return the visit at an early date, hoping that we might be able to open a school there, but the men of the place, determined to put a stop at once to such unheard-of proceedings, forbade the women ever to come again, and refused to allow us to enter their village. As the years have passed, however, now and then a few of the women and girls have been able to come to the Seminary. Whenever we hear the name of their village mentioned we seem to see again the company of women eagerly pressing up the street to our door, and any one from there is always warmly welcomed.

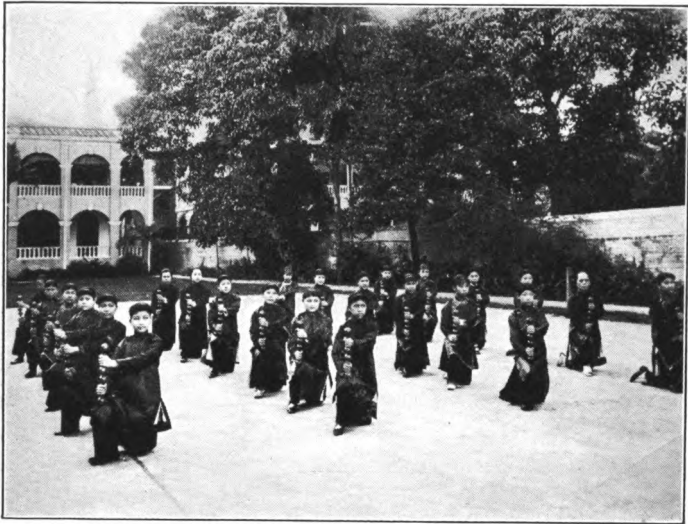
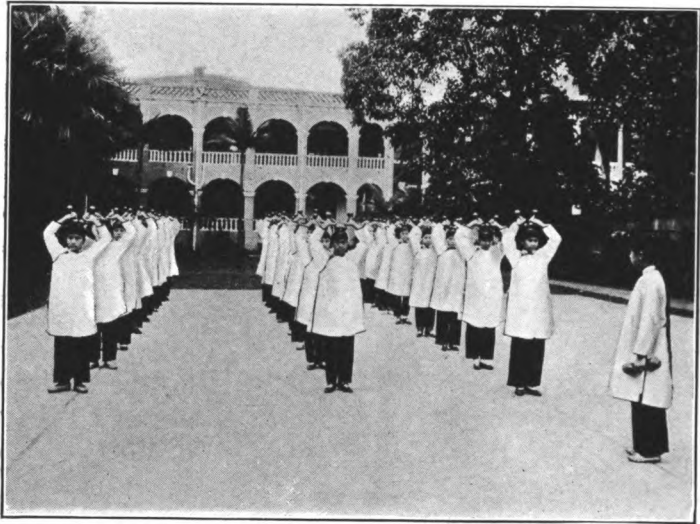
The feelings manifested in the persecution of Christians had their root in the antagonism that was cherished towards foreigners and everything connected with them. Forty years ago it was one of the traditions of earlier years that it had been common to hear in the streets, when foreigners passed, the cry, "Kill the foreign devil," but it was not then supposed that this would ever again be the case. History repeats itself, however, and days came again when this was frequently heard, and also the motion accompanied by a swishing sound to indicate the sound of the sword passing through the air which they wished might be used in beheading us. The term "foreign devil" has been so constantly used that it has been practically adopted as

the name for foreigners, and is often thoughtlessly used; the real feeling which accompanies its use is indicated by the way in which it is spoken.

However it may be used, that it is acknowledged to be very disrespectful and most objectionable was shown by the fact that when General Grant visited Canton the Viceroy's proclamation was posted in all public places forbidding the people during the three days of his visit to use this term in speaking of foreigners.

The city of Canton was taken by the allied forces of the British and French in 1857, and for three years was held under their control. The lesson thus taught the Chinese was remembered, and for some time there were no disturbances. It was well understood by the officials that in order to prevent a repetition of this experience the lives and property of foreigners must be protected, and they had learned what power the foreign nations possessed to enable them to enforce this demand. But after a time the lesson was in a measure forgotten, and the feelings of animosity and opposition fostered by favouring circumstances would occasionally rise so high as to overleap the barriers of prudence and authority, resulting in outbreaks of more or less violence.

The first of these was known as the Tientsin massacre, and was in 1870, when the property of the Roman Catholic Mission there was destroyed and twenty-two foreigners were massacred, including the French Consul and ten Sisters of Charity. The excitement in Canton when the news reached here was intense, but was controlled by the authorities. The following year an attempt was made in Canton to incite the people against foreigners in the hope of creating such a disturbance



**Calisthenic Drills,
Normal Class Students**

that the scenes at Tientsin the year before might be repeated in Canton.

Placards were posted everywhere accusing foreigners of distributing a kind of white powder that they called "Gods and genii powder," and inducing the people to take it as being very beneficial, while in reality it was a deadly poison. Many rumours regarding its baleful effects were circulated everywhere, and it was reported that thousands were dying every day, but these reports always came from places so distant that it would require a long time in those days to disprove them. It was also stated that the powder was used to poison the wells, and the panic which resulted and the distress of the people in consequence was most pitiful. The Consuls ordered every one under their control to avoid going out in the streets and after a few weeks, when the people found themselves still alive, their fears were allayed and their indignation subsided.

Several years passed before there was another disturbance. The exciting cause at that time, although it was only the match that set fire to the combustible elements already in waiting, was the pushing a Chinese man from the deck of a steamer by one of the employees. Whether it was accidental or otherwise, the result was that the man was drowned, and a mob soon gathered on the steamer wharf and threatened to burn it if the steamship company did not make reparation before the steamer left for Hongkong. Tins of kerosene were brought in preparation for carrying out this threat.

It was not, however, believed that they would really dare to do this, but as soon as the steamer moved away they put their threat into execution.

As the captain saw the smoke rising and realized what might be expected to follow, he brought his steamer back, and it became a little later in the day the place of refuge for the foreigners, who were all obliged to flee from the foreign settlement. A mob in China is as irresponsible and unmanageable as in any other land, and as soon as they saw the steamer wharf in flames the excitement spread, and the next move was to the foreign settlement where burning and looting was unchecked for three hours, when the mob was finally scattered by the Viceroy's soldiers. Only a few days before we had opened the school after the summer vacation, and that morning there were eighty pupils in the building. Before night all had vanished; their friends, fearing that the mission buildings might also be destroyed, came for them and they went away as quietly as possible.

The next outbreak of anti-foreign feeling was in 1884 during the war between France and China, and the exciting cause was the rumour that three French war-ships were coming up the river to attack Canton. In the panic that ensued, before it was learned that the rumour was false, the Viceroy issued proclamations offering five thousand taels (a tael is one dollar and forty cents) for the head of the French Admiral, and lesser sums for the different officers according to their rank: one hundred dollars for a common soldier, and fifty dollars for any Chinese giving assistance in any way to the invaders.

This was repeated from one to another and the common understanding was that one hundred taels was offered for the head of any foreigner, and fifty dollars for any Chinese Christian's. The Chinese

language lends itself readily to the expression of a double meaning, and we were told that communications were sent to officials in the interior which apparently charged them to protect the lives and property of foreigners, but reading between the lines they would understand that the real meaning was quite the reverse. This seemed of all the disturbances of late years the one most fraught with danger. Usually the people had the restraining fear of the authorities to control them to some extent, for they knew that, however unwillingly, the officials felt obliged, at least in appearance, to try to protect the foreigners. At this time they supposed that they were given liberty and even the approval of the authorities in whatever they chose to do. It has always seemed a wonderful proof of the protecting care of an overruling Providence that during the weeks of excitement that followed not a single Christian lost his life, although a number of chapels were destroyed. We were exceedingly glad that the outbreak was at the time of the summer vacation, so that we had no anxiety on account of the school.

A day or two after the proclamations were issued a mob gathered around our compound and that of the hospital adjoining, but although they said they had come for our heads no one was bold enough to make the first move, and after several hours they gradually dispersed. The Consul afterwards said that if there had been a leader probably not a foreigner would have been alive in Canton at the end of the day.

The next disturbance, ten years later, was during the prevalence of the bubonic plague, which calamity was also attributed to the malign influence of foreigners.

The next, and we may hope that it will be the last,

was the Boxer rising. We were far from the war zone in 1900, but much excitement was felt in Canton and there were many local disturbances. It was evidently intended that the southern provinces should participate in the attempt to drive out all foreigners, but some of the Viceroys were wise enough to realize the folly of such an attempt, and prevented it from becoming a general movement. At that time the school was removed to Macao, where it was continued for a year. Later at the time of the establishment of the Republic of China and still later in 1916, the school has been interrupted several times, but the students are always eager to return as soon as changed conditions seem to ensure safety.

XXII

FOOT BINDING

AMONG other questions which came up for decision was what attitude should be taken with regard to the custom of foot binding. In some schools it was considered of such importance as to make the bound feet a positive bar to admission. But we were convinced that a custom so cruel and barbarous must inevitably disappear with the introduction of Christianity and a more enlightened civilization, and that its continuance could only be a question of time; so while using all our influence against the practice and endeavouring in every way to create a sentiment against it we received as pupils alike the little maidens who came to us with the mincing gait necessitated by their crippled feet, and their more fortunate sisters, who walked with more ease and comfort, albeit according to their mistaken ideas with less grace and beauty.

Oftentimes those who have recently come to China have little difficulty in deciding questions which present themselves for decision, and feel that they know exactly what should be required, and what forbidden. But a longer acquaintance with the different conditions that obtain in heathen lands sometimes changes the aspect of a question that seemed at first sight so easy of solution, transforming it into a difficult problem. After a time it is less difficult to understand why changes of a radical character in long-established

customs must be attempted with caution, and why it is often best to make haste slowly.

Now after several decades have passed the dream of those early days has come true, and the new China has decreed that her daughters shall not walk in the cramped and distorted footprints of their mothers and grandmothers.

During my first furlough I was sometimes asked if I had ever been able to prevent the binding of the feet of any girl in China, and I answered, "Yes, one; the daughter of one of our employees." Her parents had wished to bind the feet of little Oon Kin, their eldest daughter, but my earnest protestations had availed to prevent their doing so. Imagine my chagrin and disappointment when I returned, to find that during my absence her feet had been compressed to the regulation size and she was hobbling about with the grace peculiar to Chinese ladies. In answer to my distressed inquiries the parents explained that it was absolutely necessary, in order that the family might be considered as having a respectable standing in society, that one at least of the daughters should have bound feet, but this point secured, the other little girls,—there were three younger sisters—might enjoy the freedom of having their feet the natural size. However, the promise is still sure, "Be not weary in well doing, for in due season ye shall reap if ye faint not." In this case the reaping was not until "after many days." Thirty years had passed and then there came a day when Oon Kin brought me a gift—two pairs of tiny little embroidered shoes, which she said she would never again need to wear, at the same time showing me her feet encased in pretty little leather slippers, still very

small, but with the bandages removed and free to regain as far as possible their normal size. I was very much delighted, but after expressing my pleasure said that it was sad that she had had thirty years of needless suffering which might have been avoided if her parents would have listened to me, and now I could not feel that she had unbound them on account of my influence, but because the customs had changed. One of the teachers, however, said more truly, "You had your share; no influence is lost. Everything has helped to bring the day of freedom that is dawning for China's daughters in this respect as well as in so many others." And this is doubtless true; the earnest efforts that have been made along this line by societies and individuals have certainly all had their influence in bringing about the desired result. Now that we hope the custom is doomed, and will soon be obsolete, a few farewell words may be of interest. It was a surprise to me when I first learned that the process of foot binding is not commenced until the little girl is eight or nine years old, and her feet have grown much larger than the size considered proper for a Chinese lady. The reason for this is that the child must first be taught to walk and use her feet freely, as otherwise they say she would never learn to walk. Then when the foot binding is commenced there must be a 'gradual process of compression, each day the bandages being drawn more tightly, until the feet are reduced to the desired size. That this should be exceedingly painful is inevitable, but the degree of suffering that must be endured seems to vary to some extent according to the skill of the practitioner. It seems strange that the little girls are willing to endure the pain, but they are persuaded

that it will be such a joy in after life to wear the beautiful little embroidered shoes and not be obliged to labour, but be waited upon by servants, and the life which they will thus win is pictured to them in such glowing colours that they are often eager to have their feet bound, and bear the pain involved with heroism and fortitude worthy of a better cause. A missionary who spent the years of her childhood in Canton once said to me that while she of course disapproved heartily of foot binding, yet the bound feet in the dainty embroidered shoes always appeared to her beautiful and elegant, while the feet that were the natural size seemed very uncouth and ugly.

Only recently the little daughter in a missionary family said she thought the bound feet very pretty. In the early days of mission work when the practice was almost universal, when women came to apply for admission to the Seminary we would involuntarily glance at their feet, for the bound feet were almost a certain pledge of respectability and good breeding, while other women we were taught by experience to regard with a measure of distrust and suspicion that made us hesitate to receive them if we had no assurance of their good character, lest we might introduce an undesirable element into the school.

At that time a girl whose feet were allowed to remain the natural size could never hope to marry a man who had property enough to enable him to support a wife with bound feet, and as fate in the form of her parents and inexorable custom decreed that she must be married, she could only expect to marry a man whose poverty alone prevented him from seeking to marry a bound-footed girl, or if she entered a wealthy family it

would be in the unhappy position of a secondary wife. When Oon Kin's parents were questioned with regard to their reasons for binding her feet they said that one was that they feared if they did not she might afterwards reproach them for having made life hard for her by their neglect. As a matter of fact she married a promising young student belonging to the literati who is now at the head of a large school in the city, and has for several years given two hours each day to teaching Chinese literature and history in the True Light Seminary. The last atom whose weight turned the scale for Oon Kin in favour of unbinding her feet, a step which she had meditated taking for some time, was a sentence in an essay written by one of the smaller girls in one of his classes on the subject he had given, "The Evils of Foot Binding." He has always had a good salary and seems very fond of his wife, and has been able to give her every comfort. Not long since he united with the Second Presbyterian Church. Some of the time since their marriage she has also been engaged in teaching.

Their only son has nearly completed the course in a Government College, and their daughter has studied for several years. The younger sisters who were quite as bright and promising as Oon Kin all married day labourers, and their lives have been spent in hard work and poverty. One of them has been very unhappy.

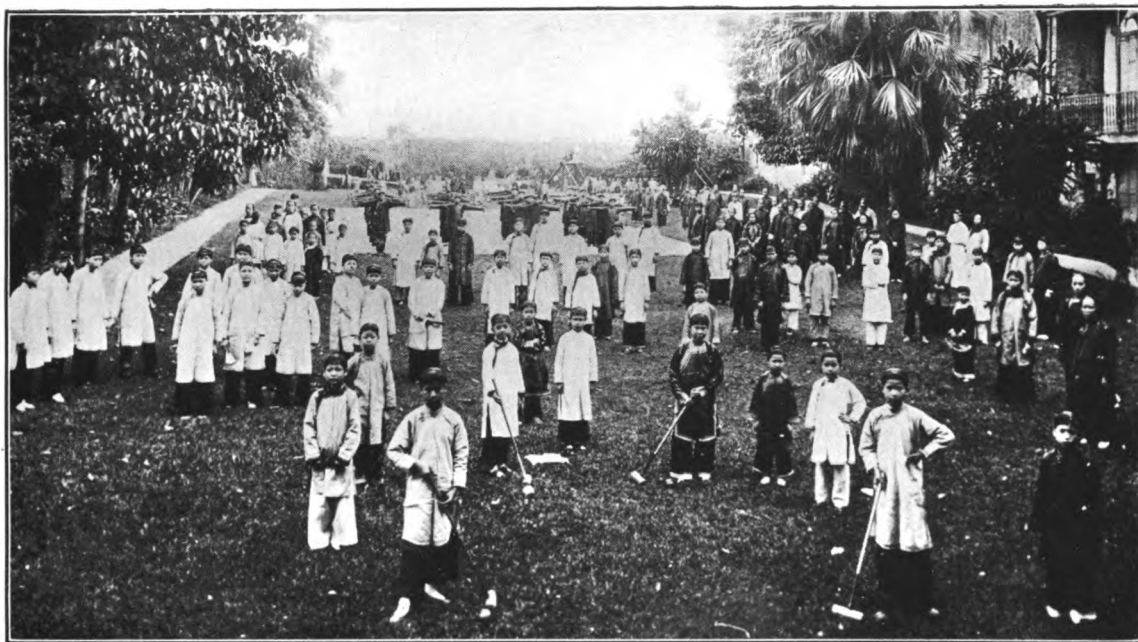
It has been said that every question has two sides and although it would seem impossible that this one could have, yet there were certainly reasons which under existing conditions and the mistaken public opinion of China seemed to excuse in some measure the parents, who doubtless oftentimes honestly felt that the

suffering which they inflicted upon their daughters would in the end be conducive to their happiness. It is possible that if the same conditions obtained in England or America and public opinion favoured foot binding as strongly there as it has in the past in China, there might be some parents who would deem it best for their daughters to "follow the fashion" and some young girls who would be willing to do so.

