WOMEN'S WORK IN THE FAR EAST

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FACULTY OF MING JANG BOYS' SCHOOL, SHANGHAI (SEE EDITORIAL).
In our June issue we intimated that, considering all the factors in the situation, the publishers of "Woman's Work in the Far East" had come to the conclusion that with the December issue the publication of this journal would cease. Strange to say, no expression of regret or letter of complaint reached us, but on a questionnaire being sent out later from the office of The Chinese Recorder, asking for suggestions for the pages in that magazine which are to be devoted to women's work, several letters of remonstrance were received. Whilst appreciating all the kind words uttered with regard to this journal, and concurring in the regrets at its discontinuance, we wish to point out that the decision to cease publishing was not come to hastily. Whilst the final reason was the difficulty in finding some one with time to edit such a journal, changing conditions and new calls have for some time indicated the wisdom of making some change. The matter was discussed at the Women's Conference two years ago, then for some time The Chinese Recorder has been considering giving more space to women's work as such.

It has also been growingly felt that the various lines of missionary work were merging, and the women's viewpoint had to be considered in more classes of effort and in a wider range of relationships than before. Just as in modern days the stricter Sabbath observance of the past is disappearing, and instead of worship being mostly relegated to the one day from which everything apparently secular was excluded the desire is to have God coming into the life and work of the other six days, so in
other phases of life and work there is a breaking down of barriers of custom, or rather a tendency to avoid water-tight compartments. In the homelands we hear of lady mayoresses, and now there are two lady members of the British Parliament. (Much still has to be learned and practised in the old countries as in a reference to the election of the last lady M.P., Mrs. Wiutringham, and her fitness for the position, one newspaper says ‘‘it was because she was the ‘best man’ put forward that she was returned, and not from any sentimental reason.’’) Not only are ladies participating in responsible Church work as well as in missionary administration and publication in the homelands, but in China we find ladies taking a prominent part in missionary administration. There are two ladies on the Executive of The Chinese Recorder, whilst of the three on the Editorial Board one is Chinese. Chinese ladies are taking definite and intelligent part in political movements in the South, Chinese ladies are trustees and deaconesses in the Church, and we hear of one ordained Chinese lady preacher in the Methodist Church.

We feel, therefore, that women’s work will have its important share and particular viewpoint in all missionary activities, and we trust that those of our readers who are not taking The Chinese Recorder will transfer their subscriptions to the larger magazine, which, in spite of the expense, is at present the one general missionary magazine in China which can keep us fully informed as to our task in all its larger aspects. All the same it must be clearly understood that the new section of The Chinese Recorder, from the women’s viewpoint, is in no sense to be thought
of as a substitute for Woman's Work. But whilst the additional pages, beginning with the January issue, devoted to women's interests, will in a single issue be considerably less than in one issue of Woman's Work, by the end of a year the twelve issues will have given almost as much as our quarterly quota. Then, too, the readers will have the advantage of all the other articles.

Our three illustrations are meant to indicate the manner in which women's work is entering into new fields. The one of the faculty of Ming Jang Boys' School, Shanghai, shows that several young ladies are teaching in this boys' school. We understand that these and recent additions are happy in the work and are doing splendidly. The attitude of men to women may make the matter of discipline somewhat difficult for them, but by training and wisdom on their part this will doubtless be overcome. The principal of the Primary School is a young lady and we learn that she seems to have as good control of the boys as other teachers. It is our opinion that more and more Chinese ladies will take their place in the schoolroom, and so be able to wield an enormous influence on the young life of China.

Another illustration shows how women helped in the gathering and despatch of old garments to the aid of the famine sufferers. Over one thousand pieces were collected by the workers of the Cantonese Union Church in Shanghai. In this connection, we would draw attention to the article on famine relief follow-up work as well the additional information in Glimpses and Gleanings. The third illustration is explained on page 151.
Follow-up Work in the Famine Districts.

By Miss Edith E. Gumbrell, Paotingfu.

REALIZING the supreme importance of establishing in the faith the large number of people who last year became interested in the Gospel for the first time, the "follow-up" work is being given first consideration in all plans for country work this year, and three foreign missionaries, with as many native workers as may be pressed into service, are giving all of their time to it. Work among women and girls is especially referred to herein.

The first trip made in September was with the idea of calling in as many villages as possible, and ten days were given to this work. Everywhere a cordial reception awaited. It was still a very busy season and women and girls everywhere were in the cotton fields from morning till night, but where notice had been given in advance they took time to come to the informal meetings held and asked eagerly if schools would soon be opened for the children, whether girls or boys. One very encouraging feature in this district is the way in which girls seem to have gained importance in the eyes of their parents. Last year they responded so quickly to any teaching given—learned to sing very sweetly, to read, to pray, to do industrial work of various kinds, and evidently shown themselves worthy of the pains taken by the workers to train them. We feel that a new day has dawned for girls in our country districts and look forward to promising work among them. So many have unbound their feet and refuse to go back into former bondage. As fast as possible we are opening day schools for them, and for the older girls we have already opened one industrial center where the girls may study half a day and work the other half either in making hair nets, tatting or cross-stitch work for all of which there is a ready market. Our hope is to have several such centers as we find competent teachers or women to take charge.
Perhaps the story of some of our country trips made recently may throw light on questions some would ask had they the opportunity. One of our young women doctors from the Peking Station joined us and with a nurse to help in clinic, two Bible-women and a serving woman, we made up quite a party. A large cart was packed with bedding, cots, supplies and the Chinese women started from home to make a long dusty trip along the country roads to our destination, but some of us saved a part of such discomfort by taking the train part way and breaking the journey by a night spent in one of our chapel centers in the district, going on by cart the next morning. We found the women had arrived after dark the evening before and were happily settled and ready for work the next morning. In this first village visited we had carried on a work room supporting 80 women all through last winter's distress and from this center had also supported five whole villages. The gratitude of the people is touching—they gathered around us so happily and eagerly received books and began their class. Our host, an earnest Christian man, has done much to hold the people together by opening his home for Sunday services and witnessing by his own life to the power of the Gospel. The place is called "Great Grace Village" and was so named before the Gospel ever reached it—now it seems most appropriate. They are looking forward to building a chapel of their own next spring. This village is one of a group clustered around the base of "Windy Mountain" on the summit of which is a group of temple buildings. A year or two ago some of the head men of this district decided to despoil some of the temple buildings of their lumber for the erection of a school house. An old temple at the base of the mountain was chosen as the site, the crumbling idols turned out and now two large pleasant rooms are ready for occupancy. They are offered to us for a Christian school with the hope of establishing Sunday services also. "Little Grace Village" stands within a mile of the larger place and we took time one afternoon to call there. We were escorted around from home to home and the children made to stand in groups and sing their Christian songs for us.
FOLLOW-UP WORK IN THE FAMINE DISTRICTS.

