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BETTER BABIES' SHOW AT NANTAO, SHANGHAI
Editorial

AFTER carefully considering all the factors in the situation the publishers of Woman's Work in the Far East have come to the conclusion that with the December issue of this year the publication of this journal will cease. We recognize that Woman's Work requires more than ever to be emphasized, and that there is a growing number all over the world who wish to know what is being done for the women of China and how it is being done, but in these days of complex machinery and many undertakings simplification seems desirable. We feel that this can be obtained and the best interests of Woman's Work provided for by a special "Woman's Department" in the Chinese Recorder. This will commence with the January issue of the Chinese Recorder for 1922, and as this journal appears monthly and has a large and growing circulation it can be confidently expected that the interest in, and knowledge of, Woman's Work in the Far East will be increased.

We take this opportunity of expressing to Mrs. Morgan, the editor of Woman's Work, the heartfelt thanks of publishers and readers for the long and splendid service she has rendered. On account of many onerous duties she feels it impossible to continue the work, a fact which will be regretted by the many who have noted with thankfulness how the manner in which Mrs. Morgan has sympathetically identified herself with every phase of Woman's Work has done much to awaken interest and evoke prayerful sympathy.

In our "Glimpses and Gleanings" will be found a list of the Vacation Bible Schools being conducted in various parts of China this year. Dr. Boville, the International Director of Daily Vacation Bible Schools, again
visited China this year and helped many with his inspiring addresses whilst going on with his work of organization.

We learn that these schools appeared in Shanghai, Canton, and Tokyo in 1917 and 1918 through the activity of college teachers who had had experience in America and found idle students, idle children, and idle compounds in China, making the same silent appeal.

The need of Chinese children was investigated by the International Board and the figures given by the Chinese President of Education were accepted; 65,000,000 children of school age, and at least 60,000,000 of these without schools, without teachers, without books, and without Gospels.

On the other hand, it appeared that there were 20,000 young native students in the mission colleges of China, of whom one-half at least were definitely Christian and who were available for service for two months. That is to say, there were twice as many Christian students available as there are missionaries in China, and all of them being Chinese could be perfectly understood somewhere. Within three years it is hoped the entire student population will be at work.

The account of the "Better Babies' Show" (copied, we understand, from the report in the China Press) indicates new lines of activity. The Women's Department of the Nantao Christian Institute began originally in the Mothers' Club. No doubt such influence largely accounts for the fact that in April over thirteen hundred children were vaccinated free of charge, lady doctors and nurses kindly co-operating. Growing out of the experience of the vaccination campaign has come the conviction that much more ought to be done in Nantao for the physical care of the school children. In number of schools and attendance Nantao stands near the top among the districts of Shanghai.
The Bulletin of the Cantonese Union Church in Shanghai has always a special claim on the women workers of China, as the trustees of that active organization are not confined to the male sex, and the many activities carried on bear eloquent testimony to the place Christian women now occupy in China. In one of the issues of last year in reporting a sermon preached by Mr. Siew Yim-wing, the following were given as factors that make up a good Christian home:—

1. Christians should not marry unbelievers. Happiness depends upon this. Parents should help young people in this matter.

2. Christians should read the Bible and pray morning and night. He described what Christian homes are like in the United States. He said that Captain Robert Dollar, though a busy man, reads the Bible every morning.

3. Christians should not indulge in evil habits—smoking, gambling, drinking, etc.—but live clean lives. A Christian home should be clean, and Christians should set an example for order and cleanliness.

4. Christians should be economical and live simply. They should not be extravagant and showy with ornaments. Being an example to the world they should live soberly and carefully. They should save and spend their money wisely.

5. Christians should help the church and society. Through careful living, Christians should be able to help where help is needed. Older Christians should set the example for young people in this respect.

6. Christians should be faithful to the marriage vow, and the single standard of morality should apply to both man and woman.

7. Christians should teach their children in the principles of Christianity. To be effective, they should be models for children in matters of devotion and righteous living.

The sermon was characterized by concrete examples and personal experiences, relating religion to everyday life. It was helpful and dealt with the problems of life. This is the sort of sermons we should like to hear often.
It is intensely interesting to watch the second generation of missionaries coming back, one by one, to the land of their adoption. It is the natural thing; the association of childhood years, the old friends, the pull of home and home people, the mysterious yet vivid Orient—all these kindle more easily the fire of missionary devotion. And so back they come, with a deep sympathy for and understanding of the Chinese, such as it might take years for the foreign-born to obtain; there is a feeling of kinship with the land and people, so vital that the sense of race is submerged or lost. This is as it should be, and these are the natural, born missionaries, who, next to the Chinese themselves, can most effectively forward the progress of China.

Yet there are those who have not looked back to this old country with any kind of love and yearning, but rather with bitterness of spirit and a sense of involuntary and unwilling sacrifice. There are memories of a lonely childhood, full of a deprivation not physical, necessarily, but deprivation of companionship, of joy and irresponsibility and laughter,—the rightful heritage of every child. There is a curious sense of having been robbed in some way. Some of these children come back, duty-driven, but not in joy.

Wherein lies the cause for these two attitudes of mind? I say mind advisedly, for I am convinced that the root of the matter is psychological rather than material, and that it is to be found in the influence of the home upon the child, from birth to the age of adolescence.

In a very special sense, missionary children are dependent upon their parents. Cut off, in many instances, from the common associations of childhood in the homelands, they have
to get their understanding of life, their general culture, their bent of mind, the very shape of their souls, from their homes alone. Materially speaking, one missionary-home differs little from another. Each may have barely the requisite amount of furniture, the plainest of furnishings, the minimum of those things designated as "comforts." Yet the children of one such home are always begging to go to another to play.

"Can't I go over to Tommy's to-day?" was the continual pleading of a little boy. Upon inquiry as to the fascination of Tommy's premises the answer was, "Oh, Tommy's house is so nice, and Tommy's mother is all the time smiling."

Inarticulate, perhaps, yet deeply suggestive. I venture to say Tommy looks back on a glorious childhood, not rich in this world's goods, but rich in sunny rooms and flowers, in gentle words and his mother's smile. All of which cost nothing and make for gracious living.

Too many of us forget that when we pledged ourselves to sacrifice, we had no right to pledge our children. They have that to do for themselves. If we force them, all unconscious, to share in our sacrifice for missions, we are apt to kill within them that very spirit we most long to see.