From the earliest days of mission work in South China very few of the Christians have had the feet of their daughters bound. I have only known of two instances. The one who was, I think, the first member of the Presbyterian church in Canton was a man of some wealth and good position. When the question of binding his eldest daughter's feet was to be decided one of the early missionaries to whom he went for advice, after some hesitation said that under existing circumstances it might be best for the child's happiness in future years to have her feet bound. Years after I met the mother of the family with three daughters, the eldest one having her feet bound and the two younger sisters having theirs the natural size, and heard some one say of them: "That one is her daughter, and the other two are slave girls."

I noticed that the little girls heard the remark and I felt how trying it must be for them, and that very likely in their hearts they would wish that their parents had bound their feet as well as their sister's.

Every effort was made to induce those who came to the Seminary whose feet were bound to unbind them, and sometimes these efforts were successful. The older women were oftentimes easily persuaded. One of our first students was among the first to throw off the



Recreation Hour at True Light Seminary

shackles that custom had imposed. She was forty-five years of age and although her bound feet crippled her to some extent was still able to walk quite well. It seemed almost incredible that she had as she said walked in one day from her home in the western suburbs to the White Cloud Hills, northeast from the city, to worship in a temple there, returning the same day. The distance travelled was nearly twenty miles, part of the way up and down the mountainside, over stone steps worn slippery with constant use. Another student, a young girl whose feet were compressed to the smallest size, frequently astonished us by the agility with which she would run up and down the long flights of stairs in the Seminary building. She made two or three unsuccessful attempts to unbind her feet, but as loosening the bandages caused some pain, replaced them. She finally succeeded and found to her delight that it was a great relief to have them more nearly the size they should be.

The binding of the feet deprives them oftentimes almost entirely of circulation so that they seem quite lifeless. A woman from a city north of Canton whose feet had been so much affected by the cold that they literally dropped off, preserved them carefully in a box of salt and brought them to Dr. Kerr with the request that he would put them on again. This was beyond even his skill, but he amputated the stumps carefully, and when they were quite healed the woman found to her surprise and delight that she could walk quite as well as when she had her feet.

Afterwards he used sometimes to tell the women that it was very unnecessary for them to spend so much time and suffer so much in compressing and dwarfing

their feet; if they really did not want them they might come to the hospital and he could easily cut them off. As the patient already referred to no longer needed her feet, one was sent to England and one to America, so she can now claim to be existing in three continents.

It was formerly a very favourite diversion for the girls in school to dress one of their number as a wealthy lady, and bind her feet, and then bring her to us as a stranger from afar who wished to enter the school.

We would of course enter into their play and add to their enjoyment by appearing not to recognize her, and sometimes the disguise would so transform her that it would puzzle us to tell which one of our flock it was.

They seem to be able to simulate the bound feet with little difficulty by bandaging the ankle very tightly, and bending the foot downward so that the toes may be pressed into the little shoes borrowed for the occasion, and thus they can walk upon their toes supported by attendants in the manner customary for Chinese ladies. A teacher who taught in the Seminary for several years, we were told walked upon false feet, but whether the statement was false or true we never knew. She was taller than most of the Chinese women and her footing seemed to be unusually unsteady even for a woman with bound feet; she appeared scarcely able to stand at all without some support.

It was not unusual for girls whose feet had not before been bound when they approached the marriageable age to resort to some such device, compressing their feet as much as possible. In a certain school where none with bound feet were admitted the girls would study until fifteen or sixteen years of age, and

then go home and devote themselves to the task of compressing their feet, as the necessary preparation for matrimony.

Incredible as it may seem, even after that age they would manage to reduce them to a comparatively small size. One woman assured me that her feet were not bound until she was in her seventeenth year, and although the shoes she was wearing were not the smallest size, the sole was only three inches in length.

The smallest size, the acme of beauty, was two inches, and many of the Chinese women could wear shoes of this size. When we urged the women to unbind their feet they would often say that they were too old, and their feet had been bound too many years to attempt such a change, but many quite elderly women have taken off the bandages, and find a good measure of freedom in walking.

The eldest one of these was over seventy. Her husband had for a long time wished her to unbind her feet, saying that he felt her conformity to this custom was a constant hindrance to him in his efforts towards the reform of ancient and harmful practices, but she felt that it would be very hard to change a habit of sixty years, and feared that it would be impossible to walk without the support of the bandages she had so long been accustomed to wear. Fortunately she sprained her ankle, and then she thought the matter over, and concluded as she could not walk for a time, she would try to unbind her feet. We were all very glad to know that she found it a great relief, and was able to walk very much better than ever before, so that she realized that what had at first seemed a misfortune was a blessing in disguise, and said it was certainly the

Heavenly Father's way of showing her that she could do what she thought was impossible.

Some years since I heard of a woman who, grown weary of the limitations and suffering which her small crippled feet imposed upon her, unbound them; and in answer to her husband's remonstrances told him that if he wanted any bound feet in the family he could bind his own.

As I recall the experiences of the long ago, I seem to see again the first class of Bible women, who all had bound feet, and in the weekly meetings that we held, the hindrances caused by their crippled condition were very frequently referred to. None of them had ever been accustomed to go about in the streets, and as they were obliged sometimes to walk long distances, they found this part of their work very trying, and we appreciated that it was indeed a serious hindrance to them, and might well be reckoned among the sufferings of this present time.

Another picture which belongs to those days is that of the schoolgirls during prayer time in the Sabbath morning service. It was the custom to stand during the long prayer, which was sometimes very long, and as it was quite impossible for those whose feet were bound to do so, they used to turn around and kneel on the seats. As we usually sat on the front seat their backs were towards us. At that time it was customary to wear many flowers in the hair, and their heads were sometimes so profusely adorned with flowers that a glance over the kneeling audience seemed like a vision of a flower garden. We never said anything about their buying so many flowers, but after a time they took counsel together and decided that it would be a

better use of their money to put it in the contribution box, and go without the flowers.

The proportion of girls whose feet were bound was never as large in the Seminary as in the day schools, as the better class of families financially were at first reluctant to send their daughters to a school where they would be so much under the influence of missionaries, and the inducements of tuition, food and clothing given did not appeal to them as to those of the more needy classes. In some of our day schools formerly nearly every one of the pupils had bound feet. Now it is quite the reverse ; there may be only one or two among forty pupils, perhaps not even one. A variety of influences have contributed to bring about this long desired change. The Anti-Foot-Binding Society has doubtless accomplished much, the influence of Chinese men who have travelled in other countries and gained new and broader ideas, and the many unobtrusive but perhaps no less powerful influences that have been at work during the past half century have all had their share, and the Empress Dowager by her edict broke the last link of the chain that has fettered China's daughters through so many centuries. The origin as well as the date of this cruel custom has been lost in the mists of antiquity, but the best authorities agree that it has been followed for more than a thousand years.

The only reference to the custom in the classic for girls written long ago has been thus translated :

“ Have you ever heard the reason
For the binding of your feet ?
'Tis from fear that 'twill be easy
To go out upon the street.

'Tis not that they are handsome
When thus like a crooked bow
That ten thousand wraps and bindings
Are thus bound about them so."

To-day in thinking of the changes that have come the mind goes back many years to the time when two young missionaries were standing together on the deck of a steamer which was fast nearing the shores of China, where in different cities they were soon to commence their mission work. They were speaking of the two most objectionable customs of the Chinese people—the men wearing the queue, and the women binding their feet, and wondered if they would ever see them pass away.

One only has lived to see the changes that recent years have brought. In South China the queue disappeared as if by magic, and although there may be a few more victims to the cruel custom of foot binding, it is doomed, and very soon the "golden lilies" will have ceased to blossom in the celestial empire.

XXIII

SLAVE GIRLS

THE daughters of Christian lands are lovingly welcomed and tenderly cared for, but in some parts of China the little girl oftentimes at the threshold of life is met by the question whether she shall be allowed to live or not. Sometimes it is an unloving father, sometimes the mother-in-law, sometimes the mother herself, who decides that there is no place for her in the world, no room in the family circle, no loving affection in their hearts, and the little spark of life is extinguished by the very hands which should protect and cherish it.

A Christian woman of our acquaintance was the mother of six daughters, of whom only two were allowed to live. These two are now educated, intelligent Christian women ; one is engaged in mission work as the teacher in charge of a large school, the other is the wife of a promising young minister. Often the mother has said, "If I had only known about Christianity it might have been so different, but I did not know."

For Chinese girls who are the children of poor parents the years of childhood are often clouded by the fear of being sold into slavery. Many years ago one bright Sabbath morning, just as we were going over to the morning service, a woman came to ask that her little daughter, one of our pupils, might be allowed

to go home and see her father who was so ill that he was not expected to live.

The woman's very evident distress seemed quite natural under such circumstances, and we could not understand the unwillingness of the little girl to go with her mother, never dreaming that it was more than a feeling of reluctance to go away from the school for a few days. We said that it seemed best for her to go and see her father and then come back again, and left them, thinking that the mother would soon persuade her to go with her willingly. What was our distress when we returned from church to learn that the story of the father's illness was all a fabrication, and that she had really been taken away to be sold to pay his gambling debts.

The woman left in charge while we were away told us how pitifully the little girl cried, and frantically clung to the door in the vain effort to escape from the fate that she knew awaited her. For the mother the experience was as painful as for the little girl, but her husband had treated her most cruelly and compelled her by threats to come for her daughter. Every possible effort was made to redeem the child, but without success.

The selling of a little daughter is oftentimes a very grievous trial to the parents, but circumstances seem to make it unavoidable. When a family is overtaken by misfortune—perhaps the father becomes disabled and has nothing saved—the only resource is to borrow money, giving the daughter as security for its payment. Then if the father dies or becomes an invalid, and the future brings darker instead of brighter days, the hope of redeeming the child is never realized, and she must remain in bondage until she reaches the marriageable

age, when custom requires her owners to arrange a marriage for her, and she then has the same measure of freedom that other women have. It is not considered that the owners have the right to sell her to any one else without the consent of the parents, and if at any time the parents can procure the amount of money that they received for her they can redeem her. This is Chinese slavery in its mildest form.

In the next class are those who have no friends in the outside world, the waifs of humanity, who can have no appeal from the harsh treatment of a cruel mistress. They may still, however, have the hope that if they live to years of maturity life will change for them, and possibly it may be a change for the better.

Saddest and most pitiable of all are the blind slave girls; for them life has no amelioration, no hope for future years. Instead of the sympathy and pity to which they are justly entitled they often receive the most cruel treatment, and the story of their lives may be written with two of the saddest words in any language—helpless, hopeless. It is a joy to know that many of these unfortunate ones have been gathered into a real home under the loving care of Dr. Niles and Miss Durham and the new life into which they have entered seems full of hope and happiness.

In the first days of China's new Republic the Chief of Police was a man of unusual energy and efficiency, and very philanthropic. He developed many plans for the betterment of the people, especially for the unfortunate classes, who are most in need. A home for blind slave girls was one of his enterprises, and he also established a school, educational and industrial, for other slave girls who had only to apply to his police-

men to secure their freedom from bondage and admittance to the home and advantages that he had provided for them. A large temple with extensive grounds was given for the use of the institution and proved very well adapted for the purpose. The idols large and small, some of them eight or ten feet in height, were taken from their pedestals and set down on the ground outside the temples, and left to shift for themselves, which they very soon demonstrated to every one their inability to do. The drenching rains and the burning rays of the summer sun soon robbed them of their gilded exterior, and before long one was minus a hand and arm, the next had fallen over on its side, while another was headless, and so on all along the row, and yet no one seemed to care, or to feel for them any reverence or fear.

Seven teachers from the True Light Seminary were among the number employed when the work was begun, and the one who was chosen to take charge had taught the elementary department in the Seminary for several years. There were more than eight hundred girls, bright and intelligent in their appearance. Each day they spent several hours in study, and the rest of their time in weaving, embroidering and knitting, and their work was beautifully done.

They were also taught music and calisthenics, and kindergarten work for the little ones. It seemed a wonderful opportunity for these girls, but was all suddenly terminated by the untimely death of Mr. Chun. There was no one like-minded to take his place, and soon the girls were scattered, and went back to take up again their former lives, to the great distress of many who had been deeply interested in the work.

One of the first students in the Training School for Women was an elderly woman, who belonged to a wealthy family, and as a child had enjoyed some educational advantages, having had a private tutor in her home, which was in a large city at a distance from Canton.

She was married to an official, and for a time they were happy together. Then her husband became a victim of the opium habit, with the inevitable result that one after another the luxuries and then the necessities of life were swept away, and when he died she was left destitute.

Her only son followed in the footsteps of his father, and was not only an opium smoker, but also a gambler. Although it was evident that she was very unhappy, it was some time before we learned her sad story. Finally her confidence was won, and she told us what was the heaviest burden on her heart. She seemed to have lost all hope for her son, but he had a little daughter, and after the death of his wife she had been sold to pay his gambling debts.

She mourned over the fate of this her only granddaughter, and could not be reconciled to the thought of her spending her life in bondage.

The sympathy awakened by her distress, and pity for the little girl, so heartlessly sold by her father, soon evolved a plan to redeem the child, and not many days afterwards the grandmother, her face aglow with happiness, might have been seen threading her way through the narrow streets of the city to the house where her granddaughter was then living.

The knock on the door was answered by the little girl herself, but the smile of welcome for her grand-

mother changed instantly to a look of terror, as she saw behind her two strangers, the first foreigners that she had ever seen. She did not recognize the blessings in disguise, but with a startled cry of fear fled precipitately. The mistress soon appeared in the reception room, and as soon as the stipulated sum was given her, produced the deed of sale, and going to the open court lighted a match and set fire to the papers, throwing them on the stone pavement, where they were soon changed to ashes and little A Yun was free.

She was only eight years of age, but was at once received into the school, where several years were happily spent. Not long since she said that she has always remembered as the very happiest time of her life the Christmas day when she first saw a Christmas tree and shared in the pleasures of the day. After finishing her studies she assisted in caring for the children in a missionary family for a few years, and was then married to a young teacher, and soon after commenced teaching, and has proved very successful. For many years she taught a mission school, and then opened one of her own, which is entirely self-supporting.

She is very energetic and capable and exerts a strong influence in the wealthy neighbourhood in which she lives. Since she began teaching there, a number of schools for girls have been opened by the Chinese in that vicinity. She has had several children, but none lived beyond the age of infancy except one, a bright, promising boy, whom she almost idolized. All her thoughts were for him, and she planned to send him to America to obtain there the education that would fit him for the prominent and influential position among his people which she craved for him. He was so intel-

ligent and promising that it seemed very probable that her hopes would be realized.

