FROM a certain point of view and with watchful limitations, we may affirm that the aim and function of our religion is the making of character.

The words do need limitation; they need all around them the recollection of yet greater truths. At the present day there is a strong and complete movement in thought and speech about religion which trends away from the eternal and the divine towards ideas too much bounded by "this present world" and by humanity as its inhabitant. One would think, sometimes, as one reads or hears discourse upon religion, in undoubtedly Christian quarters, that religion exists ultimately to make this world a scene of universal enlightenment and comfort, and that when that end shall be attained religion will have its victory and receive its Kingdom.

So far has such a tendency gone that it has come to be almost out of fashion amongst many Christian communions to make much reference to a revealed eternal future. This is supposed apparently to be unpractical. Our concern is to be not with an invisible and, in many respects, unimaginable world to come, but with the world visible and present. The miseries and wrongs around us, the responsibility of the prosperous community for their existence, the duty to work for their cure, here lies the true line of speech. It is the case, too, if I mistake not, that in large areas of Christian thought and teaching a most inadequate place is given to the supreme and sovereign glory of God. Very little is said now in the sense of that memorable answer to the question: "What is the chief and highest end of man?"—"To glorify God, and
Union Normal School, Shanghai.
to enjoy Him forever." . . . . In these types of thought there lie embedded large fragments and elements of truth. It is indeed imperative upon Christian men to care very greatly indeed about misery and wrong around them . . . And it is indeed the sacred duty of man, made in God's image, to seek to realize in humbleness, fear, and hope his own glorious ideal. But . . . . I return to the unspeakable importance of the making of character, and the greatness of it as an aim of religion. Let us with worshipping watchfulness set the Lord upon the throne in all our thoughts. Let us be perfectly sure that man's highest glory is to exist altogether for Him. . . . To . . . growth and fulness of our true selves a potent means is Faith . . . a personal trust in a person, exercised by a living soul in a real life. Such trust will deepen and develop the consciousness of dependence. Cultivating the habit of trust in a known, worshipped, beloved Master, the disciple will more and more consciously find and feel his centre of repose and strength not in himself but in "Him in whom he has believed."


Chosen of God.

"Ye have not chosen Me, but I have chosen you."

How often we remember these words, as we see how Christ chooses one here, another there, some from the crowded cities, others from the country villages, and separates them unto Himself.

Fourteen years ago a Mr. Wang heard the Gospel in the street-chapel, and began to enquire after the Truth, but not with a perfect heart. Worldly considerations and ambitions still held the first place in his heart, and when he applied for baptism a year later, he was told to wait, and he had to wait for many a long year. But although he had not yielded himself to the Lord, he had some desire after Him, and as soon as he heard the Gospel he went home and told his wife
about it. Very soon her heart was touched. She had never been to any of our services, but she began to worship God. Her husband taught her and the children a few hymns, and she longed to know more about God, and determined to learn to read. Mr. Wang was a proud, quick-tempered man, but he truly cared for his wife, so was quite willing to teach her. Patiently she plodded on, and as she was a bright, intelligent woman it was not long before she could read her New Testament fairly well. And, as she read, the Holy Spirit shed light on the pages of that precious Book, and in it she found eternal life and an anchor ground for her soul. Whilst her husband was still halting between two opinions, and at times even opposed, her feet had been planted on the Rock, and she rejoiced in the salvation of Christ her Saviour. The first had become the last in that home. The one who had first taught her to seek God was left far behind, whilst she went steadily on, growing in grace and spiritual understanding, for with her there was no turning back.

Her one desire was to win her husband and children for Christ, and she prayed earnestly for them. Sunday by Sunday she brought them to the services, and they did not remain untouched, though for a long time they were not willing to yield themselves to Christ. The second son, especially, was a high-spirited boy and difficult to manage, and caused his parents much anxiety. But he liked to come to the services until one Sunday he was reproved for being irreverent during the meeting. His pride was roused and he declared he would not come to worship any more. His mother did her best to show him his wrong, but he remained obdurate. Then the Lord Himself began to work, and the boy was laid on a bed of sickness. Then the Lord met him, and he promised he would go to the meetings again if only he might be healed. His mother prayed for him, and he was restored, but when Sunday came, he drew back and did not go with her. She reminded him of his promise, and told him plainly that if he tried to deceive the Lord he must not be surprised if his illness should come back again. And sure enough, after a few days, his illness returned with greater
severity, and again the young boy cried unto God for deliv­erance. That went on for quite a while, and the mother saw that the Lord meant to win her son to Himself, and she praised Him for His patient, seeking, and drawing love. At last the Lord conquered in that obstinate heart, the boy acknowledged his sin and came to the services again, and also prayed in his home. But he did not accept Christ as his Saviour. Prosperity came to the family, and brought many temptations, and year after year passed by without a real change being wrought in the young man's heart. He gave a good deal of trouble in many ways. But the tender Shepherd did not give him up. As his mother said to me a while ago: 'My boy was truly chosen of God; He did indeed draw him with cords of love.'