How, then, are we to surround our children's lives with gracious and beautiful things, when our homes, perhaps, are in lonely and isolated mission stations, our financial resources limited, and the land in which we live is full of the unlovely influences of pagan centuries; how can we make the childhood years so rich in sweetness and light that our children shall come back again with joy to their adopted country? These questions must needs face all missionary parents.

First of all, the home must have its mother. There are those women, zealous missionaries and splendid spirits though they be, who leave their children day after day to the mercies of servants—not tender mercies, either—while they, forsooth, go forth to teach and preach. The irony of Early Neglect. it! that any woman should go out to educate and uplift, leaving her children, at once her greatest responsibility and opportunity, to be "educated" and
the heathen," whose ignorance and moral viciousness she deplores! It is not remarkable that these children, left for hours with what is often the lowest and most ignorant class of China, learn things which mar their lives and cause them in later years to look back on their childhood with a sort of horror, the mother, meanwhile, quite unconscious of it all. Not that all servants deliberately teach children evil. Some do; but I believe the majority of them mean to do well. It is rather that the untaught and unmoral generations behind them, lead them into a freedom of thought, speech, and action, which is most harmful to the delicately born and nurtured children of sensitive and high-minded parents.

No, for the few years that her children are young, let the missionary mother feel that they must come first, and resolve that as they came into the world without volition of their own and into an unchosen environment, so must she give her time and her best self to them. Should she not realize this responsibility, then better for those children that they had not been born; she might at least pursue, then, her chosen calling unhampered, but at what a loss of richness in power and influence!

Let no missionary mother feel that if this be true, then is she hindered indeed. There are many ways of doing valuable mission work at home. I think of long afternoons spent in talking with and teaching women, with the children playing in the garden or nursery, under the mother's watchful eyes; of mornings, when sudden visitors made the mother drop the duties of home for a little while, perhaps, but which gave her a priceless opportunity for quiet, helpful talk with a needy soul. Who can say this mother did less missionary work than another, because she found no time to lead meetings and itinerate? The quiet cheer of a clean and well-ordered room; the voices and laughter of happy children, the flowers given at parting—all these did their healing, and gave their witness for Christ.
All too soon the children are grown and gone, and the years lie empty enough, then, to go out and to itinerate and visit all we will. I have heard missionary children, now grown, speak of the long hours when "mother was out preaching." Children are inarticulate; it is only later that they can feel back into the years and realize what was missing.

How then, we say; are our children not to share at all in the missionary life of their parents? Yes, when they are old enough and so desire. When they can be independent of servants, they should be taught that it is their contribution to "carry on" in the home and look after the younger ones when the mother is out for an occasional afternoon. The elder son will enjoy itinerating with his father sometimes, and it will be an opportunity for closer companionship between the two. The daughter may like to help with the women. As children grow old enough, let them be given a piece of work, suited to their years and tastes, where they can use their own initiative, and for which they are responsible. It is the surest way to interest them vitally in the work and people.

Which leads us to a digression, yet pertinent, perhaps. Let us avoid at all times, but particularly at meals, that terrible discussion, common to so many missionary homes, of our work in all its most discouraging aspects, together with general and specific criticisms on colleagues, Chinese workers and servants—a sort of depressing hash of the day's work. Such conversations, or monologues, as the case may be, lay too soon upon childish hearts the burden of humanity, from which, for a time at least, they should be shielded. Meal times should be times of good cheer, of general and interesting conversation; a time when good manners and gentle breeding are emphasized. It is part of the very brief time that the father is at home, and is an opportunity for him to gain a closer knowledge of his children. Too many missionary children look back on their
fathers as unknown and inexplicable personalities, always "too tired to play."

"Mother," said the tiny daughter of an itinerating father one day, "when is your Daddy going to live here again?"

I think, instinctively, of two types of homes among missionaries. There are, of course, the marginal ones, somewhat one or the other. I visited in one

The Result of Bare and Dreary Homes. itself was one of the architectural horrors perpetrated by well-meaning but inexperienced and harassed amateurs. Large, ill-planned, poorly built, it stood in the midst of a bare and dusty yard. Immediately one entered the gate, one expected just the type of children to tumble out of the front door that presently did tumble out—a group of untrained, frowsy little folk, lovable for their eager faces and loving hands, but sadly in need of many things. Entering the front door, one saw an ill-assorted living room, giving off a characterless hall. There was no attempt at any beauty or expression of home-feeling. The furniture was sufficient and good enough, although a little forethought would have designed it in better lines, at no additional expense. It was not the furniture itself; rather the fact that every piece was placed where one wished it were not. Curtains there were, but badly made and hanging in a crooked and dejected fashion from enormously tall and narrow windows. It was not the curtains themselves, so much as it was the style in which they were made, adding height where breadth was rather to be desired. There was a rug of sorts.

A few days in this house—I will not call it a home—showed any discerning person that these children were starving for gentle and beautiful things. There were no books for them. The father had language and sermon books in abundance. There was no music; bare walls, no flowers, no atmosphere of cheer. These parents, college graduates, were living in a manner they would not have tolerated in their home country, and they were bringing up their children without culture of any kind. If they
analyzed their situation at all, they probably considered their condition as a necessary result of small salary and mission life. All this had its depressing effect on the parents, and their reaction on the children was a joyless one. Yet this was all the childhood these children were to have! It is to be doubted whether they return to China. They will say, as others like them have said, "We have made our sacrifice for missions. Now we want to live."

The mother of this family was responsible for a large share of the mission work of the station. Some one, in her absence one day, commented on her remarkable ability to rear a family and still do full or nearly full-time mission work. There was silence in the room, until the family doctor said rather grimly, "Yes, but somebody suffers for it." Which remark was commentary enough.

There was a little missionary woman I once knew, whose home it was a joy to enter. There was nothing pretentious or expensive there; the plainest of daintily-made white curtains, the simplest of furniture, the minimum of everything. A Lovely thing; yet there was comfort and cheer.

Home. She had learned the secret of flowers and the healing that is in their presence. Her home always had flowers; her garden was a place of delight. There was sunshine streaming through her rooms; a little singing bird; books at hand; a comfortable cushion in a deep chair; a big lamp at evening time. She was not an accomplished musician; yet being a lover of music, she wished her children to have and understand its joy. Because they lived where they could not hear the music masters of the world, she played and taught them simple variations of great melodies. They knew pictures and artists from inexpensive reproductions on the home walls. Poetry and prose alike were opened to them through the keen appreciation of their mother, mostly at the bedtime hour when they gathered around the fire beside her.