But it was not to be. One morning as we passed the hospital entrance we saw him seated near the door. He was a beautiful child, and we noticed while speaking to him how bright his eyes were, and the colour in his cheeks, never dreaming that it was because the fever of the dreaded plague was burning in his veins. He was taken to a boat on the river and for a few days his anxious parents watched over him and tried every remedy, but all in vain. When the end came his mother was almost frantic with grief. He was a very lovable child, and unusually intelligent, and when he realized that he could not recover he tried to comfort his parents, telling them not to weep for him, for he was going to be with Jesus, and they would come soon. When he could no longer speak he traced with his fingers the parting messages he wished to give them. Since his death she has adopted two girls who have become very dear to her, especially the elder one, a graduate from the Hackett Medical College.

She has also an adopted son, a young man belonging to a wealthy family, whose mother died some time since. The boy besought her to allow him to consider her his adopted mother, and his father, who had married again, joined with him in the request. She hesitated for some time on account of the difference in their circumstances, but finally consented, and a large circle of friends were invited to witness the ceremony of adoption. The obligations involved by these ties seem scarcely less binding than those between relatives. For many years she has been working and saving in order to carry out a cherished plan of giving to the church

two houses which she has bought and paid for entirely by her own efforts. This she has accomplished, and has had stone tablets inserted in the walls to show that they are the property of the Presbyterian church. She is now hoping and planning to purchase and give to the church another and much larger building, which will be suitable for a church ; so that, as she says, when her work is finished she will leave something to aid in carrying on mission work for her people in future years.

Another little girl who was thus given back to her mother was the daughter of a woman whose husband died, leaving her as a legacy only the debts which he had incurred. She had two children, a boy and a girl, and as she had never been accustomed to labour felt that it would be quite impossible for her to support a family of three, and decided to find some one who would take one of the children. Naturally it was the little girl to whose lot it fell to be separated from her mother. In China parents look to their sons, and their sons only, to care for them, and those who are not Christians expect them to minister to their wants not alone in old age, but after death, and to worship at their graves, while the daughters after marriage are considered as belonging wholly to the families of their husbands.

A wealthy friend who was childless was only too glad to receive the little girl, and the arrangement was made that she should always be considered and treated as a daughter in her new home, and a "deed of gift" was made out and signed by the mother. Although the written agreement made the transaction appear in the form of a gift, in order to make it binding there had been a transfer of money, and the mother

could not claim her daughter again without repaying this sum. After she came to the Seminary, and a brighter day seemed dawning for her, she longed to have her little daughter with her again, but the new mother had become very fond of the child, a beautiful, winsome little girl, and felt that she could not part with her.

However, the custom is binding that a mother may always redeem her child if she can repay the money that has been received, so it was arranged, and soon little Virtue found a new home in the True Light Seminary with her mother. She was only four years old, and at first very timid and shy, but another little girl of about the same age, who had been with her mother in the school long enough to feel quite at home, at once took charge of the little stranger and began to instruct her in what she considered the important lessons of her new life, and in the evening gravely informed us that the afternoon had been spent in teaching Virtue how to preach about Abraham.

As soon as little Virtue was old enough she commenced studying, and later spent several years in teaching, and was then married to a physician, who, although a native of Canton, received his medical education in North China, where he has since filled important positions connected with the government. From time to time we hear from her, but only once has she returned to visit her friends here.

A few years since a call was received from a Chinese lady who came with the usual train of attendants considered proper for one in her position. She asked if we remembered her, but all effort of memory proving fruitless we were obliged to confess that we could not

recall ever having seen her. She then told us that twenty-five years before she had been a pupil in the school, a member of the first class.

It was not easy even then to connect in our thoughts the richly dressed matronly woman and the little school-girl. After leaving school she was married, and during the intervening years had lived at a distance, but recently had moved to a neighbouring locality, and as soon as she found herself near the Seminary improved the first opportunity to come and see us. Although her husband was wealthy, and could give her every comfort, yet the years had brought her many sorrows. Of her nine children only one was living; a dear little girl seven years of age whom she wished to send to the Seminary. Among her attendants was a bright young girl, who had been bought from parents whose poverty compelled them to part with their only child. She told me that this girl and another servant wished very much to learn to read, and said that she would be willing to teach them if we would give them some of the books that are used in school. This we were very glad to do. They made rapid progress and came once a week to review the lessons that they had studied.

After a time the young girl, Yellow Bird, formed a plan to redeem herself and enlisted the services of one of the Bible women as a go-between, according to Chinese custom, in negotiating a loan.

She estimated that if we would advance one hundred dollars, the necessary amount to purchase her freedom, and after she had obtained her freedom furnish her with employment, she would be able to support herself and in eight years save enough to repay the loan.

As she was a favourite with her mistress the terms

were made easy for her. The matter was soon arranged, and she came to us free to enjoy "life, liberty and the pursuit of happiness."

For a few months the programme as she had outlined it was carried out. She was very diligent and made rapid progress in her studies, and a few years more found her in the teacher's chair of one of the mission schools. In her new position she soon showed that she was gifted with the ability and enthusiasm that characterize the successful teacher.

She had taken some lessons in instrumental music and sometimes assisted in the Sabbath services by playing the organ. A young man, the son of an official, who was a teacher in a Christian school, also attended the services, and became much interested in the youthful organist, and as the attraction proved to be mutual the acquaintance ripened into an engagement.

Chinese maidens are never betrothed to any one having the same surname. In this case, however, the young man's name was Mr. Wong, while hers was Miss Wong; but fortunately not the same Wong, the characters for the names being written and pronounced differently, her name being in the lower tone while his was in the upper, thus making enough difference to render the engagement possible. After their engagement she went to a city in Central China and studied for a time in a school for young women in which a cousin of Mr. Wong's was one of twenty-three teachers. Soon after her return she was married and with her husband engaged in educational work in connection with the Presbyterian Mission.

After the Republic of China was established

Mr. Wong was appointed to a responsible position and the salary which he received made it possible for him to assist his wife in preparing for a line of work which she had for some time wished to undertake. Her heart had been very deeply touched by the need of medical assistance of so many women of the poorer classes, and she longed for the knowledge that would enable her to help them. After a two years' course of study she commenced the work, and by her kindness and skill soon won the love and gratitude of her patients. Some time since she was offered a position in a hospital with a good salary and the promise of an opportunity to complete a thorough medical course. This was very inviting to her and she decided to accept the offer, but the women in the locality where she lived besought her not to leave them, and she felt that she could not go. Her husband has bought a building lot, and they are hoping that in time they may be able to save enough to build a maternity hospital for the poor women who cannot afford to go to other hospitals. She is deeply interested in the spiritual welfare of her patients and by example and precept is teaching them the beauty of a consecrated Christian life.

There are many others who have been redeemed from bondage, and given back to their parents. Two of the number are now physicians; another became the wife of a Chinese pastor; one who taught a mission school for many years is now in Singapore, and others as the centres of Christian families are living happy, useful lives, widely different from what it seemed in earlier years a cruel fate had decreed for them.

XXIV

NAMES

ONE of the reasons that make it difficult to keep trace of the students after they leave us is the Chinese custom of giving a number of different names to the same individual. A girl has her baby name, and if the child of Christians the baptismal name, then when she becomes a student the school or book name, which may be multiplied many times with each change of teachers or with no other reason except that it is her pleasure, and there is the name by which she is called in her own family, and later the one that belongs to the husband's family.

In some localities a married woman is most unwilling that her husband or any of his family should know what her name was when a child. The reason given for this is that they fear it might give them more authority over her.

Nearly all our students who enter the Medical College after leaving the Seminary select new names.

Two tiny little lassies of our acquaintance, whose parents had given them the Chinese translation of the names Martha and Mary, chose for themselves Jephthah and Jeremiah, which they thought were beautiful names. More recently a favourite idea is to choose an English name which they are able to pronounce more or less correctly.

Notwithstanding the Chinese fancy for a multiplicity

of names the ones that are commonly used are comparatively few; oftentimes simply the number, Two, Three or Five according to the respective place of the daughters in the family circle, or Only Sister or Little Sister.

So when we meet a Chinese woman who tells us that she knows all about the Seminary and what we teach, because her sister or sister-in-law in some distant village has been a pupil in the school, and has given her full information with regard to it, we find it almost impossible to ascertain to which one of our former students she refers, as in nine cases out of ten she has never heard of the school name by which we knew her, or else her relative is one of several scores of girls whom we have known as Number Two or Number Four.

To her mind she is only her sister or sister-in-law and she cannot understand why the designation is not as definite to us as it seems to her. One day a woman came to tell me that "*Taai koo ke a mooi seung kin nei,*" that is: "The younger sister of the eldest daughter wishes to see you," and was much surprised that when she had expressed herself so clearly and definitely, I did not at once know of whom she was speaking, never thinking that there are nearly as many younger sisters of the eldest daughter as there are families in China.

Sometimes a name is given to a child that indicates a wish of the parents, as one little girl, the meaning of whose name was Desiring Wealth; another, Desiring a Son. One of our friends named her third child, a daughter, Satisfied; the next, a son, Complete. Another daughter was named Finished; the next daugh-

ter Surfeited, the next Exhausted. The eighth and last little girl was named Finis.

Many of the names given to girls are the names of flowers or have poetical meanings, as Lotus, Willow, Snowflake, Golden Gift, Keepsake, Precious Jewel. Love is a very favourite name, as also Beautiful, Elegant, Amiable.

At one time there were in the school three girls named respectively Pak Yuk, Lien Yuk, and Tsoi Yuk, which may be translated as Jasper, Precious Pearl, and Beautiful Gem. As the Chinese characters Yuk in the same tone and with the same pronunciation, although written differently, may mean either gem or meat, we used sometimes to hear their schoolmates amusing themselves by calling them Beef, Mutton and Pork.

We remember with especial pleasure and affection a trio of girls, who were each named Peace, and were distinguished as Great Peace, Precious Peace, and Little Peace. They were very lovable girls; pleasing in appearance, winning and attractive in manner, model students in every respect, and best of all consecrated Christians. They were unusually promising, and we hoped long lives of happy fruitful service were before them. But God's ways are not as our ways, nor His thoughts as our thoughts. They were all called to the home above in life's morning time, and the peace of heaven has been theirs for many years.

One was a daughter in a large and influential Christian family in Canton. She married an interpreter in the British Consular service, and went with him to a city in Central China where the last years of her brief life were spent. When the W. C. T. U. Society was

organized in China she was chosen to be the president, and gave herself to the work with earnestness and enthusiasm, giving stirring addresses to large audiences in different cities, and presiding over the meetings with grace and dignity. Once she came back for a visit to her Alma Mater, and gave an address to the students on the subject in which she was so deeply interested.

Another of the trio was the daughter of a man who was converted in San Francisco, and was one of the first members of the Chinese church in that city. After his return to China he became an assistant in mission work. His daughter and a younger sister were students in the Seminary for several years, and after completing her studies she taught a day school until her failing health made it no longer possible.

The youngest of the three was Precious Peace, and she well merited the name. As a daughter, pupil, wife, and mother she was much beloved. After she had given her heart to the Saviour she longed with a consuming anxiety for the conversion of her mother. It was the burden of her petitions in the prayer-meetings, and whenever she spoke of her heart's desire for her mother her eyes would fill with tears. It was only after praying, hoping and waiting through many years that at last her prayers were answered. For several years she was the teacher of one of the mission schools, and her beautiful Christian life was a living epistle to all who knew her. Her husband, who was devotedly attached to her, although not himself a professing Christian, was deeply impressed by her consistent Christian life. After her death one of his friends while calling on him noticed her well-worn Bible on the table, and asked him what book it was. He said that

it was one that his wife had prized very highly and offered to lend it to him.

Through reading it the friend became convinced of the truth of Christianity, and his wife who was also a reader became a Christian, and united with the Second Presbyterian Church in Canton. Their only daughter was a student in the True Light for several years and also united with the church. Afterwards she attended for a time a high school in Macao taught by a teacher who has a reputation for superior scholarship and ability. We heard only recently that he has become a Christian, and that he was led to this decision by a letter which she wrote to him. It made us very happy to know that she had been so faithful and successful in her efforts for his conversion. The Chinese pastor who baptized and received him into the church told us of this, and said that it seemed most remarkable that a young girl had apparently been the means of the conversion of this learned teacher.

Precious Peace left an only daughter, little Grace, who as soon as she was old enough came to the Seminary, and was so much like her mother that it almost seemed that she had come back to us. Grace spent some years in the school, and then entered the Medical College, and after graduation had a most interesting experience in opening medical work in a large city in the interior. Later she returned to Canton and engaged in professional work. She has just been elected a deaconess in the Second Church, and like her mother is faithful and earnest, ready for every good word and work.

XXV

THE SIX SISTERS NAMED WONG

IT was in our second year that one day a bright, attractive young woman came with her two little daughters, asking that they might be taken into the school. They had come from the neighbouring city of Fatshan, or Buddha's Hill, and we soon learned that they were the wife and daughters of the first Chinese Christian baptized in San Francisco by Dr. Loomis.

The little girls, Fung Kin and Fung Laan, were very young, but bright and winsome, and were gladly received and remained with us many years. Fung Kin, the elder, from the first exerted a wonderful influence for good in the school. When ten years old she was received into the church, and at the preliminary examination when asked how long she had loved the Saviour answered that she could not remember any time when she did not love the Saviour. Although so young she was a very unusual and efficient Christian worker.

Whenever any one came into the school, whether as teacher, pupil or servant, it would be only a day or two until Fung Kin would talk with her and ascertain just how much she had heard about Christianity, how much was understood, and how much believed and accepted. She seemed at once to appreciate the spiritual status of each one, to rejoice with those who were Christians, and labour and pray unceasingly for those who were not. It was at her request that a room was set apart

for a prayer room to which any one with whom she desired to talk quietly might be invited, and where those who wished might retire to pray alone or with others.

In 1876, five years before the first Christian Endeavour Society was thought of in America, she, at that time a little girl of twelve, asked permission to carry out a plan which she had formed, to organize a society composed of those of her schoolmates who would pledge themselves to pray and labour for the conversion of their unconverted schoolmates, and their friends and relatives at home. The meetings of the society were held every Sabbath evening, and were attended by all the pupils. These Christian Endeavour meetings have been continued without intermission from that time until the present, forty-one years. After a time as the number of pupils increased a meeting was held in each department, still with the same object, to pray and work for the salvation of their unconverted schoolmates, friends and relatives. In 1894, eighteen years after the society was first organized, it was thought best to adopt the name and form of organization and pledge of the Christian Endeavour Society.

The time never came when we felt that we could spare Fung Kin's influence from the school, and she remained with us until she was married to one of the assistants, a young man who was converted in San Francisco and had been a helper in the mission work there. While in the Seminary as a pupil she was supported by a missionary society in Blairstown, New Jersey, whose members have always felt the deepest interest in her. She came back to us after her marriage and we learned to call her Mrs. Lay, and were very glad to give her a position as teacher. For a time she taught

the primary department, and afterwards Miss Butler's school for small boys.

Like all the girls who studied for several years she committed to memory and recited the whole of the New Testament, the Psalms and some selections from other portions of the Old Testament, and when any text of Scripture was quoted could usually tell at once where it might be found. At one of the weekly prayer-meetings the missionary who was speaking referred to Barnabas and his mother Eunice and grandmother Lois. Fung Kin, who was sitting near by, quietly asked if she were not thinking of Timothy. The gentle hint was accepted and the necessary correction made, and the missionary felt very grateful, well knowing that there were many others present who would notice the mistake of bestowing Timothy's ancestors upon Barnabas.

Some years since three prizes were offered for the best exegesis of selected portions of Scripture. The contest was open to all the assistants and native Christians excepting the ordained ministers. The papers were examined by a committee whose members did not know until afterwards by whom they were written. I was sitting beside Mrs. Lay in the schoolroom when the chairman of the examining committee, Rev. Kwaan Loy, came to inform her that she had won the first prize, and I shall never forget his half pleased, half quizzical expression, her modest, shy pleasure, and my own joy and surprise, for I had known nothing of the contest. An assistant, who had taken a course in theology and had been preaching for several years, received the second prize, but he said that it gave him no pleasure when he remembered that the first prize had been won by a woman.



