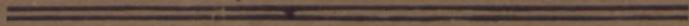


*Dupl.*

# WOMAN'S WORK

IN THE FAR EAST



MARCH

1916

484





Nurses in training, St. Paul's Hospital, Kaifeng, Honan. Christmas, 1915.



A Christmas Group, St. Paul's Hospital, Kaifeng, Honan.

---

# WOMAN'S WORK IN THE FAR EAST

---

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

---

## Editorial Board:

Mrs. A. P. PARKER, Editor, 19 Quinsan Road, Shanghai.

Mrs. W. S. ELLIOTT, Assistant Editor, Changsha, Hunan.

Mrs. EVAN MORGAN, "Glimpses and Gleanings," 150 Dixwell Road, Shanghai.

Mrs. C. GOODRICH, "Temperance and Reform," Chao Kung Fu, Peking.

Miss LAURA M. WHITE, "Literary Notes," Methodist Mission, Nanking.

---

VOL. XXXVII.

MARCH, 1916

No. 1

---

## CONTENTS.

EDITORIAL ... ..	3
CONTRIBUTED ARTICLES:	
Stillness ... ..	<i>M. M. F.</i> 9
Sympathy ... ..	<i>Mrs. B. C. Patterson, M.D.</i> 10
Summer Conferences ... ..	<i>Ruth Paxson.</i> 12
An Effective Presentation of the Gospel to } Heathen Women ... ..	<i>Mrs. J. Goforth.</i> 17
The Responsibility of the Educational Worker } towards the Evangelistic Campaign ... ..	<i>Agnes I. Dickson.</i> 22
"Responsibility of the Church Worker to- } wards the Province-wide Campaign."	<i>E. L. Havers.</i> 28
The Attitude of the Woman in the Home } towards the Province-wide Campaign.	<i>Mrs. W. D. Noyes.</i> 33
General Teaching Methods ... ..	<i>Miss E. Goucher.</i> 38
Eight Weeks' Club... ..	47
GLIMPSES AND GLEANINGS ... ..	49

## ILLUSTRATIONS.

Nurses in training, St. Paul's Hospital, Kaifeng, Honan, Christmas, } 1915... ..	Frontispiece.
A Christmas Group, St. Paul's Hospital, Kaifeng, Honan ... ..	"
Buddhist Temple, Nanking ... ..	Page 24
W. F. M. Society Compound, Chihli ... ..	" 25
A Music Room at McTyeire School ... ..	" 32
The Longhwa (Shanghai) Industrial Orphanage ... ..	" 33

---

Published Quarterly.  Price \$1.00 a year.

The Presbyterian Mission Press, No. 18 Peking Road, Shanghai, China.

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

—Psalm 68:11.

---

## Editorial

---

**N**OTHING that has happened or can happen can alter in any way God's plan for the evangelization of the world.

"The removing of things that are shaken makes us more sure of things that cannot be shaken and abide forever. The eye of faith can look beyond the suffering of the present time and see Jesus Christ crowned with honor and glory." The cross it standeth fast; believing this we may confidently go forward for we are conquering and shall conquer.

---

The questions often come to the wife busy with the cares of home and little children: What am I doing? What can I do for Christ in China? Mrs. Goforth in the North and Mrs. Noyes in the South have written from a wealth of experience of how they in their busy lives have been able to solve the problem of the wife's part in the missionary propaganda. We heartily commend both these articles to readers of *WOMAN'S WORK*.

---

Shanghai was swarming with delegates to various conferences during the Chinese New Year Holidays. First the East China Educational Association met in Shanghai the last day of January and the first two days of February. There was a large attendance and the meeting was most interesting and inspiring. A number of valuable and thought-provoking papers were presented, and the discussions that followed the papers were intensely interesting.

Mrs. Thurston's very excellent paper on Education of Women will appear in the next issue of *WOMAN'S WORK*.

Miss Irene King read a paper on Day Schools. Miss King handled her subject well and was able to speak with authority having been engaged in day school work for many years. We hope also to be able to present her paper to the readers of WOMAN'S WORK, very soon.

---

The Chinese Medical Association had its first annual meeting in Shanghai in February. This Association is remarkable for several things. It was composed not of the old-time doctors of the ancient régime in China, who gave their patients centipedes, tiger's bones, decoctions of ivory chopsticks, etc., etc., but of well-educated Chinese men and women who have been instructed according to the latest teachings of modern principles and practice in the West. Neither was this Association composed of foreign doctors, American, English or German, but of Chinese doctors, men and women, who by reason of their having attended the best medical schools in Europe and America and graduated from them are well informed on all questions of medical theory and practice. Another notable thing in connection with this Association is the fact that a considerable number of woman doctors are members of the Association. This fact shows two things: first, the wonderful change in China, and second, the vastly improved outlook for the relief of suffering among the women and children of China.

---

Following on the heels of the Medical Association came the Kindergarten Association Meeting.

This meeting, while not so largely attended as the first two meetings, was a pronounced success. The growth in popularity of the Kindergarten in China during the past ten years has surpassed the hopes of its most ardent supporters.

The demand for trained kindergartners far exceeds the supply, and graduates of the three training schools always find good positions awaiting them. Many requests for teachers are pouring in from government and private Chinese schools. Truly a new day has dawned for the babyhood of China!

---

The Annual Meeting of the Board of Directors of the Shanghai American School was held at the home of Professor Stockton, February 24, Rev. J. W. Paxton presiding.

This school is already a splendid institution. Parents from all parts of China are enthusiastic in its praise. The children are well cared for and under good discipline and Christian influences, and that they are happy their bright faces give ample testimony. An excellent standard of scholarship is maintained, and the grades of both the Grammar and High School compare favorably with the same grades in America.

---

The Film Censoring Committee of China has recently been reorganized and enlarged and the members are now doing highly efficient work in reviewing the moving pictures that go out to various parts of the field. The committee is composed of Chinese and foreigners, both men and women, working under the capable leadership of Mr. G. H. Cole of the National Department of Science of the Y. M. C. A. as Secretary, and Mrs. Benton Swartz as assistant.

---

In 1910 it was decided by a few Shanghai ladies to open a Home to be known as the "Foreign Women's Home" for the purpose of providing a refuge for destitute

European and American women, to find employment and otherwise aid respectable women, and to afford every possible assistance to those anxious to give up a vicious life, to regain self-respect, and lead useful lives.

The results achieved during the past six years have confirmed the convictions of the committee, that such an institution as "The Home" is most necessary in Shanghai and has given encouragement for the continuance of the work. "The Home" was inaugurated, and has been run without appeal to the ratepayers, but a difficulty, which from the commencement confronted the committee, now assumes dimensions which, with the limited means at their disposal, they feel unable to meet,—of the individuals the committee has been called upon to help, more than half have been mentally deficient and irresponsible women and girls. From a humane point of view, as well as in the interests of the community, such women, above all others, should be given refuge and all possible assistance, and as this Home is the only asylum of any kind in Shanghai for destitute women, the committee has endeavored to cope with such cases as far as available means permitted. At the recent meeting of the ratepayers an appeal for a grant was made and granted. These funds, however, are for a special work. The Home is still dependent on its contributors for funds for running expenses.

---

Many Bible Students' Conferences were held throughout the holidays. We have heard of one Conference where certificates were presented to four grades of Chinese women students who were able to pass examinations successfully at the close of the Conference. A large number were able to obtain the certificates, while two, a mother and daughter, received certificates for first grade work.

Miss Chen, a physical director of the Y. W. C. A., gave an illustration of what Chinese girls are able to do before the American Woman's Club in Shanghai, on March 28. The folk dances were performed with grace and spirit before an appreciative audience, and a surprised reporter was heard to remark, "Well! There is no lack of grace there! Chinese children are as full of grace as any other children!"

---

Our readers will remember that about four years ago Dr. John Fryer, formerly of Shanghai but now Professor Emeritus of Chinese in the University of California, gave a generous donation for the establishment of a home for the blind in China. Mr. George Fryer, son of Dr. Fryer, while preparing himself for the work of teacher of the blind, met the gifted lady who afterwards became his wife. She was then teaching in a school for the blind, in Berkley, Calif. On arriving in China these devoted young people rented a house and set themselves to work to find pupils. To tell of how the pupils came and how the teachers began to "make bricks without straw" would be a long story. Something of the marvelous results already by the painstaking efforts, courage, and faith on the part of both teachers and pupils were seen on the occasion of the formal opening of the new home on Edinburgh Road on March 16.

There are now twenty-one pupils enrolled, all boys; and when seen at work or at play it is evident that a new world has been opened to them. The pathetic listless expression characteristic of the blind is gone from their faces and it is interesting to watch the play of alert interest or boyish fun on their features. Their gait is no longer shambling and uncertain. They have learned to lift their

feet and with heads erect to step with a firm manly tread. They have learned to run and to enjoy hurdle races—a feat not easy for boys who can see. They can read, play on the organ, and sing. They can weave baskets and can even sew! But best of all they are being prepared morally, physically, and spiritually to bring hope to the one million blind of China. Mr. and Mrs. Fryer are looking for blind boys who may be helped to lives of usefulness. It is hoped that soon a department may be opened for blind girls also.

It has been estimated that there are 1,000,000 blind in China and that 90 per cent of the blindness is the result of maltreatment.

---

#### HOW TO USE THE BIBLE.

- When in sorrow, read John 14.
- When men fail you, read Psalm 27.
- When you have sinned, read Psalm 51.
- When you worry, read Matthew 6: 19-34.
- Before church service, read Psalm 84.
- When you are in danger, read Psalm 91.
- When you have the blues, read Psalm 34.
- When God seems far away, read Psalm 139.
- When you are discouraged, read Isaiah 40.
- If you want to be fruitful, read John 15.
- When doubts come upon you, try John 7: 17.
- When you are lonely or fearful, read Psalm 23.
- When you forget your blessings, read Psalm 103.
- For Jesus' idea of a Christian, read Matthew 5.
- For James' idea of religion, read James 1: 19-27.
- When your faith needs stirring, read Hebrews 11.
- When you feel down and out, read Romans 8: 31-39.
- When you want courage for your task, read Joshua 1.
- When the world seems bigger than God, read Psalm 90.
- When you want rest and peace, read Matthew 11: 25-30.
- When you want Christian assurance, read Romans 8: 1-30.
- For Paul's secret of happiness, read Colossians 3: 12-17.
- When you leave home for labor or travel, read Psalm 121.

---

# Contributed Articles

---

## Stillness.

---

**R** READ recently this sentence in a sermon: "Yield all to Him, be faithful to Him, and listen for His word. He will show thee the littleness of all the world calls great. He will establish a holy intimacy with thee. He will whisper His secrets and reveal His love. He will instruct thee in the way of faith. Manifestations and feelings may depart, He and thou wilt abide. Thou wilt have Him in omnipotent power and in comforting and conquering love and He will have thee and He will recreate and quicken and keep thee faithful by His living, loving, whispered word."

And it reminded me of a message that became a great help to me at one time in my life when I tried to *get still*. Perhaps there are others among our readers who need just this during the days of their missionary work which threaten to become so full of effort, that we take too little time to receive "The Power of Stillness." It may be that as a friend gives us a word like this we may wish he or she would get still themselves! But let us not take it from man. God Himself says to us; "Stand still and see"—"Be still and know."

A friend once placed in my hand a little book which became one of the turning-points in my life. It was called "True Peace."

It was an old mediaeval message and had but one thought, and it was this:—that God was waiting in the depth of my being to talk with me if I would only get still enough to hear Him.

I thought that this would be a very easy matter, so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamouring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own voices; some of them were my own questions; some of them were my own cares; and some of them were my own prayers. Others were the suggestion of the tempter and the voices

from the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought, and in every direction I was pulled and pushed and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, and to answer some of them: but God said:—"Be still and know that I am God." Then came the conflicts of thoughts for the morrow, and its duties and cares: but God said "Be still." And then there came my prayers which my restless heart wanted to press upon Him; but God said "Be still." And as I listened, and slowly learned to obey, and shut my ears to every sound, I found that after a while, when the other voices ceased, or I ceased to hear them, there was "a still small voice" in the depth of my being. As I listened it became to me the voice of prayer, and the voice of wisdom, and the voice of duty, and I did not need to think so hard, nor pray so hard, nor trust so hard, but that "Still small voice" of the Holy Spirit in my heart was God's prayer in my secret soul, was God's answer to all my questions, was God's life and strength for soul and body, and became the substance of all knowledge, and all prayer and all blessing, for it was the living God as my life and my all.