Young girls brought out their cross-stitch work to show us and little ones surrounded us at every turn. The Good Seed of last year's sowing is springing up in these young hearts. Sunday afternoon was spent in two other villages, one where a school for famine children had been maintained and the other where a hair net class for girls had supported three or four hundred girls for several months. The children sang their hymns, "What can wash away my sin," "Heaven is my home," "Sweeping through the gates of the new Jerusalem" and others, and the women stood proudly by and joined in from time to time. The day had a happy ending in the home of a well-to-do Christian family where we were kept to supper—a bountiful repast of bean curds and cabbage soup, scrambled eggs, meat balls and piled up plates of bread baked in large round cakes and cut in cornered pieces. We had a little prayer meeting after supper and were sent back to "Great Grace" feeling very happy even though bumping along in a rough farm wagon. The next morning this same cart took us to our next stopping place in the distant foothills, but for the longer trip it was well hung with blue cotton curtains and had a mat covering—we felt like gypsies or riders in the prairie schooners of long ago. But while we are writing of the primitive ways of country people, only some twenty miles from Paotingfu, our city now boasts an aeroplane station established by our military governor, who rides through the city in an automobile, not, however, without the necessity of first clearing the narrow streets of donkeys, rickshas, mule and ox carts. We are changing our ways in the country very slowly, but we are getting the children under Christian influence as never before and the next ten years will show what rapid strides even their parents may make in accepting new customs and truths. It is difficult for anyone not acquainted with the farming class to realize how absolutely shut in to themselves these people are. Two old ladies who entertained us in a little village in the foothills told us that they had never seen a railroad train, though living within twenty miles of the railroad—a trip to a market town five miles distant was referred to as the event of their lives,
Everything needful for food and even clothing may be grown on the farm, and the few implements of iron for the farm work or crockery, etc., for the home, may be had in exchange for vegetables or homespun cloth. Should a member of the family be dying and a coffin necessary, a neighboring carpenter may be called in, a tree cut down and the coffin made in the home court. The busy housewife who spins her own thread and weaves her own cloth from cotton grown on the farm may not have the much used blue dye at hand, but she knows how to select a certain red earth, mix it with leaves, soak, pound and work the mixture and she has a deep yellow dye that is very serviceable. In a fruitful season there are plenty of vegetables, many kinds of grain, honey, eggs, sesame seeds, dates, pears, persimmons, nuts to be had, and it is a poor family that has not a pig to be killed at New Year’s, though of course, thousands are too poor.

But to finish this story and it must be briefly. The facts are that an awakening has come, the boys and girls are looking at us with their keen black eyes to know how we are going to give them their chance and, best of all, public spirit is beginning to stir and answer through representative men and women "It is not all for the foreigner to do—it is up to us."

Some Needs of the Bible-women.

By Miss Helen E. Christman, Tsiningchow.

When work for women was started, it was impossible to have trained women, nor was there then the same need of highly trained women. The important thing was to awaken interest in the new doctrine.

Now the work has grown. In many churches we find that the Christians are backsliding, are becoming cold in the faith, and the reason generally is that the women cannot read. When there is persecution, even the ignorant Christian will remain zealous, but when he does not have to fight outward enemies, if he cannot read his Bible, he forgets.
Some Needs of the Bible-Women.

Our women evangelists must teach the women to read and to understand the Bible. They must preach to non-Christians and persuade educated and uneducated women of the truth of the new doctrine. They must be able to first persuade the uneducated woman that she can learn, then teach her (and the former is no small task). This is a part of the work of a Bible-woman.

We can hardly have Christian homes without the wife and mother being able to understand the Christian truths. The father must be out earning money. It is the mother who is with the children when they are small and who must teach them the stories of Christ. Can any work, then, be any more important than the work of our Bible-women? Then how important that they be good Christian women, and that they also be well trained.

A few years ago at a class for Bible-women, the catechism was explained, and one Bible-woman said she was so glad to hear it, she had never understood it before, and yet she had taught that same catechism for years, and women had been baptized after her teaching. She could only teach them to repeat it, not understand it, and yet she was a true Christian, and was honestly trying to do what she could. She was like many others, she had had no chance.

There are now schools in many stations for the training of Bible-women, and higher schools for them are also being opened, but the problem does not seem to be solved yet.

We would not expect our high school teachers to teach without textbooks, but it is very hard to find proper textbooks in simple mandarin for these women's schools. The women when they enter can hardly read simple mandarin, and the books on the Life of Christ, etc., in wenli can not be used. They are too difficult. Books such as Erdman's Questions on the Acts, just translated into mandarin, are sorely needed, but such books are very few.

The women also need a little practical training on preparing and giving talks and teaching. They need to be able to give a talk with some point to it, and be able to lead up to the point. They need to know a few principles of giving
talks, so that when they talk to the women they can hold the attention. They should also know enough about teaching, so that they can have some system in their classes.

After they are out in their fields teaching and preaching, a class held once a year for a few weeks will be of great help. One great advantage is that they can get together and talk over their problems with each other, and can receive encouragement from each other. After they have the experience, anything that is taught will fit in with what they know they need. At classes of this kind I used to choose the subject for morning prayers, help one of the women prepare it, and then let her lead. One year I took Taylor's "Parables of Our Lord," put them in outline form, taught them to the women, and gave them points on using them for leading meetings, then had one of the women lead. At the next class hour I criticised her. Knowing that was making them timid, I offered to stop the criticism, but was asked to keep on because they learned so much from the criticism. These classes I carried on as a school, with regular hours and regular subjects. In this way the work of the school could be continued so that the improvement of the Bible-woman could be continued.

If a woman has children to support and educate, or needs money badly, no matter how good a Christian she is, she won't be a Bible-woman if she can make more money taking care of children. Neither will she do much good if she has to beg for food, or is poorly dressed. The efficient Bible-woman must receive a living wage.

In choosing our Bible-women, we should not consider their educational equipment for the work alone. A quarrelsome Bible-woman, no matter how well educated, will do more harm than good. The woman who had been teaching the catechism without understanding it, surely had very little education, yet when I received the reports of the progress of the phonetic script, she had taught more to read than any of the other Bible-women. Everybody liked her, and were willing she should come and help them. The first requirement, surely, should be that she is a true Christian, with love in her heart for the women she is to work with, and that she be filled with the Holy Spirit.
Mr. Hickson conducted a short Healing Mission amongst missionaries and others who were gathered at this health resort by the sea early in August. This Mission was the last of those conducted by Mr. Hickson in China, and differed considerably from those held in other places. Not more than three or four people in Peitaiho knew anything of the Missioner's work in other places (whereas in Kuling, the majority of those gathered there had been present at his Healing Services for the Chinese at different places in the Yangtse Valley, and had heard his addresses previously). The notice of his visit was only given a very few days before his arrival, and therefore the time for preparation was short. Only one preparatory public prayer meeting could be arranged, and this was in marked contrast to the experience in other places, where it was possible to make prayerful preparation over several weeks in advance of the Mission. But in spite of these facts, there was an immediate and hearty response and acceptance of Mr. Hickson's message.

The meetings were profoundly impressive, and seemed to appeal to every class alike, of whatever denomination or nationality. The great crowds that attended every service were an indication of how many were longing for help in body, mind or spirit, and very few were not helped to look to Christ in a new way as the all-healing Saviour, Who loved them, and Who longed to bring them to a state of perfect soundness of body as well as soul. Not one word of ridicule or adverse criticism of the Healing Mission was heard, only warm sympathy with its object and results. No one questioned the genuineness of the Gift which Mr. Hickson possesses and his whole personality was an inspiration and a challenge. Said one missionary to another: "Why does God answer his prayers for sick folk and not ours?" "God gets His opportunity in Mr. Hickson," was the reply. Prayer to many now will become meaningful and natural, for his
absolute faith and trust in God's promises, his absolute confidence that he is going to receive that for which he asks, were an example not to be easily forgotten.

To some, the first service at which Mr. Hickson spoke was the most remarkable. This was the Worship Service in Assembly Hall on Sunday evening. In spite of the short notice of the coming of the Missioner, and the lack of definite preparation, the Hall was crowded to the doors with people of every denomination and belief, and those of no belief; men and women from every class of life and work, missionaries and non-missionaries. The atmosphere of keen expectancy at this service was tense and could be "felt."