Last year the young man yielded himself, soul and body, to the Lord, and it did not take us long to see that a real change had taken place in his heart. It was a joy to his mother to see how he fought against his proud temper, and she would often tell us how different he was. To read God's Word became his delight, and often when we went to the post office we would see the open Bible on the table, and the young man witnessed faithfully for Christ, both in his home and when visiting in the city. As his love to God increased, he began to love all those called by Christ's name, and would help them in time of need. His mother was a great help to him, and to her he confided all his plans and ambitions, and she always exhorted him to spend less on himself and his personal needs, that he might have more to give to the Lord's work and for those who were in need. She strengthened him in his desire for serving the Lord, but quietly and wisely she held him back when he was in danger of letting his enthusiasm run away with him. 'You are young,' she would tell him, 'and have many things to learn. Take time for studying the Word of God, for there are still so many spiritual Truths you do not understand, and those who serve God must be well grounded, if they want to help others.'

But we never thought that the young life that seemed so promising was so soon to be cut off here, to begin a more
perfect service above. In April this year, the young man was bitten by a mad dog, and two months later hydrophobia set in, and after four days of suffering he went to be with Christ. He had been prepared for it all the time, and from the first day when he took ill he told us that he was going home. He spent the time in exhorting all around to trust and to follow Jesus. He wrote a letter to his sister, who is a backslider, and begged her turn to the Lord. He put everything straight and asked his mother's forgiveness for having failed in his duty towards her. He confessed to me that he had been wrong in a matter for which I had reproved him two years ago, and then he said with a joyful smile: "Now there is nothing whatever between me and my Lord, I can go with joy to see His face."

During the last two days I spent almost all my time with the suffering family. It was heart-rending to see the grief of the younger brother, but the young man himself and his mother were kept in perfect peace. As he spent all his energy in preaching and praying, he was not raving as he otherwise would have been. Only the last afternoon was specially hard, as he was afraid of somebody killing him, but even then we had only to mention the name of Jesus and a lovely smile would light up his face, as he said: "Yes, Jesus does love me, He will take care of me." Oh the power of Jesus' name!

His mother bore up bravely. There was not a murmur on her lips, but she strengthened and encouraged her boy with loving and cheering words. She prayed with him and for him, and, though her heart was full of sorrow, her face was calm and peaceful. And, when we gathered at the deathbed and later on around the coffin, we could not but wonder at the peace the Lord gave His child. Her heart was at rest in the will of her God, and she said to me: "The Lord has been so good to us, and given us so many blessings, and now He is sending me sorrow, should I not be ready and willing to take that from His hand also? If my boy had not been converted, I might have reason to worry, but he was truly prepared for heaven, and, although my heart aches,
152 WOMAN'S WORK IN THE FAR EAST.

when I see his clothes and the empty place in the home, I would not wish him back again.''

She comforted her heart-broken husband and her younger children, and I believe the great sorrow has, in the hand of God, become the greatest blessing to the whole family. May God give us many mothers like that in China, for we little realize how much power and influence they have in their homes.

Shall we Pray?

Miss Tristram, Bishop Poole Memorial Girls' School, Osaka.

It was early one morning in October 1911. Between 20 and 30 teachers and girls are gathered, as they have been for several mornings, asking God to bless them individually, and to bless the school. Many friends in England and elsewhere are praying, too, for the special services, beginning that day, led by Mr. Wilkes and Mr. Mimaki, of the Japan Evangelistic Band. To the whole school in the morning Bible class hour, and to those who like to stay after lessons are over in the afternoon, they speak with great power of sin and salvation from sin by the Cross of Christ. Real interest was roused and an impression made, but we were sure that was not to be all. On the night of the third day a little band, chiefly Japanese teachers, certain that God had far more blessing for us than we had yet seen, prayed for the pupils one by one by name, pleaded for them in groups, and, heedless of time, continued far into the morning till prayer turned into praise and they were conscious that victory had been gained. The next morning, when the pupils were assembled ready to go into the chapel, I asked all who knew that they were saved to go into one room, and those who were not sure that their sins were forgiven into another, and each gathering was spoken to separately in words that we afterwards found went home with great power. School work was going on as usual, but during the spare hours of that day
and the next the pupils kept coming to us singly and in groups, unburdening their hearts and wanting to be pointed to Christ and helped in various ways.