Mrs. Lay with Two of Her Children

At one time we had as a language teacher an elderly Chinese gentleman. He was a superior scholar, a consecrated Christian, an elder in the First Church. One Tuesday afternoon Mrs. Lay led the usual weekly prayer-meeting in the Seminary chapel, which is quite near the study, and we observed him standing while she was speaking and supposed that it was in order that he might be near the door where he could better hear what she was saying. But he told us afterwards that he felt such great reverence and profound respect for any one who was so gifted, and could speak so earnestly and eloquently that his feelings would not allow him to remain seated while she was speaking. For several years Mrs. Lay taught one of the day schools of the American Board Mission, as her husband's work was in connection with that mission.

Her two eldest sons are graduates of the Viceroy's Medical College in Tientsin and are in government employ. Her only daughter Peace, a charming young girl, has been very helpful to her mother assisting in teaching, and in caring for her younger brothers. Through many years Mrs. Lay and her husband prayed for the conversion of his mother with a faith that never wavered, and at last their prayers were answered.

Fung Laan remained with us until one day when her mother appeared to take her home in anticipation of her marriage at an early date. It had already been arranged by her parents entirely without her knowledge that she should marry a Christian young man who had recently returned from America. In those days, now so far in the past, it was the custom not to allow the young bride and groom to see each other until after the marriage ceremony had been performed,

but memory still holds a distinct picture of this particular bride as she stood for the first time beside her future companion, and cast a shy glance towards him from under the thick protecting veil of beads that covered her face. It was the only time that we ever saw a Chinese bride so far transgress the requirements of propriety as to evince any interest or curiosity with regard to her future husband. Soon after her marriage she went with her husband to America, and lived for a time in San Francisco, and then removed to Chicago. Her eldest son was the first Chinese child born in that city, and we heard that many of the Chicago ladies went to see the little American Chinese baby that had come to find a home in their city.

After several years she came back to China for a visit, and her two little boys, Charlie and Harry, were for a time in Miss Butler's school for boys. With their American names they brought some American ideas, which at times came out in sharp contrast with those of their schoolmates. They are all now living in America.

The third sister Moon Yee was a very good student, always receiving the highest grades in her studies. After her marriage she went with her husband to Singapore, where he has been very prosperous in his business as a photographer.

Three younger sisters afterwards came to study with us; one married and went to San Francisco, another is the wife of a business man who fills a responsible position in Hongkong, and still another, the youngest of the family, a graduate from a medical college and a successful physician, is the only one of the large family who is still living in Canton.

XXVI

THE FOUR SISTERS NAMED CHUNG

TO the story of the six sisters named Wong may be added a brief account of the four sisters named Chung, whom we will call the Misses Bell.

They also belonged to a family whose home was in the city of Buddha's Hill. The two elder sisters were first brought to us by their father; they were then very little girls, and when he went away and left them with strangers the younger sister was so homesick that much petting and coaxing were necessary before she could be reconciled to the unfamiliar surroundings.

They both became model students, especially the elder, Bliss, who was unusually gifted and developed a beautiful Christian character.

Their father was very fond of his daughters and came frequently to see them, timing his visits when possible so as to wait in the reception room below the chapel while we were having morning prayers, as he enjoyed listening to the singing, which he said seemed like a bit of heaven.

As soon as Bliss was qualified to become a teacher we were glad to give her a position in the Seminary, where she first taught the primary department, and afterwards the Training School for Bible Women. Her sister also taught for a time, and was very successful

as a teacher of the smaller girls. Before these two had finished their studies a third sister entered the school as a pupil. She afterwards studied medicine, and for several years has been engaged in the practice of her profession in her native city.

When his daughters had grown to marriageable age their father, mindful of his duty according to Chinese custom, to procure suitable husbands for them, was much burdened by the sense of his responsibility, and his solicitude for their welfare and happiness. He made the matter the subject of earnest prayer for some time, and when a young man from San Francisco with the best of testimonials, an elder in the Presbyterian church there, came to ask permission to marry his eldest daughter, felt that his prayers for her were answered. They were married and were very happy together. His business interests obliged him to return to San Francisco for a time, and she meanwhile continued her work in the Seminary.

After a few years he came back to live in China, and for some time was a very efficient helper in the hospital, filling a responsible position, until suddenly he was attacked by disease of such a malignant type that from the first it was evident that he could not recover. When he realized that the end was near he gave his parting charges to his young wife, telling her not to grieve for him but remember that he would be happy in heaven, and grief would unfit her for taking care of their little children; he could no longer help her in this, and she must be brave and strong and try to be cheerful, and after a little while they would again be together. Then he asked her to pray, and when she finished she found that his spirit had already entered

into the home above, as though wafted up to heaven on the wings of her prayer.

He was a very kind and affectionate husband and father, and she felt sadly desolate, but has taken up life as it is left to her bravely and cheerfully, and in addition to the care of her three children teaches a school supported by the Independent Presbyterian Church of Canton. We hope that when her children are older she may come back to teach again in the Seminary, where her influence and work would be invaluable.

The second sister, Florence, as her name may be translated, married a promising young physician who commenced practice in a city some distance from Canton. He was an earnest, consecrated Christian, ready for every good word and work, but only a brief time was given him for earthly service. To him the call came suddenly and unexpectedly, but it found him ready. He had opened in connection with his practice a large apothecary shop for selling Western medicines, and since his death his wife carries on the business with the aid of a physician whose services she has secured. The last of the band of sisters, a dear little girl, came to the Seminary, but like her sisters before her was homesick, and pined for home and mother, although two of her sisters were teaching in the school. The father came and took her home, saying that if she continued to be unhappy it might be a source of anxiety to her sisters, and interfere with the performance of their duties.

She went away smiling and happy, promising to come back when older, but we never saw her bright, winsome little face again. The next that we heard

was that the plague had entered their home, and the mother and little sister were both suffering from the disease. The mother recovered, but the little girl was taken to the heavenly home. Several hours before the end came her spirit seemed to leave the body and she was unconscious for some time, and when she revived she told those about her that she had been to heaven, and it was such a beautiful place that although she had wished to stay with her father and mother, now she felt that she would rather go to heaven. She said she knew that she had many sins, but in heaven she had seen the Saviour, and He had promised to forgive them all, and take her to dwell with Him, and she wished to tell them and go back at once. Very soon she passed away, leaving the look of perfect happiness upon her dear face, a message of peace and comfort to the sorrowing parents.

XXVII

THE TWENTY-FIFTH ANNIVERSARY

ALL of the former students who could come back were with us on the sixteenth of June, 1897, with smiling faces and happy hearts, to rejoice together over the record which twenty-five years had written. Teachers and pupils had been very busy the day before, decorating the chapel with wreaths and Chinese characters made of ferns, evergreens and the beautiful dark glossy magnolia leaves, and on the anniversary morning baskets of flowers with various floral designs brought from the gardens were arranged in harmony with the other decorations, giving an additional touch of colour and fragrance. The photograph taken at the time gives a view of the platform at the end of the chapel with the teachers who then constituted the faculty. Large Chinese characters were arranged on the wall behind the platform; across the top in the centre, "The words of Jesus," and on either side, "Ye are the light of the world," and "Let your light shine before men." Over the arched windows at the side were four large characters that may be translated, "Happiness inexpressible." On one side of the chapel were the words, "Freely ye have received freely give," and on the other, "Let him that heareth say come."

The eight Chinese teachers with one exception were

educated in the Seminary; all are earnest Christians faithfully striving to give to others the knowledge and benefits which they themselves have received.

Now nearly twenty years have passed since the day of which we write, and of the company of teachers who were together then, only one is still with us. Three, the first at the left and the third and fourth, have finished their work on earth, and entered the higher service. The second is in charge of a large school in Canton supported by the Independent Presbyterian Church; the fifth has long been an honoured assistant principal in the True Light Seminary; the sixth has charge of Dr. Niles' Light-Giving School for the Blind, and the seventh left us many years ago to establish a school in a distant city. The last of the number taught for a time in the Seminary, and later in the boarding school of another mission, but more recently her time has been occupied by family cares.

The morning meeting of anniversary day was held in the Seminary chapel. Mrs. Law, who has been with us for many years first as pupil, and then as teacher, gave the address of welcome to which one of the first students responded. Several others spoke briefly of their connection with the Seminary, their reminiscences, changes which the passing years had brought, and the happiness of the present hour. We adjourned to meet again in the afternoon in the auditorium of the Second Presbyterian Church. The invitations to this meeting had been more general, and the church was crowded, the largest women's meeting that had at that time ever been held in South China. Brief addresses were given by representatives of the Presbyterian, Baptist and Wesleyan Missions, and three Chinese ministers.



Members of the Faculty at the Twenty-fifth Anniversary

The fact that it was possible to gather together such an audience of educated Christian women and their friends seemed full of promise for China's future. A beautiful organ, a gift for the Seminary chapel from one of the teachers, was first used in the song service of the anniversary meeting, accompanying the anthem, "I will sing of the mercies of the Lord forever."

A suggestion that the occasion be made the opportunity for an offering to be used in purchasing a bell for the Seminary was warmly approved.

After all the guests had departed, in the last hour of our twenty-fifth anniversary day, a self-appointed committee repaired to the room where the offerings had been deposited to count up our treasures. A gift of twenty-five of even the smallest pieces of silver was beyond the ability of most of the givers, but one after another little packets of twenty-five cash each were unrolled until there were just one hundred. A few had given five silver five-cent pieces; the last of all being brought the next morning by a tiny little girl who had failed to find the right place for depositing her gift the day before. Many others had added their gifts to those of the schoolgirls, and so as the day closed we held in our hands the pledge that soon the new bell would proclaim "Let there be light,"—light to illumine the darkened homes of China's daughters. In our hearts arose grateful memories of the past, and bright hopes for the future, that the rays from the True Light may grow brighter, purer and more far-reaching as the years grow into another quarter of a century.

Another memorable and delightful event of that year was the coming of Dr. and Mrs. Speer only a few weeks before the anniversary day. Their visit was

greatly enjoyed by the teachers and pupils of the Seminary who wrote a letter which they asked Mrs. Speer to take for them to Christians in America, and it was afterwards printed in *Woman's Work* with a letter from Mrs. Speer. Both will doubtless be of interest in this connection :

“The translation of a Chinese letter which was given me with the original in Canton I hand on to you. It is scarcely necessary to add any comment of my own. The only comment that could make people understand what the True Light Seminary is would be that which their own eyes could give them. If they could see the hundred and fifty scholars all together, spotless and neat as ivory figures, with their exquisitely arranged hair, the charming little bows with which they greet a guest, and best of all the bright, interesting and interested faces, they would know more about the school than a volume of letters could tell them. I came to feel as if each member of the school was a personal friend, and I especially lost my heart to the little wee girls, so different from American children and yet so like them. To have any idea of what this school has done, and is still doing, one must go about through the city where the former students are teaching day schools, each of which reflects in a smaller way the strong common sense and earnest Christian spirit of the mother school; and through the out-stations of the mission where the students of the True Light Seminary have gone as wives, teachers and Bible women, many of them counted among the most faithful and active workers of our Presbyterian Church in South China. The name of the school is no fancy one given, as many Chinese names are, in poetic mood. The ‘true light’

shines from it in no filtered or uncertain way, reaching to far distant cities in the province of Kwangtung."

"To Christian Friends in America:

"We, the Chinese teachers and pupils in the True Light Seminary, send respectful greetings. We have already heard of the greatness of your country, and the love of Christians embracing all countries. We have not yet attained to such virtue, but hope that we may. Our country is now as one awaking from a dream, like a sinking ship that has received help. It seems almost incredible to us women of China that we may have the happiness first of receiving this new doctrine, and second the opportunity of studying and obtaining an education. Although the younger pupils are but ten years of age, and some of the elder ones are more than fifty, all may study, and we know the Heavenly Father will reject neither the old nor the young.

"We have among our students some women who formerly trusted in fasting and their works of merit for salvation; now they have become Christians.

"Some of us have endured much persecution from our friends and relatives, but we count it joy to suffer for Christ's sake. There are twenty-six of the pupils who were baptized in infancy, and so have never bowed before the idols. Thinking of all this we write to express our heartfelt gratitude for what you have done for us. Truly your hearts are like the heart of Jesus. We shall never forget your kindness. 'Finally, brethren, pray for us that the word of the Lord may have free course and be glorified even as it is with you.'

"We have written this letter to send to you our greetings.

"Canton, China, May 15, 1897."

A fitting sequel to the story of the twenty-fifth

anniversary is found in the Annual Mission report a little later :

“A fine bell has been recently purchased from the Meneely Bell Co., of Troy, N. Y., and having made the long journey half round the world in safety, has found its home and mission in one of the towers of the Seminary building. It bears the inscription, ‘Let there be light,’ and every hour in the day as it strikes the time its clear tones seem to say, ‘Let there be light,’ and our hearts respond, ‘There is light; light for China, light that is growing brighter and brighter with each passing day.’”

XXVIII

THE HAPPY HUNTING GROUND

IN addition to the helpers, who have been and are now employed by different missions, a large number of the former students are filling positions of more or less influence as the wives of preachers, teachers and physicians.

A missionary from another city in speaking of the Seminary said that he felt it had been a very great blessing to South China, as through its influence so many of the assistants in different missions had been able to find Christian wives. Some years since a young Chinese Christian from California, who came to invoke our aid in finding a helpmeet, told us that the young men had given another name to the True Light Seminary, and in their parlance call it the *Happy Hunting Ground*.

As in China the marriages are arranged by a third party, we are sometimes, very unwillingly it must be admitted, pressed into service in this line, usually in behalf of the young man interested in the matter.

The plan certainly seems to have some advantages, as no hesitation is felt by the contractors in asking leading questions, as whether the lady is good-tempered, economical, cheerful and capable, and on the other hand if the young man is kind, generous and of good financial status.

Notwithstanding the practical character of the mat-

rimonial contracts, their unromantic engagements are often followed by the sequel, "They were married and lived happy ever afterwards." I remember one occasion when, much against my will, I was persuaded to act as a young man's proxy, and propose for him to the lady of his choice, who was at the time a medical student, but had formerly been one of our pupils. Being inexperienced in this line, and meeting with no encouragement, the situation became very embarrassing, as she made no reply whatever to my advances.

The photograph that the young man had given me as an aid in pressing his suit I attempted to show her, but she steadfastly and scornfully looked in the opposite direction.

Not knowing whether her apparent indifference was real or assumed, and determined to be faithful to the interests of my client, I laid the photograph on the table and gently moved it towards her, thinking it might accidentally catch her eye, or that curiosity would induce her to glance at it, and perhaps a favourable impression be created. But all my well-meant endeavours were in vain, and we were both relieved by her abrupt departure, leaving me overwhelmed with humiliation and embarrassment. Afterwards, however, we learned that her affections were already engaged, so I had had no chance to prove a successful wooer.

Until quite recently, according to Chinese ideas, it was never considered proper for a young girl to think of, or still worse speak of, matrimony; and if the subject were mentioned in her presence the rules of propriety demanded that she must appear to be annoyed and offended. One Sabbath evening we became conscious that there was some disturbing element in

the school, and upon inquiry found four of the girls in a state of unusual excitement. As it was just the hour for the evening service there was no time for explanations and we gave each one a seat in a room by herself, and telling them all to remain where they were until our return, left them alone with their meditations. Later investigations disclosed the awful fact that one of the girls who was engaged to a young medical student had received a letter from her lover, which she had hidden in her pillow, and it had been discovered.

The girls teasingly refused to give it back to her, and she was distressed that she had lost the letter, and annoyed that they had found it.