The Healing Services were held on three consecutive days; the Hall was filled on each occasion, about a fourth of those present having come for healing. The most impressive moments in these services were those spent in corporate intercession for sick friends at a distance. We were aware of the presence of the Lord Himself, and were conscious of the experience of helping to set free His activity in the lives of others. A mother asked prayer for her little child with heart trouble. "Lord, stretch out Thy Hand and touch that little heart," was the prayer; and we visualized that touch, and the resulting strengthening and steadying of the heart. As we bowed in prayer, the names of friends in America and England were mentioned,—intractable and long-standing cases of illness, rheumatoid arthritis, tuberculosis and the like. We realized that the element of the superhuman had been left out of our prayers before—we had not asked of God the "impossible" things, and "we had not because we had asked not,"—or had not had the faith that asks not amiss. We realized that we had limited and disappointed our Lord, in our feeble faith and our unbelieving praying.

Little can be known about all the physical results of the Mission, but steady improvement to many "incurable" cases is known, and one or two remarkable cures have been reported. The community gathered in Peitaiho at the time of these services has now scattered to many parts of China. Those who were present at the last of the series of services,
when Mr. Hickson spoke of how to carry on the Healing work, are facing their autumn and winter's work with new inspiration and fresh enthusiasm. We are challenged to make ventures in new directions in leading men and women into a knowledge of Jesus Christ as Lord and Saviour. "Mr. Hickson's sane sympathetic presentation of the Gospel to men of broken bodies, broken lives and broken hearts, will almost certainly help us to place a new emphasis on the power of Christ to heal." "It may be that some of us are only meant to do what we were already doing with a little more point and freshness; but it is quite probable that God is calling others of us to break with our conventions and carry through some quite drastic changes in our methods." We have been facing the illimitable need of the great people of China with limited resources, in that we have looked too much at our own weakness and failed to daily realize the unfailing presence of the Omnipotent Lord. We need to cease to think of getting possession of God's power and using it, and to think rather of the Spirit of power taking possession of us and using us. He is willing to possess us and our work will then in very deed be the work of the Almighty Christ. Can He "get His opportunity in us"?

Encouragements in the Work.*

By Mrs. F. J. Hopkins, Nanchang.

Our gracious heavenly Father, who knoweth our frame, who remembereth that we are dust, who knoweth how quickly we faint, how easily we grow weary—has not only filled His precious Word with stimulating promises and salutary encouragements but strews the same all along life's pathway, as we live and work for Him, so that we can pick them up and gaze earnestly and thankfully upon them, thus gaining refreshment and inspiration to go joyfully on in the sphere of service to which He has so graciously called us.

*Paper read at the Kuling Women's Conferences, 1921.
And it is this glorious subject of "Encouragements in the Work" about which we are to talk a little this evening. It will be in no new paths we tread, but simply ponder over afresh the treasures of God's grace that have so often before enamoured our eyes and comforted our hearts.

AMONG THE YOUNG.

Our hearts all go out in tender love and compassion towards the little ones—with what great joy do we rejoice when we know they are happily enfolded in the embrace of the Good Shepherd to whom they have run for salvation, protection and guidance, as they tread life's perilous road.

Some, He saves to quickly call into His own immediate presence, others, to leave down here for a season to witness for Him.

What a cheer to hear a little man of only five years, on being suddenly taken ill, pray, "Lord forgive my sins and receive my spirit." "Ask that you may be made well," said his friends. The child expressed his unwillingness to make this request and again prayed, "Lord receive my spirit." Later hearing someone praying for his recovery, he said, "No, do not ask for that, to-day the Lord Jesus is going to take me to Paradise; don't you know He said, 'Suffer the little children to come unto Me.'" Only a few hours elapsed and the little fellow said, "The Lord is calling me." Away his spirit fled to that blest land where there are pleasures for evermore.

A poor, widowed, uneducated woman comes along. In the midst of relating her sorrows and trials, suddenly her face brightens, and with great animation she exclaims: "Ah! but what a joy my son is to me, when I am downhearted he takes out the Bible and reads to me until my heart is comforted." This son is a scholar of only 11 or 12 years who has taken his stand as a Christian. With what hope for his future is one inspired as one listens to his mother's spontaneous testimony.

While individual testimony is good, we praise God also for the power of united testimony. Just look for a moment
ENCOURAGEMENTS IN THE WORK.

upon this small Day School. Several of the boys have taken their stand as believers in, and followers of, the Lord Jesus.

Each Wednesday while the rest of the school meet for the closing exercises, they are permitted to gather together for their own special meeting. "I have prepared a text this week," says one. "I have memorized one, too," says another. That's good—now what special matters have we to talk over? "We must decide about what speaker to invite for next children's service."

"A. is ill, we must pray for him." "B.'s father has gone on a journey, we must remember him." "We may have a chain prayer, mayn't we?" Certainly.

"Thank you, O Lord, for answering prayer and giving us a fine day last children's service."

"Heavenly Father, we do thank you for the many children who came last time, you know we could not influence them to come, it was the Holy Spirit alone who could do it."

"Oh Lord, may Thy Holy Spirit shine into the hearts of many of these poor, dark, ignorant children."

"Fill the speaker, oh God, with Thy Holy Spirit and give him words to speak that the children who come in shall understand."

Many more also are the requests voiced by these young ones who long for others to share the blessing which they themselves enjoy. On the first Wednesday in each month at the appointed hour, with flags flying, a bell ringing, and texts or children’s tracts in their hands to distribute, they go forth into the highways and byways inviting the outside children in to listen to the good tidings of great joy which is for all people. Enthusiasm is stirred within the bosom of many an adult as they witness the buoyancy and happiness of these young lives, kindled within them by the love of God. . . . .

We turn to those over whose heads a few more years have passed, and like the Apostle exclaim, "I have no greater joy than to hear my children walk in truth." Here is a young husband and wife—formerly scholars—many are the trials through which they have been called to pass—good positions gained only time after time to be given up because of
weakness of body, a little son given as a precious treasure for a short period, then called back into the presence of Him from whom every good and perfect gift cometh.

After both have lain for weeks at death's door the husband's testimony is, "I know God loves me, as I meditate upon all that He has done for me, how can I doubt His love." And the little wife with such a bright smile, looking up from her sick bed, says, "We are to be anxious about nothing and that does not mean about some things but about nothing," referring to Phil. 4: 6.

Now turn to another young couple. Here they are in all the vigour and energy of health and strength, their home crowned with the blessing of a bonny son and heir. Business circumstances necessitate their living far from those who cared for, prayed and watched over them, in their earlier days, nevertheless a splendid testimony is received from those with whom they are now in Christian fellowship.

Such zeal for the master, such a help and blessing to the other young people in the church, none more earnest in tract distribution (tracts bought out of their own money), ever ready to preach both indoors and out of doors. Encouraged? truly we cannot but be encouraged as we think of these and many another young life consecrated to the Master—we praise God, take courage and go forward, stimulated by the knowledge of God's enablings.

**AMONG THE STUDENTS.**

In this day when the fashion for Western learning is so strong among the students of the East, all missionaries doubtless have the same experience of how easy a thing it is to gather a goodly number together to study English, but the earnest desire is that that study be but a stepping stone to know Him whom to know is life eternal. What fervent hope then, what sanguine expectations arise when the opportunity is given to present the claims of Christ to a body of such students?