The work went on deepening, and on Friday afternoon almost the whole school stayed to the meeting, a remarkable one, concluding by a volume of thanksgiving and of prayer for themselves and others from hearts all over the room. Our usual boarders' prayer meeting was that evening, and the missionaries stayed for it. There was very solemn searching of heart and consecration, and then followed such a time of intercession for unsaved relations and friends as I had only once heard before, as though the longing desire could not be kept in, and I doubt if there was a silent voice in the room.

The next day, the Saturday holiday, at the boarders' prayers, the lesson for the morning, Philippians 1, seemed the very word we needed, and after the General Thanksgiving, a stream of spontaneous praise and intercessory prayer continued for long.

On Monday morning, when all the pupils gathered together again with a very bright light on the faces, we asked each to write down any definite topic she had for prayer or praise. This was a guide as to where each one stood and how to try and lead her on. With some I think the work was shallow, but daily, prayerful Bible teaching had preceded the mission and followed it, and in most cases I believe God, who began the work, has deepened and strengthened it, and many are the proofs of transformed lives and their influence over others, and, as the school work goes quietly on, one after another, hearts are being yielded to Christ.

It was not till eight months after the mission that most of the boarders went home for the summer holidays, and then from parents and others I heard of the wonderful change they noticed. One father, a pastor, said: "I hardly know my child for the same. Last year she thought of nothing but pleasing herself. This year she has spent all her time in looking after the little ones, helping her mother and working up the Sunday-school."
Last Autumn, a year after the Mission, I asked several of those in whom we had seen the new life to write down what difference there had been to them during the year. We had very bright, clear testimonies, of which I subjoin one, the same in spirit as many of the others, but the most clearly written. "Since the Mission I have had these blessings: (1) Salvation from sin and receiving baptism. (2) A wonderful moving in my heart when I read the Bible. Whenever I read I pray for God's help, and in a remarkable way He shows me the words I need. (3) I am sometimes alone and have trouble, and at such times I used to be very lonely and sad, but now I pray to God, and he comforts me till I praise Him. (4) I know He hears my prayers. Once I doubted whether God could hear my prayer when I am such a sinner, and then the thought of the Cross filled my heart to overflowing. I can't stop praising, and I feel I always want to pray for the poor people who don't know Him, and I think this is the Holy Spirit's work."

I believe we have hardly begun to see what our Almighty Father is ready to do in answer to the believing prayer of His children. Three years ago when a large part of Osaka was burnt down, the little six-year-old boy of one of our teachers, hearing his mother's school was in danger, knelt down and said: "O God, don't let the Poole Girls' School be burnt. O God, save mother's school," and, in spite of being reminded of supper time, continued this one cry for an hour and a half. His mother's interests were at stake, and his whole being seemed possessed by the thought. Others too were praying. The fire had been rushing on in the direction of the school, but the wind changed and it died down before reaching it. The mother in telling me of this said she had learnt from it that if only we want things enough, and believe that God can give them, we must pray, we can do nothing else. Simple words, but with a depth of meaning. How much do we want the salvation of the girls and young women of the East? How much are we ready to sacrifice time and strength in prayer for them, believing that God does hear us. A handful of missionaries can never do the
Faculty of Soochow Kindergarten Training School.

From left: Miss Nevada Martin, Miss Madge Hendry, Miss Dora Otis, Miss Kate Smallwood, Mrs. S. N. Yan, Mr. N. Gist Gee, Miss Virginia M. Atkinson, Mrs. O. C. Crawford, Miss Iau Nyok Iung, Miss Margarita Park, Dr. W. H. Park, Miss N. T. Li, Miss Margaret Beadle.

Students.
work. It is the educated girls and women of Eastern lands who must move the womanhood of the East, and they can only do so as they are rooted and grounded in Christ, have the spirit of sacrifice, and are so indwelt by the Holy Spirit, that they become reproducing Christians, channels of living water. Our missionary work falls far short if the result is a Church of feeble Christians, incapable of holding out against the evil influences round them, and still less of influencing others.

Do we sufficiently desire this deep, strong life for our Eastern sisters? Do we believe that God can give it? Then we must pray for it. We can do nothing else.

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Soochow Kindergarten Training School.

Mrs. S. S. Harris, Southern Methodist Mission.

COMMENCEMENT EXERCISES, 1912.

Graduates: Zi Tsu-iung, Zung Tsung-me, Kiang Ji-tsung.

PROGRAM.

1. Piano Solo
   a. Scarf Dance...  Chaminade  Zi Tsu-iung.
   b. Album Leaf...  Kirchner

2. Address—Modern Educational Tendencies  Dr. A. P. Parker.

3. Song—"Welcome Summer"—H. Walmsley Little

4. Address—The Kindergarten

5. Ten Minute Talks:
   a. The "Mother-Play"...  Kiang Ji-tsung.
   b. History of Education...  Zi Tsu-iung.
   c. The Kindergarten Movement...  Zung Tsung-me.