M. M. F.

---

## Sympathy.

---

Mrs. B. C. PATTERSON, M.D., *Sutsien, Ku.*

"Oh, sympathy, the noblest gift of God to man,  
The strongest link in any friendship chain,  
More deep than love, more strong than hate,  
The biggest thing in all the universe."

**A**S Christian workers, and as those who would influence others, personal magnetism is essential.

Sympathy may be called the main-spring of personal magnetism.

S. D. Gordon in his book "Following the Christ," calls sympathy "fellow-feeling." Persons are influenced in two ways—through their desires and through the power of another. This power is sympathy.

Sympathy may be defined as love manifested.

It differs from compassion and pity, in that sympathy expresses the personal element.

One who sympathizes enters into the feelings of another.

The most characteristic mark of Christ's life on earth was His sympathy. Where compassion is used as the translation, the real meaning is sympathy.

This is the secret of His wonderful influence over His hearers.

In Matt. xxiii, 37, where Jesus weeps over Jerusalem, His sympathy is shown by the personal element manifested in the expression "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

In Matt. xiv, 13-16, is given a picture of the Savior's sympathy, without a parallel in His ministry, except His final one upon the cross.

One must live in India or China or some other eastern land, where the crowds throng and press, to fully appreciate the divine character of the one who could exhibit the sympathy that Jesus did in this narrative.

He hears of John the Baptist's death, and desiring quiet He gets in a boat and crosses the lake, going to a *desert* place.

The multitude, divining His meaning, run around the head of the lake, on foot, and when He reaches the place there are crowds of people waiting for Him.

By the afternoon they number more than five thousand, and what did Jesus do? Did He run away? Did He reprove them for following, when they could see He wanted quiet? Oh, the depth of His sympathy! His first view of them aroused nothing but a feeling of sympathy. How this reproves us because of the way we often feel towards a crowd in China.

He spends the whole day healing their sick, and as evening draws near He feeds them and sends them home. How complete the day both in labour and love.

After this He goes alone to pray. His crowning act of sympathy was manifested on the cross praying for those who

crucified Him, "Father forgive them, for they know not what they do."

We, His followers, who are set apart to *continue* His work, must have this spirit of sympathy, or pity, or love, but do we manifest a true sympathy?

In 1 Jno. iii, 16, we are told to what extent we should follow His example—"He laid down His life for us, and we ought to lay down our lives for the brethren."

Dr. Bergen, who recently was called to his eternal home, said, "The founding of the Christian Church in China is like building a great edifice upon swampy ground, a lot of piles have to be driven down into the mud and disappear from view before the foundation can be laid. You and I have just got to make up our minds to be piles, and let the Master Builder drive us deep down into the mud."

Humility is necessary for true sympathy. A proud heart and one determined to have the pre-eminence over his fellows, cannot truly sympathize.

Sympathy is a work of the Spirit of God. It can be obtained only by waiting upon God in prayer. As Christ's likeness grows in us, we are able to manifest His sympathy.

---

## Summer Conferences.

---

RUTH PAXSON.

HERE are in China to-day, scores of missionaries whose hearts beat a bit faster at the mention of the words, "summer conference" and a warm glow suffuses the heart, as memory travels back to that dear spot in the homeland where the new vision of Jesus Christ came to them; the vision that led them to joyously abandon their whole life to him: or where they heard the new call to a life of unselfish service, that may even have been the one which finally brought them to China. Anyway there is the memory of ten happy days of wholesome fun and recreation: of beautiful friendships that have stood the test of time, and grown in

beauty and helpfulness: of new ideals of Christian love and fellowship and life, that have never left them and are even now, in their work in China, their daily inspiration.

So I have confidence to believe that many who read this article will pause for a brief moment to thank God, that, through His wonderful loving-kindness and matchless love, this same rare blessing is now being brought to the girls of China.

Yes, the summer conferences are an assured fact, as those of us must believe who have watched their phenomenal growth in just the past two years.

In 1907 the first summer conference for the girl students of China was held at Kuling in Fukien Province, under the leadership of the National Committee of the Young Women's Christian Association. Later, one was held for the students of the Yangtse Valley at Kiukiang attended by seventy-two delegates.

But the conferences did not become an annual occurrence in the calendar of the Young Women's Christian Association until the summer of 1913, when two conferences were held—one at Shanghai and the first one for the girls of North China at Wo Fo Ssu, the Temple of the Sleeping Buddha just outside Peking. At these two conferences there were about one hundred and sixty-four delegates.

Nothing could be a greater proof of God's approval of these conferences than the marvelous growth in just the last year, both in the number of conferences and in the increase in attendance.

1914.			1915.		
Places		Delegates.	Places		Delegates.
1. Soochow ...	...	155	1. Hangchow ...	...	152
2. Wo Fo Ssu ...	...	102	2. Wo Fo Ssu ...	...	103
		<hr/>	3. Nanking ...	...	187
	Total.	257	4. Tientsin ...	...	51
			5. Foochow ...	...	115
			6. Canton ...	...	44
				Total.	652

An increase of four conferences and 395 delegates over 1914!

The conference at Canton was only a training conference for leaders and the number of delegates was limited. The conference at Tientsin was the beginning of such work for the students from private and government schools and perhaps deserves special mention. When one remembers how slowly things are supposed to move in China and that the government had established no schools for girls until after 1900, one's heart rejoices exceedingly over the starting of this first summer conference for students from such schools. It was decided to have this conference only five days long as we had no idea how the girls would take to it or whether they would want to come and live on the conference grounds and go to church several times a day as it would seem to them. We opened the conference Saturday night with nine girls. On Sunday morning even in a pouring rain several more came in carts. Girls came not knowing at all what the conference was like or what it would mean to them. But one day was enough to win them. The delegates were mostly girls who had been in the campaign Bible classes and who had been Christians only a few months. One of the very beautiful things of the conference was the way these girls—themselves so young in the Christian life—would slip away early in the morning and being back with them three or four girls who knew little or nothing of Christianity. The number attending the conference daily increased until the registration cards showed that fifty-one girls had been in the conference for from one or two meetings to the whole five days. They represented eleven schools, eight of them private or government and came from six provinces; the largest delegation was from the Tientsin Government Normal. Fifteen of the fifty-one delegates were non-Christians. The spirit through the whole Conference was splendid and one girl voiced the feeling of several I am sure when she said "Oh! next year we want the conference to be *twenty days long*."

I have briefly sketched the history of the conference in China. Now a word as to the purpose of the conference and how it is fulfilled. One purpose is to broaden the out-

look and enlarge the sympathies of the girls. Is it not true that most of the girls in your school have never been far beyond the boundary of their own village or city and that they have met very few people except those of their own neighborhood or school. How narrowing is the environment of many of their areas! How provincial their outlook! One girl went to the Nanking Conference who had never been outside of her own village except to go in a cart to the city where she had attended school. Two girls went from a school far in the interior to the Wo Fu Ssu Conference, a distance of 150 miles. Could a trip around the world ever have meant more to anyone than that one meant to them? Think of the excitement of seeing your first mountain, your first streetcar, your first ricksha, your first railroad train, your first large building, your first city! Could that wonderful thing off in the distance really be a mountain? Was a mountain after all not merely a wiggly line on a map? Try for one moment to count the new grooves in the brains of those two girls after their first summer conference: the new trains of thought: the new ideas: and out of all these we believe bigger thoughts of God and desires for life.

Another purpose of the conferences is to widen the sympathies and enlarge the circumference of every girl's life. How can it better be done than through Christian friendship and fellowship. Oh! how much of richness there is in just knowing and loving people! And how much easier and sweeter it is to have the love of one's heart deepened and enriched and enlarged by practice than by precept! The first day or two of the conference the girls are usually a bit shy and reserved! Then comes recreation day when every school takes its part in the fun and all have a jolly time together. Leaders even put off their meeting house expression; leave their conference notebook behind and prove themselves thoroughly human by entering heartily into the fun with the girls. Of course every one knows every body else after recreation day; life-long friendships are formed. What leavening power there is in such friendship. In the Foochow Conference there were seven non-Christian

delegates who had heard only a very very little of Christianity. They arrived at the conference so painted and powdered they seemed almost out of place in such a meeting. But by evening you could scarcely have told them from any other girl—the paint and powder were all gone. And time has shown that the leavening extended beyond the surface, penetrating even to the spirit within, for two of those girls have since become Christians. And so through fellowship in prayer and the deeper things of life these girls have their hearts knit together in His love.

A third purpose of the conferences is to give a larger vision of service. Oh! the need in China of trained, efficient leaders! It is one purpose of these conferences to help the students to better understand the need of China: to help them to see what can be done for their next door neighbor: their own homes and villages as well as to enable them to get the "far look" into the need of the nation and the world. To this end many addresses were given on different lines of work which culminated in starting Eight Weeks Clubs, memberships in which meant pledging themselves to undertake some certain line of work during eight weeks of the vacation. Two hundred and eight girls signed for membership and some of the reports of their work are most gratifying.

Of course the one dominant purpose of the conference is to bring every delegate to know Jesus Christ better: to help her to crown as head of her life the One she had accepted as Saviour of her life: to teach her the meaning of the deepest things in the life of the spirit and how to possess them as her own possession through a full appropriation of Christ Jesus Himself, and possessing them herself to fill her with a passionate desire to pass them on to others.

May I ask each reader of this article to unite with us in prayer that God's will may be perfectly done in the preparation for the conferences of 1916 and that He may be glorified in them.

## An Effective Presentation of the Gospel to Heathen Women.

---

“How to obtain an effective and saving hearing in presenting the Gospel to heathen women the first time.”

MRS. J. GOFORTH.

HERE could be no more important nor more solemn subject than that which I have been asked to present to you this morning, which deals with the direct winning of souls to Christ. The most that I can do in the brief space allotted to this paper will be to pass on a few suggestions which are the outcome of twenty-odd years' more or less close contact with heathen women, and also to give, as I have been specially requested to do, a sample talk to women who have never heard the Gospel before.

It is of the utmost importance, in this work of reaching immortal souls, that we learn to put *first things first*. As a rule the first opportunity for preaching the Gospel is a very brief one, and it is so easy to let non-essentials, or even what might be called secondary essentials, take up the precious passing moments of the opportunity which may, and probably will, never come again. Now, some of the things which experience has taught me to reckon among those *first essentials* are as follows:—

*First.* We must remember we are only channels and that as God cannot use impure or clogged channels it is of prime importance that we are *right with God* ourselves if we wish to be used in this work of saving souls. Needless to say right with God also means *right with our fellow-men*. Remember God's Word says “Be ye clean ye that bear the vessels of the Lord.”

*Second.* Since the opportunity may be the only one, for at least some present, to hear the message of eternal life we should speak, as Wesley said, “As a dying man to dying men,”—earnestly, lovingly, even passionately. If the message is given in a cold, half-hearted manner, how could it be

possible for the hearers to be impressed with the fact that the message is of life and death importance?

*Third.* We must remember that the Holy Spirit alone can convict 'of sin, of righteousness, and of judgement' therefore we should look definitely and directly to Him *every time* we testify for our Lord and Master. It requires but a moment to raise the heart in an earnest silent cry "Lord I am only a channel, cause the living message to flow through me." Yet this simple act will give to the believing missionary strength and courage to attempt a humanly impossible task.

*Fourth.* We must recognize the importance of the *personal touch*. Our Lord has left us many examples of this. Get the women as near to you as possible; show them you want them to be near you. Do not shrink from their touch, as I am sorry to say I have seen some younger missionaries do. Hard as it may be *sometimes* bear this for Jesus' sake. I could give many instances, had I time, of the importance of a loving, sympathetic attitude toward the women. One look of sincere love will cover up many faults of language.

Then in a less literal sense. We need to get on a common ground from which to start our message. If they are quite strangers say a few friendly words or ask a few questions to set them at ease with you and show them your love and sympathy for them. A few moments spent in this way are not wasted.