It had already been returned to her when the matter came to our notice, but the after swell of the tempest had not entirely subsided, and it was somewhat difficult to restore the usual harmony. The poor girl had lost face so completely that she implored her mother to allow her to leave school, and as the appointed wedding day was in the near future, her request was granted. After her marriage she recovered her face, and came to visit us as a happy, smiling bride. Notwithstanding the assumed indifference with regard to matrimony, the little maidens of China sometimes allow their thoughts to wander in this direction, and the return of a bride to her Alma Mater on the third morning after the wedding day creates a wave of excitement, and no other sight seems quite so interesting as to "Tai sun po" (see the bride).

My first language teacher in China was a young girl, the adopted daughter of a Bible woman. A few months after she commenced teaching she became engaged to a young man, a Christian, who had lived in

America, and when the wedding day came I received my first lessons in the marriage customs of China.

The prospective bride lived in our house, and the day before the one appointed for the wedding I went to her room, and was astonished and distressed to find her weeping and wailing, apparently in the greatest distress, in anticipation of her approaching marriage. Her hair instead of being neatly dressed as usual was dishevelled, her eyes swollen with weeping, and her voice harsh from wailing, altogether making her look the picture of despair and woe. It seemed so shocking to think of her being married so unwillingly that I hastened to see if there were any possibility of release for her from the engagement, but my urgent appeal met with only amusement, and the assurance that her demonstration of grief was a part of the regular programme, and was only what was expected of her, and considered quite the proper thing, and her tears would all be dried before the wedding day. The next morning her foster mother came in great distress to say that the bridegroom was unwilling to buy the goose, which it seemed according to her story should have a very important part in the ceremonies of the day. I felt distressed again to see the old lady unhappy, and supposing that the bridegroom did not wish to spend the money necessary for the purchase said, "Never mind: I will give you the money for the goose," and afterwards learned that it was a matter of principle with him, as he considered it a heathenish practice, and regretted that my ignorance had allowed me to ride rough-shod over his decision.

My troubles were not yet ended, for when I next saw the bride she was arrayed in such a gorgeous costume

of brilliant red, covered with gold embroidery, and adorned with rows of tiny mirrors and bells that tinkled as she walked, the whole surmounted by a head piece weighing several pounds, a marvellous creation of tinsel, kingfishers' feathers, pearls and beads, and was altogether such a startling apparition, seeming to my uneducated eyes so bizarre and heathenish, that I could not believe the Christian missionary who was expected to perform the ceremony would be willing to bind in the holy bonds of matrimony such a singular looking creature, and felt that it was incumbent upon me to forewarn him. So although the chapel where the ceremony would be performed was more than a mile away, we hurried through the crowded streets in advance of the bridal chair, as one of the ladies said, like Elijah running before the chariot of Ahab. But when we laid the case before him it was only to be met again with the calm indifference and amusement justified by superior knowledge, and were assured that it was all right, the costume did not matter, and they would not feel properly married otherwise. A little reflection made it clear that the barbaric splendour of the red and gold was no more heathenish than the pure white worn by brides of other lands, and the tinkling bells were really no more heathenish than the bells and pomegranates of the High Priest's garments of which they still remind me. The experience, however, enabled me to understand perfectly the feelings of a tourist from America who several years later, while visiting Canton, went with us to a Chinese wedding, and when she saw the bride seemed horrified, and exclaimed, "Why do you not teach them not to wear that heathenish costume?"

Like many other customs of the Chinese, however, in this new day that has dawned some are learning that this kind of costume for such occasions is not indispensable nor unchangeable.

Another experience in this line dates back many years. The first one of our girls to be married from the school was betrothed to a student in the mission school for young men, and as both were Christians, and it was the first wedding with which the school had been directly connected, we wished to have the ceremony in the church; but the bride would only consent to this on condition that Miss Crouch and I would walk in with her. This we promised to do, and redeemed our promise on the day of the wedding, walking up the aisle with her, one on either side, supporting her elbows while she carried her hands before her face raised to a level with her forehead, the wide sleeves covering her face in addition to the veil of beads. We supposed at the time that we were filling honoured positions corresponding to that of bridesmaids at home, but when we became more familiar with Chinese customs we learned that the bride's attendants are always menials who are employed for the time, so we did not again officiate in that capacity. Often since then the servants who accompany the brides have reminded me of that day, and imagination shows me the picture we must have made, and enables me to see ourselves as others saw us.

Another lesson that I learned at that time was some of the devices to which the bride's friends resort in order to delay her going. After the appointed hour came, and the bridegroom's family had grown weary of sending repeated messages to her to make haste, a delegation came to me and begged me to exert my author-



A Corner in the Recreation Grounds

ity to aid in expediting proceedings. I went out to the schoolroom, and to my astonishment found the bride surrounded by a bevy of schoolmates, who had hidden part of the bridal array and plaited her hair in a hundred or more little kinky braids. I was shocked to see that the spirit of mischief-making had carried them so far beyond the bounds of propriety, and expressed my feelings, which, however, underwent a change when they protested with tears that they had no thought of doing anything wrong, but it was their custom to show their unwillingness to part with the bride by devising plans to retard her going, and said if they made no effort in this direction it would seem as though they did not care for her. With this new light upon the subject I felt quite willing to withdraw from the field, and allow them to follow their own customs in their own way.

One of our girls while in the Seminary was betrothed to a young man who was a valued assistant in a distant mission station. They had known each other from childhood, and their engagement had the desirable basis of an attachment of many years' standing. When word came that he had been most cruelly beaten by the enemies of Christianity, having received five hundred blows with a bamboo, and was so severely injured that it seemed probable that he would never entirely recover, she was evidently much distressed, and could neither eat nor sleep. None of her schoolmates, and not even her teacher, thought they could venture to express the sympathy that they all felt, but the teacher told me of her unhappiness and anxiety and suggested that I might perhaps be able to comfort her, but it must be done very cautiously, and with due re-

gard to the requirements of propriety. I was glad to promise to do my best, and the next day when she went for her practice in music the teacher sent me a line to inform me that I would find her alone and I went at once, and carefully broaching the subject expressed our warm sympathy for herself and her friend, and finally told her that I was aware that customs differed in different lands, but that under such circumstances in America the lady would write a letter to her friend, expressing her sympathy and solicitude for his welfare, and perhaps she might find that it would be a comfort to her to write such a letter. If so, it would surely be all right, and I would promise her that the letter should reach him, and no one but ourselves need ever know that she had sent it. She answered never a word, but I thought her face brightened perceptibly, and the next morning she handed me a book in which I found the letter, and it was soon sent on its mission of sympathy and cheer with all necessary precautions for secrecy.

To another of our girls we gave the name of Cinderella. She came from one of the poorest hovels in a village a little distance from Canton, and had been in school only six weeks when a young Chinese physician who was educated in America came to the Happy Hunting Ground to search for a wife. While in America he had been the protégé of a lady in one of our large cities, and had enjoyed every advantage while pursuing his studies. He brought with him to aid in the search his mother, who was a kind, benevolent-looking old lady.

She wished to see for herself our assortment of eligible girls, and we invited her to go with us to visit

the school, expecting her to glance at the different pupils as though feeling a general interest in them all, and then discreetly make her selection without exciting their curiosity or suspicion of her purpose. But her idea was different; she did not minimize the importance of her mission, and we saw at once to our chagrin that she intended to make her inspection thorough.

We knew the girls would divine her intent and that we should be considered as in league with her. She walked down the aisle between the desks, looking at the girls on either side, carefully scrutinizing their faces in the most businesslike way, and when she had nearly reached the end of the room found Cinderella, whose appearance seemed to please her at once, and putting both hands on the desk before her she leaned forward, and looked into her face in the most searching manner. This was too much for the young lady's composure, and she put her fan before her face to hide her blushes. Her shy, modest manner completed the conquest; the old lady was charmed, and her heart completely won so that she had no wish to look farther.

After her selection was made the matter was easily arranged and an early date chosen for the wedding day. The young man felt a very natural desire to see the face of his promised bride, and we tried various plans in order to give him the opportunity. One evening he was stationed with a friend on the veranda, and we invited all the pupils to come out in the garden and then endeavoured to point out to him the object of his affections. But an unexpected obstacle to the success of our plan was found in his shyness; as he afterwards said, he could not look at her because it seemed so

unfair when she knew nothing about it. The girls, however, saw the young men on the veranda, and read between the lines, and for some time afterwards an invitation to the garden was received with suspicion.

He still did not feel satisfied, and another effort was made to arrange an accidental meeting, but his modesty again overcame him, and the second attempt proved no more successful than the first. Under such circumstances a prolonged courtship seemed unnecessary, and they were soon married, and when they first saw each other on their wedding day were mutually pleased. He had planned to take his bride to America, and as he wished her to dress in foreign clothing, a suitable wardrobe had been provided, and when we next saw her she seemed quite transformed. We were much surprised to see how readily she adapted herself to changed conditions, and her husband seemed delighted.

He frequently said, "It is the funniest thing that she can so quickly do as Americans do," and accepted the fact as positive proof that the match was made in heaven. One instance of her unusual adaptability to American tastes and ways he found in the fact that when to try her he gave her a large spoonful of mustard she ate it readily with no apparent distaste, which he naturally thought very remarkable, and we quite agreed with him.

As he expected to take first class passage on the steamer crossing the Pacific he had feared that she would not be able at once to adopt all the new table manners, and it might prove embarrassing, but his anxiety soon vanished. A few days after their marriage they left China on one of the Pacific Mail steamers and at Yokohama a friend met them with a



True Light Students, 1904

carriage, and they spent the day visiting the exposition being held there at the time.

During a short stay in San Francisco they received invitations to dinner parties, dining one evening at the Consulate. The rest of the journey was made in a Pullman car, and only those who have travelled in the interior of China can fully realize the contrast that the different manner of travelling must have been to her. When they reached their destination she was received as a daughter in a beautiful city home, and found kind friends who felt the deepest interest in her.

She at once commenced the study of English, and after a year of study was so proficient in the use of the language that she wrote us a letter in which were very few mistakes. She found so much to learn, and the time passed so rapidly that she wrote she wished "two days in one," a wish that often finds an echo in our hearts.

Her husband is a musician and sometimes sings at concerts, and in what seemed a very short time she became able to play on the piano the accompaniments for his solos. After a few years they removed to another city, and were living there happy and prosperous when we last heard from them.

At first it was feared by some of the Chinese men that the teachings or example, I do not know which, of the missionaries in charge of the True Light Seminary might have the effect of giving the young ladies under their care a distaste for matrimony.

After forty-five years it seems evident that this fear was groundless, as of more than twenty-five hundred girls who have been students we know of only four who resolved not to marry, a very small percentage.

It is true that some others expressed the wish for a life of single blessedness, but they were overruled, and it is also true that the example of some of the missionaries who have been connected with the Seminary was in a different line, so that there has apparently been no harmful influence exerted in this direction. Some time since one of the brethren, a Chinese minister who was making a friendly call, after some preliminary words of introduction to the effect that the True Light Seminary had been a great blessing to the Chinese, and that those who had been in charge of the work had won for themselves great honour, said that he thought it possible that there might be one improvement made which would greatly add to its beneficent influence.

We perhaps failed to appear properly appreciative, and he said evidently we did not wish to hear, but we hastened to assure him that we would be glad to listen to any suggestions he might have to offer. He then said that he thought if we would give special instruction to the girls with regard to their obedience and faithful service to their husbands in future years, it would prove most beneficial; he did not say to whom, but presumably to the prospective husband. We answered that having never learned this lesson ourselves we could not possibly undertake to teach it, a reply that seemed to amuse and satisfy him, and the subject was dropped.

It has not been the Chinese only for whom the True Light Seminary has proved a Happy Hunting Ground. Several of the missionaries of the Presbyterian Board also remember it as the place where they sought and found companions to brighten their lives, and help-meets to share their labours.

To find the first one of our number who left us to enter the state of matrimony we must go back many years, for nearly forty years have passed since Miss Lucy Crouch became the wife of Rev. Charles Leaman and went to her new home in a far distant city to kindle there another True Light, and bravely take up the pioneer work of a new mission station. The few years that were spent with us we recall with very precious memories of our association, and warm appreciation of her faithful labours. She took up the work in the Seminary with earnest enthusiasm, but after a few years, during a visit to Central China, became interested in the work there, and individual claims were so insistent that she decided to change her name and work, and remembering that "the field is the world," we could only acquiesce in her decision to cultivate another part of it.

Although obliged to learn a different dialect the years spent in Canton had been fruitful ones, and the experience gained was useful in the new field, where soon a little band of students was gathered together, and another light began to shine upon the upward path for China's daughters.

For a time while in Canton, during the illness of Miss Martha Noyes, and my absence on furlough, Miss Crouch carried on the work of the Seminary and her day schools alone, until with our return, as she said, "the firm of Crouch and Company was dissolved."

The record of the years that have passed since she left us belongs to another mission, but we rejoice in the faithful, fruitful work of our beloved associate of the long ago, the beautiful life of loving service continued through so many years until the day came when her

work was finished, and she went home to be ever with the Lord.

The next one who left us was Miss Martha Noyes, whose marriage to Dr. Kerr involved only the change of residence from our compound to the one adjoining, and the transfer of work from the Seminary to the hospital. Mrs. Kerr soon opened the Hospital School, which for many years continued under her care, and proved a great blessing to the patients as well as to many others.

In fourteen years one thousand women and five hundred and four girls were enrolled as pupils; of these eighty were received into the church, and more than that number desired to apply for baptism, but were prevented by circumstances beyond their control. It was one of the pupils from this school, blind and lame, and later afflicted with leprosy, who was God's chosen instrument to begin the work in the leper village outside the East gate of the city, which has been so signally blessed.

In little more than four years after the work was commenced, sixty-three lepers and thirty others had been baptized.

Another pupil, when asked if she had ever heard anything about Jesus, replied, "Oh, yes! my great-grandmother was in this hospital nearly sixty years ago. She became a Christian, and never worshipped idols again. She died last year; her God shall be my God and I want to learn more about Him." For nearly sixty years her relatives had borne witness that she was a child of God and kept her light bright and shining, although during all that time she never saw the face of a Christian. Almost numberless interesting incidents

have been connected with the work in the Hospital School, and so in this school and in the wards, and later in the Hospital for the Insane, established by Dr. Kerr during the last years of his earthly life, the work that Mrs. Kerr commenced in the True Light Seminary has been continued in different lines.

Miss Preston came to the Seminary with the advantage of a knowledge of the Chinese language acquired in childhood, and was able at once to commence work, but alas! it was soon commenced only to be soon ended, for ere long she came to a place where two ways met, and she chose to walk with one whose name was Wisner, afterwards the president of the Christian College, and he led her away from the True Light Seminary, and again we missed one from our faculty, and realized that hope had once more disappointed us.

The next hunter who came to the Happy Hunting Ground was a Fisher, but he proved as successful as any of his predecessors, and convinced Miss Elliott that the work which was waiting for her was in Shek Lung, so now in that large city, in their home and in the chapel and school the True Light is shining.

It was with a shade of amusement that we once read an article in a copy of the monthly bulletin of an institution in which many of the faculty are bachelors that "the True Light Seminary is in pressing need of more American ladies." Albeit we agreed with this opinion, and never doubted the genuine interest in the welfare of the True Light Seminary we imagined that between the lines we could read some stray thoughts of the Happy Hunting Ground where a former president found his wife.

XXIX

THE NORMAL DEPARTMENT

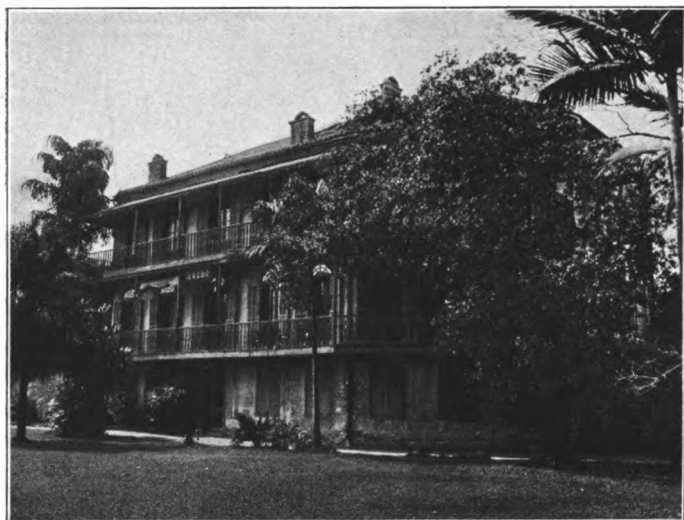
AS the desire to give to their daughters an education began to take root and develop in the minds of Chinese parents there followed a demand for teachers, and in response to this demand a class was formed in 1894 of those in the Seminary who were expecting to teach, in order that they might be given as far as possible special training for this line of work.