6. Presentation of Certificates

Part II.

1. Children's Games and Exercises:
   a. "Winding the Clock"...  Directed by Zung Tsung-me.
   b. "German Klapp Dance"...  Directed by
   c. "Here We Go," German Folk Dance...  Directed by
   d. "The Chicken Coop"...Dramatized Song  Zi Tsu-iung.
   e. "Oats, Peas, Beans, and Barley"...  Directed by
   f. "Ring around the Rosy"...  Kiang Ji-tsung.

The preceding program means far more to China than a casual reader would suppose, as it is the first commencement of the first graduating class of the first Kindergarten Training School in the Republic of China.

The coming, two years ago, of Miss Nevada Martin with high ideals and a faith that is a faith in this development of childhood; the already growing thought among the Chinese for Kindergartens; the revolutionary and forward spirit of the people; the liberal backing of the Southern Methodist Board, have, all together, made this achievement possible.

The program speaks for itself, but it may not be known that Mr. Eu Pau-san, of Wusih, is the head of a large girls school with a Kindergarten department, and that he is the author of a book on Kindergartens. His enthusiastic utterances met a cordial response from the large audience.

The second part of the program showed, quite as much as the ten minute talks, the ability of the graduates. The "Woodland Dance," just at dusk, with soft lights shimmering through the lacy branches of the bamboo decorated platform, was unusually beautiful.

The Graduates.

Miss Zi Tsu-iung is a graduate of the Davidson Memorial School at Soochow and will, under the direction of Mrs. A. P. Parker open a Kindergarten at Shanghai in Hongkew.

Miss Zung Tsung-me is a graduate of the Susan Wilson at Sungkiang and will return to have charge of the Kindergarten department of this school.

Mrs. Kiang Ji-tsung, a former pupil of the same school, is to be assistant to Miss Rita Park in her large Kindergarten in East Soochow. All three are earnest Christians.

The Training Class.

This interesting class is drawn from several provinces. One young lady from Canton has never had any connection with foreigners or Mission schools; understanding neither the colloquial nor English, most of her information is
obtained by means of the written character which one of her classmates furnishes during lectures.

Two are from a Mission School in Foochow so are able to get the English easier than the colloquial interpretation of same.

Two are entered by the Soochow City Council. One of these is a devoted Christian, former pupil of the Laura Haygood. The city pays all expenses of these, under a contract, for three years' service after graduation.

Others are being educated by the Baptist and Presbyterian Missions.

BUILDING.

The capacity of the building is about forty (40) and judging from present applications there will be, soon, need of enlargement and multiplication of Kindergartens for practice.

FAÇULTY,

To the question: "How did you secure that faculty?" the answer is: "First, Miss Martin gets everything she sets out to get; second, the spirit of unity and helpfulness so characteristic of Christ's messengers in this land."

The work of Prof. Gee of Soochow University is: periodical lectures on Biology; Dr. Park: Medical Lectures; Miss Smallwood of Laura Haygood: weekly lecture on Nature Study; Mrs. Crawford, Presbyterian Board: weekly lecture on Kindergarten Principles; Miss Reta Park: two hours a week, story-telling; Miss Beadle: Physical Culture; Misses Hindry and Li: Music; Miss Otis: Drawing; Misses Martin and Jung and Mrs. Van: Methods, Practice, and Daily Training; Miss Atkinson: Bible.
Some Methods of Preaching and Teaching among the Women in the Country Districts around Ningpo, Chekiang.

Miss MARY A. WELLS, Church Missionary Society.

I have been asked to write a paper for this (Kuling) Conference, the alternative titles given me being: "The Best Methods of Work, and Preaching among the Heathen," and "Country Work, and Preaching to the Heathen."

I have chosen to alter somewhat both titles, and adopt the above, because my ideas of "Best" for this particular part of the Lord's vineyard may be only "fairly good" or "quite useless" in another district. One thing I would add: the "methods" of which I am about to write are not mere "ideals"; but have really been tried, and found by God's grace successful.

We must presume the missionary has had two or three years in the city; first learning the language, then helping in the girls' or women's school by taking a daily Bible class, and once or twice a week has done some visiting with the Bible-woman to some of the heathen neighbours; and, perhaps, has been able to gather the city Christian women round her, for a little talk on Sunday afternoon.

But there are many who have heard in the city, some seem even becoming "Gospel hardened"; and it would be so nice to go out some forty li from the city gate, and see what the women are like there, and try to break up fresh ground for sowing the precious seed.

So the missionary hires a boat, and with the Bible-woman is rowed away to fresh scenes and pastures new; it is so new at first.