*Lastly.* As to the message itself. Would that every missionary to the heathen had the vision that Paul had when he said "I am determined not to know any thing among you save Jesus Christ and Him crucified." And our Lord Himself said, "I, if I be lifted up from the earth, will draw all men unto me." It is Jesus Christ that these Chinese women need. Yes, the more one sees of these hopeless suffering sisters the more one realizes it is only Jesus that can save and help them. When I come to this point words seem to fail me wherewith to express the vital importance of making Him the very centre of our message. If the Lord

Jesus Christ is *our* Saviour, *our* Comforter in sorrow, *our* Help in time of need, *our* Hope for eternity, then He is the only one who can be all this to *them*. I have come to see that many, very many, of these women are yearning for something. The only one who can satisfy this yearning is the Lord Jesus Christ. Yet, dear friends, I grieve to say, that for over six years I followed the advice of an old experienced missionary and *never spoke of Jesus the first time* of preaching to the heathen. Now, after witnessing the eagerness with which even very old and very stupid women will drink in the message of a Saviour from sin and a hope after death, it seems to me almost incredible and certainly infinitely sad that such a fatal heresy of deliberately leaving Jesus out of the first message should have got in among God's missionaries. Yet it is all too common. Oh let us determine that every time we get up to preach to the heathen we will "speak a good word for the Lord Jesus."

But some may say "How?" Is it not necessary first to tell them about the one true God and the falsity of the idols before they can understand the message of a Saviour?

To this I must answer "No!" My experience has long led me to the conviction that as the time of the first opportunity is as a rule so short we must of necessity accept for the time being their idea of a Supreme Being, Lao T'ien Yeh, imperfect though it be, and begin at once to tell them of the only way to reach him, namely through a mediator. The destruction of the idols comes much more easily after they have caught a glimpse of Jesus which comes as the expulsive power of a new affection.

In giving, as I have promised to do, a sample *first talk* to heathen women, I can only give one of many effective ways of presenting the Gospel message. This outline that I am about to give has been used many times and rarely have I found it fail to catch and hold a heathen crowd. As a rule they have for the most part remained to learn to pray.

After spending a few moments in getting quiet and in insisting on all eyes being fixed on myself, I may ask a few questions to get them accustomed to my voice; then I begin

by saying "Did you ever hear that Tien Yeh has a Son?" "No," will come as a chorus.

"Well, he has, for this Book I have in my hand says so. My words are empty but the words of this Book are ten parts true and it tells us that God has a Son. His name is Jesus. Now what is the name of God's son?" No answer. I repeat "Jesus" several times distinctly and slowly then I ask again "Who can tell me the name of God's Son?" "Jesus!" Some one will answer, then I ask another and another, one getting courage from the other till quite a few can say Jesus is God's son. I do not cease asking back and forth until I am sure that at least a fair proportion can tell me that God's son is named Jesus. Then I proceed.

Thousands of years ago God and His son Jesus were up in Heaven and as they looked down to the earth they saw that there was not even one really good perfectly clean person in all the world. Every one had some fault, some sin. All were wicked. Some took opium; some gambled; some committed adultery; there were thieves and drunkards; men beat their wives; wives reviled their husbands; mothers-in-law ill-treated their daughters-in-law, so that they often committed suicide having no place to live; daughters-in-law disobeyed and provoked their mothers-in-law. Each one had his or her own sins that made God angry with them but saddest of all nearly every one worshipped gods made by men's hands instead of only worshipping the one true God in Heaven. Then, when God saw how wicked everybody was, God said to Jesus, "These people on the earth are my children; if they were only pure and clean I could have them come to live with us in this beautiful home." Then Jesus said, "Father, if I go down to earth and suffer and die to save them will you forgive them and let them come up to heaven?" And God said to Jesus, "You are my dear precious son but I will give you up to die for them for I love them too, and whoever believes in you I will let him come to be with us here."

Now Jesus really did come down to earth, about two thousand years ago. He lived on the earth thirty-three years and during that time he did such wonderful things. He loved

the poor; He helped those in trouble; He healed those who were sick. But He knew that unless He died a cruel horrible death he could not save the wicked people on the earth and open heaven's door for them so he allowed himself to be nailed on two pieces of wood, one upright and one across like this cross and for a whole day he hung there suffering to save us from our sins. Then when He died he was put in the grave but as He was God's son and God Himself he rose from the grave and after many people had seen him He went up to heaven. Now Jesus is before God all the time praying for us. When we pray we speak to Jesus and He speaks to God. Jesus will hear you and if you will only speak to Him and tell him all your troubles He will help you. He will cleanse your heart from sin. He will change your disposition, etc.

By this time or perhaps before some one will say, "But how can we pray?" When this question is asked then I get out the five sentence prayer: Ch'iu Jeh Su, K'o Lien Wo, Mien Wo Tsui, Hsi Wo Hsin, Teh Chiu Wo.

The rest of the time is usually taken up in teaching them the meaning of the prayer and how to pray and how *not* to pray. It is at this stage one deals with the sin of idolatry. I have been frequently asked "Is it possible for a woman to receive a saving knowledge of the Gospel the first and only time of hearing?" I would say from what I have seen "Yes." Many many times I have had women who had heard the Gospel but once return perhaps the next day with friends and when questioned have answered correctly the following questions.

"Who is God's Son?"

"What did He do for us?"

"Who can take away our sins?"

"How many Gods are there?"

"How can we reach God?"

"Who is able to take us to Heaven when we die?"

"If we keep disobeying God can we go to Heaven?"

## The Responsibility of the Educational Worker Towards the Evangelistic Campaign.\*

AGNES I. DICKSON, *Kongmoon.*

IN discussing the question of the responsibility of the educational worker towards the evangelistic campaign, the subject, as I see it, embraces three essential points which I shall ask you to consider briefly with me this afternoon—though our whole time might profitably be given to any one of them.

*First.* The personal preparation of the educational worker herself, without which her work in preparing others must, in large measure, be fruitless.

*Second.* The preparation of those under her care leading them into a deep, *real*, prayer life, training them for personal work and as Bible class and Sabbath school teachers.

*Third.* Helping to meet the need for workers outside her own institution, by providing teachers and helpers for other centres.

A short time ago, while conversing with a friend about the work on which we are all engaged, I spoke of a class she had been conducting for some time. She said: "I have been faithful in studying for that class; I have spent hours in the preparation of each lesson—but the messages are not *real to me.*" I thought, as she spoke, how much of our work is done in just that way if we were as honestly to pass verdict upon it. We are careful in our preparation, from the language standpoint, and faithful in attendance at meetings—but are giving messages that are not part of *our own life.* We are not love-constrained like Paul, and our work in consequence lacks that which gives its highest efficiency. I thought, also, of young Chinese teachers and Christian workers I have known, of whom exactly the same thing is true. They have a head knowledge of the truth and are

---

\* Paper read before the Women's Conference, Canton.

faithful in *teaching*; but personal conviction of the living reality of it—a conviction which shines through the eyes, and speaks through the lips, revealing a *living Christ*—is lacking.

Some months ago I read a paragraph in a book, which I have never forgotten, and of the truth of which I am becoming more convinced every day: "Why if Jesus is lifted up in flesh and blood, will He to-day draw all men unto Himself. If I cannot give Him, I shall fail. Christ's primary idea, His means of saving the world, is, after all, *personality*. The face, the character, the life of Jesus is to be seen in men and women. This is the bridge to hearts, "Otherwise," as another writer puts it, "it is like having kindling wood set in order for a fire, but with no fire started."

Just a week ago, a group of us were discussing the attitude of the Chinese students in a certain city towards the Gospel, and one missionary remarked: "The only way they will see that God *is*, will be in our being living embodiments of His truth."

So it begins with our own heart preparation, for we can lead workers, and the lives entrusted to our care, no higher than we go ourselves. However perfect our machinery for this work, it must have the motive power of our own personal convictions. What is Christ to me? That, and no more, can I give to others. For myself I pray more and more each day for a realization of the love of Christ which will *constrain* me in service and that I may be a Christian of reality. It has been my privilege for some time past to have charge of a Bible class composed of Normal students, bright, eager, and intelligent, and I have felt as never before that only what is real to me—part of my own heart experience—can be really helpful to others.

I have spoken at some length on this point, because it is the key to the whole situation. It is our own connection with the source of power which will determine the effectiveness of our work in preparing for the coming campaign.

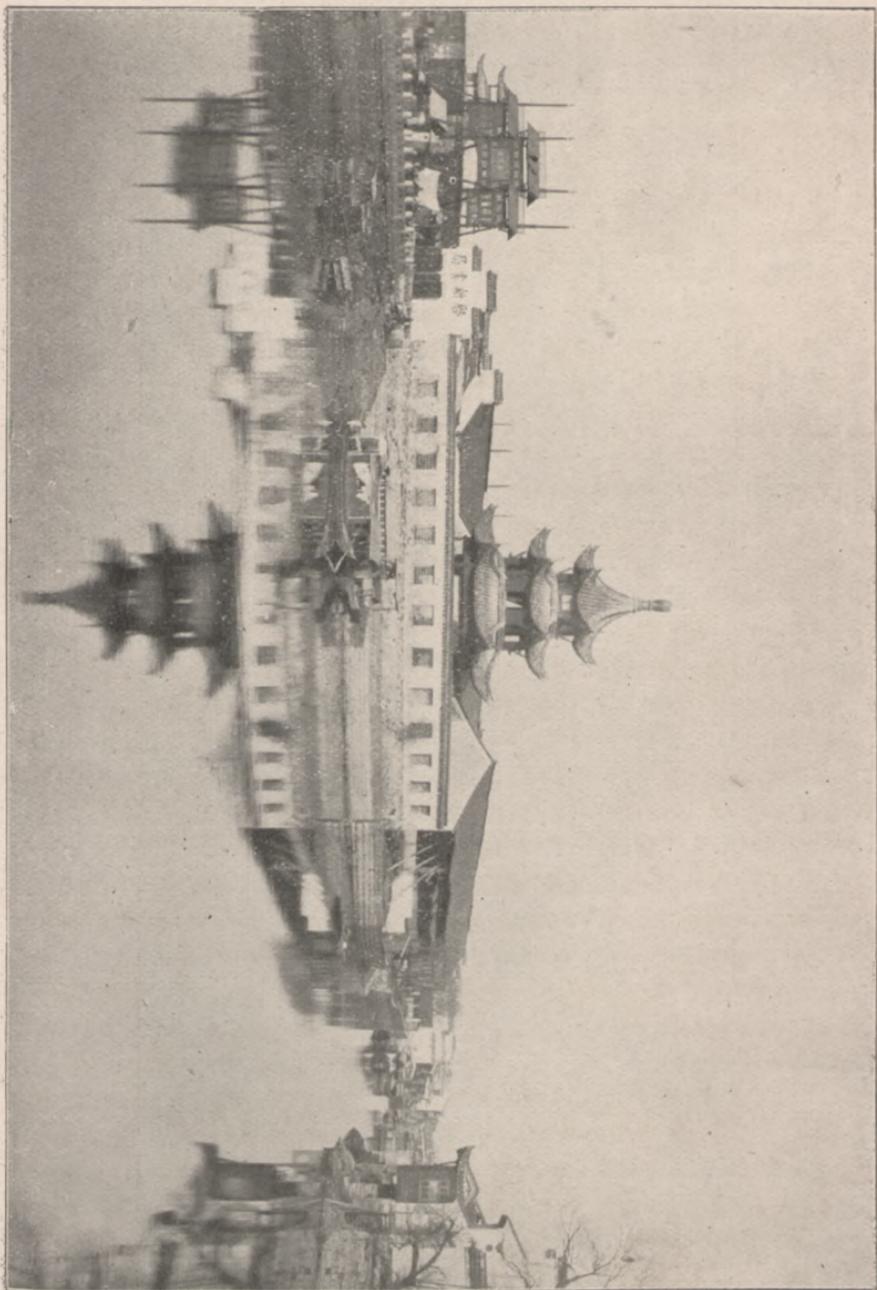
It will come to us missionaries and it will come to our helpers in only one way. It is communion with God which makes Christ real. The first step in all preparation *must be*

*prayer.* More than that, whatever plans we may make, whatever courses of study we may use, whatever methods of work we may adopt—without *ceaseless* prayer permeating all, it will be comparatively useless. Everything else is secondary to, and dependent upon, that—"Effectual work needs effectual prayer."