These children knew the ways of plants and trees and animal life. Their wise mother early gave them gardens, knowing, from experience, that an understanding and love of nature is a sweet
and wholesome way to God. They were trained in home-keeping ways; and the fact that there were servants, did not rob them of their right to the homely knowledge of cooking, sewing, cleaning, and carpentering.

The Force of Example. Any one of these children could be a gracious host or hostess to a guest in the home. I remember once the eldest son; then a lad of twelve, asked grace and served a meal in his father’s absence with all his father’s unconscious ease of hospitality. There was no criticism to be heard, whether of colleague, friend, or servant. The atmosphere was one of courtesy and sympathy for all.

These children have missed nothing of childhood. They have had an unusual, yet perfectly possible, cultural atmosphere, and they have grown up unconscious of superior advantages in any other environment. What they lacked in youthful companionship was compensated to them by closer ties to parents. Their parents are most earnest missionaries, and early imbued their children with their own high vision. Two of these children are already back on the mission field with the keenest pleasure in their chosen work.

In brief; our children are the greatest contribution we can make to China. Where we have failed, we can hope for their success. Where we have not understood an alien people, their hearts, knit to the soil and race by birth, will have a clearer comprehension. It is not a lesser missionary work to make of home a growing place in the deepest sense—a place for souls to grow into all high knowledge of great things.

MISSIONARIES’ HOMES AND THEIR INFLUENCE. 51
Methods in Sutsien, Kiangsu.

By Mrs. B. C. Patterson.

The Chinese are most responsive to love. Most of them pass such poor, cheerless lives, and apparently such loveless lives, even their marriages being arranged by unsympathetic middle men, that one not well acquainted with them would imagine they are destitute of love, as a Westerner considers it. And yet it is a saying of theirs that the extreme poor are not the most miserable nor indeed the sufferer; but the most miserable one is he who has no one to love him.

It is this human quality of desire for love that makes it legal for a man to have more than one wife. If a man who has a son takes another wife, it is considered by the Chinese themselves as lustful. If there is no son by the first marriage, even the wife herself will often buy another wife for her husband, hoping for a son. This is their life insurance policy, as well as having some one to love them in their old age. Yet they say (and my experience of thirty years bears it out) that no money ever secured by selling a daughter to be a secondary wife, and no son, the result of such a marriage, has ever amounted to anything, or done anybody good.

The mission policy at Sutsien has been along the line of love.

No station in China, perhaps, was ever opened with more active opposition on the part of the natives than Sutsien.

From the first day of our entering in, we began singing our way into their hearts, using the dear old song, "Jesus loves me." Not till then had they ever heard the name of Jesus, and no black-eyed baby had ever been sung to sleep by a mother's love song.
It may be new to some, how God has used *singing* as the means of gaining a victory (see 2 Chron. 20: 14-26).

We studied their customs; we conformed to their politeness, and we treated them with love. There is something most peculiar about love. This can be shown even before the language is spoken.

Then the medical work. That was the entering wedge. As one who later became a Christian said, "I used to think a gentleman was one who wore a long gown, carried a fan, had long fingernails, walked slowly and deliberately; but since I have seen medical mission work, I know the true gentleman is one who lovingly serves." They had never imagined it possible that we could do such necessary menial service as washing and dressing the diseased cases who come to the clinic,—the beggar as well as the rich man. This demonstrated to them, as nothing else could, the loving service of our Lord.

**Giving Wheat Instead of Chaff.**

But the chief reason that the work has been successful here, is that the people have received a *pure* Gospel.

There has been no chaff mixed with the wheat; no doubt sowed with the Word. They have received a pure Gospel as revealed in the Three Persons of the Godhead—the Father, Son, and Holy Spirit.

The Bible has been given in its entirety, as the true word of God.

Our method is to do this in a personal way. Each person is received and taught individually. No old woman, however stupid, is turned down. It is true in China as at home, "The hand that rocks the cradle, rules the world."

The hope of China is in its *women*. The women do not understand the Bible till they can read it for themselves.

Another method that has been blessed, is the establishing of a chapel and school in country places, as soon as a seed begins to sprout.

**Country Chapels and Schools.**

A coal of fire soon becomes extinguished, if left alone; but heap other coals around it, and it blazes with new vigor.
So with the establishing of a center. A nucleus soon develops, and growth proceeds.

The Chinese are very primitive in their ideals, and bound down with superstition; so the Spirit's power has been manifested here, in ways not known in the homelands.

This is seen in the casting out of devils. However we may criticize the situation, what the Chinese call devil-possession is relieved in many cases through prayer, in the Spirit's Name.

They shall "dream dreams and see visions." Laugh as some will, it is undoubtedly true that many seekers are strengthened to take their stand against superstition and persecution, through visions.

One old woman we call "Cornelius" because of her vision so similar to his.

Strong faith in God's promises is the secret of success.

The Far Eastern Olympic Games.

By Mrs. J. H. Gray, Y. M. C. A., Shanghai.

The Fifth Far Eastern Championship Games have come again to Shanghai. They were held in Hongkew Park from May 30th to June 4th. They were a revelation to many of us. As we watched the hard-fought battles, on track and field, we realized that the three countries which took part—Japan, The Philippine Islands, and China, have worked hard and gained much from their experiences five years ago.

The athletes all showed a splendid and friendly spirit, even when most of the prizes were carried off by our friends from the Philippine Islands.

One of the most interesting parts of the program, at least to those working for the women of China, was the big and formerly unheard of demonstration by 1,000 Chinese girls from the schools of Shanghai. They marched to the big field, on feet almost as big as their brothers, exercised, drilled, and played games in a most delightful manner, and really
enjoyed doing it. Such a thing would have been unheard of in China a few years ago. Not only are the men of China waking up, but such an exhibition shows us that the women are, too, and that both are beginning to realize that the women of China need pleasure and health as much as their husbands and brothers, or their Western sisters.

Thousands of Chinese and Japanese women came with the men to enjoy the games and to cheer.

How we all rejoiced with China to see the gaiety and joy in the faces of those girls, to watch their freedom of movement, to note the unbound feet and straight, upright bodies, and to feel that at last the women of China are coming to their own!

Girls' Day at the Olympic Games.

By Miss Florence M. Brown, Y.W.C.A., Shanghai.

To those of us who are watching the development of women in China, the day given to their demonstration at the Far East Olympic Games, held in Shanghai early in June, was potent with interest. Several months ago the Director of Activities asked the Principal of the Y.W.C.A. National Training School for Physical Education if she would get together and prepare a thousand girls for a drill on one afternoon. It seemed well nigh impossible when one thinks in terms of the past. But Young China wanted a Ladies' Day and it had it! All the schools of Shanghai, Christian, non-Christian, and government schools, were visited and a ready response was elicited from nearly all. Who wished to be in on the first real demonstration made by women in the Far East Athletic Games?