In the city they have got used to seeing the "red-haired man" (or woman), especially if it is a Treaty port; but here in the country, the women flock round the missionary, who, in her ignorance, may think of those dreams she had in
the homeland, of the heathen hungry for the Gospel Message and taking their first opportunity to hear. But not a bit of it. It is that high nose, those blue eyes, and the "red (?)" hair, which they have heard is never combed that claim attention. I don't think the missionary's dress will attract much attention, if it is black or navy blue, with a loose-fitting coat half length, for the winter; and in the summer a dark blue print or better still a Chinese thin black silk, but a whole dress of whatever it is, not a light blouse or waist and a dark skirt.

The missionary soon learns by experience it is best to let the Bible-woman speak first; then, when the curious ones leave the crowd and go back to their work, the missionary can address the few weary-looking women who stand near her, and bring home the message which has poured from the Bible-woman's lips, and she will get someone to repeat after her part of a prayer, or a sentence.

Of course the time will come when, with more experience of the people and a better knowledge of the language, the missionary should be able to begin the talk herself. In that case the methods employed have been something like the following:

Moor the boat a little way from the village, walk along the street until you see a court with an old woman in it, (never far to seek) and address her with a kindly smile! Oh! a smile will do so much. The foreigner in this part is supposed to be such a fierce-looking, gruesome, monster, who ruthlessly snatches away little children.

By the way, I remember in a small town where I had been living for two weeks, and had become friendly with the children, a mother innocently told me she had nothing now wherewith to frighten her children into being good, for, if she said I should snatch them away, they only smiled and would not believe her.

But, back to the methods of preaching,—the missionary having won the old woman's attention, and the crowd having gathered round her and the Bible-woman, tell them of God the Creator; remind them how they all believe that the
wind and the rain come from the Heavenly idol (bu-sah); then ask if an idol is capable of giving rain or wind; when they usually speak of some one who is no use and for whom no one has any use, they call that person a bu-sah (an idol). Meeting them on their own ground and having got them to realize the foreigner’s "mouth is full of their words;" then proceed to relate the six days’ creation in as colloquial terms as possible; be very graphic over the creation of man and how woman was made for his "helpmeet." Go on to the fall and woman’s loss of position; bring it home how all have sinned and how all women are seeking to be rid of sin, and consequently try all kinds of methods, such as, pilgrimages at the various seasons to the temples, the worship of the Book, worship of Buddha, the vegetarian vow, etc., etc., and how this is all done because they know no better way. Then tell of God’s plan from John iii. 16, tell briefly of the Saviour’s birth, miracles, death, resurrection, and ascension. If possible have pictures of the crucifixion and ascension in your Testament to show them what it meant. I was much impressed once, whilst showing a picture I have of the crucifixion to a heathen relation in the house of a Christian. The master of the house was at home; he was a very earnest old Christian and he said: "I am an old man and cannot read; for several years I had been a Christian, and heard about Jesus crucified, but never realized what it meant, until with a diseased leg I had to go to the Mission Hospital, where one Sunday evening the doctor showed us some slides and there for the first time I realized something of what that death meant for me. Wherever you go to preach Christ have that picture with you it will help men and women to believe." That old man is in Heaven now with Christ, but I have never forgotten his advice.

Lastly, tell about the Holy Spirit, and ask the listeners to learn a little prayer for God’s forgiveness and the gift of the Holy Spirit to enable them to believe in Jesus as their Saviour, etc.

I herewith append the little prayer sheet we give to those who care to be taught.
If the women are interested go to that place again, if possible, within a fortnight, at least pay three visits to the same people before leaving the place say for a year, and see that some distinct impression is made upon one or two of the women whose faces have interested you, and often pray for them. Should some shew signs of becoming enquirers, after the prayer is learnt, teach a Gospel hymn, then the Lord’s Prayer, the Apostles’ Creed, and Ten Commandments, as you visit or send the Bible-woman to the place from time to time. Medical work is always a great help in preaching to the heathen, and if the foreign doctor from the hospital in the city can come to one of the country districts in the autumn for six or seven consecutive Saturdays, it is a great help in breaking down prejudice and makes openings into the homes of the people.

The missionary and the Bible-woman go to live in the place a week or ten days before the first dispensary day, and take round hand bills advertizing the fact of the doctor’s visit, asking the shopkeepers to exhibit them in the shops. Stick them up on the walls, inviting all who have any kind of sickness to come to the preaching hall where an entrance fee of four or five cents is charged, medicine and advice free. The doctor’s consulting room is the vestry or enquiry room. A catechist is appointed to preach in the hall to the waiting patients, the Bible-woman sees that the women are seated on the one side and the men on the other, and find out from the women where they live, and visits them during the week.