There were at first fifteen in the class, and the number soon increased to forty.

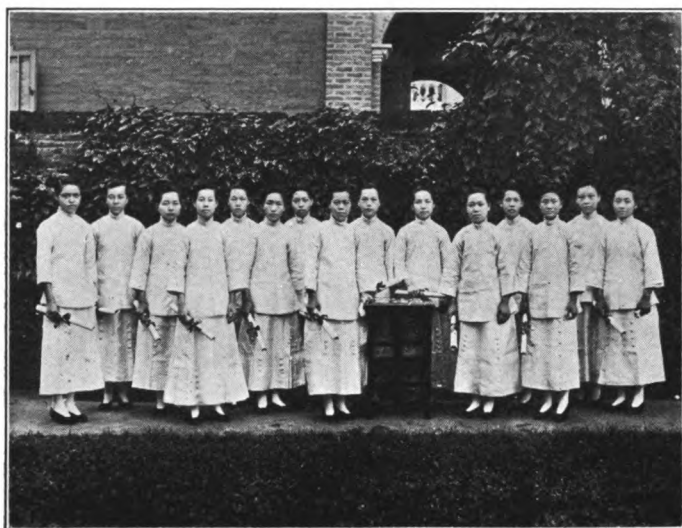
During the years that followed, many teachers were sent out from this class who have done good work both in city and country schools. One of these teachers taught for a time a school in Hongkong so successfully that the Government Inspector pronounced it the best school of its grade in the city.

After one of the winter vacations several of the schoolgirls, who had only studied two years in the primary department, did not return, and we afterwards learned that they had been pressed into service as teachers of elementary schools, notwithstanding their earnest protest that they were not qualified to teach, their friends insisting that they must teach all that they had learned, promising that then they might return to the True Light and learn more.

Soon after the Government Normal Schools were



Normal School Building, 1910



Graduates from Normal Department, 1917

established, two of our students applied for admission, and at the examination for admittance among one hundred and forty-five applicants one of these was first, and the other, a very young girl, twenty-first. The former was offered a position as teacher in the Government Normal School, but declined the offer. When it was proposed to establish these schools we hoped they might provide the normal training that we wished our students to have, but it soon became evident that on account of their anti-Christian spirit it would not be desirable for our students to attend them, as they would be obliged to conceal the fact of their being Christians.

It seemed imperative therefore that measures should be taken to meet to some extent the insistent demand for trained teachers, and also to give opportunities that were much desired for more advanced study, and with the approval of the Mission plans were made to open in 1908 a normal department in connection with the Seminary. A course of study for two additional years was arranged, the curriculum including Bible study, ethics, Chinese literature, history, geography, mathematics, science, pedagogy, psychology, home economics, physiology and hygiene, reading and speaking Mandarin, Romanization of Chinese, English, drawing, music vocal and instrumental, handiwork, and calisthenics.

Two of our best teachers were assigned to this work, and three Chinese men each gave several hours a week to teaching Chinese literature and history, higher mathematics, science, ethics, psychology and Mandarin. Dr. Mary W. Niles gave lectures on physiology and hygiene, and Miss Butler on pedagogy and the theory and practice of teaching.

Many of the students in this class were able to pay all their expenses, and with those who could not do this an arrangement was made that after graduation they might teach, and repay the amount that had been given them, regarding it as a loan.

The class commenced with twenty-four students, all that could be seated in the class room which had been devoted to the purpose. At the end of the first year eight of the number left, four to enter the Medical College, three to be married, and one to escape being married. The latter found when she went home that all arrangements had been made for her marriage in a few days to a young man who was a stranger, and as his father had six wives she was confronted with the prospect of having, in addition to the husband whom she did not want, six mothers-in-law.

It has often been found in China that one mother-in-law can make a young wife's life almost unendurable, and the prospect of having six was appalling. She promptly disappeared, and some days later her parents received a note informing them that whenever they would call off the engagement they might expect her to return, but until then it would be useless to search for her. She was such a quiet, obedient, rather timid young woman that we were as much surprised as pleased by her effective way of deciding the question. It was not until several months later that we learned that she was continuing her studies in a distant province, and when after a few years she returned, she was a graduate, and quite competent to continue taking care of herself.

Whenever for any reason a seat in the schoolroom became vacant it was promptly filled by some one who

had been waiting for the opportunity. The problem of finding a dormitory for the normal students was at first a difficult one, but later a building near by, that had been occupied by the Light-Giving School for the Blind, became vacant through the removal of that school to another location, and the generosity of Mr. L. H. Severance and the Philadelphia Board secured its purchase, for which we were deeply grateful.

Although the Seminary had already sent out several hundred Christian workers no diplomas had been given until 1910, and the twenty-fifth of January, in that year, which saw the first graduating class of nineteen students, was a red letter day for the True Light Seminary.

Eleven of these graduates were from the normal department, and had studied nine years; eight were from the women's department and had taken a three years' course.

Several of the graduates read essays on Commencement Day, and it seemed quite a revelation to many that Chinese girls and women could so readily and successfully adapt themselves to a new rôle.

The next morning we were walking with one of these students in the street, and met a Chinese gentleman who spoke to her, introducing himself as one who had listened to her essay on the previous day with pleasure, and asked her if she would be willing to come and open a school in his native city, offering a salary more than double the amount that any of our teachers was receiving.

She declined, however, preferring to remain and teach in the True Light for a salary only one-third of the amount that he had offered. One of the graduates

entered a medical college, another went to teach in a normal school in a large city at a distance from Canton. Several men had been employed as teachers, but the patrons of the school were so much pleased with her work that they offered to make her the principal of the school with full authority to secure her own assistants. She accepted their offer, and came back to the Seminary to choose her helpers. She remained in the school until the first class was graduated, and then married and went to her own home.

Two other members of the first class opened schools in large towns in the interior. The remaining six have all been teachers in the True Light for a longer or shorter time. Two are still with us after seven years of most faithful and efficient work; two have studied medicine, one went to Singapore to teach and one has married.

Since the first class was graduated there have been five more, one hundred and twenty-five graduates in all, sixty-two from the normal department, and sixty-three from the women's department. Forty-four of the forty-seven graduates in the first five classes became teachers, and three studied medicine. Several have held positions as teachers in the Government Normal Schools.

In addition to the sixty-two who have been graduated fifty-six more students have nearly completed the normal course; thirty of these left to enter different medical colleges, seven have married and several have continued their studies in other institutions.

At the time the normal department was opened a course of study for three years was arranged for the Training School for Bible Women, and sixty-three

graduates have completed this course. Twenty-nine of these have engaged in teaching elementary schools, thirty are Bible women, and four have taken a partial course in medicine.

The diligence and patient perseverance of these women students enable them to make good progress in their studies, and it often seems pathetic to see how earnestly they strive to make up for the lost opportunities which should have been theirs in earlier years.

Unlike some younger students they fully appreciate what they have missed in the past, and are most grateful for the opportunities and privileges of the present.

XXX

INFLUENCE OF CHINESE WOMEN

MANY years ago an educated Chinese in America wrote to us, "Your work in China is of special interest to me. I believe the crying need of China is the elevation of her women and their liberation from the social shackles that bind them. She must remain stagnant as long as her daughters are denied the right and opportunity to cultivate and cherish interest in things beyond the four walls of their homes. That those who need help most should be helped first is a truth as old as the hills and as trite and undeniable as that two and two make four.

"My countrywomen should have the first claim on the attention, sympathy and charity of Christian people in more favoured lands.

"That they have not had the consideration they deserved in the schemes for the evangelization of China is inexplicable to me. The seed of a man's faith is planted in him by his mother and no one else can do it half so well; and the surest way of elevating and Christianizing China is to give her daughters the advantages of a Christian education."

Theoretically in China the man is the head of the house, and his power is supreme; practically the true state of affairs in many households is well illustrated by the condition during so many years of the last

reigning Emperor of the Manchu dynasty and the Empress Dowager, who seized the reins of authority and ruled him with no gentle hand during the unhappy years of virtual imprisonment that preceded his untimely end.

Her word was law to four hundred million people; no one doubted her ability or questioned her authority, and from her decisions there was no appeal.

A missionary who knew more of the family life of the Chinese than most foreigners said that he found in nearly all Chinese families the ruling power, the recognized authority, was really in the hands of some woman, who by virtue of her years or force of character had attained and held the position, and whose decisions were final.

Some missionaries have felt unwilling to receive a man into the church unless his wife also was a Christian, as otherwise the worship of idols would go on in the home the same as before, the man being powerless to prevent it.

Although the women must bear the yoke in their youth, in later years it is often exchanged for the sceptre, and in China as in every land the training of the next generation during the impressionable years of childhood is mainly in the hands of the women. Thus it is that the work for men and women is so closely allied that it is impossible to draw a line between, and define the limit where one ends and the other begins, and work for women in one generation inevitably becomes work for the men of the next, through the mothers who will influence the little ones for good or ill.

We are oftentimes entertained and delighted when

a former student comes back with her little child, who is just learning to talk, and bids him repeat to us his lesson, and he will promptly recite several pages of the little Christian primer with which her own education commenced in the True Light Seminary, and we enter into her feelings of pride and happiness and rejoice that the true light is shining in another little heart.

Perhaps nothing in the annals of history has ever been more surprising and unexpected than the sudden emancipation of the millions of Chinese women, and the ready acquiescence of officials and other responsible leaders of the new régime in the position of woman as a factor in public life.

“Heaven influences woman and woman influences man,” is a Chinese proverb of the olden time, and it is doubtless true that the women, handicapped as they have been in the past, have nevertheless often claimed and been allowed no small amount of power.

A few years since an attempt was made to take the census in one of the large cities of the province. It was generally believed that it was only a preliminary step towards levying a tax upon the people, and a crowd of women gathered and drove the officers away.

An appeal was made to the Governor, but he frankly confessed his inability to deal with the situation, and referred the matter back to the husbands, urging them to keep their wives in subjection.

The Chinese women are not lacking in patriotism. During the past few years they have held in Canton many political meetings, and those who are intelligent and thoughtful take a keen interest in the questions of the day.

In the spring of 1908 when a storm of indignation



Graduates from Women's Department

swept over the country on account of a certain action of another nation a large mass meeting was held in Canton, and although the rain poured down in torrents on the day appointed ten thousand women were present. Orders were given to the police force to keep the streets as unobstructed as possible for the passage of their sedan chairs from every part of the city to the place of meeting.

Stirring addresses were made, but notwithstanding the intense excitement felt, the proceedings were conducted in a perfectly orderly manner.

A reporter who was present wrote of the meeting: "The possibility of holding such a meeting and conducting it in such a manner is a wonderful testimony to the capability of Chinese women, and foreshadows a new era for China."

When the Republic of China was established the Provincial Assembly was composed of representative Republicans from the different districts of the province, and among the number were ten women. Two of our teachers were offered seats as representatives but declined, although they were in sympathy with the movement.

It is evident that henceforth the women of China will be expected to fill a prominent and responsible position in the church and in the social and political life of China, and to have their share in shaping the destiny of their country.

Not long since the Chinese assistant principal of the Seminary was invited to address a meeting of the men who are teachers in the Government schools, and after consultation with the Commissioner of the Board of Education she consented to do so.

No other woman attended the meeting excepting one from Japan. Above the platform there was a large banner bearing the inscription, "The meeting will be addressed by Mrs. Law, a teacher of many years' experience in the True Light Seminary, who will explain the methods of teaching which have proved so successful in that well-known institution."

There were between two and three hundred teachers present, who highly appreciated her address. Afterwards she was asked to sing, and as she is a good musician, and has an excellent voice, she was able to comply with the request, and sang "Home, sweet home," playing her own accompaniment, which they also much enjoyed. A few weeks later Professor Robertson from North China delivered a lecture on wireless telegraphy to the young women students of Canton, and Mrs. Law was asked to preside at the meeting, which she did with grace and dignity, making a brief opening address and introducing the different speakers.

She was for some time the president of the Y. W. C. A. of Canton, and no one has a wider or better influence than she has over the women, and men also, who come to her frequently for advice and assistance.

At one of the anniversary meetings of the Young Men's Christian Association the American Consul and Mrs. Law were the two speakers invited to address the audience.

The Chinese women are not deficient in intellectual ability, as they readily prove when given the opportunity. One young girl, who continued her studies after leaving the True Light Seminary in a large institution where the students with a very few exceptions were

young men, received the highest grade given to any of the students.

A prominent Christian worker, whose name is known and loved in every Christian land, said that it gave him more pleasure than anything else during a visit in Canton to meet a young Chinese woman who had achieved such a record.

The development of the Chinese women and their adaptability to new conditions seem most wonderful and unexpected.

The timidity of centuries has apparently been left with the past, and whatever duties or privileges the present offers them they accept readily and fearlessly, and without self-consciousness, seeming to be always equal to the occasion, whatever it may be.

Remembering what has been accomplished by Chinese women in the past, what may we not hope for from them when they shall come into their rightful inheritance, and to their natural gifts and ability are added the benefits and advantages of Christian education.

XXXI

OUR REPRESENTATIVES

MANY of those who have been connected with the Seminary in former years are now filling positions of responsibility and influence.

To many towns and villages in China, some far away from Canton, the true light has been carried by former students, and some have found their work and homes in far distant lands.

In several American cities there are representatives of the Seminary, as well as in Japan, Australia, Annam, Singapore, Penang, Maulmain and Honolulu. Many of the students have gone out as teachers of day schools, and eighty-four have been teachers in boarding schools connected with our own or other missions.

Several who have studied medicine have practiced their profession in large cities and towns in the interior, and others have opened schools that are self-supporting. The supply of teachers and Bible women never equals the demand, and so pressing has been the need of helpers that it is often impossible to keep the students long enough to give them the proper preparation for their work.

Those who wish to study medicine leave as soon as they have acquired sufficient education to enable them to pass the examination required for admission to a medical college, usually two or three years before

completing the course of study, and the demand for teachers is so insistent that others are pressed into service before they are qualified. However, those who enter a medical college have several additional years of study, and those who teach must be constantly learning. One of our very best teachers commenced teaching when only thirteen years of age with her mother, who took charge of the school, while her little daughter sat beside her and taught the lessons.

The early marriages often make it impossible for many of the students to give much time to study. The time for the wedding is decided by the bridegroom's family, and the Chinese girls are often married when only fifteen or sixteen, frequently when they have only been in the Seminary for a year or two, so that many of the pupils never go beyond the intermediate department, and we are often much surprised to hear later that they are engaged in teaching. Of course in such cases the knowledge acquired in the Seminary must be supplemented, but we are always glad to remember that while with us they took the first steps towards preparing themselves for the work that they were afterwards able to do.

Of the first thirty-six graduates from the normal department, thirty-four commenced teaching immediately, one entered the Hackett Medical College, and one another medical college.

For several years we looked forward to 1916 as the year when the first representative of the True Light Seminary would graduate from Mount Holyoke College, Massachusetts.

Another of our students has been for some time a teacher in the Occidental Home in San Francisco, and

we will give her story as it has been written by Mrs. E. F. Hall of Berkeley, California.

“A combination of the True Light Seminary of Canton, China, Mr. Andrew Carnegie of New York, and Chinatown, San Francisco, seems at first glance somehow unthinkable, but it is nevertheless true that through the first two of these factors a blessing is coming in these days to the third.