The day was China's own, as who would not want to witness her own children taking their first steps in the open and the public eye! The first part of the afternoon there were competitive games by men, but one felt that this was just like the little play that is put on before the curtain goes
up for the real performance of the day. We all watched the oncoming spectators, who bade fair to fill the whole park, so anxious was every one to see. It was a democratic crowd. The coolie, the ricsha man, the lady of silks and jewels, the man with the tile hat, all exchanged greetings with a feeling of comradeship, a feeling that "this is ours." At last from several sides one began to see the flutter of white skirts and we knew the procession was forming, led by the Soochow University Band which played its favorite melody, "Listen to the mocking bird." On the girls came, walking in very good step and motion, showing that rhythm is taking a strong hold in their present education. Each school carried its own banner. As they were of different colors, they made a beautiful sight fluttering in the breeze as the girls circled the running track and filed in the main ellipse when they formed even ranks for the opening exercises. It was like a great flower garden to see the girls, whose white or blue suits and little hats were relieved by lavender or cerise or green hair bows or sashes. Under the leadership of a Chinese girl the entire group gave three gymnastic demonstration exercises which were well done, when we recall that they had never been together before for a full rehearsal. They swam or threw a ball as though life depended upon it, and real life was in every movement.

Suddenly we saw that ranks were broken and girls were running everywhere. The fairies could not have gamboled on the green with any more freedom, and then we saw the method, for thirty-seven groups of girls were wildly and merrily playing games of which there were five varieties. Did they act like children on parade? Not at all, they were just themselves, out for an orderly afternoon frolic to let people see how one can play when given a chance. And then it was over and we saw the girls marching off, to go home and rehearse all the thrilling experience.

History is being rewritten to-day. These were all students, save one group who came from the Edison Factory and who had had weekly instructions from Y.W.C.A. leaders. They will influence their own and coming ages as well. To
CLASS OF TEACHERS AND GIRL EVANGELISTS, TSINGCHOWFU.
the Westerner it was a usual sight. But think of what it must have meant to the Oriental woman who sat in the audience still having bound-lily feet, or wearing the cumbersome kimono. Dr. Mary Stone, looking on, said, "To think that I have lived to see this day, and I have been practising medicine only twenty-five years. I was the first girl in Central China whose feet were not bound, and who was given an advanced and professional education."

If this has come in the last quarter century, what may we not expect in the next twenty-five years?

The Kindergarten.

From notes by Miss Hattie Turner, Tsingchowfu.

A NORMAL School for the training of kindergarten teachers has been opened lately in Tsingchowfu, Shantung. Eleven students attended a class held from February 24th to March 24th of this year. Four or five of these had done a little teaching before coming, the rest had only just left school, except two who had been married some time.

The object of the class was to help them to qualify as kindergarten teachers in city and village day schools.

It was impossible, as far as kindergarten work was concerned, to give more than a course of work to be carried out this half year.

This was done by working through the course with the students, in many cases letting them act the part of the little children.

The kindergarten games, flag drill, clay modelling, crayon work, card-sewing, thread and pebble-laying, were taken in this way, and after a time the students, in turn, took charge of the classes. The kindergarten games were entered into with zest and often repeated out of school hours.
### Course of Work in Connection with Our Feathered Friends.

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<td>Feather eggs, Birds flying and resting trees, nest</td>
<td>Very simple outline of feather eggs, chicken, duck, swimming, swallows, flying, tree, nest, cage, owl</td>
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The Place of Prayer in the Life and Service of the Missionary. *

By Miss Ruth Paxson.

Before considering the place of prayer in the life and service of the missionary may we think of what prayer is.

Prayer is communion with the Living God—our supreme privilege.

Prayer is co-operation with the Living God—our supreme obligation.

Communion spells friendship with God; comradeship with the Lord Jesus; fellowship with the Holy Spirit. Communion means spiritual perception of God Himself; spiritual apprehension of the things of God; spiritual satisfaction in the presence of God; spiritual appropriation of the life of God. In such communion, God unveils Himself; reveals Himself; imparts Himself, and in such communion only.

Prayer is also co-operation with God. It is a living, effectual, glorious partnership with the King of Kings and the Lord of Lords, in the carrying out of His eternal, gracious purpose for this world. Prayer then means spiritual preparation for a spiritual task, and spiritual power for its effectual accomplishment. "Prayer, then, is a real business for God, a real thing through which we can do something of real business in the spiritual realm of God for the interests of His Kingdom. Prayer is not a string of words but a divine piece of work. Prayer is not a form but a force, a real business for God, into which we have to put the whole strength of mind, spirit, and body."

What place should such prayer have in the life and service of the missionary? There is but one answer to this question. Listen to Him: "I have given you an example,

*An address delivered by Miss Ruth Paxson, before the Shanghai Missionary Association, April 5th, 1921.
that ye should do as I have done.' 'Again, God says, 'He that saith he abideth in Him, ought himself so to walk even as He walked.' Our divine Lord has answered this question for us in His own human life as Son of Man on earth. Are you abiding in Him? Then, if so, we may say it with His own authority, he that saith that he abideth in Him ought so to pray even as He prayed. Our task, then, is a very simple one, to find out what place prayer had in the life and service of our Lord.

Jesus Christ gave prayer the first place in His day's schedule. 'And in the morning, a great while before day, He rose up and went out, and departed in a desert place, and prayed.' Do you give prayer that place? Oh, what a busy day He had had the day before, preaching and teaching in the synagogue, casting out the unclean spirit, touching the fevered body of Simon's wife's mother, and then 'at even, when the sun did set, they brought unto Him all that were sick, and them that were possessed with demons, and all the city was gathered together at the door, and He healed many that were sick with divers diseases, and cast out many demons.' Probably it was midnight before that sick, needy, crowd dispersed and our dear Lord could seek rest. What an excellent excuse He had to oversleep in the morning, and even to have His breakfast in bed! But did He? 'In the morning, a great while before it was day, He rose up and went out and departed into a secret place and there prayed.' And He the Son of God! Why did He do it? Because prayer to Him was communion with His Father without which He could not live, more to Him than sleep, than food, than friends, as necessary to Him as air, as life itself. Because also prayer to Him was co-operation with His Father in heaven, in the healing of sick bodies, in the opening of blind eyes, in the satisfying of human hearts, in the bringing of lost men home to God. As the Son of Man on earth, who for our sakes had clothed Himself with our humanity. He had no other way of replenishing His spiritual resources and of renewing His spiritual power for a new day's life and service than in prayer. Simon Peter followed Him out to
that desert place and found Him, saying to Him, "All are seeking Thee." But He who said, "The words that I speak unto you I speak not from myself, but the Father abiding in me doeth His works," He, the very Son of God, become Son of Man, had to seek the renewing of His spiritual power in the quiet place of prayer, before He was prepared to minister to the waiting multitudes. Oh friends, I wonder if there is one of us who dares to step out daily into home, or school, or hospital, or office, to meet crowds of dissatisfied, restless, hungry, sinning souls without sufficient replenishing of spiritual resources and sufficient renewing of spiritual power! Is there one among us who presumes to give the healing touch to another, who has spent so little time with the Lord Jesus in quiet communion that His own soul-spiritual sickness has not been relieved! Oh! does not the example of the Son of Man condemn each such a one!