Some may ask cannot the lady missionary herself open a dispensary?
I should at once answer "No!" Dispensaries in my opinion ought to be left to qualified medical missionaries. But if women and children come with some little complaint for which you have a few private drugs and one could help them, what then? Charge them the hospital entrance fee, and let them swallow the medicine on the spot, always making the patient understand that your special work is to preach the Gospel. I have known many cases where a dose of calomel, castor oil, or santonine—to say nothing of sulphur ointment—has worked wonders; the patients have been grateful and, like the Samaritan leper, have returned to give glory to God and have fallen at the feet of the Saviour. Still I would add if a missionary is not an "M.D." it is better not to become a "Quack."

For the last twelve years I have found it an advantage to live amongst the people, by renting part of a Chinese house in a good centre near to the preaching hall or chapel, and have devoted my time mostly to teaching the Christian women, whilst the Bible-woman visits the homes of those who are heathen. The Christians I teach, from our liturgical service, the prayers and canticles by heart, and explain their meaning, having a select number of hymns which they also learn. In the small towns and villages around Ningpo we find it very difficult to get the women to classes during the week as each place has its own industry, and so the only way is to sit beside the woman whilst she is at her work and teach her sentence by sentence, verse by verse; always ending the visit with a Bible story. We try to make the visit in each centre three weeks at least and teach as much as possible in that time. By this means some of the women have got to feel their need of further instruction and so long to be able to read the Bible for themselves, that they are able to make plans to get to the Women's School, held for three months each half year in the city of Ningpo.

Sunday between the services also gives an opportunity for teaching.

Christians should be encouraged to take the missionary to their heathen relatives and friends.
A Station class held within the first month of the New Year is also a good opportunity for teaching the Christian women.

Help the older Christians to teach the newly-made converts, to take an interest in them, and pray for them. Get the Christian women to take an interest and pray for the women of another district. Teach them to pray for their own families and neighbours. In preaching, never forget the children. It is a good plan to get some little neighbour to bring together at least twenty of his, or her, play-fellows, then have a Scripture picture hung up on the wall and tell the story; getting them to repeat together a text of Scripture and teaching them the verse of a simple hymn; those who can repeat either verse or text can be rewarded by an old Christmas card or picture post card. A class of this kind held one or two afternoons a week will often prove a help to getting into the homes of the children, and is an introduction to the heathen mothers. These then are a few of the methods which by experience I have found helpful. What we need is a love for the heathen groping in the darkness, a passion for souls, and much time upon our knees, praying for each woman with whom we come in contact.

I would also add seek to help the Bible-women who are with you to understand their Bible and pray together with them over the work, remembering the promise that God's word shall not return unto Him void, but shall accomplish that which He shall please. We shall help if we faint not.
Learning How.

A Series of Suggestive Bible Lessons for Outside Women.

Lesson IV. Rewards and Punishments.

Point of Contact—The Chinese Proverb, 謹有善報 惡有惡報.

Have this proverb written in large characters on a piece of paper or cloth and show it to the audience as the lesson is begun. Ask if this proverb is true in China and teach that it is a law in every nation or kingdom, and in the Heavenly Kingdom as well. It is God's law, God's rule by which He governs His universe.

But at what time will these rewards and punishments be given. Ask the members of the congregation if they think the time has come already—if 謹有善報 and 惡有惡報 now. Lead them to close thinking by questions similar to the following:—Do you know any bad people who are living in the enjoyment of prosperity? Yes? Then the time has not yet arrived. But what does the proverb say? (Draw from the congregation the last line of the couplet—着然勿報時辰未報). But when will it come? Do you know anybody who has both lived and died in the midst of prosperity which his life did not in the least deserve? What about the "evil reward" of this man? By such questions as these lead the congregation to see that the place of rewards and punishments must come after death. It is in the 來世. There God has prepared two places, one where the good are rewarded and the other where the wicked are punished. The first is called Heaven and the second is called Hell.

We shall let this upper right hand corner of the board represent the earth. (Mark off corner and write characters.) It was here that God put our first ancestors when He made them. Heaven was not far away. We shall mark a spot for it over here on the other corner of the board. (Mark off a segment in the upper left hand corner of the board and write in it the Chinese characters for Heaven.) Man was good when God first made him and God intended that he should.
keep on being good—then by and by God would take him up

to live in Heaven.