“Some years ago there entered the True Light Seminary a bright little girl of thirteen, who after a year under the wise and gentle training of her teachers gave her heart to Christ and united with the church, becoming thereafter one of the best pupils in this school which has known hundreds of earnest students. Throughout the years of study her great desire was to become a teacher, but since at three years of age she had been betrothed by her father, who was not a Christian, to the son of a heathen family (the betrothal by Chinese law being almost equivalent to a marriage), it became her duty to fulfill the promise made for her, and at the completion of her course of study she married the man of her father's choice.

“The marriage did not prove a happy one; the husband's business took him much away, leaving the wife alone, and at the end of three years he died suddenly of plague. The young wife, thus unexpectedly set free for service, at once took up her desired work, and after teaching for three years in Hongkong was called to a position in a school in Canton. Her mother, who had been brought to True Light Seminary by her influence, was then in the position which she still holds of a faithful and efficient assistant in the housekeeping department of the boarding school, and her sister, hav-



Mrs. Young

ing married a Chinese Congregational minister in Canton, went with him at this time to work in America.

“In the spring of 1910 it came about that one of the benefactions of Mr. Andrew Carnegie came to the Occidental Home in San Francisco, and when the question arose as to what should be done with the gift, it could but seem that the long-sought opportunity had come to secure the needed Christian Chinese teacher to live with the girls in the Home and to train them in their own tongue.

“A part of the gift having been set aside for this purpose, the difficulty seemed to be to find just the right person, when a Chinese Congregational minister who was consulted suggested that his wife’s sister, then teaching in Canton, might be willing to accept the position.

“So it came to pass that Yung Mo Given or ‘Mrs. Young,’ as she is known in America, led by these various ways, became last August an inmate of the Mission Home in San Francisco, teacher of Chinese to the girls both in the Home and in the Occidental Board day school, and incidentally a blessing not only to the Home and to the Chinese church, but also to Chinatown and to the Board itself. Happy indeed has been the securing of a pupil from the True Light Seminary of whose young women Mr. Speer has written, ‘Wherever they go a knowledge of the Gospel goes. The graduates know the whole of the New Testament by heart. The aim of the school is Christ in the life rather than a little knowledge in the mind though its work in every department is the most thorough education given to women anywhere in South China.’

“Under Mrs. Young’s tuition the girls and younger children of the Home are making splendid progress in the study of their own language, too often neglected in America; but more than this, they are learning to know the Bible better than ever before, and through this spiritually-minded woman of their own race in their midst are witnessing daily what Christ can make of the women of the Orient. Of this part of Mrs. Young’s work Miss Cameron says, ‘We feel that we could better give up any other department of our school work than this Chinese instruction.’

“In the Chinese church this same beautiful influence is felt, whether in her Sabbath-school teaching, her talks to the Chinese King’s Daughters and the Mothers’ Meetings, or simply in her presence as a devoted ‘native Christian,’ for such an influence cannot be confined within any four walls, and so it goes out into Chinatown itself, where Mrs. Young is a welcome visitor in Christian and heathen homes alike. She reads and teaches the Bible, and gives instruction in the faith, and Miss Cameron writes of her, ‘She has won the love and respect of all the Chinese with whom she comes in touch. Through her visits and teaching in Chinatown many heathen women are now deeply interested in the Gospel, and eager to know more.’

“And her presence is a blessing to the Occidental Board also. On the first day she was presented to the Board, although unable to speak any English, her sweet smile, her gentle, courteous manner, and something undefinable in her personality drew all hearts to her. ‘I have never seen such a lovely face, never been so impressed by a Chinese woman,’ said one long in the work in California. ‘Now you see what our native

Christian women are like,' quickly responded a missionary who was present."

Such is our dear friend Mrs. Young, missionary to America from the Church of Christ in China. Ten years ago the teachers and pupils of True Light Seminary, sending a greeting to America, said, "We have in China the saying, 'Gifts which are received are remembered for a thousand years.'"

So the gift thus beautifully remembered, the gift a generation ago of True Light Seminary to China by the Presbyterian Church in America, is bearing fruit to-day in such consecrated lives, sent out to reach the Chinese women as they can only be reached by their own people, and to bring back to these strangers in our midst the light and truth of the everlasting Gospel.

"Give and it shall be given unto you," said the Master, "good measure pressed down, shaken together, running over shall they give into your bosom."

XXXII

“ESTEEMED VERY HIGHLY IN LOVE FOR THEIR WORKS’ SAKE”

WHILE enjoying a furlough in the home land in 1902 a Christmas gift came to us from China—the photograph of three much loved teachers in the True Light, bringing the message, “We are coming to say Merry Christmas to you and in seven days more we will say Happy New Year. You see we are holding umbrellas, and walking towards the West ; it seems that we are coming to you. But we do not think we can walk all the way by land ; it will only make you laugh. Yet you know our hearts love you, and we wish to see you very much.”

To these teachers the True Light Seminary must always owe a debt of gratitude for the years of faithful service that they have given, and which have counted for so much in its development.

The first one, Mrs. Hoong, came to the True Light as a student in the early days of its history. After a few years of study she commenced mission work as a Bible woman, but at that time it was so contrary to the Chinese ideas of propriety for a young woman to walk in the streets unattended, that it soon became evident that this work could only be done by older women, and it was a glad day for the True Light Seminary when she came back to be one of the teachers. During nearly thirty years her work in the school, her ex-

ample and influence over the many students who came under her care were invaluable. Gifted with rare tactfulness, wisdom and patience, unvarying and never-failing kindness and Christian courtesy, she was one of whom it could be truly said, “To know her was to love her.”

Helpful to all, trusted by every one, the sound of her voice in the school building at any time seemed the assurance that all was well. We felt that she could never be spared, but the day came when her earthly work was finished, and she was called to the heavenly home to receive the reward of faithful service. In the summer of 1909 she went to visit friends in Hongkong, and there the summons came for her, and we never saw her dear face again. When we gathered together for the next term the place left vacant was filled by another, but the sense of loss remains, and she will ever be missed by those who knew and loved her.

Our first remembrance of Mrs. Law, the second teacher, is of a little girl standing beside her dying father and whispering to him words of comfort, and we seem still to hear the very words in which she told him that he had served the Lord faithfully, and now he was going to be with Him, and he must not feel anxious or troubled about those he was leaving, for the Heavenly Father would take care of them, and they would surely follow on and come to him in heaven.

Her mother had always seemed a very timid woman, but after her husband's death she took up the burden of life very bravely, and became an active Christian worker. A little later she came to take charge of one of the departments of True Light ; her young daughter, then only thirteen, sitting beside her and teaching the

daily lessons, as she herself had never had the opportunity of obtaining an education.

In less than two years the mother was laid to rest beside her husband, and her little daughter was left alone with the care of a younger brother.

Her constant prayers for him were answered and he became a Christian, and later studied medicine with Dr. Kerr, and was his first assistant in the Hospital for the Insane.

After she had spent several years as a teacher in the Seminary she was very happily married to a young man who was preparing himself for missionary work among his people.

But yet again she was bereaved, and left a widow with one little child. She came back to the True Light to resume her work of teaching, bringing the little girl, who at once became the pet of every one; the youngest student ever received into the school, for her the curriculum included learning to walk and talk, and she found many willing instructors.

While quite young she was received into the church, and has the unusual inheritance for a Chinese girl of a Christian ancestry through several generations. Her great-great-grandmother was one of the first Bible women in Canton.

The little girl whose education commenced in the True Light is now Miss Law, a graduate of Mount Holyoke College. For a time before she went to America to continue her studies she also was a teacher in True Light.

Mrs. Law had the great pleasure of going to America and attending the commencement exercises at Mount Holyoke in 1916 when her daughter was graduated.



Three Teachers of True Light Seminary

For more than thirty years she has been connected with the True Light as teacher and for many years assistant principal, and her influence is very widely felt by the students themselves, and through them it reaches to many others.

A work in which she has been very especially interested is a mission to her own people in her native town far from Canton.

For a long time they had hoped that her brother would come and live among them, and give them the benefit of his professional skill, and he had partly promised to do so.

He did not live to fulfill the promise, but after his death his wife went with a physician, a graduate from the Women's Medical College, and opened medical work there; a graduate from the normal department of the True Light established a school for girls, and a Bible woman engaged in evangelistic work.

Mrs. Law accompanied them when they went to commence the work, and they were most enthusiastically received; crowds gathered to welcome them, and conducted them to a large hall which was beautifully decorated with flowers and banners, where they listened to addresses of welcome and also explanations of the work it was proposed to inaugurate. There has never been the slightest opposition manifested, and now at the end of eight years, as the result of the evangelistic work, there is a church of more than one hundred members, and in educational and medical lines the results have been equally satisfactory.

The work has been entirely carried on by the Chinese themselves; only a small amount towards the expense of the school has been given by a friend in

the home land. Although Mrs. Law's brother did not live to carry out his plans, his eldest daughter is a graduate from the Women's Medical College and is now the resident physician of the True Light, and teacher of physiology and hygiene, and her influence and assistance in different lines of Christian work we feel are invaluable.

The second daughter is a trained nurse in the Canton Hospital, and the eldest son has nearly finished his studies in the Theological Seminary.

The third teacher, Miss Law, was with us for several years, and her work was very much appreciated as a teacher and a leader in every good work. She left us many years since to establish an institution for teaching women and girls and training Christian workers in connection with another mission in the province of Kwangsui, the first and as yet the only boarding school in that vast province.

Her work has been very signally blessed, and although she has been missed from our band of teachers here, we rejoice that through all these years a bright light has been shining in that distant city.

Mrs. Hoh was another trusted and capable teacher. Earlier in life she had been a constant sufferer, and had vainly sought to gain relief by worshipping at the shrine of many different idols, and finally as a last resort had come to the mission hospital, where she found healing and also hope and comfort for all the future. The knowledge of Christianity which she had received she was eager to impart to others.

For a time she was a Bible woman in a large hospital, and later came to teach in the True Light Seminary. Although she was never strong she faithfully

taught her classes through many years, and many Bible women scattered through the province are now giving to others the lessons that they received from her. For many years she held the office of deaconess in the Second Presbyterian Church. She had no children of her own, but adopted two who were loved as daughters. One became a skilful physician and the other a teacher.

During her last lingering and painful illness she waited longingly for the Master's welcome call. In death as in life her chief thought was for the advancement of Christ's kingdom, and to aid in the work she bequeathed a legacy to the True Light Seminary, and also one to the First Presbyterian Church. Mrs. Tung, her successor, faithfully and efficiently carries on the work in the school for women, and year after year a number of her students are added to the list of graduates and go out to engage in mission work as Bible women or teachers of elementary schools.

There are many others who have been faithful and successful teachers, but we may not lengthen the list; they have the warm appreciation of all who knew them, the grateful remembrance of their pupils, and the approving "well done" of the Master.

XXXIII

LOOKING BACKWARD

THE China of 1917 is a very different China from that of 1872. It was then the old China unaltered through many centuries, and the changes that recent years have witnessed were not even dreamed of as within the limit of possibilities.

In no line has the wonderful change that has taken place been more radical and unexpected than in the attitude that the new China has taken with regard to the education of her daughters.

Many books have been published in recent years in the prefaces of which may be found the words, "The heart or foundation of the country is in the family, the heart of the family in the mother. How can a nation prosper while it neglects half its people?"

There have been for many years a few Chinese books for girls, consisting chiefly of exhortations to discharge faithfully all the duties involved in the five relations, as daughter, wife, mother, sister, and especially daughter-in-law.

A little volume called *Nui Haan King* describes the daily routine of a girl's life before and after marriage. A larger work, *The Girl's Four Books*, contains the best results of Chinese thought with regard to the way in which the feminine mind should be trained, and the duties of daughter, wife and mother are explicitly laid down and illustrated by examples.

These books were prepared during the Ming dynasty,

and in order to give them greater authority the prefaces of two of them were written by emperors.

Since that time they have been much used in education, although their publication was not intended to furnish a curriculum for girls' schools, which were not thought of then; but only for use in families.

In the old days occasionally women were found in Canton who had acquired by dint of perseverance and often with very limited opportunities some knowledge of the Chinese characters, and in wealthy families might sometimes be found those who were fairly well educated according to Chinese standards, able to read and write well and perhaps to keep accounts.

The superintendent of schools in a large city in America has written, "No one will dispute, I think, that the acquirement of the art of reading constitutes at least half of any education; for after all that may be done for him by others, the main work of educating any human being must be performed by himself; and reading so multiplies one's powers for the acquisition of knowledge and culture that to overrate its value would be impossible."

It is sometimes said that the Chinese scholars by comparison with students of other lands are but infants in their knowledge acquired, and while this is doubtless true in many lines, due credit should be given for the time and application and ability required to attain the facility in the use of their language that educated foreigners must spend many years in acquiring.

The aristocracy of old China was based upon education. The ruling power in towns and villages was largely in the hands of the local literati, who moulded public opinion and decided whatever questions of public

interest might arise, and advancement in position was theoretically the result of acquirements in education. The degrees that were given at the annual and triennial examinations were very highly prized, and the glory that crowned the successful student was shared by the members of his family and clan, while failure was only the incentive for renewed effort and another trial.

We remember hearing of one man who with unflinching perseverance went up for the annual examinations year after year until he was eighty years old, when the coveted degree was given him.

With reference to China's age-old educational system, now so rapidly passing away, Dr. Stuart of China has written: "If the test of a system of education is its efficiency in fitting the individual for his position in society, the ancient Chinese system from this point of view stands high.

"There was in it that element of mental and social culture which prepared the one pursuing it for a high place, even the highest place, in the social and political life of his race.

"Unpractical in the modern sense though it was, and limited in its scope, and in the number of persons able to pursue it, the result was in most cases a degree of mental culture and self-control that is hardly surpassed by our elaborate Western system. The moral standard set up by this system was very high, and so long as the Chinese people remained isolated from the rest of the world, their system was capable of supplying their most apparent needs. To mention only one feature of this system in its result upon life and character, where do we find any one more exquisitely cour-

teous in all of the best elements of that term than the cultured Chinese gentleman, in whom that civility, urbanity and self-possession which mark true courtesy are present in a degree unsurpassed by any other race.

“The cultured Chinese gentleman is undoubtedly a very fine product of his own antique civilization, and he holds his own easily with the men who represent the flower of Western learning.”

The sentiment in favour of education was found very helpful in the early days of missions, for although at that time the necessity and desirability of education for girls was not generally felt, the Chinese would usually agree with the opinion that it might be well for them to learn to read. The natural distrust of the invading foreigner, however, was a serious handicap to the innovation, and the Chinese were quite certain that they did not need and did not want and would not have the Western learning.

It was not until after many years that finally a Viceroy of exceptional ability and influence published a paper in which he gave as his own the opinion that it might be well to take up and examine the Western learning; probably all could be learned in six months, certainly as the outside limit of time needed for its study, two years would be all-sufficient. Since that time public opinion has been gradually but surely changing until the transformation is complete, and the Western learning is earnestly desired and eagerly sought.

The first one of the great number of tourists who have visited Canton in the years that have passed since the world has grown so much smaller than of yore, was the Honourable Darwin R. James, who came on a

business tour to the Philippine Islands and improved the opportunity to visit Canton and see the mission work in which Mrs. James and himself were deeply interested. It seemed quite an era in our lives to have the pleasure of entertaining a guest from a far country.

A little later we enjoyed the first visit from one of the secretaries of the Board when Dr. and Mrs. Ellinwood came in 1874, and since then there has been a constant increase in the list of distinguished visitors.