Our Lord Jesus gave prayer a prior place over all other forms of work. The multitudes came together to hear and to be healed. Did the tender, loving, compassionate Son of Man not care? Did not sickness of body and soul fail to touch His sensitive heart? Was He coldly indifferent to their need? Could He lightly turn away from their appeal? "No! never!" every heart that knows His will quickly cry out. "But He withdrew." The word shows deliberate intention and purpose in the act, "He withdrew Himself in the desert and there prayed." Can it be possible the Lord Jesus thought Himself alone unequal to that task, unprepared, and unfit to continue throughout the whole day teaching and preaching and healing, even though He had risen early in the morning for communion with His Father, without Himself withdrawing to that desert place for prayer for another spiritual renewal and empowering? Were not the multitudes pressing around Him, a sufficient and legitimate reason for going on even though He had suffered spiritual drain through the morning's work? But no, He withdrew, deliberately withdrew, and for prayer. Then my friends, how daring, how presumptuous, how conceited, how pitiful, yes, how sinful, it must seem to Him as He looks upon us weak, human, power-
less human beings going on throughout our days attempting to do a divine, a superhuman, a supernatural work in our own paltry, meagre, insufficient, wisdom and strength and power! Oh, that God the Holy Spirit would show each of us in His presence the futility, the sin, of rushing feverishly, nervously, powerlessly, into the sacred tasks He has entrusted to us, unprepared, unanointed, unfilled, unempowered! The marvel is not that He does so little through us but that He does so much.

Our Lord Jesus gave prayer a continuous place. Everything in His life was a call to prayer. He received news of the beheading of John the Baptist, and "when Jesus heard it He withdrew from thence in a boat to a desert place apart." It was to Him a call to prayer. "But when the multitudes heard where He was gone, they followed Him on foot from the cities. And He came forth" and healed and taught and fed the five thousand after which He sent them away. And then what? A long rest for the Lord Jesus? "And after that He had sent them away He went up into the mountain apart to pray." He prayed before work. He prayed after work. He prayed in between. He did nothing apart from prayer. He prayed without ceasing. Oh God the Holy Ghost, enable us to follow our Lord's example who said, "ye ought always to pray and not to faint!"

Our Lord Jesus gave prayer a separate, secret place in His life and service. "He went up into the mountain apart to pray, and when even was come He was there alone." "And after He had taken leave of them He departed into the mountain to pray, and when even was come the boat was in the midst of the sea, and He was alone on the land." "Alone." "Alone." What volumes that word speaks to us. How much time each day do you have alone? How the Lord Jesus with that divine capacity for both human and spiritual fellowship must have loved the hours of comradeship with His disciples and with His friends in the little Bethany home. But even He "took leave" of all the friends and went to be "alone." Are you permitting family, or school, or hospital, or office prayers to satisfy your heart need for
fellowship in spiritual things, and are you denying your Lord the joy of that personal, quiet, secret talk with you, through which alone He can impart and reveal Himself? Oh God, the Holy Spirit, if this be so, create in us such spiritual hunger and thirst that we shall be driven to withdraw into the secret place with Thee alone!

Our Lord Jesus gave prayer a special place in meeting His own spiritual crises. We have passed once again through the sacred Passion Week. We looked upon the sufferings of our crucified Savior. We have beheld again the glory of our risen, victorious Lord. But friends, did you enter again into the garden of Gethsemane and see in the darkness of that awful hour the praying prostrate Son of Man? Have you come through this sacred week with your life still poisoned with the old rebellion; sick with the old hurt; wounded by the old disappointment; blackened by the old jealousy; discouraged by the old defeat; marred and scarred by the same old sin? Perhaps you missed the cleansing Calvary brought, and the victory the resurrection brought, because you had not entered with the praying Christ into the garden and there had the prayer anguish conquered and glorified by the prayer victory. "Then cometh Jesus with them into a place called Gethsemane, and saith unto His disciples, sit ye here while I go yonder and pray. And He went forward a little and fell on His face and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless not as I will but as thou wilt. And He cometh unto His disciples and findeth them sleeping. Again a second time He went away and prayed, saying, My Father, if this can not pass away except I drink it, thy will be done. And He came again and found them sleeping. And He left them again and went away, and prayed a third time saying the same words. Then cometh He to His disciples and saith to them, Sleep on now, Behold the hour is at hand and the Son of Man is betrayed into the hands of enemies. Arise and let us be going." Oh, the anguish of suffering in the praying Christ in the garden! Oh, the calm of victory in the praying Christ in the garden? My friends, have you been with Him
there and passed out into the victory of His Cross and of His open tomb?

Our Lord Jesus gave prayer the paramount place in His life. He not only faced great crises in prayer but He made great decisions, and only, and always, in prayer. "And it came to pass in those days that He went out into the mountain to pray, and He continued all night in prayer to God. And when it was day He called His disciples and chose from them twelve, whom also He named apostles." This was perhaps the greatest decision any man ever had to make. Everything, humanly speaking, in the carrying on and out of the work begun by our Lord depended upon that choice. It required divine wisdom, insight, perception. The making of the choice depended upon Jesus Christ, the Son of God now become the Son of Man. When, where, how, did He make this choice? On the mountain in prayer after an all-night conference with God. In these days many far-reaching decisions are being made by His followers that vitally affect the carrying on of the work begun by our precious Lord. They require the same wisdom, insight, perception. The making of these decisions depends upon us, dull, ignorant, visionless, human beings. When, where, how do we often make them? Often after days and even weeks of conference with men, with only prayer enough to cast a gentle perfume of piety about the proceedings. Is not this one reason for the slow conquest of this great people in China for the Lord Jesus? For the impotence of the Chinese Church to rise up in a mighty effort to evangelize China? "The Lord's arm is not shortened that it cannot save." He is willing, able, ready, waiting, to save China. But He is limited by us. We have not from Him because we ask not. We have just passed through a week of special recruiting for the ministry. Talks have been given, appeals made, calls to prayer sent out. Can we let our imagination suggest what might come to pass if, following our Lord's example, in these days the entire missionary body in China went out into the mountain to pray, and continued all night in prayer to God, asking that He would call out, anoint, and
empower, Chinese men and women filled with a God-imparted zeal to preach the Gospel and filled with a God-breathed passion to win souls to Him?