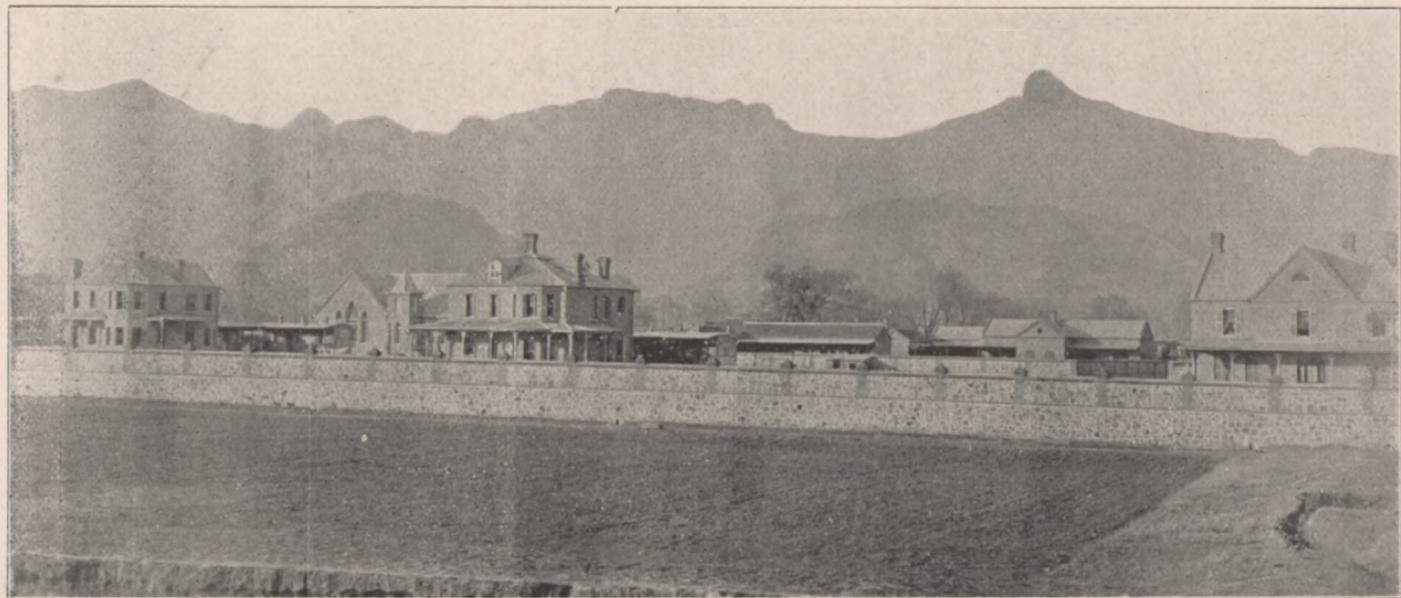
So I should put our prayer responsibility first and suggest that a meeting of the educational workers of different institutions be held once a month, or oftener if possible, for united intercession for the whole campaign and the part of it which more directly concerns them. It will mean a very real sacrifice to take time from the multitudinous duties with which the days are filled; but, friends, if we realized the added power it would bring, the added strength to our own souls and the blessed fruitage in the work entrusted to us, we should count the gain immeasurably above the cost. (Illustrate by raising the fruit baskets.) Upon us rests the task of developing these young lives so full of promise and of possibility, who are so soon to be scattered through the outlying districts of this province, to live out what they have learned from us. We are not meant to bear this burden alone or independently. Prayer in private, prayer with the group of workers nearest us, united prayer with the workers in all institutions. This is what will release God's power, suggest and perfect methods, and bring results.

Then there is the organization of prayer-groups in the school. Teaching them the conditions of effectual prayer, training them in the exercise of this mighty power individually and in the conducting of prayer services. Prayer with teachers, with Bible class leaders, with groups of Christian girls: that the Lord will prepare them for their part in this work for the girls who are not Christians, etc. Encouraging them to bring requests for prayer for themselves, relatives, and friends to the prayer circle—to keep a prayer register; impressing upon them the need for definiteness and expectancy in prayer.

I received a few days ago a letter from a missionary friend. She was speaking of the essential things to be em-



Guobist Temple, Hankou.



W. F. M. Society Compound, Changli, Chibli.

phasized in connection with the preparation for the campaign, and she said: "There are many things which need to be taught our Christians, but it seems to me that *right praying* underlies all, more than the exercise of any other function of Christian living."

Just here I should like to mention impressing upon the girls the value of the Morning Watch. January meetings, Ût Ngoh, Yik Tak. Baxter's Daily Light. There are institutions in America, and I know of at least one in South China where a small room known as the "Quiet Room" or "Prayer Room" is set apart for the object which its name suggests, a place where absolute quiet is observed, and where girls can go to keep the morning watch or for prayer through the day. Only yesterday one of my colleagues spoke of what that room meant to the students in her Normal school days at home.

With regard to teaching on the subject of prayer, its conditions and possibilities, I should suggest that the talks at morning prayers be along this line. In one of our women's prayer circles we have been using "With Christ in the School of Prayer" as the foundation for such a series of talks, altering and adapting it in places to meet the need more definitely. Either this book or a series of talks on prayer following the subject through one of the Gospels might be used. Everything that deepens the prayer life of the girls will add just so much to the effectiveness of the coming campaign.

The other day I read these words: "The purpose of all our educational work is to open a door for the entrance of Jesus into the lives of our pupils, and through them into the lives of others." It is all a step to something higher—the formation of a character which has as its centre Jesus Christ. Let us never lose sight of that truth.

Following the prayer aspect of the work, comes the question of the organization of classes for training personal workers, Sabbath school teachers, and Bible class leaders; training in the art of soul winning and teaching the word, making it so attractive that people are eager to study it;

teaching the girls how to give out to others. Girl in the country: "I don't know how." Girl at Chan Kwing: "How can the church be revived?" Willingness to work without the practical knowledge as to how to go about it. On the other hand, a few days ago a group of women came to visit me in Shekki. They came from an outlying village and spoke of the great blessing which had come to their church from the visit of a young girl who had come home from Canton for a few weeks. They said: "People kept coming to see her all day long and she gave them such new, helpful messages from the Word." Before she left she organized a women's Bible class in that church.

I once heard this same young woman speak of how very difficult she felt personal work to be, though she realised it was her duty. Some time afterwards, in the course of a conversation we had together, she said: "It is easy to talk to people if you love, and there is no joy like the joy of winning souls." I thought of the words of another young Chinese girl here in Canton who, in speaking to an assembly of girls on the question of personal work, dwelt on the fact that a loving personal interest in the one to be won was the basis of all success in this work. This must be emphasized and re-emphasized in the training of personal workers. Pride and superiority of manner have no place in this work of soul winning.

First among the training classes I should mention this for the personal workers, and as the girls study get them working and praying at the same time for the non-Christians in the school, giving them also the opportunity, if possible, to go out occasionally with a teacher or older worker to homes in your own vicinity or church. I have heard of one school where this has been done with very real blessing to the girls. Actual practice and the discussion of the difficulties they meet with will make this class of inestimable value as a source of supply for workers when the campaign begins.

This might well be followed by or combined with a short course of studies which the girls could use in their own home communities, setting forth as simply as possible the essentials

of Christian faith: God, His attitude towards us, sin, salvation through Jesus Christ, Christian living, etc., (a course which could be used also for the girls in school who are not yet Christians). Most of us, I think, have seen the outline for an enquirer's course which Miss Paxson had with her last winter, and which has since been enlarged upon and printed; something after that order is what I have in mind.

One of our workers has begun a series of lessons on the "parables of Jesus," with a class of women meeting each week. The story method always wins attention and fixes truth in the mind as nothing else can do. I speak of this, also, as a course which girls could use at home during their vacation.

There is also to be considered the teaching necessary for the deepening of the spiritual life of the girls themselves, the abundant, victorious life through the risen Christ, the Spirit-filled life and its conditions, the life that really reveals Jesus Christ, the only life that wins.

Then there is the Sabbath school work. I hesitated as I thought of all these different phases of the work, and almost felt I could hear people say: "Where is the time to come from for all this?" Then I thought of how these school girls are going back to be the acknowledged leaders in church activities wherever they may be located, and of the limitless opportunities for service that are going to come to them, and of what our ultimate aim is in all mission school work—and I cannot see how we can omit any phase of it.

There ought to be in every school a training class for Sabbath school workers. I know of one in Canton which has where the ones who are teachers meet each week and discuss the lesson together—and the best methods of presenting the truth to their different classes. Getting the older girls to work teaching classes in the Sabbath school they attend, and helping them through this training class, will fit them for this needed work among the children everywhere—work which is fuller of encouraging results than perhaps any other.

Finally comes the question of our relationship to the work to be done now outside our own institutions. For this

preparatory campaign is not only to be carried on in the mission schools, but in non-Christian schools and churches—as well, and it is in large measure true that the best trained workers, those who can hold people's interest and really instruct them, are among the girls and women in the schools. At first thought it seems an impossible thing to ask or expect, yet it is a situation which demands our earnest prayerful consideration before deciding that it is help we cannot give. All about us are non-Christian schools full of bright intelligent girls. What is our duty to them now? Should the call come for a teacher for a Bible class in one of these schools, what can we do to help meet the need? Earnest, faithful work was done by busy teachers during the past winter. It was work that cost both time and strength, but that was richly blessed to the schools they went into to teach.

This call will come again. How would God have us meet it?

These are some of the things which have come to me as I have considered this question. May I leave with you in closing a message that came to me recently—God gives to every life tasks greater than one's personal ability to fulfil them. That is to say, the tasks call for ability plus the power of God back of the ability—and that power is available for every obedient life.

---

### “Responsibility of the Church Worker towards the Province-wide Campaign.”\*

E. L. HAVERS.

THE subject allotted to me for this afternoon's consideration is “Responsibility of the Church Worker towards the Province-wide Campaign.”

There can be no question in any of our minds as to its weight—it is as heavy as the need is great.

I should like to base what I have to say to-day on two thoughts, the first being those words spoken by our Lord

---

\* Paper read before the Women's Conference, Canton.

Jesus Christ to His disciples when He was passing through Samaria: "Lift up your eyes and look on the fields for they are white already to harvest;" the second, "Look not every man on his own things, but every man also on the things of others."

I. The first thing which will help us to realize our responsibility will be:—Lifting up our eyes. Are we not all conscious that we have been slow in doing this, that we have been so engaged on our own little plot of ground that we have failed to see our neighbour's plot? That the seed we have been sowing has been, so we thought, only just enough for ourselves, and therefore, though our neighbour's field may have been lying fallow because of lack of seed, we have put all ours into our own and had disappointing results.

1. "Lift up your eyes." Where did our Master lift His to? John xvii. 1. To Heaven. Then He spoke to His Father—we know what that speaking to His Father meant for us—and if we follow His example we too shall share more fully in His visions and His desire.

"Lift up your eyes." Luke xxi. 1. And Jesus looked up and saw the rich men casting their gifts into the treasury and He saw also a certain poor widow casting in thither two mites. (I want to think of this gift rather as the offering of ourselves than of our substance.) As Jesus Christ looked what did He see? The gift or the heart that prompted the gift? That needs no answer; we all know what He saw and what He said. How have we been giving? Have we been giving of our abundance or of our poverty? "There is that scattereth and still increaseth, there is that withholdeth more than is meet and it tendeth to poverty." The application is apparent:—Give to hurting point.

2. "Look on the fields." "The field is the world." "Go ye into all the world and preach the gospel to every creature." Such can only be accomplished by united effort. It is quite impossible for one section or one church to fulfil such a wide command—it must be by each doing his or her share. If our Lord said "To every creature" did He mean it? If

He meant it, then there is only one way in which it can be accomplished and that is by every church-worker doing what she can. Surely the highest word of praise ever spoken by our Lord was of a woman "She hath done what she could." *Not more not less.*

"Look on the fields." "And Jesus beholding him loved him." This incident is one of the most touching in the Gospel narrative. May He enable us to look at the individual as well as the masses and looking *love*, then there will be a response suitable to the need as far as our limited love is capable of responding.

3. "White already to harvest." If our Master could say it *then* how much more now? If we connect the parable of the tares with these words, what do we find is His explanation of that parable? "The harvest is the end of the world." "This word of the Gospel shall be preached in all the world—and *then* shall the end come." How near we are to its fulfilment surely depends largely upon the attitude which the church-worker takes towards evangelization work. Can we truly echo the words spoken by St. John the Divine at the close of his wonderful apocalypse "Even so come Lord Jesus" if we are standing off from this work of taking our fair share in proclaiming the Gospel in a special way in this our proposed "province-wide campaign"?