Prayer is answered, the power of the Holy Spirit is manifestly present, and at the end of the service some sixty
odd young men stand up to publicly avow their desire to follow on to know the Lord.

Another opportunity presents itself—the request is for an address on "Reasons for studying the Bible." Over two hundred gather, listening attentively throughout.

The following day a letter of appreciation is sent written in excellent English with the inspiriting news that after the previous night's meeting a large number of students retired into smaller classrooms dividing up into bands, appointing a leader for each, with the grand resolve to meet together regularly to search the Scriptures—resolving like the Bereans of old to see "whether those things were so."

It is also a constant inspiration to see many of these students attending the Sunday services, some having been received into Church fellowship.

AMONG THE MEN.

Another scene comes before us. A sick man, of 28 years, lies in his room paralyzed in his lower limbs. There comes to him a friend of his late father's, who, in a blunt manner natural to him, tells the young man he is a sinner and that is the reason for his sickness. The invalid resents these plain outspoken words and tries to argue. Refusing to carry on an argument, the friend says he will bring him a book in which he can read the truth for himself.

Going out he purchases a beautifully bound Bible which he presents next day to the sick man. The recipient opens the sacred book—day and night he studies its pages—conviction as an arrow flies to his soul—his heart responds to God's marvellous love—he receives the Saviour in all His fulness and power. His wife cannot read, neither can his little daughter. Constrained by the love of Christ he at once starts to teach them. In a remarkably short time not only are they reading, but repeating by heart whole chapters, and even books, he himself memorizing the whole of Romans.

From that sick room radiates the light, illuminating many who were sitting in darkness and under the shadow of death. But oh! Born Again's (for such is the name he now
WOMAN'S WORK IN THE FAR EAST.

desires to bear) heart longs after those whom his voice can never hope to reach. He takes up his pen, and as health permits, writes the words his lips would fain proclaim. Today, his face is seen down here no more—early this spring the Lord called him to lay aside his body of suffering and took him unto Himself where there is no more pain—but, “He being dead yet speaketh” through his tracts which are being scattered far and near throughout the provinces of this vast land.

Consecration.

Here is a voluntary preacher—the only educated son of a country family whose father is the Head of his Clan. Owing to his position he has to go year by year to the Ancestral Hall to make up the family register. Personally, he takes no part in the worship; suddenly, however, he is led to see that his very presence in such a place may hinder his testimony to the Gospel of Christ. The old father lays dying, earnestly he pleads with his son not to give up his position as Head of the Clan—for two days there is indecision, then grace triumphs, the choice is made,—the victory is won—he esteems the reproach of Christ greater riches than the treasures of Egypt. Those who prayed, longed, hoped for this fuller consecration of life and purpose, have faith stimulated and joy deepened.

“Who,” you ask, “is this energetic, bright-faced, bubbling-over-with-joy elderly man?” Listen to him—“Do give God thanks with me for I have lost my spectacles.” “Give God thanks because you have lost your spectacles—whatever do you mean?” “It’s like this—early this morning I was in my loft praying, when I asked God to remove from me anything that was a hindrance to me in His service. I went out,—when I looked for my spectacles they were gone. At once it flashed into my mind. God has answered my prayer—those spectacles were given me by a very wicked man in my unconverted days and God did not wish me to longer use them in His service, because, whenever I did I thought of that man and those days, so now I am going to buy another pair.” That man, from a material point of view, could little
afford to purchase new glasses, but he knew in whom he had believed and that having sought first the Kingdom of God and His righteousness all things would be added unto him.

IN THE OPEN AIR AND COUNTRY DISTRICTS.

Each Sunday afternoon sees an enthusiastic party of workers going forth into the open air to make known the glorious tidings of a full and free salvation, proclaiming that whosoever will may come and drink of the water of life freely. Reaching a certain point, they divide up into two or more bands according to numbers. Week by week they return with faces beaming and hearts light, cheered at the groups of men, women and children that have stood and listened with intense interest to the words spoken.

The diagrams used are drawn on calico, hymns and Scripture choruses also printed on same; these have been bought and paid for by the men themselves out of collections made at their own meeting, as also the tracts distributed. Again, during the week, an effort is always made to get out into the country by a band of helpers. One carries a pail filled with paste, another swings a long pole over his shoulder, at either end of which between two flat pieces of wood is fixed the brushes, while in the hand is carried a basket containing Gospel posters. These form the "Bill Posting Brigade"! A colporteur goes to sell the Scriptures on special occasions, when necessity arises he easily finds one or two willing assistants. Others hold themselves in readiness for the preaching and tract distribution. In this way scores and scores of villages are systematically worked—every available space is made use of to paste up the message—the outside walls being decorated, invariably leads to the request that the doors of the home and often the inside of the house be similarly treated. Those who, even in this present day, run away on a first visit give a hearty welcome on the second, providing extra paste when required, pressing to drink tea, ready to buy gospels and eager to receive tracts. Some have professed faith—notably three or four old people of over 80 years of age—asking most intelligent questions
especially as to how to pray to the true God. Those who take these journeys often return foot weary but never so in heart, contrariwise are filled with praise, giving glory to God knowing the promise is sure "in due season ye shall reap if ye faint not."

Among the Women.

Let us enter this home for a few moments. Hasn't the old grandmother a lovely, happy face in spite of the fact that she is toothless? Sing? Ah, that she can—just hear her go through the choruses. Yes! this is her daughter-in-law. Isn't she a fine looking woman? And this bright-faced young woman is the grand daughter-in-law. All are so happy in the Lord, ever seeking to bring others to Him. Early one morning the youngest woman saw a new neighbour bowing down and worshipping the idols. "Oh! mother-in-law," she exclaimed, "do go and tell that poor woman about the true God; you know I am too young, she would not heed my words." The elder woman went and ere long that dear old neighbour, too, was rejoicing in the knowledge of sins forgiven through faith in the Lord Jesus Christ. By profession a child’s doctor, she knowing the practice to be inconsistent with the truth, gave it up... But we must not linger at that one home as we have to visit elsewhere.

Energy! this lady certainly has a tremendous amount for her 69 years. Before her conversion four years ago, she was a most ardent idolater and a vegetarian of over 40 years accumulated merit (?)! Constantly does she express regret at having been brought to a knowledge of the Lord so late in life, but it being so, she must now seek to "redeem the time" and spend every moment possible in serving the Lord—she grudges even the time she has to spend in eating or preparing her food, so anxious is she to be up and doing. Praise God, she associates that "doing" with prayer—much time does she spend in that most productive work of intercession which has borne fruit, "herein is my Father glorified that ye bear much fruit."

Ah! and here is another dear woman of over 60 years, well educated but who until two years ago had through
BOXES OF OLD GARMENTS COLLECTED BY THE CANTONSESE UNION CHURCH BEING TAKEN TO THE HEADQUARTERS OF THE CHINESE-FOREIGN FAMINE RELIEF COMMITTEE IN SHANGHAI.
dread and fear of the idols been all her lifetime "subject to bondage." Constantly is she to be heard giving thanks for the marvellous joy and peace that has come into her life, that life which from the first she seemed to entirely yield to her Redeemer. In season or out of season, in fine weather and wet weather, in good health and poor health, is she to be found about her Father's business—the only regret, often expressed, being that in addition to giving her time, she cannot afford to pay for the barrow on which she visits the country and other places.