Friends, Jesus Christ gave prayer the first place in His day's schedule, a prior place over all other forms of work, a continuous place, a separate secret place, a special place, in meeting His own spiritual crises, the paramount place in His life on earth. *What place do you give prayer in your life?*

Your answer determines several things.

It determines the measure of your love for the Lord Jesus, your enjoyment of His comradeship, your satisfaction in His company. It is the measure of your spiritual hunger and thirst, your spiritual desire, your delight in God. In its place our Lover-Christ can accept no substitute. Suppose a wife faithfully set three good meals daily before her husband and, while he ate alone, she mended his clothes upstairs or went out to market for the next meal. Each evening she lighted the grate fire, put a cozy chair before it with a reading lamp and a book, while she walked away to the meeting of a committee discussing how to make the home happy for the husband! Surely a good substitute but hardly one that would satisfy the heart that loved, and hungered for companionship and fellowship. One has said, "The loneliest-hearted person in all the world is Jesus Christ." Have you helped to-day to keep Him lonely, or was His heart made warm within Him to-day as He walked and talked with you?

It determines the measure of spiritual health you enjoy. Prayer is the pulse of the Christian's life. One of the first things the doctor does to the patient is to feel his pulse. Its movement indicates something of his condition, his strength or weakness. If you want to know your spiritual condition to-day, examine your prayer life. Are you true or false? strong or weak? hot or cold? fruitful or powerless? rich or poor? victorious or defeated? spiritual or worldly? Your answer is determined by your prayer life.

It determines the measure of your spiritual growth. Jesus Christ said, "If ye abide in me and I abide in you, ye shall bear fruit—more fruit—much fruit." "Apart from me ye
can do nothing." He purposely made us dependent upon Him that every atom of beauty, sweetness, fragrance, holiness, that comes into our lives should come through holy companying with Him. The more we pray the more we grow. As easily could a bird fly without wings, or a man walk without feet, as a soul could grow without prayer. God does not reveal Himself hurriedly to the man on the jump. He does not unveil His heart to the man who wants only a curious, casual glance. He does not manifest His glory to the spiritual tourist, but to the one who comes up to Him on the mount. The reflected glory on Moses' face as he came from his forty days' communion with God was not produced by a snap shot but by a time exposure." No prayer, no growth; little prayer, little growth; much prayer, much growth.

It determines your measure of spiritual power. "Prayer is the most potential thing in the world. The man who prays the most is the most potential man in the world." A few months ago I heard a man prominent in the leadership of a new movement in China say, "We must make this thing go!" In imagination, I saw a few weak men behind a great, silent, steamless engine, perspiring, puffing, pushing, as they shouted, "all ready now, we must make this thing go!" Imagine Jesus calling His disciples together on that last night, committing to them the supernatural task of overspreading the world with the knowledge of Him and of His glorious Gospel of salvation from the penalty and power of sin, and saying, "Now work hard and make this thing go!" Praise God, it was His business "to make the thing go." He told them clearly what their part was. It was to get up the steam. "Ask!" "Ask!" "Ask!" Eight times over He repeated it. "If ye ask I will do."

Prayer is the secret of power and there is no other. It is the spiritual dynamo in God's great lighting plant. I have just returned from a month's work in a nearby city. A missionary interpreted for me. We kneeled to pray, and oh how she prevailed with God, fairly wrestling with Him in prayer. I saw the devil defeated and put to flight as that
woman prayed. I saw souls born into the Kingdom of God. I could hear the Hallelujah chorus resound throughout the length and breadth of heaven over repentant sinners. I say it reverently, it almost seemed as though I could reach up and touch God as that woman prayed. How do you pray? Do you have power to prevail or is your prayer weighted with your own failure and defeat, need and sin?

No prayer, no power; little prayer, little power; much prayer, much power.

The place you give Jesus Christ in your life determines the place you give prayer. We have looked at the praying Christ on earth as our example. In closing, I would ask you to look at the interceding Christ at the right hand of the Father acting as our life to enable us for such prayer. "Wherefore also He is able to save to the uttermost them who come unto God by Him, seeing He ever liveth to make intercession for them." Paul said, "I live, yet not I, but Christ liveth in me." What Christ? The risen, glorified, interceding Christ. It is He! How fully does He possess us and how completely does He control? Is there one who is dividing the place of the risen, interceding Christ with ought else? Have you divided His place with the movies, the dance, the club, friends, business, even with Christian service? Or does He reign supreme in your life, having perfect possession and complete control over all time and strength and life itself?

Friends, as I come back to Shanghai from different trips it seems to me I can see two hands outstretched to grip the throat of Christians here and to strangle prayer. One, the hot feverish, restless hand of worldliness; the other the cold, nervous hand of ceaseless activity. Has either hand gripped your throat and all but stopped your prayer?

No Christ, no prayer; little Christ, little prayer; much Christ, much prayer.

It has been my privilege to travel and work in fourteen provinces of China. The last two years have given the opportunity to go to the far away provinces of Szechwan, Yunnan and Shansi. Two outstanding impressions have been made upon me. One of the terrible, awful, spiritual darkness over
this land. The other of deep, real, spiritual hunger, a hunger growing out of spiritual famine which is as real and as sickening as the famine for food for the body which now devastates part of this land. That the men and women of China are reaching out for something, no one questions. This something is variously named and defined, according to various points of view. From the quick eager response on the part of people of all classes of society, to the message given in evangelistic meetings the past year, my own deep conviction is that the Chinese are reaching out after GOD as never before since the Gospel was brought to China, and that through faithful, believing prayer and intercession, thousands may be brought into the Kingdom.

Fellow missionaries, in the name of China that is blind and needs sight, the China that is hungry and needs food, the China that is sick and needs health, the China that is in darkness and needs light, the China that is weary and needs rest, the China that is dead and needs life, Christ pleads with us to let Him make us men and women of prayer.