II. "Look not every man on his own things but every man also on the things of others."

From the very beginning of the record of God and man there has been a tendency to shirk responsibility—"Where is Abel thy brother?" "Am I my brother's keeper?" Did that answer make him any the less responsible?

"Every man also on the things of others." Can any be excluded from that every? Can we plead the importance of our own piece of work as an excuse for only looking at that? What would it mean if we were all willing to give a week or more to the work of some special place, leaving our own entirely in the hands of others? Would the children be losers if the University graduate were to go to some country place

and give her very best to help some struggling disappointed worker? "Except a corn of wheat fall into the ground and die it abideth alone but if it die it bringeth forth much fruit." Would the hospital lose if it spared one of its best doctors or nurses to go for a while to some outlying place and there preach the Gospel only, taking health to sin-sick souls? Would the women's school suffer if the one in charge went off for a week to some country station and took special meetings amongst the women enquirers of another mission? Look not every man upon his own things, but *every* man also upon the things of others.

What if the Lord Jesus Christ had said, when His Father talked with Him about leaving His home above and coming down to earth to suffer and to die, "How can I be spared?" He who was upholding all things by the word of His power left it, and stripping Himself of His glory took upon Him the form of a servant and was made in the likeness of men and being found in fashion as a man He humbled Himself and became obedient unto death—even the death of the cross. I would urge that every mission undertake to spare the worker who seems least able to be spared—the worker which will make the lending of her a real sacrifice to the whole work, that as the call comes to supply a worker for a certain centre for some special meetings, to go as the prophets of God went to rouse the sleeping church, there may be a glad response.

As we place side by side the servants of God who gladly responded to His call for special service with those who refused even though they may afterwards have gone, we cannot but feel how much more to God's glory were the former.

I would make a special appeal to those who have the power to "let go" in their hands, that no consideration of personal inconvenience through sparing the "right hand" may be allowed to have any weight in considering what help can be given. "God loveth a cheerful giver." There are those who would gladly do some special evangelistic work, if only their Mission Boards would spare them—Use as church workers every bit of influence you have in securing their approval that

so, as the campaign advances, God's workers may be ready to do whatsoever He may appoint.

III. In conclusion let me remind you again that the subject we are considering to-day is:—The church worker's responsibility towards the *province-wide campaign*. "The servant is not greater than his Lord." Listen! There comes down the stream of time a voice, what is it saying? "Whom shall I send and who will go for Us?" Can we hear it? "He that hath ears to hear let him hear." Following that wonderful voice there comes another, the simple voice of a man who had seen a vision of God. What is he saying? "Here am I, send me." May God the Holy Spirit move every woman here to-day to look upon the things of others, and with the obedience of a servant who knows her Master's will, go forth to "sow beside all waters" remembering always that:—  
"As a man soweth so shall he also reap."

I think the church worker's responsibility cannot be summed up in any better words than those of the well-known hymn:—

Go labour on, spend and be spent,  
Thy joy to do the Father's will,  
It is the way the Master went,  
Should not the servant tread it still?

Go labour on; 'tis not for nought;  
Thy earthly loss is heavenly gain;  
Men heed thee, love thee, praise thee not.  
The Master praises; what are men?

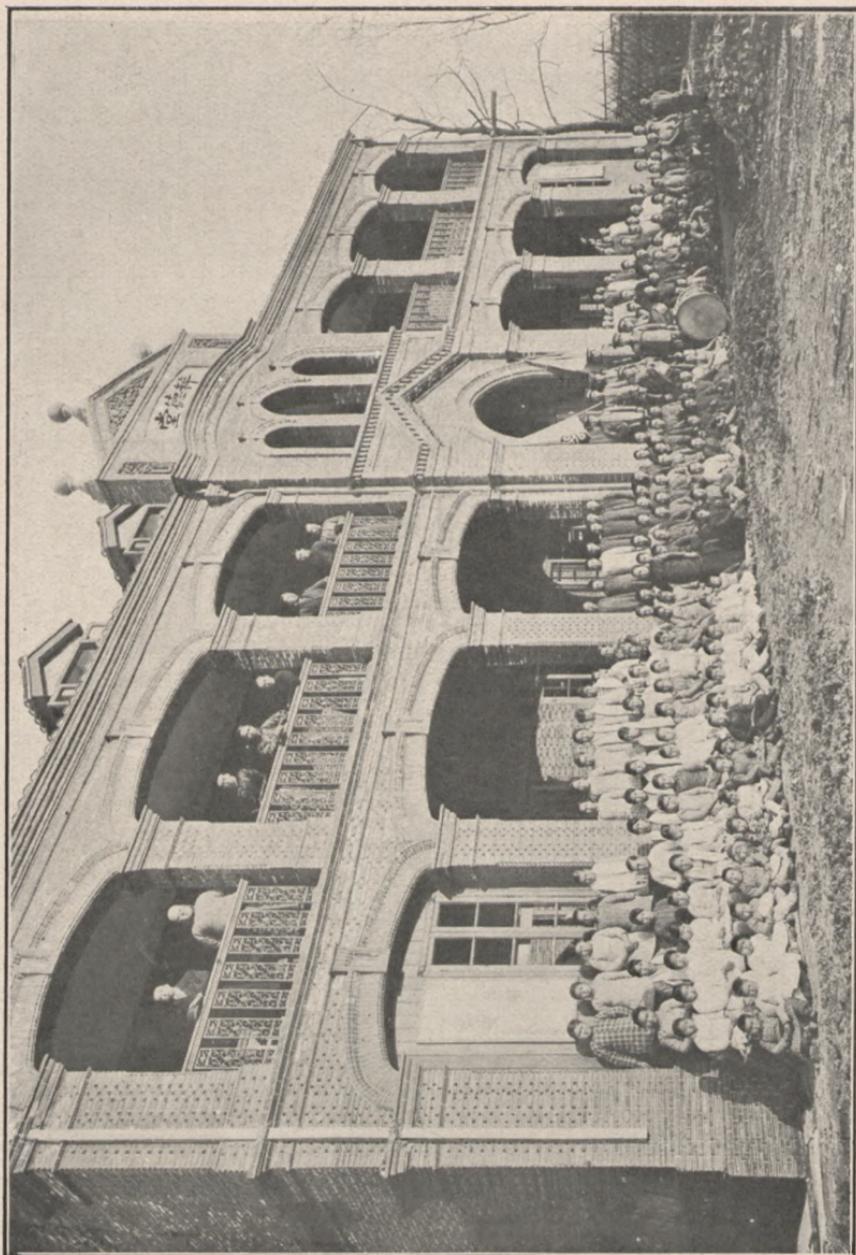
Go labour on, your hands are weak,  
Your knees are faint, your soul cast down;  
Yet falter not! the prize you seek  
Is near—a kingdom and a crown.

Go labour on while it is day,  
The world's dark night is hastening on,  
Speed speed thy work, cast sloth away  
It is not thus that souls are won.

Men die in darkness at your side,  
Without a hope to cheer the tomb:  
Take up the torch and wave it wide  
The torch that lights time's thickest gloom.



A Music Room at McTycire School.



The Longhua (Shanghai) Industrial Orphanage.

Toil on, faint not, keep watch and pray  
 Be wise the erring soul to win  
 Go forth into the *world's highway*  
 Compel the wanderer to come in.

Toil on and in thy toil rejoice ;  
 For toil comes rest, for exile home,  
 Soon shalt thou hear the Bridegroom's voice  
 The midnight cry, " Behold I come."

---

### The Attitude of the Woman in the Home towards the Province-wide Campaign.\*

—  
 Mrs. W. D. NOYES.

**W**HAT should be the attitude of the woman in the home towards the spread of the good news of Jesus Christ? Are not the two identical?

There are many young married women and fewer older ones who have a comparatively slight knowledge of the Chinese language. What can they do? A large number of women have little time for anything but their homes. What can they do? Shall they say, "The single ladies must do the work," or "Our husbands must do our share," or "Our work is merely in the home." Is their work merely in the home? Is their influence over their children so great when they devote themselves entirely to the home and give the children no realization of what part the mother must play in the evangelization of the world. It is a temptation each woman has probably faced in one way or another during her life out here. Some must needs look back with shame to waste places in their lives. These questions and many others have been surging through my mind this summer and autumn. I have but one message to-day, but the one message carries all else with it.

Preparation for important undertakings needs time, much thought, and untiring effort. Many women lose valuable time

---

\* Paper read before the Women's Conference, Canton.

seeking for easy methods to do efficient work. There are none and I say this in the humility of experience. What can the woman in the home do this winter to further the movement of the spread of the Gospel in this province, the movement that is to be focussed at the time of the campaign. The time is too short. She will need to do her utmost—not the least she can do. I am convinced that the methods are the same that should ordinarily be employed in work in Canton. We must recognize that much of the work of the woman in the home is indirect work. Perhaps one might say she is preparing the ground for the direct workers in the campaign. It is just as important as the direct work but not so visibly productive.

In the first place the married woman should identify herself with the work of the nearest Chinese church, as if she were a pastor's wife in the home land. She needs the fellowship of the missionaries in meetings of prayer and she should not neglect such meetings, but her greatest strength should be given to the Chinese meetings. Let her not work *for* the Chinese but let her worship *with* them, making such worship a part of her life.

If there is a single lady directing the women's work in connection with that church, she should discuss with her concerning the wisest expenditure of the time she can conscientiously spare from her home. More time needs to be given to calling in the homes of the Christians and those interested. One of our ordained preachers says that because so few calls are made in the homes our Christian work is weak. It would probably be wiser for her to visit where there are mothers and little children who would be especially benefited by her sympathy and interest. One can scarcely exaggerate the good done by such calls—good both to the Chinese mother and to the missionary wife. Her sense of aloofness from the Chinese will change into one of eager sympathy. It probably will mean the sacrifice of many cherished calls on those from our home lands, but is it not worth while?

The woman in the home should encourage visits from the women of the church and from Christian workers of all kinds

even though she is not officially connected with them. Their lives have so little of the sweetness of friendship. This is indirect work in the province-wide campaign but of a most worth while kind. It is hard to realize the encouragement such friendships give to the Bible-woman or teacher. Last spring, one of the most faithful personal workers I have ever known called on me. We had a long chat and a cup of tea together but I did not suggest our usual time of prayer together because of another guest and because I felt the call of household duties. I am sorry to say that I finally told her I needed to care for my little boys. She agreed but said regretfully, "I had hoped we could pray together." We did pray together on our front verandah and the guest rose with us and joined in the beautiful prayer the woman offered from her heart. With shame, I resolved never to let her leave the house again without prayer together. Her life is hard, full of hot days, hot nights, tired feet, discouraging times when rebuffs have been her share. There are many more like her. Is the married woman doing her share to cheer on to the direct work? There should be many such times of prayer in the home. The woman in the home needs prayer with the Chinese women just as much as they need prayer with her, and I know that prayers in the home are less from the lips and more from the heart.

There are other ways in which the married woman may help. She can make it possible for her servants to learn to read; she can arrange their work so they can attend meetings; she can lighten the Sabbath work. More Chinese should be entertained socially in the home. The woman who has but a slight knowledge of Chinese can discuss with Mrs. Terrigo the wisest ways to make friends with the Chinese who have returned from foreign countries. This must be done naturally with the same amount of thoughtfulness she would show in making friends with those of her own country. Can she not bring together for tea or dinner earnest Christian Chinese men and women and those who have but recently returned to their homeland and who feel all discouraging restraints and hindrances to any thorough effective work? It is on

these two kinds of Chinese men and woman that the advance of China rests. It is a privilege to have a share in this coalescing of forces. She who speaks Chinese readily can often open her home to men, women, and children. She may have teas for the Chinese ladies near her; little parties for children—parties which will surprise her when she sees the pleasure these children take in her own children's toys; she may have dinners for the men and women and evenings of games and good things to eat for the boys and girls. Almost all of the women of this conference are in touch with many who need to share their homes. It also will mean the woman in the home will need to give up many teas, dinners, and luncheons with those whose friendships mean much in her life. It may mean that many friendships which she would cherish will not have time to ripen but is it not worth while?

The woman who wishes to use herself in God's service must not become stagnant, she must not stop growing. She must fill her mind with good books, good pictures, and good music, so that her personality may be rich. Let her not in her tired moments always revert to the novel and the magazine. Some constructive book would really rest her more completely. She needs to be attractive to win people to Christ and Christ draws to himself through the person. She who can make friends not for self but for Christ is preparing the ground for the province-wide campaign. The Chinese are drawn to attractive personalities as much as those of other nationalities.