Here is a family—the grandmother, her son and his wife with their four children all occupying one room owing to greatly reduced circumstances. "Where is Grandmother?" we ask as we pop in one morning and find the mother with her young family in the general guest room. Pointing to the closed bedroom door, "She's in there praying" is the answer. After a short time the inside bar is deliberately removed, the door is opened and the radiant countenance appears of the one, who thus, in the face of such extenuating circumstances, fulfills the injunctions of Matt. 6:6, "When thou prayest, enter into thy closet and when thou has shut thy door pray to thy Father which is in secret."

But the time fails me to tell of others, some younger, some older who, in weakness and in health, are truly trophies of the grace of God. Of men and women over fifty and sixty years of age (not to mention those younger) who, when converted could not recognize a character, are now able to take up their Bibles and read with understanding. Of voluntary helpers always ready for cottage meetings, sick visiting, helping in dispensaries, etc. Of house servants, who esteem it a joy to help, as they have opportunity, in the glorious work of making known the Gospel. Of those who labour with their pen in order to send the silent messengers to preach the Gospel in the regions beyond.

"Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord forasmuch as ye know your labour is not in vain in the Lord."
A Pioneer Leader in Women’s Work.

To all who knew her and the vital place she held in the lives of hundreds of girls and young women, both Chinese and foreign, the death of Miss Grace L. Coppock, national general secretary of the Young Women’s Christian Association of China, was deeply felt. Her continued inspiration in China at this critical period of transition has been interpreted by Dr. Ernest D. Burton, head of the Educational Commission now in Shanghai. Dr. Burton was for many years a close friend of Miss Coppock and thereby understood in large measure the secret of the breadth and depth of her personality and achievements as a leader among women. Miss Coppock contracted ether pneumonia following a serious operation, and died on October 15th, at Dr. Fearn’s Sanitarium in Shanghai. Fifteen of her thirty-eight years of life had been spent in China. Dr. Burton writes of Miss Coppock as follows:

The true measure of life is not length of days, or whiteness of hair, but character developed and tasks well achieved. Grace Coppock had not lived many years according to the world’s calendar; in character and achievement she had filled out the measure of her life. Were it left to us to choose a monument to stand above her grave, it would be not a broken shaft, but a marble globe, white, symmetrical, complete, resting on a solid foundation of granite—the globe to symbolize her life, the granite the everlasting God in whom she believed and on whom she built her life.

Miss Coppock was born on the western prairies of Nebraska. While a student in the University of Nebraska, she determined to devote herself to foreign missionary work, and soon after her graduation she came to China to engage in the work of the Young Women’s Christian Association, then in its infancy. After the necessary period of language study she was appointed general secretary of the Shanghai Association, which, however, it was her task to organize, rather than to-
carry forward on a foundation already laid. In 1912 she became general secretary for all China, receiving here also a commission not so much to carry forward as to initiate and establish.

When Miss Coppock came to Shanghai there was no city Association in China and there were only a few student Associations. To-day there are 12 city Associations, 89 student Associations, and a total membership of 6,414. The secretaries associated with her in the work number 126, eighty-four of them from foreign countries. Practically all of this work has been developed under her leadership; very much of it is the product of her own thought and prayer and toil. Her associates she has personally discovered, chiefly in England and America; the Associations have come into being because of her planning and prayer and patient persistence.

But numbers tell the least part of the story. It is the spirit that informs and characterizes the movement that is the most significant fact about it, the spirit of faith in God and one another, the spirit of service to China and the women of China, the spirit of him who came not to be served but to serve. And for this also the Associations are largely indebted to Miss Coppock. She built her own life into the organization that she created, and that life was hid with Christ in God.

How did it happen that the girl of little over twenty, born and reared on the prairies of a Western State of America, educated in a Western State University, became in fifteen years the recognized leader in a great movement, for the betterment of the life of a great nation, not her own, a woman of world-wide horizon, of international mind and reputation, to whom women of at least three great nationalities looked with confidence and affection for light and leadership?

It is not because she was what in the quaint phraseology of New England is called a forth-putting woman—aggressive, outspoken, pushing. She did not cry aloud or lift up her voice in the streets. She was quiet in manner and modest in spirit. Humility, real, not pretended, was one of her most prominent characteristics. When she was called to become general secretary for China, she shrank from undertaking the
work with a deep sense of her own inadequacy for so large a task. And when she finally decided to take it, she said to one of her closest friends, that she dared to do it because if she did it, it would be evident that whatever success was achieved was due to God and not to her. It was not by exalted confidence in herself or by an aggressive personality that Miss Coppock achieved what she accomplished.

But humility alone is not the secret of success. With it must be joined more positive qualities, or it becomes itself an element of weakness.

If in Miss Coppock's case we seek for that positive thing which explained her life, we shall find it not in one quality but in several. For, as I have already intimated, she was characterized by symmetry and balance rather than by a single outstanding quality or ability.

If then I try to enumerate the qualities that made her the woman and the leader of women that she was, I should name as the second quality:

The spirit of adventure. Perhaps the breadth of the brow that nature gave her, and the breadth of the prairies on which she spent her youth may have had something to do with it, but certainly the fact is that she was an adventurous soul. To her the distant, the strange, the difficult, even the dangerous, carried not terror but a lure of attractiveness. She took life seriously, but not too seriously. She had a keen sense of humour, which lightened the way for herself and for others. She went to her task with zest in the adventure, with joy in the fight, with a relish for the dangerous and the difficult. Life was for her an interesting and a joyous adventure.

"One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dream'd though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

But as her humility was supplemented by the spirit of adventure, so the spirit of adventure was offset by a sense of proportion. How many lives are marred for lack of it! How
many of us measure our experiences and our opportunities by the mood of the moment, not by their real importance, with the result that we grasp after pennies while dollars escape us, we chase butterflies while the sun goes down on the great opportunities of life. Miss Coppock had a sense of proportion, and having this she recognized that the values of life are in people, not in things, however big those things may seem. And this brings me to mention:

That she believed in people—not in Occidentals or Orientals, not in Americans, English or Chinese, but in human beings. Did it ever strike you as significant that Jesus discussing the Sabbath question with Jews, said not "The Sabbath was made for the Jew" but "The Sabbath was made for man"? Living his whole life in a narrow Jewish environment, Jesus' outlook was not on the nation, but on the race. The Jew was valuable because he was a man, not the man because he was a Jew. Like her great Lord and Master, Miss Coppock believed in people and loved them as people. I believe she learned this at the feet of Jesus.

Because she believed in people she had the international mind. She rejoiced to work with, and for, not Americans only, or Chinese only, or British, but with British and Chinese and Americans, and they, recognizing this, all felt her to be one of themselves.

But none of these things nor all of them together would have made her the woman and the leader that she was, if it had not also been true, as it was true, that she was a woman of faith in God and of constant prayer. This all who knew her at all came to know, not because she loved to pray in the synagogue or on the corner of the streets, but because her whole life was based on her faith, and irradiated by her prayer. One of the comments made after her death by a Chinese man who had worked in her home was: "She is a great woman. She knows how to live. She has great reliance on her God."
Christian Students of the World to Come to China.

By Miss Bess Gleason, Shanghai.

Women in the Far East cannot but be concerned within the next few months in the activities of the World's Student Christian Federation, for its eleventh Conference will be held in Peking from April 4 to 9, 1922. Of the four Chinese representatives on the General Committee of the Federation two are women. All women engaged in educational work or who follow women's interests will learn with keen interest of the plans for this great conference, which will so vitally affect the women and girl students of China.