There are many in all parts of China who are praying for a spiritual awakening within the Church, for an outpouring of the Spirit of prayer and supplication upon the body of Christ in this land. Why should it not begin here with us? In the name of the praying Christ on earth, your example, and the interceding Christ at God's right hand, the Holy Spirit pleads with you to put out of your life all that halves your time for prayer, that dissipates your strength for prayer, that destroys your desire for prayer, that adulterates your power in prayer, and to let Him have His right of way in you that you may pray "even as" He prayed.
Chinese Boy Scouts and Girl Guides.

Girls in Group Games.

FAR EASTERN OLYMPIC GAMES.
Wong Chung used to blow the bellows for a tinker, he is now doing the work of a Scripture Reader.

Chang Hunghsi learned to read Braille in a week.

WORK FOR THE BLIND (See Glimpses and Gleanings).
Better Babies' Show.

May the eighteenth was a great day at the Nautaio Christian Institute, when a Better Babies' Contest was organized for babies under one year. The building was crowded with fond mothers and babies. Charts were hung about the halls telling the mothers how to properly clothe, feed, and care for their babies. There was also an exhibit of baby clothes, and baby beds.

The Allenbury Food Company contributed to the show by exhibiting and demonstrating the preparation of Baby Foods. Three doctors from the Margaret Williamson Hospital and six of their well-trained nurses were present to make physical examinations and to give suggestions to the mothers regarding points in which their children needed care.

Everybody voted that it was a howling success—and the babies did the howling! Each baby was tagged with a pink ribbon, marked, "Better Baby Contest,"—a red ribbon being given to the healthiest baby, and honorable mention given to three who each missed by but one point. A picture was also taken of the babies and their proud mothers, a pair of twins gracing the center of the group.

This Better Babies' Contest was the first of a series of affairs planned by the Women's Department of the Nautaio Institute, with a view to helping mothers throughout the year, by means of clinics, and regular meetings for mothers, to care for, and give their babies a fairer chance in life. The contest is not to choose which is the most healthy baby in the group, but to find out which baby makes the greatest improvement during the year. First, second, and third prizes will be offered for the babies who show the greatest improvement at the end of the year, money for the prizes being generously offered by the Allenbury Food Company. All mothers, however, who strive toward this end during the year, will be given a little reward to encourage them in this worthwhile cause.
A Revolution in Hospital Work.

By Miss E. Hope Bell, Hankow.

I

Ten years ago the wards presented a picture of disorder, dirt, and indecency. There were no proper sanitary arrangements, and all utensils used in the wards including dressing bowls, were washed with well water in a gutter in the yard. The "glorified coolies" who looked after the patients were not supplied with uniform or aprons, and wore what clothes they pleased, which on my arrival included second-hand foreign coats, plush coats, and woollen jerseys! Patients came to the wards bringing luggage with them which was stowed away under the beds in the shape of boxes, bundles, and baskets. They used their own bedding and wore their own clothes. There were sixty-seven bedsteads in the building all together, but in-patients often numbered eighty or more. The extra ones were accommodated on forms and other improvised bedsteads, and were to be found on the floor in wards and passages. No nursing in the true sense of the word had been taught at all—there was no one to teach its practice and art. "Nurses can only be taught by nurses." As one doctor remarked, "When a case gets so bad as to need nursing, one well nigh gives it up."

II

Now all old established hospitals in the big centres in China are becoming training schools for nurses. A revolution in the hospital conditions has occurred and we have become a training school for nurses. There is no need to enlarge on the fact that our patients in the public wards all wear clean hospital clothes and all use hospital bedding. We now have our own laundry, and of the total number of articles washed for patients and staff last year (numbering over 17,500) over 14,000 were dealt with by our own washerman and the boy who assists him. The nurses are distinctly growing in carefulness and at my bi-monthly stocktaking of linen, etc., it is rare now to find anything bigger than a duster or a small cloth missing. The nurses—now more worthy of the title—wear uniform coats and aprons, and five of them altogether have passed the Central China nursing examination.
COMMENCEMENT EXERCISES AT GINLING COLLEGE, NANKING.

A large audience of officials and friends of Ginling College was present yesterday at the third commencement exercises at the College Hall. Ten young women were graduated, three of whom are going to America to take post-graduate study in chemistry, music, and domestic science. The remainder will take prominent positions as principals and teachers in various government and missionary institutions.

The commencement program began at 9:30 a.m. with the procession, followed by the invocation by the Rev. J. F. Williams. An anthem was sung by the class and a reading from the Scriptures given by the Rev. H. F. Rowe. The commencement address was given by the Rev. Timothy T. Lew; the presentation of diplomas was made by the President, followed by a dedicatory prayer by Rev. Rowe, and the benediction was pronounced by Pastor Gao.

The ten graduates are: the Misses Yang Ging-hsieh of Anhui; Grace Wu, Kiukiang; Chen Mei-yü, Nanking; Daisy Yen, Tientsin; Salomi Chü, Nanchang; Esther Ni-h, Kiukiang; Grace Lew, Wenchow; Chow Yü-ling, Kiukiang; Lui Rudjen, Nanking; and Yü Mei of Nanchang.

Ginling College took its name from the old classical name of the city of Nanking. It was founded in November, 1913, by the representatives of the five boards which had agreed to co-operate in the college. Its establishment was promoted by the leaders of women's education in the Yangtsze valley.

Thirty schools in China have already sent girl students to Ginling College, and with the greater interest in the higher education of women that is bound to come as the students go out and begin their work of construction and reconstruction, Ginling College looks forward to performing an increasing service in China.

The college is at present occupying a large official residence in the southeast corner of Nanking. A new site has been purchased, however, amounting to about 30 acres and plans for a group of buildings in Chinese style to provide for four hundred students have been prepared.—China Press.

GINLING COLLEGE DEGREES.

Our readers will be interested to learn that Ginling now has a total of twenty-one graduates. The first class graduated two years ago, and they were the first young women to receive the B. A. degree in China (the degree conferred by the Regents of the University of the State of New York, under which Ginling is incorporated).

The Ginling degree admits students to post-graduate work in American colleges. One of this year's graduates is going to Smith. One of the first class is studying medicine at Michigan. The young women who have remained in China have held important positions in government and mission schools and are very much in demand—a demand far in advance.
Work for the Blind in China.