But let us see what happened. We shall let these two
lines represent the lives of our first ancestors who started out
very well. They were travelling toward Heaven and were
getting a little nearer. But one day they did not listen to
God's voice. Was that being good or bad? (Get an
answer from the audience.) When your children disobey
you, is it good or bad? Have they sinned or have they not?
(Wait for answer.) Can you give them a good reward
when they do not do as you say?—You say you cannot.
Just in the same way God could not give a good reward
to our ancestors. We shall continue these lines that represent
their lives and we shall make them to go suddenly down­
ward. (Draw as you talk.) They were travelling, not toward
Heaven, but toward another place which we shall mark
down here in the lower left hand corner. What is the name
of the lower hand corner. What is the name of this place—
the place where evil gets its evil reward? (When the name
has been supplied by the audience write it in the proper
corner.) What do you think happened to our early ancestors
after their fall?
They had not been able to keep on a high level even when they were there; could they hope to get back now that they had fallen? (Get the audience to discuss this point and help them to come to a conclusion.) When the fact is established draw the two lines, ever going downward and getting nearer and nearer to the place of evil reward. We shall leave them here where they are almost inside and we shall go back and see what happened to their children. Let this line represent their oldest son. One day he was out in the field with his brother of whom he was jealous. The jealousy had been gradually pulling him downward, but on this day he began to hate his brother and then he killed him! We shall make a sudden downward mark in the line for his life. No good reward for him! He was down so low there was nothing left but to just keep on going down each day getting a little nearer to the place of evil reward. (While talking finish the line for Cain to a place within an inch or two or the corner marked Hell. Do not use any names for these Bible characters either in speaking of them or in making the blackboard design. It is sufficient to draw the line while telling of the individual. A few names are attached to the accompanying design simply to help solve the puzzle of the reader who has not seen the lines put on one at a time.)

And what about the other children and grandchildren and all the descendants? Every one of them followed our first parents and went down, down, down! Sometimes they went down rapidly in one big fall like the man who killed his brother. But more often they went down a little at a time, all the time thinking that they were being good, yet all the time going nearer and nearer to the place of evil reward.

And what about all the people since their time? Do you know any body who has been always good, always truthful, always honest, always unselfish, always filial? Do you know one? Are any of your neighbors like that? (Wait for answer.) Are you like that yourself? How would a line for your life look if it were truthfully set down on this blackboard? (Pause and make this as solemn as possible.)
Let us make a few lines and see. Here is a woman who occasionally does some charitable deeds, but who has an awful temper. The temper pulls her down, and though the charitable deeds made her feel that she is starting upward the temper soon breaks out again, and down she goes further than she was before. The outline of this life would be something like the teeth of a saw. (Draw as you talk and take it diagonally across the board to a place just outside the corner marked Hell.) Another life appears to be good. It is not uneven like that of the high-tempered woman, but it lacks the power to be perfectly good and so it is gradually sloping downward and will certainly come to the place of evil reward. Another life has some hidden sin. It has lost the purity God meant it to have. People do not know, but God knows, for His eye marked the secret fall. The life is evil and evil is the only possible reward. (An infinite variety of life experiences will suggest themselves to the speaker and they can all be worked out in ziz-zag, or diagonal, lines across the board.) When a sufficient variety has been indicated and all the lines have been brought to a stop just outside the place of punishments, say to the audience: "These lines are the true pictures of our lives. Mine is here and yours is here and that of every other man and woman since the world began."

This was a very sad situation and God up in Heaven was sad when He saw it. He did not want the people in His world to suffer. He wanted them to come up into heaven and live with Him. But how could they come? Evil must have its evil reward. Somebody else up in Heaven saw the situation and was sad. This Somebody was Jesus, God's son, who had always lived up there in the glory with His Father. But when He saw our condition and the doom that was hanging over all the world, He said "I will go down there and save them." So He left His home on high and came down to live on the earth. We shall let this curved line at the top of the board represent His coming. (Draw as you talk, making the line proceed from Heaven to Earth.) Here on the earth Jesus lived His life as a man. We shall take a piece of colored chalk and draw a line
for His life as we have drawn all these others. But look! This line is very different. It does not fall or go downward. For thirty-three years Jesus kept a straight course toward God and Heaven just as God had meant all the people in the world to do. He spent His life doing good to others and was never angry, never selfish, never untrue. The善报 belongs to Jesus and Jesus only, while the惡報 belongs to all the rest of us. (Draw a broad line perfectly straight across the top of the board reaching to a place within an inch or so of the corner marked Heaven and mark this line with the characters for Jesus.) But just here when Jesus had a perfect right to step into Heaven and enjoy His good reward, He paused, and looking down at all of us, He said: "I will not go in when they are left to suffer so." And then He said to His Father, "I am ready to carry out the plan made before I came; let me bear the punishment of these people for them." And so it came that instead of Jesus slipping into Heaven without dying as his life deserved, God let wicked men take hold of Him and nail Him to a cross where He hung until He was dead. (Make cross at the end of the line for Jesus.) What did it mean that Jesus, the best man who ever lived, died on a cross like a common criminal? It meant just this: that there on that cross God put the reward of our sins on the body of His own Son. There on the cross Jesus bore the punishment of all these people down here who were doomed to the evil reward. His death was just like throwing a rope down to each one of them—a rope by which they might be saved. (Draw the ropes as you talk.) Do you remember that you are down here in the crowd? Jesus says to you to-day: "I have borne your punishment for you. I let down this rope to save you. If you will take hold of the rope by believing in me, I will draw you up to a place of safety and when you die I will take you into the Heavenly Home with me." How many of you will take hold of the rope to-day?