Let each scan her whole life all she puts in it at this time and find what is emphasized that should not be emphasized, what the wise choice of opportunities should be. Is she allowing the Holy Spirit to guide her life or is she rigidly laying her plans in regard to the methods she wishes to use, and in regard to the place and time of the work? Let her be strictly honest with herself.

I know all these things can be done. All of us can think of homes here in Canton where the woman in the home is conscientiously carrying out many of these plans. How is it to be done? I have not yet mentioned the most urgent duty and on the doing of it depends all that has been mentioned. There

are some who have very little time for any outside work, and God wants all women to look after their homes and children first. However, this is one work which all can do and it is the greatest work that can possibly be done. This has been said often and in many better ways, but it is the only message God has given me to-day. She must *intercede* and intercede daily, regularly and eagerly. There is a real danger in the life of a married woman that the little things crowd out the big things, that she have the constant feeling of the need of haste, of no time for the many calls made upon her. This feeling becomes a habit. Most people find time to do what they are most eager to do. If the desire is sufficiently strong she can daily find a half hour for Bible study and prayer—especially intercessory prayer. Many have felt this impossible, that no quiet time or place without interruptions from children and servants and others could be found. Others have found that by thoughtful management, by a careful systemtizing of duties, they can find time, even in the morning for a time apart with God! There are mornings when our worries get between our prayer and God, when we come away dissatisfied; there are times when we helplessly let things interfere; there are days when we try to slide the quiet time along to afternoon, but those are days on which we look with shame, feeling something precious is gone, gone never to come again. I believe many people about us—our church members, our servants, our children—don't receive what God is eager to give because we deliberately close the channel.

Intercession makes all work possible. Without it we cannot go below the surface. Let us pray this winter with a greater intensity than ever before. The evangelization of the province *must* come and we must work. Let us pray for the homes on which we call, for those who come into our homes on business or socially, for those with whom the Chinese workers are in touch. Let us pray that those Chinese who are our friends may be ready when the time of harvest comes. Let us pray for the Bible class leaders, the helpers in the campaign. Let us intercede for the great non-Christian population of this province. Let us be the channel through which the power of God may flow.

## General Teaching Methods.\*

Miss E. GOUCHER.

THE teaching method I wish to present I will call Socializing Instruction and it is in the very aims of instruction that we get our warrant for such a method.

In his book, "Elementary School Standards," Dr. McMurray says:—"It is not easy to state the main objects of teaching. But since they are commonly supposed to include such a control of themselves and of the world's resources by pupils as will make them high-minded, appreciative, thoughtful, and generally efficient participators in the world's affairs, the more immediate purpose of instruction must be to impart the knowledge and power and form the habits that determine a well-ordered daily life. That is we must look directly to the life about us to find what subject matter the school should offer, and how this should be treated. The cure will be good to the degree in which it contains problems—mental, moral, esthetic, and economic—that are socially vital and yet within the appreciation of the pupils, and its method of presenting that cure will be good to the degree in which it exemplifies the methods of solving problems found most effective by the world's most intelligent workers."

I wonder if there is a mother who would not be glad to send her son to a school she felt justified its claims to impart to that son the knowledge and power, and to form in him the habits that determine such a well-ordered daily life. I wonder if there is a teacher who could feel discouraged if she felt that each girl in her class had realized this *aim* even approximately. I believe it is the failure to attain this aim which brings on dissatisfaction which parents, teachers, and even the pupils feel and I believe that the trouble at the root of the matter is the tendency "strongly to eschew any close relation between instruction and daily life." As I have visited schools and classes at home and talked with the teachers (and my

\* Paper read at the Women's Conference, Kuling.

tiny experience in China has borne overwhelming proof to the same situation in schools here) I have seen what seems to me to be setting up of some far goal ahead of the child for which the school is trying to fit him, and to the attaining of which all the child's instincts and interests are so many obstacles to be overcome, tendencies to be wrenched into some other shape or at best factors to be ignored. As soon as we leave the Kindergarten how different the material-methods of the school become. In fact I may here make a brave front and give my position quite away. This very plea for socializing the instruction is a plea to continue more of the Kindergarten methods through the school course. Why make the break which wastes all the valuable foundation work of that department which has been built upon so many psychological theories worked into such sane, successful practices?

The play instinct is hardly utilized at all outside of the Kindergarten and yet what a strong motive that does make when used for number work, into counting children into groups, or keeping scores in endless forms of play adaptable to the schoolroom, and schoolyard. We know that money dealing forms one of the strongest motives to the Chinese mind. Making change would *motivate* addition and subtraction even in the first grade and later would motivate the processes of division and multiplication. We know the soundness of the psychological principle of action for fixing impressions. Playing as they learned these arithmetical processes is such a simple and efficient way of quickening the mental grasp. Dr. Thorndyke says there is scarcely a vaguer abstraction possible to mentality than that expressed by  $4+5=?$  and yet we face children with pages of this. And just how much does it bring the idea out of abstraction into the conscious experience of the child to put the problem in the proverbial form of possessing 4 and 5 pencils when no little Chinese girl has the mental background of ever at one time owning the extravagant number of five pencils.

Outside of the Kindergarten (where incentive is so rife and the muse so graciously inspires) do we wait or watch for *initiative* in the pupils, or even give it a chance to show itself?

I am reminded of Dr. Hilliga's criticism of the Montessori practice however much their theory sounds the note of the independence of the children. He spoke of a visit to Italy to one of the schools under Madame Montessori's own direction. He noticed a child choose a tray of long narrow blocks and, taking it to his seat, begin making a beautiful train of cars which he chugged back and forth on the table space before him. The director came and quietly gathered up the whole outfit, explaining that since the blocks were made to be fitted into the various depressions in the tray the child had evidently not reached the stage of development to use that material and had chosen something beyond his ability. Teachers so often correct the children with no comment on the value of new models of ways of working, no appreciation of ingenuity, no letting of the child in on the ground floor of giving as well as receiving and no reason but hide-binding uniformity given for requiring the one form followed by all the children.

*Organization* is another factor emphasized in the Kindergarten in the regard shown to relations of parts to the whole in games to system in all the table work, in planning the day and discussing the steps in accomplishing tasks, etc. What attention does organization get in the usual geography lesson where the assignment is: Take the next three paragraphs or pages, according to the grade of the class, with not even a topic about which the material can be organized or upon which material read in papers or heard at the dinner table could possibly have any bearing? And how this lack of organization mitigates against any incentive to *weigh the value* of statements, in fact the teacher often refuses to tolerate such an assumption on the part of the pupils. And yet somehow each pupil is expected to have acquired the ability of good judgment and to exercise it constantly from the moment his feet leave the schoolroom door sill till they strike it again. Observation makes a very slow teacher and too often judgment lacks even a model for the children in the class room and then they only hear about that result often as unsatisfactory in practice as the result of learning to swim by correspondence.

What we are really doing in giving up these good Kindergarten methods is discarding standards for the values of studies. As Dr. Dewey states this standard it reads: "The extent and way in which a study brings the pupil to consciousness of his social environment and confers upon him the ability to interpret his own powers from the standpoint of their possibilities in social use is this ultimate and unified standard."

I can't help touching on the recapitulation theory which gets such a neat commentary here. (Yes, recapitulation but it must not be made to go on all fours—especially since the child is, in so far as the theory holds good, recapitulating the race history of bipeds.) On the one hand we have the demand that the subject matter, material, and treatment shall be thoroughly appreciated by the pupils which makes us take stock of the child's limitations finding that it is the simplest forms of speech, act, and thing that appeals and watching his growth into appreciation of more intricate forms, which reminds us of the growth of man from the primitive stone age of rude language and implements to the 20th century of philological distractions and modern inventions.

For on the other hand we have the demands of social usefulness. This shows us how environment enables the youth to skip some stages and hurry through some stages in this race development. Of a New York City boy of five years a solid wooden wheeled ox cart might strain the brain for appreciation as much as a rather completely appointed motor car and considerably more than a good simple little model of a mogul engine or a trolley car. This fact was interestingly illustrated with more advanced pupils at the Horace Mann School. The wealth of the patrons of that school enables it to furnish rather expensive equipment and attempt rather expensive projects in its manual training department. For years the work of one grade had been the construction of a rail boat and for years it had tested the ingenuity of the director and the endurance of the pupils of each successive class to complete the construction of a sure enough sailable sail boat, even with the trial sail a bait to lure them

on. A few years ago the project was changed to an up-to-date motor boat—the work in mathematics, physics, and mechanical drawing was adequately changed to fit in with this project. The only trouble was to keep the boys away from the shops and to hunt up enough reference reading along kindred lines to supply the demand. The class went humming along under a load of 200 lb. of motivation and when the successful trial trip proved their goal attained certain hitherto adhered-to recapitulation theories were found several miles back on the road shattered to pieces, wheels in the air, over a steep embankment of—well pragmatism at least.

If we take this aim of fitting for daily life we would surely expect to find in the instruction—in some embryo form at least—the main elements of well-ordered daily life and it is four of them I wish to suggest and show the need of if the contact with life, nay if real living, is to be the school atmosphere, and maybe I can show how they are sometimes left out and how they may be included.

One element is *motive*. The quality of a man's aims chiefly determines the quality of his character. Does not Christ, whose concern is for our being rather than for our possessions, say "Seek ye first the Kingdom of God and his righteousness," showing that the aim of our search has a tremendous influence on what we become? The intensity of the appeal to a man of his aim determines his energy of thought, feeling, and action. If we bring up the case of the man whose intense persistent effort is due to a tremendous will-power holding him to his job, there is still some aim that has claimed the devotion of that will. This motive or purpose is just as vital to enthusiastic work by a child as by a grown person, and just as responsible for effective work. Instead of having the aim a 90% grade mark on an examination won't we find social aims more vital and gripping in their power? We have one member of our group this evening who never could learn or care about Geography, finding it only a string of hopeless meaningless names until she became interested in missions and then the places glowed

with meaning and leapt to her mind and interests, and hides, tannin, and jute were no longer illusive fancies when she found them the main exports of her own adopted city in China. The children need purposes—they need purposes for learning to read and the purposes should be social. Why have each child hold a copy of the book and so rob the one reading of any motive for pronouncing clearly and sufficiently loudly to be heard and understood by the others. Social aims are possible of exercise, growth, and improvement through the days and the years and if cultivated may naturally blossom into a wise and confident purpose when there comes to be made a choice of a life work.

Another element valued in daily life is initiative and independence, the beginning of leadership. When we think by what geometric progression it develops in youngsters if exercised and then consider how it is needed and prized in the business world and in all reform and civic life there is a grave responsibility put upon the school for its development and guidance. The large sums of money paid by some of the magazines for suggestions are won by those whose initiative discovers merely the common way of doing a thing—unless we except certain made-over Christmas gift suggestions which might startle the brain of even a resourceful Hercules. Another proof of the paucity of this power of initiative is seen in the ridiculous sums of money invested or thrown away on Montessori material when this material could be found everywhere in most children's daily living with their round of work and play. Take reading again for an example. When the children are given mere snatches of a paragraph to read and then drill in the meaning of each word what independence of interpretation can they show, how difficult for them to bridge the gap between this kind of reading and reading as a social art for the entertainment of a little sister, a sick auntie, or the parents and friends who may not ever have heard the facts or glad tidings which a well-planned curriculum may be expected to give in its course in reading. To the extent to which the children participate as determining personalities in real problems in the schoolroom, may we expect to find

resourceful, self-confident, dependable leaders fitted for the larger social tasks.

A third element is weighing of values or judgment. Wise and prompt decision is based on the ability to weigh values. A remarkably effectual educationist in Foochow is known among the Chinese—and it is in high praise of her—as the one who knows how to decide. I want to give you an interesting example of a splendid training of this faculty of judgment but it also illustrates our regard for organization—our fourth element—and so I will speak of that before telling you of the 7th grade geography class work. The difference between a wasted day and a well-spent day is great and yet it is often a matter of system or lack of system and system depends upon organization, the ability to put first things first and to give proper emphasis, the power to relate parts and the power to discard the irrelevant. The possibility of developing this faculty is at the minimum where work is memorized as it is nearly universally in the Chinese schools, for this is one stage worse than where questions requiring but a word or at most a part of a sentence are fired at the pupils at the rate of 9 a minute, something over 250 in a half hour's recitation. Miss Coxon, speaking of the deadening influence of memory work upon mentality, told me of a child whose mind had held on to but one phrase in the geography lesson and that was the Chinese for boats of shallow draft, so that during the whole lesson period although she was never asked what kinds of boat went above Hankow she answered each question with the three words *shao chih shui*. I wonder how many of the Chinese children really enlarge their speaking vocabularies by the study of the Gwoh wen and yet such a study of words might be considered useless if their study did not result in any increased power of discriminative expression or broadened interests in objects and facts and added topics of talk for the petty round of small talk in the home and on the street.