(Extracts from Bulletin No. 2)

In reply to a questionnaire sent out to all the schools for the blind so far as they are known the following facts have been ascertained:

- Number of schools for the Blind: 26
- How many provinces have schools for the Blind: 12
- Number of pupils in these schools: boys 275, men 29, women 10, total 695
- Number of Blind teachers in these schools: 38
- Number of Christians in these schools: 254
- Number of graduates from these schools: 97
- Number of graduates who are self-supporting: 71
- Number of graduates who are partially self-supporting: 22

*These figures do not include the schools at Mukden, Honanfu, Canton or Tungphan, no exact data having been secured from these centres. Information from three or four other schools regarding numbers of blind teachers and of graduates is also incomplete.

How to Teach the Blind.

It may be well to say again that Union Braille can be taught to the blind either in their homes or in classes by those who have not had any previous experience in such work. The primer is arranged with Chinese characters written over all Braille signs or words, so that while the pupil is fing'ring his dots he is at the same time pointing to the character he wants to learn, thus anyone who can read ordinary Chinese can help the blind to learn to read.

What more can we do?

So far as can be found out certainly only a little over one thousand blind people have been helped through these schools and other individual effort. The need of the vast number for whom nothing has yet been done in the way of Christian instruction certainly should be felt by all God's people in China, that each Christian may be led to pray and labour for the good of these who are in a double sense "sitting in darkness and in the shadow of death."

In a Braille letter recently received a blind girl says, "In thinking of my trials I constantly get alone to weep—hating myself, bemoaning myself, pitying myself." Are we doing all we might to help these needy lonely lives?

The National Phonetic and Woman's Work.

Mrs. Conway, Shekichen, Honan, reports: "Every first moon we have three weeks Bible School for women. This year we decided to let the Chinese character go entirely and only read Script and..."
teach nothing else. Each day we began at 9 a.m. using Miss French's primer, which the school girls wrote out for us, 20-40 copies sheet by sheet. After the lesson on the blackboard each student studied the same on the sheet given her. This went on till 11 a.m., then the Bible lesson. In the afternoon at 2 p.m. we met again, beginning with a writing lesson using slates. This was much enjoyed. After this, more reading and giving personal help together with blackboard lesson till 4.45 when we gathered for choruses and prayer. We were delighted to find how keen the dullest women were, how steady the interest in the work, and how little one heard of discouragement, or "I'm too stupid." They felt they were really getting hold of it. After three weeks many of the women had started on the Gospel of John, and though able to read it were not up to receiving a certificate, so we waited two more weeks, and then were able to give out twenty certificates to women and school girls. This was done at the morning service and I believe will prove to be an incentive to others to go on. But of these twenty only five made a start this time. There are many others coming on and our purpose is to work at this constantly, as we see new possibilities for everybody in reading the Word of God, and the "entrance of Thy Word giveth light." It has been a joy to us to find really stupid women gladly learning the Script, women who have been real problems as to how to get them to read Chinese character. I don't mean to say that any of this last mentioned class came through in three weeks, sufficient to say they made a splendid start even in reading, and given time and opportunity would be reading well now. But naturally they have many home claims and we have to go slowly. We seek to lay much stress on the fact that everyone who learns must teach someone else. We do indeed praise the Lord for all the possibilities ahead for the illiterate people of China through the Script, and trust it will be made the most of."

Miss C. A. Miller, Laichowfu, Shantung, writes in Bulletin No. 6 of the Phonetic Promotion Committee: "The National Phonetic is so popular here now that it is impossible to meet the demands for literature. All prejudices seem to have disappeared, and people from all around, teachers and pupils from the public schools, non-Christians as well as Christians, are constantly coming to me for the literature and instructions how to learn it. If I had time I could be kept busy teaching those who are anxious to learn, but with all my other duties it is impossible to find much time to give to it outside of my own school. I have taught several teachers what I have been able to learn about it and taught my own cook and now he has a night class of fifty illiterate men. I also taught a man we had hired for a time who could not read in the old character. He has since left us and gone to work in a shop in the city, and I hear that he is teaching a class in Phonetic in a man's study in the city. Oh, I feel sure that the National Phonetic has come to stay and will be a wonderful blessing to China. I am requiring every pupil in my school for women ages from 25 to 45 to take it, and it is certainly a joy to see how soon they can learn to read a Gospel through. We are through with the local dialect now and are using the National as fast as we can get the literature."
WOMAN’S WORK IN THE FAR EAST.

Daily Vacation Bible Schools.
(See Editorial page 42.)

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<td>L. S. Sun, Mandarin Church, Cor. Chekiang and Foochow Roads.</td>
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<td>Nanking</td>
<td>Rev. Dr. Rowe, Theological Seminary, Nanking, Ku.</td>
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<td>Soochow</td>
<td>Rev. R. G. Henry, Financial Sec., Methodist Church, Soochow, Ku.</td>
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<td>Chinkiang</td>
<td>Mr. W. Bovyer, Supt. Chinkiang Orphanage, Chinkiang, Ku.</td>
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<td>Tientsin</td>
<td>Mr. A. O. Long, Y.M.C.A. or Mr. E. H. Ballou, American Board Mission.</td>
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<td>Peking</td>
<td>Rev. Philip A. Swartz, Union Medical College.</td>
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<td>Tsinanfu</td>
<td>Mr. W. D. Boone, Y.M.C.A. or Supt. Wu Djen Djung, Tsinanfu, Shan.</td>
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<td>Techow, Shan.</td>
<td>Rev. A. D. Heininger, American Board Mission.</td>
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<td>Taichow</td>
<td>Dr. R. B. Price, Taichow, Ku.</td>
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<td>Kiukiang</td>
<td>Dr. Edward C. Perkins, Water of Life Hospital.</td>
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<td>Kashing, Chekiang</td>
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<td>Hangchow</td>
<td>Rev. F. C. Bau.</td>
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<td>Nanchiang, Ki.</td>
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<td>Shaoshing</td>
<td>Rev. P. W. Nyi.</td>
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<td>Kiwha</td>
<td>Dr. Y. P. Shen.</td>
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<td>Huchow</td>
<td>Mr. A. I. Nasmith.</td>
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<td>Foochow, Fuzhou</td>
<td>Rev. L. J. Christian, Foochow College, Hinghwa, Fu.</td>
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<td>Swatow</td>
<td>Mr. Newton Carman, Baptist Mission.</td>
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<tr>
<td>Hongkong</td>
<td>Mr. R. L. Moeller, Y.M.C.A.</td>
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<tr>
<td>Canton</td>
<td>Miss Adelia Dodge, Y.W.C.A.</td>
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