As this Federation was the only broadly international organization which was able to carry on its service to all alike throughout the Great War, this conference in Peking will be a most representative and international student gathering. Wide reaching results are expected from its general theme which is stated as "Christ in World Reconstruction."

The World's Student Christian Federation is a federation of national student Christian movements. Its membership is composed of organized national and international groups of Christian associations or unions in schools and colleges. There are two such groups of associations in China—the Young Men's Christian Association with 184 school and college associations united in one movement, and the Young Women's Christian Association with 90 school and college associations. Both of these Movements are members of the World's Student Christian Federation. The present officers of the Federation are: Chairman, Dr. John R. Mott, New York City; Vice-Chairman, Dr. C. T. Wang; Shanghai; and Miss Michi Kawai, Tokyo, Japan; Treasurer, H. C. Rutgers, Driebergen, Holland; Secretary to the Executive Committee, Miss Ruth Rouse, London, England. China's four representatives on the General Committee of the Federation are Dr. C. T. Wang, Mr. C. C. Nieh, Miss Y. J. Fan and Miss Grace Yang. Miss Fan and Miss Yang are national secretaries of the Young
THE GIRLS' CLUB, NANTAO CHRISTIAN INSTITUTE, SHANGHAI.

(See Glimpses and Gleanings).
Women's Christian Association and are connected with many progressive organizations of Chinese women.

Preparations for the Conference have been committed to a joint committee appointed by the National Committees of the Young Men's and the Young Women's Christian Associations. A General Committee is being appointed with members chosen from different student centers of the country. An Executive Committee of eight members, all resident in Shanghai, has been appointed with four men appointed by the National Committee of the Y. M. C. A., and four women appointed by the National Committee of the Y. W. C. A. Its members are as follows: Chairman, Dr. T. H. Lee; Vice-Chairman, Dr. Mary Stone; Secretary, Rev. K. T. Chung; treasurer, Dr. C. T. Wang; Mr. T. L. Tu, President of the Shanghai Baptist College Y. M. C. A.; Mrs. T. C. Chu; Miss Phoebe Hoh; and Miss Chang Siao-mei, a cabinet member of the Bridgman School Y. W. C. A. The following secretaries have been assigned to serve this Executive Committee: Executive, Mr. T. Z. Koo; Associate Executive, Miss Grace Yang, Miss Anne G. Seesholtz, Miss Ella MacNeil, Rev. Ting Li-mei, C. S. Chen, E. E. Barnett and Egbert M. Hayes. Headquarters are at 20 Museum Road, Shanghai.

Among those who will contribute to the program will be Dr. John R. Mott of New York City, who is Chairman of the Federation; Mile. Bidgrain, European traveling student for the Federation; Charles Hurrey who represents the Federation in Latin countries and South America; T. Z. Koo, China's student representative who last year attended the Federation Conference in Holland, visiting several other European countries, including Germany, France and Sweden, and was present at the Swanwick Conference in England before returning to China.

China is most fortunate in being the host of this historic gathering. The invitation to meet in China in 1917 was extended by the Chinese delegates to the last World Conference which was held at Lake Mohonk in America in 1913. The Conference did not meet in 1917 on account of the war. China's invitation was again carried to the meeting of the General
Committee of the Federation which met at Geneva, Switzerland, in 1920, by two representatives of the Chinese movements, Mr. C. C. Nieh and Dr. John Y. Lee. The invitation was renewed once more at the meeting of the Executive Committee of the Federation which met in June 1921, at Kasteel Hardenbrock, Holland, by T. Y. Koo who attended the meeting as China's representative. At this meeting it was definitely decided to hold the next World's Conference in 1922. China's desire to secure the conference was not uncontested. European countries, realizing the significance and potential influence of such an international gathering of Christian students at this time, urged their claims to have it within their borders. China's invitation, however, prevailed and was finally unanimously accepted.

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A Chinese Wedding Anniversary.

By Mrs. May Corbett Smith, Chefoo.

TUESDAY, June 14th, was not only a Red Letter day in Chefoo but one unique in all China. This day marked the fortieth wedding anniversary of Mr. and Mrs. John Wannemaker Yii, and all Chefoo gathered to honor this most happy occasion.

Mr. Yii is a retired Christian merchant for many years connected with the American Presbyterian Mission and for the past few years president of the very large and flourishing local Y. M. C. A. Mrs. Yii was educated in the home of Mrs. John Nevius where she filled the position of an adopted daughter. An unusually gifted family, blessed with the traits of both parents, are now, as individuals, filling posts of trust and high place under three different flags.

Mrs. Yii's sixtieth birthday also chanced to fall at this time, so Mr. and Mrs. Yii planned to invite a number of their closest friends to a double celebration in their own spacious and charming home.
A CHINESE WEDDING ANNIVERSARY.

Several prominent Chinese friends, hearing of this plan, insisted that the Yü home was far too restricted for such an occasion and asked that they might have charge of the function. Permission being granted, the Committee proceeded to make this celebration as unique and memorable as the anniversary it represented.

To this end the main auditorium of the fine Y. M. C. A. building was selected as the suitable spot for the banquet. This was appropriately decorated with flags and on the platform was displayed the beautiful gift from the Chinese guests of the evening. This consisted of a four-foot embroidered satin frame enclosing excellent portraits of Mr. and Mrs. Yü, with a complimentary ode setting forth their respective virtues also done in rich embroidery.

Five long tables, each seating twenty-six guests, filled the floor of the hall and when all were assembled we were bidden to sit every man by his wife. As one looked down the long lines of well-dressed and elegant guests, one was deeply stirred at the sight of so many couples seated, side by side, so novel a sight in any land but especially so in China.

While on furlough in America, it was the writer's inestimable privilege to be the guest of the late William J. Calhoun and Mrs. Calhoun at the annual banquet given by the members of the Forty Club to their respective wives. Here were assembled the most brilliant mind of every profession in Chicago, each seated by his wife. One of its clever members had written a complimentary couplet or verse concerning every lady present and as this was read by the toastmaster, the husband and wife stood alone in that large banquet hall. After the reading of the verse, the beautiful silver loving cup was handed to the wife by her husband and after they had drunk together the next couple was called. The simple ceremony was a very beautiful and impressive one and vividly portrayed our highest ideal of the chivalrous husband of America.

Never before or since, until this evening, had I witnessed this natural and delightful arrangement of seats. Many of the most prominent merchants of Chefoo were present and
with them their timid well-dressed wives, some of them appearing for the first time in public with their respective liege lords. An excellent dinner of foreign food was served during which several numbers of music and some splendid toasts were given. The toastmaster was Mr. Hsü, the popular and versatile secretary of the local Y. M. C. A.

The first speaker of the evening was a very wealthy compradore of a leading foreign firm who spoke of this occasion, unique in all China, when scores of friends, both Chinese and foreign, had assembled to celebrate the fortieth wedding anniversary of our esteemed fellow citizens Mr. and Mrs. Yü. He said he had been told that wedding anniversaries were very commonly celebrated in Europe and America, and he trusted that not only might all present live to celebrate the fiftieth anniversary of our host and hostess but that every couple present might adopt this excellent practice, and wedding anniversaries thus receive the honor and recognition which was their due.

Mr. Yü was then asked to give a brief resumé of the forty years so auspiciously closed and the narrative was of intense interest. He spoke of the little heathen boy placed in Dr. Corbett’s school trained through the grades until he graduated at T'engchow College in the great days of Dr. Mateer, and then a teacher of Science for seventeen years in the Hunter Corbett Academy. Just at this juncture Dr. Martin opened the T'ung Wen College in Peking, and Mr. Yü was one of the eight T'engchow graduates who were invited to become members of his faculty. Three years later the Boxer rebellion closed this institution of learning and after a hairbreadth escape from the capital he decided to go into business. For many years he has been with the local firm of Brunner Mond until his retirement last year.