But let me tell you about this 7th grade geography class I visited at Speyer School, New York City. The time had come to study South America. The work of the whole unknown country was organized about the familiar breakfast

cup of coffee and each child made her own geography, really a note book on South America. We might take up the four factors of motivation, weighing values, organization, and initiative and show how they were all used and developed in this class. The note books formed the motive power of the work in designing for the covers, of mechanical drawing for charts scattered through the pages, and maps of the country. Some botany was attempted so they grew or tried to grow coffee plants and learned that the New York climate was not very good for it. They learned a lot about transportation and the way the South Americans lived and the different kinds of country the coffee traversed from its native heath to their breakfast tables. Of course they had to take up imports and exports to find what U. S. exchanged for this product and they were interested in seeing what other countries raised coffee and in what proportion. I remember they got the U. S. Agriculture Bureau Bulletins and copied some of the charts and also designed charts to represent relative values in other statistics. The geography books were referred to and material on South America read aloud in class and then weighed in relation to their problem. It was very interesting to hear the teacher ask what value one paragraph had and to see the children vote it out of the lesson assignment as irrelevant. Organization was tremendous as you can see and the individuality of each note book showed a regard for initiation and independence that was encouraging to the cause of future leadership and present development of stamina among the pupils. In how many of our day schools in China so like the Speyer school which is a little day school of children of foreign-born as well as American-born parents have we anything like this kind of motivated socialized instruction with the social value of the material and subject matter a vital reality and the appreciation of not only the material itself but its usefulness to the children a surety in each day's work?

I only wish now to point directly to the bases for socializing instruction in the real social relationships of the school. First we have the relation of pupil to teacher. I will read in this valuable book compiled and edited by King S. A. of Ed. 366-7.

Then we have the relation of the child to the child. We all know the results of the interesting experiments by Mayer of Winsberry and Moumann of the People's School in proving how much more, better, and less fatiguing work is done when the children are in groups rather than working alone. I will quote a few of the findings.

“In general the result of the work of the pupils in groups was superior to the work as individuals. This appeared not only in the decrease of time but in the superior quality of the work done. The tendency to distraction is decreased by class work. From our compensation the disturbing stimulus has the effect of increasing rather than decreasing the energy. Not a child was found who remembered more in the individual test than in the class test. Stimulus to imagination and the stimulus from ambition, rivalry, and the like are well recognized. ‘Sight of action in another,’ James says, ‘is the greatest stimulus to acting by oneself.’ Perhaps the greatest stimulus to mental activity from the group is social success to those who can achieve it. This is all true where the factor is merely the presence or absence of other individuals performing similar tasks.

“In a true social group where each individual feels a responsibility and performs some service for the group, the stimulus is likely to be greater. Why not let the class form rather a vital spiritual unity in which every susceptibility is greatly enhanced? Why do we treat our class groups as necessary evils, sorry that we can totally isolate each child by walls but as nearly as possible approximating that ideal by the denaturalized atmosphere of the schoolroom. The child here is not considered as a self among other selves, but as an *apperceptionmasse*. The child's relations to other members of the groups to which he belongs have no immediate bearing on the material nor on the learning of it. The banishment from the school work of play and of any adult activities in which the child could have a part as a child, that is the banishment of processes in which the child can be conscious of himself in relation to others means that the process of learning has as little social content as possible. It only needs the Chinese

system of each shouting his own lesson at the top of his lungs to make the process put each child into an absolutely social-tight compartment.

And last and far from least we have the relation of the child to all outside of the school which is the very life breath of a socialized method of instruction from which the curriculum should be so selected and organized as to provide the material for affording the child a consciousness of the world in which he has to play a part and the growing confidence that he has a part to play.

Dr. Bradley was telling me the other day a clever remark his friend dropped one day when he had him beside him in his auto. He said, "You automobilists are so keen to get there that you can't enjoy going." In our schools let's not set such a far goal and such a fast pace for the pupils that all the beautiful flowers and bits of landscape and curves in the road are only terrible and dangerous obstacles to our arriving, but rather let us so linger among them that the very going shall be an experienced arriving. And perhaps those of us who can't quite give up the goal idea will find that in this way the young people of China may be lured to much farther goals—who knows?

---

## Eight Weeks' Club.

### LESSON II.

---

#### The Woman Who Knew Jesus Best. His Mother.

*Text.* "Blessed are the pure in heart for they shall see God."

*Matt. 5:8.*

**W**HY do people worship idols?

Is the desire to behold the God we worship a right desire?

Has God done anything to satisfy this desire? John i: 14.

Did all whose bodily eyes rested on the living form of Jesus really see God in the flesh? John i: 5, 11.

What determines the ability to see God? Matt. 5:8.

Of all the people who dwelt on the earth from the beginning up to the present time one person had the greatest privilege of seeing God manifest in the flesh, one pair of eyes rested upon Him more than any others. Try and see in the study of Mary the mother of Jesus why God chose her for this privilege.

Study Luke i: 26-56 and Luke ii entire chapter.

What characteristics does Mary reveal in these scenes? Would you say she is humble? i, 29. Pure? 30-35. Obedient? 38. Sympathetic in spiritual matters, seeking the fellowship of other women? 39-40. Did she possess spiritual insight? 47-55. Was she versed in the history of her people with a mental grasp of God's dealings with mankind? 47-55. Thoughtful? Luke ii, 18, 33, 51. Careful to follow the revealed laws of God? Luke ii, 22-41. Capable of deep suffering? 34-35. Loving? 48.

Do you think these qualities fitted Mary to enter into the life of her wonderful Son? Do you think they give some indication why God chose Mary to be thus highly favored among women? Are the above qualities essential in fitting us to know and serve God? Is there one of the qualities we can dispense with? Did Mary always fully understand her Son? Matt. v: 20-21, 30-32; Jno. xix: 26-27; Acts ii: 14.

Mary's purity of heart fitted her to receive the message of the angel when he first appeared unto her and that same purity of spirit held her steadfast through all the trying scenes of her Son's life and death and found her ready for the coming of the Spirit in His fulness.

Can we know Jesus in the same intimate way that His mother did? Mark iii: 31-55.

---

# Glimpses and Gleanings

Mrs. EVAN MORGAN, 150 Dixwell Road, Shanghai.

---

## PROGRESSIVE WORK IN THE INTERIOR.

Quiet, steady progress in the various branches of the work has been going on, and in spite of troublous times and political unrest and many disquieting rumours, we have still a wide-open door for the preaching of the Gospel. There has been a fair number of women guests, either for medicine or just to look round, to whom the Bible-women and I have sought to tell of the Great Physician. The other day a woman came in and asked if I remembered her; she turned out to be a former scholar, who has been living away in the hills for twelve years. She was only in my school for a few months, so could not read much. I gave her a selection of tracts to take home to her husband, and when I saw him afterwards he seemed quite friendly. We pray that "Bread cast upon the waters may be found after many days."

In visiting, two homes stand out prominently, one the home of a wealthy lady whose husband is one of the heads of the Chamber of Commerce. The first entrance into her home was in definite answer to prayer, and since then she has invited us several times: her husband objects to her coming out, but she always gives us a hearty welcome. Just recently she has lost her only little boy, so is very sad. She is reading the New Testament and when I find it impossible to go, the Bible-woman goes alone. The other home is a great contrast, as Mrs. Peh is poor in this world's goods. A

friend of hers, an enquirer, begged me to go to see her, as she was in terrible pain with sore feet. God blessed the simple medicines used, and she got better, but while we were at the out-stations, she had a relapse, and when we returned home she was in a sad way and terribly tormented by demons. We went and had prayer and read how "the Son of God was manifested to destroy the works of the Devil," and the Bible-woman and I exhorted her to put her whole trust in the Living Saviour. We felt it rather a serious time, as a whole crowd of women assembled, curious to see and hear what was going on. It was a splendid opportunity of proclaiming the good news of a Saviour mighty to save. To-day Mrs. Peh walked to the "Fuh-in-tang," grateful and glad that she is cured and declaring that she will truly follow the Lord Jesus and never worship idols again.

We paid a visit to the out-stations in November, and during December. I taught a lad, almost blind, Miss Garland's Braille system. He could read through the Primer and Reader before he returned home.

We expect to re-open school next week with the same Christian teacher, and we earnestly hope someone will be sent to take up the work soon.

Miss MILLIE HUTSON,  
*C. I. M.*

Kwanhsien, Szechwan,  
February 15th, 1916.

## IN HOSPITALS.

The following are some of the cases of interest which have come under my notice this year. There have not been so many women patients during this past year. But last week there has been a daily increase of patients.

About three months ago an old Thibetan woman came for treatment to have cataract removed. For six years she had been totally blind. She told me that some months before she came to us, she had heard about a blind man being cured. She longed very much to come to us then, but was afraid of the foreigner, and it took her several months to screw up enough courage to come! I shall not soon forget the look of abject fear on her face when she appeared at the hospital door. We did our best to reassure her, and when I looked at her eyes, seeing that they both had cataract, I told her not to be afraid and that her eyes could be cured. For a moment or two she seemed almost overcome with joy; then a look half of fear, and half of cunning, came over her face. She turned to her two sons, who had accompanied her, and spoke to them in her own language. They turned to me and asked what treasures I should require from them in return. When I answered "Nothing," they seemed hardly to believe. Then after many thanks and exhortations to take care of their mother, the sons left, saying that they would come each day to see her. We got the old lady settled into her room, after which we (our two nurses, matron, and I) met together for prayer asking that the Lord would be pleased to bless the means used to restore her

sight and that He would help us to be a blessing to her, remembering that if we neglected in any way to manifest our Saviour, whether by our lives or our words, she might never have another opportunity of hearing of Jesus. The dear old lady was with us only a fortnight, and during that time she heard much of the Saviour's love. She loved to listen to the Gospel and learned to repeat several verses of Scripture, and, with her queer, quavering voice, would join in singing "Jesus Loves Me." We all grew very fond of her, and our hearts were sad when she left. Though we praised God that He had answered prayer and had restored her sight, we longed to see her soul, also, saved. Whether she *has* yielded herself to Christ or not, only the Lord knows. She said she loved Him and was sure He was the True God. We have heard of her frequently lately; for she has sent quite a number of her villagers to us. Some we have been able to help and some we have not. Help us by prayer to win some souls for the Master's treasury from among these.

A few days ago a woman from Hochow came to the dispensary. After much persuasion, she was prevailed upon to come into the consulting room. When I asked her what she was afraid of, she said she heard that we cut open people's stomachs, dug out their eyes and did all sorts of dreadful things. The roars of laughter from the convalescent patients who had gathered around, did more to assure her than anything we could possibly say.

Mrs. G. E. KING, C. I. M.

Lanchow,  
December 26th, 1916.

## IN EVANGELIZATION.

The Women's Evangelistic Society is a great joy and encouragement to us, and it is indeed good to see the way they go about their work, not seeking to spare themselves in any way. They have stayed for a week or ten days at three centres, visiting ten or twelve villages from these places as well as giving the Gospel to the women of the villages in which they stayed; and they are preparing to go to other places immediately after the New Year festivities are over. One of these is Kao-hsien and the other Ch'u-ts'uen, also a very large place where as yet there is not one Christian either male or female. As they make all of their own arrangements and pay all of the expenses *themselves*, this work has the added advantage of developing their capabilities and making them more independent. Miss Deck or I went with them to each of the places already visited and they would scarcely allow us to provide our own food because they said we had contributed to the Society and it was their right to supply us with all we needed while out with them! This is the kind of thing we wish to see more of, so we did not hinder them, except when they spent extra money to give us dainties! We are not going out with them after the New Year and it will be a good opportunity to see what kind of work they will do by themselves. I am confident it will be as good, if not better, than if we were present.

The timber for the new school building has been bought and the Church members have themselves hauled it here ready for building

as soon as the frost is out of the ground. Please pray that this building may be in every way suitable for the school needs and be used of God to the salvation of precious souls.