In 1875 the first class, numbering eleven, completed the three years of study for which their parents had pledged themselves by a written agreement to allow them to remain in the school, in consideration of the material aid which they received meanwhile. Of these eleven girls eight were Christians and had been received into the church; only three of the class had any Christian relatives. At that time it required much courage and fortitude for these young girls to avow themselves Christians in the face of the most bitter persecution and cruel threats from their heathen relatives, and we were often surprised by the unfaltering determination with which they would go bravely forward in what they were convinced was the path of duty. Their studies during the three years included Bible study and the Chinese Classics, reading and writing, elementary geography and arithmetic, music vocal and instrumental, and handiwork. In accordance with Chinese ideas much time was spent in memorizing, and in accordance with Christian ideas the Bible was substituted as far as possible for the Chinese Classics.

Many of the pupils committed to memory the whole of the New Testament and selected portions of the Old Testament, explaining the meaning word by word, and

so familiar were they with the place where any text desired for reference might be found that they were practically independent of the help of a concordance.

One student who was in school for four years, in that time recited perfectly the whole of the New Testament, and the Old Testament from the Book of Psalms to the end with the exception of Ezekiel, and a few of the minor prophets. Taken in connection with the promise of the Lord, "My word shall not return unto me void," which is, as Frances Havergal has said, "a promise that does not cover the words of any one else," and the existing conditions which made any other curriculum impossible at the time, it was felt that the system of education was best for the time and place, as any other would have meant simply and surely the withdrawal of the pupils, which according to the agreement made might be done by repaying the amount already expended.

For a long time new ideas and new studies could only be introduced with great caution, but year by year additions have been made to the curriculum until it covers a course of study requiring nine years to complete, or if the pupils commence when very young sometimes twelve years, and now those who have the necessary time and funds at their disposal are eager to have additional opportunities for study.

Until 1882 the pupils studied their lessons aloud in the approved Chinese custom and when a change was proposed they protested, saying that they could not learn their lessons silently and perfectly. But by experiment they found that it was possible to do both, and were soon convinced that the new way was an improvement.

In the old days a pupil's diligence was supposed to be indicated by the amount of noise made in studying, and it was not unusual for a teacher in a school of boys to point to a distant corner of the schoolroom with his sceptre of authority, which at the moment might or might not be a feather duster or anything else that came conveniently to hand, and say, "More noise over in that corner," and in the girls' schools the sound of the pupils' voices would often be much increased in volume when a wireless message informed them that the one in charge was approaching. Such constant and strenuous use of their voices was most harmful and the new régime soon produced a marked improvement in the singing classes.

In 1903 we find the record, "The teaching of calisthenics has been introduced. Many years ago this was attempted but then even the teachers considered it a very undesirable addition to the daily programme. Now, however, as 'straws show which way the wind blows,' it is perhaps an indication of the drift of Chinese sentiment from old to new that all are very enthusiastic in taking the exercises." Since then calisthenic exercises have had their place in the school curriculum, although as the novelty wore off some of the first enthusiasm went with it.

In November of 1903 union evangelistic meetings were held in Canton and excited much interest and enthusiasm. The pupils all attended the meetings, even the youngest walking long distances through the crowded streets.

This was the first time this had ever been attempted, and it was most gratifying to find that public opinion had changed to such an extent as to make it possible

for them to walk through the streets without hearing a word of disrespect or criticism ; often remarks were made in favour of the new custom.

Among the signs of the times and the indications of coming changes it is noted in 1905 that two students whose homes are not far from Canton report that in the locality where they live a number of schools have been opened for teaching English. This is significant when taken in connection with the fact that their native village is one of ninety-six that several years ago banded together and pledged themselves to kill any person who might venture to bring a foreigner to any one of the villages included in the league.

Also in the same year we find this record : " Hitherto it has always been a very difficult matter to secure the prompt return of the pupils after a vacation, and many plans have been tried to remedy the evil ; but now with the ever increasing desire of the students for educational privileges their promptness is all that could be desired." The mission day schools that were opened in different parts of the city in the early days of mission work and were then only tolerated, have become object lessons to the Chinese considered worthy of imitation. Near one of these schools located among the residences of wealthy families, in one year thirteen schools for girls were opened by the Chinese themselves.

In 1910 the amount contributed by different societies in the school for different purposes was three hundred and forty-eight dollars. Of this sum two hundred and six dollars was given by the missionary society, which supported two Bible women during the year. At Christmas time each member contributed some article

for sale, or an equivalent in money. These articles were tastefully arranged in one of the schoolrooms, and friends were invited to come and purchase. The amount realized was one hundred and fifty dollars, and a part of this was expended in sending a Bible woman to a distant city where she found an excellent opportunity for commencing missionary work. In 1913 these contributions amounted to five hundred and thirty-eight dollars.

In November of 1913 we had the great pleasure of welcoming four new missionaries, Miss Margaret Jones, Miss Edna Lowe, Miss Elizabeth Faries and Miss Catherine Arthurs, representatives of American colleges, who at once commenced studying the language in preparation for work in the True Light Seminary.

Two years later the quartette became a trio by the subtraction of Miss Jones, a loss made good elsewhere by the addition of Mrs. Hofmann.

In 1917 we can record that the whole number of students enrolled during the past forty-five years is three thousand seven hundred and sixty-four; women, one thousand one hundred and eighty-four; girls, two thousand five hundred and eighty. The number of those who have united with the Presbyterian Church is nine hundred and fifteen.

This does not include the whole number of students who are church members, but only those who were received into the church while in the Seminary. Some have united with churches of other denominations, and many of the students of later years were Christians before they came to the school. A few years since, of three hundred and twelve students two hundred and eighty-eight were Christians, and two hundred and

seventy-four had Christian parents or relatives. Seven hundred and forty-two have gone out as helpers in different lines of mission work, evangelistic, educational and medical; three hundred and ten Bible women, two hundred and eighty-six teachers, and after additional instruction elsewhere one hundred and fourteen physicians, and thirty-two trained nurses. Looking backward down the vista of the past years we have gathered here and there a fact, and recorded brief glimpses of the story of the lives of those who have been together during a few months or years, and then drifted apart, many so far away and so occupied with the cares and duties of life that no word comes back across the silence that lies between, and even our thoughts know not the way to follow them to their present homes.

“ We only know they cannot drift
Beyond His love and care.”

Many of those who were among the dearest and best have gone to be ever with the Lord, and for them we rejoice that their earthly lives gave them the light that showed the way to heaven. Many are still among the labourers in the harvest field; some in honoured positions of usefulness and influence, others more quietly, but no less truly and acceptably, filling the places and doing the work that God has given to them. And as at the end of the history of forty-five years we write *Finis*, we add with deepest thankfulness,

“ Hitherto hath the Lord helped us.”

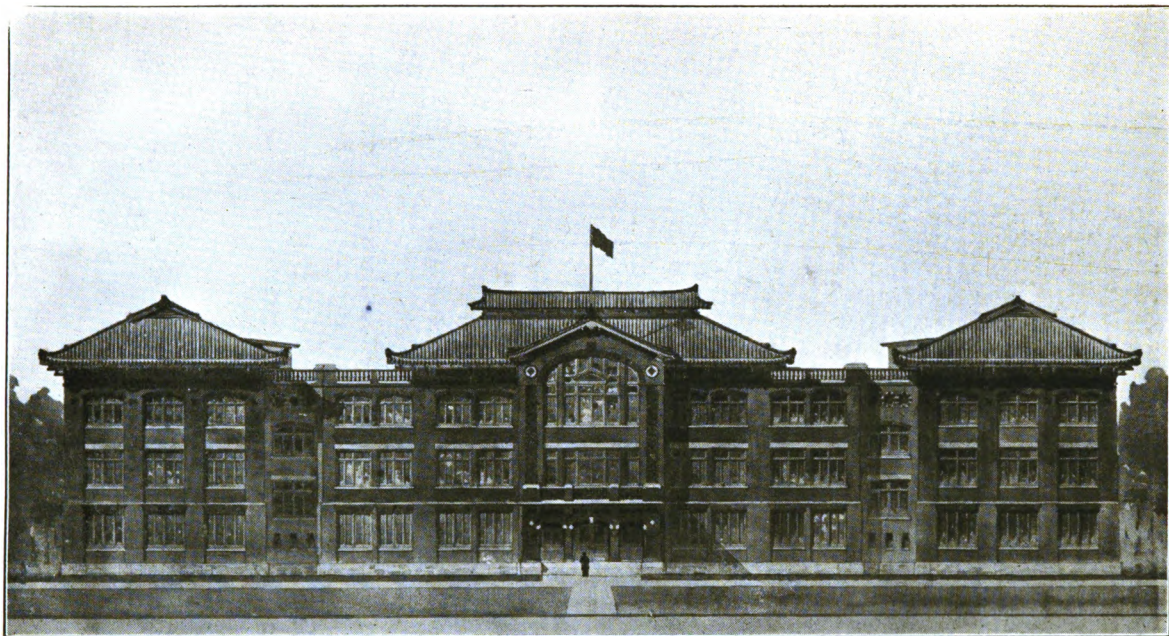
XXXIV

LOOKING FORWARD

AND what of the unwritten future? Perhaps it would be wiser to leave the pages allotted to this chapter blank, to be filled in at a later date, for in this time of rapid changes, who can even imagine what the morrow may bring? Still hope reaches forward into the future, farther than memory can into the past, and we may look forward hopefully, albeit blindly to the changes which are surely coming.

Until quite recently there has been in China an element of hostility towards intruders from other lands, and the hope lay always latent in the hearts of many Chinese that some time the unwelcome foreigners might be driven out, and they would again have China for the Chinese; a hope which found its last public expression in the Boxer rising of 1900. Even yet it is not unusual for some of the Chinese to enumerate the misfortunes which have befallen their country since the passing of the "Golden Age" that preceded the coming of foreigners.

But when the Republic of China was established this feeling in large measure passed away, as those who then came into power desired nothing more than to be on friendly terms with other nations, and whether willingly or unwillingly, all must recognize that the shadow will never go back upon the dial, for China no longer faces her time-honoured past, but has turned



New Building of True Light Seminary, 1917

hopefully expectant towards the new day that has dawned for her.

For China's daughters we may look forward hopefully, while not forgetting that the new path in which they have entered will lead them to new responsibilities, new perplexities and perhaps new dangers. They are ambitious, and naturally and rightly desire the highest and best for themselves in all lines. No longer hampered by the prejudices of the past, they are ready and eager to improve the opportunities for acquiring an education that recent years have brought and that the future promises to give in fuller measure.

The True Light is prepared to aid as many as possible in realizing their wishes and hopes.

For many years better accommodations have been earnestly desired in order that more of the applicants for admission to the school might be received; now through the munificent gift of a friend of education in America this desire is realized. New and commodious buildings are being erected, and as soon as they are ready for occupancy five of the advanced grades will be removed to the new location, and three years of additional study included in the curriculum.

The places left in the buildings now in use will not remain vacant. Many applicants are only waiting for an opportunity to enter the school; as many will be received as possible, and the True Light will continue to shine from this centre.

The buildings will be used for preparatory work in the first four years of the elementary school, for day school pupils, and irregular students who can study only for a short time; also a school for women, a Training School for Bible women, and a Bible Institute

for the Bible women who are already engaged in active service, thus giving them opportunities for additional study as may be found practicable. It is hoped also to open a City Mission which will enable the Bible women who are under training to combine practical work with regular study. As the location is central it is most suitable for all these lines of work, which seem to be demanded by the new conditions in China.

The number of day scholars who come to the True Light has rapidly increased since the new régime has given the girls and young women liberty to walk in the streets. Some of these students come from homes a long distance away, and it does not seem improbable that ere long there may be several hundred day scholars, which would add greatly to the usefulness and efficiency of the institution.

The adjustment and harmonizing of the different forces which still hold sway in China will doubtless require time, but there is good reason for hope that out of the chaos and differing elements of the present, at some time a good and stable government may be evolved. Christianity, through the mission schools and higher institutions of learning, still has her hand upon the educational lever that is moving China so powerfully to-day.

The desire felt by so many to obtain an education and the new conditions which make it less difficult for the girls and women to study are cause for great encouragement, and give much opportunity for advance. The extent of the work to be done is almost boundless. The great outstanding needs for the present and for the future as well, are a larger number of elementary schools, and a larger force of teachers for these schools.

The mountains of aversion, distrust, suspicion and opposition, which confronted the missionaries of earlier days have disappeared, and from the vantage ground attained we now look out upon a very different prospect.

What will be the record of the next forty-five years? Hope and imagination can only look forward questioningly into the unknown future, while faith holds firmly the promise :

“Lo, these shall come from far, and lo, these from the North and from the West; and these from the Land of Sinim.”

Appendix

The following account of the fiftieth anniversary of Miss Noyes' work in China was written by her associate of many years, Miss Electa M. Butler. Her friends in America have asked permission to print it here, as a fitting conclusion to the history.

THE fiftieth anniversary of Miss Noyes' arrival in China, January 14, 1868, was celebrated by the Chinese with the greatest enthusiasm. They took possession of the lower rooms in our dwelling and filled them with beautiful flowers. The walls were covered with red and gold banners bearing felicitous inscriptions, with the names of the donors, and leaning against the walls were beautiful panels with frames of inlaid pearl. The table and the piano were covered with costly gifts.

In a neat little case was a medal sent from Peking by Governor Chue. Last year he visited True Light, and presented Miss Noyes with a large panel, on which he wrote with his own hand: "Miss Noyes is the Pan-koo from beyond the seas who came to China to uplift her daughters." Pan-koo was a famous woman who did much for the women of her country.

My heart was deeply touched by the love showered upon her. It seemed eminently fitting and lovely. Miss Noyes has given her life to the women and girls of China. She is worthy of their love and gratitude, and I was glad to see them pour it out upon her without stint.

Letters were sent to all the pupils of former years

within reach inviting them to the celebration. It was truly inspiring to see their faces once more—no longer young and girlish, but bearing the marks of deep experience along life's journey.

On January 14th a great meeting in Miss Noyes' honour was held in the Second Presbyterian Church, Canton. The auditorium was beautifully decorated with flowers, flags and banners. On the rostrum Miss Noyes sat between representatives of the Chinese Government and U. S. Consul Heintzleman. Speeches from these gentlemen were interpreted by Rev. James McClure Henry. Mrs. Law, who has been connected with the school from its infancy, gave a history of its growth. Many letters of congratulation were read, and Miss Noyes responded in her happy way.

In the evening the grounds in front of our dwelling were packed with people to witness a play given by the students to represent the changes in the five decades. This was greatly appreciated. The evening closed with beautiful fireworks.

On January 15th, our school accompanied us across the Pearl River to our fine new buildings. The location is called the "White Crane's Nest." Our dear girls who left us to enter this higher school welcomed us and showed us every attention in their power. At 1 P. M. the large Assembly Hall was packed with students and guests. On the platform were representatives from all the Christian schools in Canton. There were speeches, songs and music by the band. One woman in the audience was found to be one of the first four pupils who came to the school. One of the second year's pupils was also present. These two were brought forward to the rostrum amid deafening applause.

From the second story veranda we witnessed a fine calisthenic drill. The girls formed the figures 1868 and 1918. Keeping in step they went through the motions of sowing the seed, watering it, weeding it, harvesting it and gathering it in. This was to symbolize what Miss Noyes has done. They marched off the ground in five rows, to the music of the band, each girl producing a square sheet of paper, which she carried over her head. The first row was red, the second yellow, the third blue, the fourth white and the fifth row black. Thus was formed the Chinese national flag.

In the afternoon was unveiled a memorial tablet, presenting to the women of China the new buildings of the True Light, given by the generous donor in memory of her own and her husband's mother. The tablet bears the words: "To the glory of God and in memory of Martha M. Barber and Mary G. Marr of America, who like Martha and Mary of Bethany loved the Lord Jesus, and strove to make their homes His abiding-place, these buildings were erected by a daughter and are hereby dedicated to the women of China."

It was an additional pleasure that Mrs. Barber's niece, Miss Marr, was present, and unveiled the tablet and presented it in fitting words to the women of China. The gift was received in their name by Miss Law, a graduate of Mount Holyoke College, formerly a student and now a member of the faculty of True Light.

Thus ended two wonderful days.

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