His wife was a little girl in Mrs. Nevius’ school, the first in all Shantung to unbind her feet. They started their married life on a salary of $4.00 Mexican a month and at the end of the first year they had saved three hundred cash, thus from the beginning they had always lived within their income.

Mr. Yü said he wished publicly to declare the secret of the measure of success which had been granted them through
the four decades just closed, and this was that he and his wife had been "tung hsin" (of one mind) from the very first. Whatever plan he proposed he knew his wife was back of him, whole-souled and devoted to the last degree. Similarly he had backed every project of his wife with the same devotion and intense loyalty, and this perfect comradeship of husband and wife coupled with God's great and abiding mercy had brought them step by step to this auspicious day.

The toastmaster recalled the days of the glorious Ming Dynasty where history records that the celebration of wedding anniversaries was in vogue. He very much hoped that this excellent custom might now be revived and such a happy occasion become a common felicity.

Another prominent merchant whose eloquence quite carried away those who were present, spoke of Mr. Yii as an example for all the young men in Chefoo for his many virtues, notably that of content. Mr. Yii at sixty-four had retired from active business with a fair competence sufficient to keep his family in every comfort and give generously to every charity, but he was by no means a man of great wealth. How wholesome and unique this spectacle in these days of hectic rush, the dominating idea to obtain ever increasing riches with no leisure nor thought of the quiet enjoyment of a rich and abundant family life.

Mr. Yii was obliged to respond again to the many eulogies expressed in the several toasts and among other things he spoke with great and unfeigned humility of his own unworthiness, but he said, "I may assuredly declare that all the virtues you have ascribed to me are true of my wife whose patience, love and good disposition are truly remarkable."

Mrs. Yii, in her serene dignity and womanly charm, spoke briefly of the full, rich and deep experiences of her married life and voiced her great joy at seeing so many wives gathered with their husbands to share this happy anniversary.

The dinner closed with the audience standing while all joined in singing the familiar and wholly appropriate hymn:—"Oh happy day, that fixed my choice!" What more beautiful testimony to the deep joy of a truly Christian home could be given in this great land of China!
A Chinese Woman Banker.

SUPPOSE you were a Chinese schoolgirl in an American city, that one day upon your return from school, you were offered a position in a bank with a future filled with undreamed of possibilities. What would be your answer?

Such was the problem that confronted a Chinese schoolgirl in the city of San Francisco about seven years ago. Her father informed her of the need of a young woman in the French-American Bank and that in his judgment "it was a good opening." Dorothy, his daughter, weighed the matter carefully. For her, with her Chinese background, to enter a foreign bank was no easy venture.

The decision was made. The first day seemed unending. Figures never had been a favorite subject while in school and when they meant actual money, rates of exchange, difference in value of nations' currency, they were even more staggering. Through those first days and weeks, the confidence of her father in her ability, his silent understanding of her difficulties, his many cheery words and seemingly increased affection played no small part in her business success.

The Chinese in the Chinatown of San Francisco began coming to the bank to transact their business. There was hesitancy at first in dealing with a Chinese young woman. Hesitancy gave way to doubt at Dorothy's stick-to-itiveness. Certainly no capable Chinese girl would refuse a good offer to marry and many would be her suitors. Then came the Great War. Hesitancy and doubt had been easily dispelled from the minds of the bank's clientele. But when the stability of the bank was endangered panic seized them. The weathering of this storm of distrust was no easy matter. To use the words of the girl herself, it was done through courtesy, tact and the "listening to the small voice" within her.

The deposits of the Chinese residents in Chinatown grew in number. Their investments in stocks and bonds and exchange pointed to the establishment of an Oriental Department.
The department was created. Its manager became none other than Dorothy C. Gee (曾 荷 珠) who through ability, courage and determination had sponsored and built it from the beginning. Over two million and a half gold dollars were handled by this one department of the French-American Bank last year, not to mention insurance, investments in stocks and bonds. Miss Gee is now on leave of absence in the Orient. Her love for her homeland has proved stronger than her immediate business success. For six months Miss Gee will travel in China, studying its commerce and trade possibilities and the advisability of opening for Chinese women a banking system. Her optimism is most refreshing. Her belief in service that the women of China can render in the home, the school and in business is unlimited.

While Miss Gee was in Shanghai, the newly-organized Chinese Business Women's Club of the Local Y. W. C. A. entertained her at tiffin at the Yip Ping Shan Hotel. In her enthusiastic, modest way she told her story. Told of her interest in the Oriental girls in San Francisco and their meeting on common ground through the Oriental Department of the city's Y. W. C. A. More than all else she emphasized the need of faith in people, in self and in whatever work may be ours to do.
FAMINE FOLLOW-UP WORK.

Since writing the article which appears in this issue, Miss Gumbrrell writes:

"I have just completed another class held in a small village where from 40 to 50 women came together day after day to study Gospel truths. About 25 young girls were among the number and at least half of them have unbound their feet and all have obtained permission from their parents to attend a school soon to be opened for them. A wealthy man in this village has given the best building of his home court for a Gospel hall where he and his brother conduct nightly evangelistic meetings for men and women,—indeed a number of boys and girls attend also. The men use their Bibles freely,—some have learned the new phonetic system and read and sing from books prepared in the phonetic. The children also read quite fluently in the phonetic. Not far from this village another well-to-do family have given up one whole court for an industrial school for girls and are offering another court for a day school for boys. One mile from that village the second headman of a large village uses his own home for Sunday services and plans to build a chapel next spring. Within an area of five miles at least seven Sunday services are held. Everywhere rooms are offered to us for schools and we are only asked to supply teachers, but our force is quite inadequate. There is a good foundation now ready for a structure to be reared in the years to come, a foundation laid upon the principles of the doctrine of Jesus Christ. We note with much satisfaction the fact that the Chinese are themselves becoming leaders as never before."

SOLDIER BANDITTI ATTACK ON MISSIONARY PARTY.

The following are some extracts from a letter from Dr. Herbert A. Judson, of Linchow, Kuantung, giving particulars of the treatment of a party of missionaries at the hands of bandits in Kuantung Province:—"I met them just below Linchow, and I shall never forget the sight—the three ladies and Olivia packed into one tiny boat, roof about three feet high, wearing only night clothes, with practically everything gone. . . . Dr. McCandliss was in another small boat by himself. About midnight the night before, as they were anchored in midstream, all quietly asleep, they were suddenly awakened by fiendish yells and volley after volley of rifle shots. The boat was ordered to shore and the robbers piled on, grabbing up everything, snatching off the women's rings and wrist watches, finally ordering everybody on the bank, while they ransacked the boat from top to bottom. They were terrible men, rough and quite lawless, fully armed, for they were not regular robbers, but soldiers who were due back pay and had taken this method to repay themselves.

When there was nothing more to take or destroy, they seized our amah, a young school teacher who was returning to Linchow, and the boatman's daughter of sixteen, and
dragged them off with them. . . . The party waited until daylight, then got a small boat and came on up, leaving the big boat to come on later. . . . We notified the officials immediately, and they are doing all they can to get the release of the three young women, which they think they will accomplish before long."