Some of those who were cold and dead are showing signs of quickening, and we long to see them full of zeal and love for the Lord and His work. The Elder's son shows a marked improvement and now takes a prominent part in our Christian Endeavour Society as well as leading the singing in the public services each Sunday. His wife, too, is one of the most keen in connection with the women's work.

Miss F. L. MORRIS,  
C. I. M.

Kuwo, Shansi,  
January 26th, 1916.

---

 IN THE BIBLE SCHOOL.

The women in the Bible School have done good work this term, having done more rather than less of the Bible subjects appointed and having done them thoroughly. Mrs. Bailey from Australia was with me when I examined part of their work, and although she could not understand, she was surprised at the readiness with which their answers came. Apart from Scripture, the only thing they have done has been to learn to write some three hundred characters and also to add, subtract, and multiply. Two hours in the week were given to arithmetic, and each day, from twelve to half past, to writing. As there were several young women amongst them, I thought this well. It makes a necessary diversion from their Bible work. During the

spring months I hope to draw them out in a good deal of practical work.

Miss E. F. FRENCH,  
*C. I. M.*

Huochow,  
January 24th, 1916.

---

IN SCHOOLS.

I am now in one of our out-stations, where I have been busy getting a day-school started. I have always wished for one here and I do praise the Lord that at last it is an accomplished fact. We have fifteen scholars enrolled, there being about an equal number of boys and girls. They will attend the services on Sundays, of course, and in addition, one of the members, a bright young Christian shop-keeper, has promised to conduct a children's service for them on Sunday afternoons after the ordinary services are over. We are praying that the school will be a great blessing not only to the children themselves, but to the Church generally.

Miss G. DRING,  
*C. I. M.*

Wannien,  
February 22nd, 1916.

---

PEEPS AT KOREA.

On our return from furlough we surely did receive a warm welcome! The Koreans are such appreciative people and respond so to every bit of affection we show them. Through the help of Mrs. Lampe and Mrs. Whittemore, I found my special pet and pride, the School for Young Women, in good condition. There are twenty-two in the school and they are a fine-looking set of young women. Mrs.

Lampe and I are really proud of them. Most of them are dependent upon their own efforts to pay expenses, so Mrs. Lampe's industrial department is flourishing as far as workers are concerned, though there is still much to be desired in the way of outlet for our work. They do some beautiful embroidering and are so happy to do it and so have an opportunity for study.

Following the great ingathering at Pyeng Yang, here in Syen Chyun there were six hundred and sixty new believers enrolled. It is most inspiring to see the enthusiasm of Korean church people in preaching to others. They first held a series of meetings for prayer and preparation, then they called for volunteers who would go out and preach to the unconverted. So far as we know those living in every house in Syen Chyun were preached to. Now we must hold those who have come. So many untrained new believers mean a heavy responsibility for our local churches. Mrs. Whittemore and Mrs. Roberts, who have the women's Sunday-schools in charge, have their hands full in trying to care for the new women while the Sunday-school for girls, in charge of Mrs. Sharrocks, is spilling over.

Mrs. GEO. McCUNE,  
*Amer. Pres. Mission.*

Syen Chyun, Korea,  
February, 1916.

---

At the Young Women's School the girls organized, entirely on their own initiative, a missionary society. They said that although they could join the regular women's society they felt that, as the Lord had given them the privilege

of a school all their own, they ought to show their gratitude by having a society all their own to raise money for the Lord's work. Five *sen* was the lowest admission fee and all responded heartily, even to the poor widow who had come from Manchuria so poor that she did not own even a change of socks. The meetings have been a source of great pleasure and inspiration to me and I think to them. We have been spending some time in talking about the work of some of the world's great missionaries in addition to the regular devotional exercises.

MRS. N. C. WHITTEMORE,  
*Amer. Pres. Mission.*

The church bells are ringing now. There is a sweetness in the sound that is accentuated by knowledge that it is the call to worship in a land where the true Father has been so long unknown. The Koreans love the church bell and most of the churches manage to have one. The first ringing announces the hour for preparation and the second, which is usually given in taps, announces the beginning of the services. As very few have clocks, you know how important the bell is. Along the road leading to the Women's Academy you can now see groups of women in their clean white clothes and little girls in their pinks and greens and purples. If you met them on the road there would be a smile on very face for you and the gentle "Peace go with you," or "Have you peace?"—so different from the crowds you will meet on the city roads where the bull-drivers jostle you and dirty women with loads of

soiled clothes on their heads pass you on their way to the river to do the day's washing.

Mrs. S. D. LUCKETT,  
*Amer. Pres. Mission.*

February, 1916.

#### A CENTRE OF LIGHT.

One of the greatest needs at present is for consecrated Christian women teachers trained in China, as now there are openings, not only in the mission schools, but also the opportunity of providing Christian teachers for the Government schools, and the talented women who go abroad to prepare themselves as educators and leaders in China have to meet great expense and come up against so many customs which compel readjustments of ideas and ideals that they are often unfitted to do their best work when they return to their own land.

Ginling College, Nanking, under Mrs. Laurence Thurston, abundantly meets this need and is a centre of light and happiness.

The faculty have been chosen by the co-operating Boards; the curriculum has been carefully worked out; the problem of housing most providentially solved. After long search for the right location, during which there were several possibilities and several disappointments, the reasons for delay were made clear by the wonderful discovery of the very best place in all Nanking, the large official residence of one of the Li Hung Chang family, which has been secured for five years at a very moderate rental and transformed into an ideal college.

The place is northeast of the old Examination Halls. One of the faculty writes:—

"It is unusual for those from abroad to live in Chinese houses in this part of China; but all who have come and seen our adaptation of the courts and rooms to the need of the College, with chapel, classrooms, laboratories, gymnasium, offices, dormitories, and faculty residence, say we will never want to live in any other way. Though we speak with no experience of a cold winter, we think it would be hard to go back to rooms as poorly aired as foreign buildings. . . . There are five courts in each half of the house, and seven rooms, five of which face south, about each court. . . . Our evidences of being a college are: these spacious, well-adapted buildings, with an out door gymnasium in a beautiful garden where there are dwarf fruit trees, flowering shrubs, climbing roses and wistaria, a willow-and-iris-margined pool, a goldfish pond and a pile of stones of volcanic formation which hint of rare possibilities for a rock garden; a beginning of a library and of chemical laboratory equipment; a president, Mrs. Laurence Thurston, Holyoke, and seven members of faculty, representing Goucher and Smith Colleges; Universities of Chicago and of Illinois, from which Miss Lee, a returned Chinese student, took her M. A. degree; Philadelphia Women's Medical, and the old-fashioned examination system, of which our Chinese classics teacher is the champion, and a student body of eleven Freshmen, from five high schools, nine cities, four provinces, and distances all the way up to

three hundred miles from Nanking, as the bird flies. . . . Last evening the faculty gave the first reception to the class of 1919. The experience of "going down the line," at the head of which stood the college president, was evidently as momentous for each of these eleven girls as it was for any little freshman in an American college, whose president holds office for as many hundreds of students, and whose alumnae are more than a thousand instead of—none! The regular work is well started. The days hold a full schedule for students and faculty too, for we still study Chinese, or rather have really begun to study Chinese, and so need to put in a goodly number of hours a week with our personal teachers. And for us there are also the interruptions of many guests—such a pleasant way of bringing about for the college that for which we long, a circle of hosts of friends. People have been gracious in looking us up, and every one that comes seems to fall in love with the place."

Mrs. F. Mead says "I hope you will talk about it. And most of all I hope you will make it one of the things that you hold on your heart in prayer, that Ginling College may meet its opportunity and fulfil its mission in bringing to an ever-widening circle in China the Christian ideal of fully developed womanhood."

The fees for ordinary students are \$100 (Mex.) per annum.

—  
THE HELPFULNESS OF CHRISTIAN  
ENDEAVOUR IN WOMEN'S WORK.

Having been asked to write something about the Women's Christian Endeavour work in this dis-

trict, I thought I should like to tell about the Women's Christian Endeavour in an out-station, where I held a Women's Bible School a few weeks ago.

The name of the station is Zie-ku, south of the P'ingyang River. When I went there for the first Bible School in April, 1913, we started the Women's Christian Endeavour. At that time there were only three Christian women who could read well enough to lead the meetings, and even they could not speak intelligently on the subject, and there were scarcely any others who could take part at all. The preacher then undertook to take one or more preparation classes during the week to help the women prepare the Sunday subject. Each time I have visited them since, I have been encouraged by the progress made and the gradual increase in the number taking part intelligently, but I was hardly prepared for the great improvement I found when I went last month.

Sunday, November 14th, the meeting was led by the preacher's wife, who only last year, when I was there, could scarcely be induced to open her mouth in the meeting; and nearly twenty took part, a few reading a verse of Scripture or a line of a hymn, but most speaking a few words intelligently and to the point from one of the week-day passages. The preacher's married daughter, a young woman of 24, is secretary, and she kept the meeting in hand; when those who were speaking on the Sunday passage had finished, she called for those who were taking Monday's passage; then, when they had finished, came Tuesday's, and so right on

till all had finished; then practically everyone took part in a chain prayer, which concluded the meeting.

The next Sunday the meeting was very ably led by a young married woman of 20, and nearly as many took part, and again closed with a chain prayer. I think one reason why they have made such rapid progress there is that the preacher has been very diligent in helping them, and until recently he had the Women's Christian Endeavour meeting at a time when he could be present, and he listened to what they said, corrected their mistakes, and supplemented their remarks; now he does not need to be present, and they hold the Christian Endeavour at the same time as the men's before the Sunday morning service.

During the Bible School, the preacher took the Christian Endeavour Daily Bible Readings for evening prayers, and he often asked the women which verses in the passage bore on the subject, and how it did so, and it was interesting to hear the intelligent answers many of them gave.

When I first went there, only a few women had Testaments and fewer could read them; now the majority have whole Bibles and can read them. In other churches near by, the Women's Christian Endeavour was started that same year and they have all made good progress; indeed, I find wherever the Christian Endeavour has been kept up and the preparation class regularly held during the week, the women make progress in reading, and when I go for the yearly Bible School, I find them much further on than when I left them.

On the other hand, where there is no Christian Endeavour or where it has been allowed to drop, I find the women either just about where I left them the previous year, or else having forgotten most of what they learnt and having lost the small amount of interest in reading the Bible, with which one had managed to inspire them during a ten days' Bible School.

In our church here at Pingyanghsien, the Christian Endeavour has done wonders for the women. When we first moved here, there was hardly anyone besides the one Bible-woman who could lead the meeting or take part in it, and the preacher's wife would never speak, and when, on rare occasions, she engaged in prayer, it was impossible to hear what she said. Now we have six women who can lead the meeting besides others who take part, not including the Bible-woman and the wives of two of our servants who moved here with us from Wenchow. The preacher's wife is one of the vice-presidents, leads the Consecration Meeting when Mrs. Worley and myself are away, takes her part intelligently in the ordinary meetings, takes up the collection, helps to keep order in the meetings and services, and goes out with the others to visit those who have grown cold or been absent from various causes; and last year she went as delegate to the Christian Endeavour Rally in Wenchow and gave her report there, before a whole chapel full of people. Here we have, amongst the women, Prayer-meeting Committee, Look-out Committee, Chapel-order Com-

mittee, and a committee for teaching "character" to those who want to learn to read on Sunday between the services.

We have also a Girls' Christian Endeavour, conducted by the wife of one of my servants, who was trained in the Wenchow Girls' School, where there is a lively Junior Christian Endeavour Society.

We have had the preparation class here ever since we began the Christian Endeavour; and since the Girls' Christian Endeavour was started, they have also had one. I believe this is one secret of making the Christian Endeavour a success amongst those who cannot read well; you can teach them to read at the preparation class, give them an interest in the topic, shew them what they can say about it, and bye and bye they will begin to think for themselves. I remember this year when the secretary was giving her report of the Prayer-meeting Committee, she said that at first when they helped those who were preparing to speak, they had to choose the verses for them and tell them what to say, but now they did not need to, as they could find them for themselves.

At first, I used to help the Prayer-meeting Committee choose the leaders and the subjects for the meetings. Now I let them do it without me, and they just shew me the list before they put it up.

Mrs. EDWARD HUNT,

*C. I. M.*

Pingyanghsien,  
Chekiang, March, 1916.