**NATIONAL CHRISTIAN CONFERENCE, TO BE HELD IN SHANGHAI, MAY 2-I, 1922.**

To let our readers see that women's interests and women's work are to be properly represented at next year's National Conference, we have culled the following paragraph from a letter sent out by Miss Myfanwy Wood who has been appointed one of the Conference General Secretaries:

"During the early part of October, some meetings were held to plan in detail the work of each Commission, and the women who were present at those meetings, about twenty in number, of whom the majority are delegates appointed to next year's Conference, met at a separate session and passed two resolutions which later were endorsed by the Committee on Arrangements. These two resolutions are:

1. "That all Commissions consider their programmes in terms of women and women's work as much as in terms of men; and that the questions of readjustments required in churches and missions so as to obtain the full co-operation of women be referred to Commission V.

2. "That we request the Committee on Arrangements to appoint a 'Prayer Committee' which shall promote pre-conference intercession and arrange for a 'Watch Tower' where an unbroken chain of intercession may be maintained throughout the sessions of the Conference."

The Committee on Arrangements dealt with the first part of this resolution, and appointed a committee of which Miss S. J. Garland is chairman, leaving the latter part to be dealt with later when details of the actual Conference programme will be considered.

Since those meetings, my time has been used in helping to put those two resolutions into effect and in getting together all the material about the Conference and putting it into the bulletin that comes to you with this letter.

This bulletin will tell you everything about the Conference and I will gladly supply you with more copies should you require them.

The delegates appointed up to to-day consist of:

| Chinese women | 14 |
| Chinese men   | 150 |
| "Foreign" women | 67 |
| "Foreign" men | 210 |

One trusts that the proportion will be more equalized as further names come in, but meanwhile a big burden rests upon each of you who has already been appointed.

1. For the general work of the Commissions.

Some of you, I know, have already been approached about serving on one of the local committees of one of the Commissions. If you have not been so approached, will you let me know what subject you are specially interested in and I will connect you with the Committee that is dealing with it. Or, better still, will you not form a
group in your own locality, to meet and discuss some question, and then send in the result of your group discussions to the Chairman of the Commission concerned. These preliminary results should reach the Chairman by December 31st. He will then collate the thoughts received from every part of China and the whole will be sent back to you for further thought before the Conference.

2. Special work for Commissions II and V.

It seems to me that we women need to do special work on parts of these two commissions. The Rev. C. E. Patton has arranged for Section 2 (a) and (b) of his Commission to be dealt with by two separate sub-committees. My own opinion is that in seeking to win the women and girls of China, these two branches of missionary work need to be closely related both on the Chinese and foreign side, and hence, as far as women's work is concerned, should be considered together by a sub-committee of Commission II. Mr. Patton's thought is that the women delegates to the Conference should be that sub-committee, and in order to save him I have promised to receive your replies in the first instance, collate them, and pass them on to him. Will you therefore talk over with your colleagues, Chinese as well as foreign, men as well as women, if you like, and let me have by December 31st your opinions on the following points:

(a) How far does the educational work of your Mission tend to the definite upbuilding of the Church in your district?

(b) To what extent are you dependent upon the "Evangelistic Women" (the itinerant missionary and Bible-women) for the winning of women into the Church?

(c) How far does co-operation and correlation between these two branches exist in your Mission?

The Rev. C. G. Sparham, in the detailed outline of the programme of his commission, under Part I. "To report development in organization and progress in co-operation and co-ordination of the Christian forces in China," has the following section:

"The relative position and influence of women in the administrative work of churches and missions"

(1) In the missions.
   Right to vote.
   Woman's committees.
   Separate Women's Conference.

(2) In the church.
   Right to vote.
   Relationship to Church Committees, Councils or Courts.

3. Preparation for the Conference.

One feels that God will be able to use next year's Conference just in so far as the whole Christian body in China has prepared itself for it. And the responsibility for that preparation must rest upon those who have been chosen by the parts of that body to be its representatives to the Conference. I think especially of all women Church members, and would suggest that you see that each has a copy of the Chinese bulletin and perhaps even read it through with them, especially what Dr. Cheng has written at the beginning about the reasons for holding the Conference, and at the end on the hopes of the Conference. It is written in very simple "pai hua."
WOMEN'S WORK IN NANTAO INSTITUTE.

With the return of Miss Hille, the Women's Department of the Nantao Institute has developed steadily this fall. One of the new features has been a Girls' Club which was organized early in the autumn. The girls meet every Saturday afternoon and not only have a social time together, but at every meeting they devote a certain length of time to some worthy or useful purpose. They are learning chorus singing, and for the past few weeks have been busy in the preparation of Christmas gifts for poor children.

Last month they played quite a big part in the Women's Reception which was held at the Institute, when they served the women with a foreign tea. During Christmas week they are giving a play called "The Other Wise Man," illustrating Henry Van Dyke's book of that title.

The name of the Club, chosen by the girls themselves, is "Seekers for Knowledge." Although there are only sixteen members at present, there is much encouragement in the loyalty and good spirit shown. No doubt the Club is filling a big need in Nantao, where there is so little outside interest for the young girl in the home. Now that the Nantao Institute has secured a piece of property for its new building, there is an even greater opportunity for the development of this Club, and for a wider range of activities for its members.

NOTES FROM NORTH-CHINA.

The November issue of "The Woman's Missionary Friend," con-
come is like having Christ come to us." Can you imagine how I felt? So very deeply unworthy and yet so deeply glad that it is possible for us to represent him there. When the meal was over—and it was served to us with all the hospitality any one could give—the old man got the hymn books and had a prayer service with us before we left.

There were three boys there, all of whom had been educated in our schools, a daughter-in-law who had been in the training school for preachers' wives, and then the two daughters who had been with us at Gamewell. We had dinner at one home, then went to the other for a short visit, but part of both families were with us all the time. It did me so much good to be there; it is one of the encouraging things that make us more sure of the triumph of His kingdom.

Another thirteen-mile trip brought us here. I did a good deal of walking, keeping ahead of the donkeys most of the way. The Chinese think it is a marvel the way we walk and remarked about it all the way. I wish you could have heard our carter giving information about us all along the line. Every time we stopped for anything he dispensed all the information as to where we had been, where we live, why we came—and then, with special emphasis, the fact that "That one (Miss Gray) can understand everything you say to her." We have had many a good laugh over it.

Home again, and glad to be. I am sure that one of the joys of country work must be the getting home every two or three weeks, but it has been a great trip and I wouldn't have missed it for anything. It has done several things for me: given me a little more Chinese, helped me to get well acquainted with one of our fine Chinese girls, given me an understanding of country work problems that I did not have before, and helped me to realize a little more of what our schoolgirls have to meet as they go back into their own homes and villages. Every teacher needs to realize that, for we cannot really help our girls if we do not.

We traveled to-day from seven-thirty to five, with an hour's rest at noon. The carter went to a Chinese inn but we chose to take lunch and find a shady place where we could be alone to eat it. Think we found it all? Well, in the first place, there were no very shady places near and the one we finally chose did not have any grass to sit on. In the second, the small boys of the village saw us start out, and it was too great a chance to miss. When we stopped they were there, too, about twenty of them. Miss Gray tried to coax them to go away till after we had eaten, but they didn't budge, so we ate in public, while a few more young hopefuls collected. When we were through, Miss Gray taught them our "Wash your hands" song. Most of them needed it. Some of them were as dear as they could be, and I did ache to pick them up and carry them off to some place where they can have a chance to grow up clean in body and heart and mind. When we left the village they were still singing, "Don't tell lies."