Make a definite appeal for people in the audience to accept Christ and do not rest until you have made it clear
A SUMMER CLASS FOR WOMEN TEACHERS.

that He is the only hope for salvation. It might be well to complete the blackboard work by writing under the whole, Acts 4:12.

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A Summer Class for Women Teachers.

Miss Helen Lee Richardson, S. Methodist Mission, Shanghai.

The thought for such a class originated in the Primary Department of McTyeire School. The teachers there had felt the need of special help along certain lines and had asked if they might not tarry a few days after school had closed and get this help from some of the teachers in the institution.

At a faculty meeting, the matter was taken up and plans being made when it was learned that there were other teachers connected with other schools in Shanghai and vicinity who would like to join the class. Just at this time Miss Cogdal, of the Presbyterian Girls' School, chanced (Is there any such thing?) to call, and the matter was put before her. I found her then, as she ever is, most sympathetic and ready to help in any way, even to taking the work in arithmetic which we were finding it difficult to arrange for.

As most of the teachers who proposed attending were doing primary work, it was thought best to limit all instruction to subjects taught through the first six grades—with the exception of Pedagogy.

From the first it was known we were limited in time and that the class could only continue through three weeks. Hours were fixed from 8:30 to 11:30 a.m., including Saturday. Having found out from a number of the class just what was wanted a program was arranged as follows:—

<table>
<thead>
<tr>
<th>Subject</th>
<th>Instructor</th>
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<tbody>
<tr>
<td>Pedagogy</td>
<td>Miss Frazer</td>
</tr>
<tr>
<td>Drawing</td>
<td>Miss Hixson</td>
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<tr>
<td>Arithmetic</td>
<td>Miss Cogdal</td>
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<tr>
<td>How to Teach English through the First Four Grades</td>
<td>Miss Richardson</td>
</tr>
<tr>
<td>How to Teach Chinese through the First Six Grades</td>
<td>Mr. Tsu</td>
</tr>
<tr>
<td>Nature Study</td>
<td>Mr. Ger</td>
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<tr>
<td>Lecture on Schoolroom Hygiene</td>
<td>Dr. A. M. Wang</td>
</tr>
</tbody>
</table>
All the instructors gave their services. No fees whatever were asked. With the exception of board and travel there were no expenses connected with the Institute.

Miss Cogdal and Mr. Tsu spoke in Chinese—all other instruction was given in English.

Notebooks were used and all were encouraged to ask questions and give information.

At first they were slow to speak, but later diffidence disappeared and often spirited discussions in both English and Chinese took place. Throughout the entire session there was no flagging in interest and the young women were most keen in their appreciation of new thought and new methods. Especially was this evident when Miss Frazer dealt with the deductive and inductive methods of teaching, and called on them for opinions as to which method they thought best adopted to the child-mind and child-heart. One felt sure that for many present the work of teaching for the next year would be something quite different from what it had been before.

Mr. Tsu's lessons on "How to Teach Chinese" were preceded by two lectures, both excellent, one on The Teacher, the other on The Pupil. His appeal to the young women to magnify their profession was fine.

Mr. Tsu has had years of teaching and preparing courses of study—his father was for years one of the best known teachers of Shanghai; together they have been makers of text-books—all these facts made us feel particularly fortunate in securing him for this work. His daily outlines, his suggestive six years' course in Chinese, the grasp of his subject plus his own experience and observation made him a most valued instructor.

Dr. A. M. Wang's lecture was full of practical suggestions which, if followed, should mean better health to both teacher and pupils. One regrets that there was not time for a second lecture in which we were hoping to hear her speak on Young Women in this Transition Period in China.

Mr. Gee came to us as a student of nature, opening blind eyes and deaf ears. The flower, bird, toad, ant, bee
were all made to reveal their own secrets. The excellent microscope which he brought as his assistant was enjoyed by all.

The Free Hand Drawing lessons that were given began with the First Primary and carried the work into the second and third grades.

The subject was handled in such a way as to furnish a large amount of drill work at the blackboard that the child may get skill in the use of the hands, and be taught to see.

The Fundamental Elements of Drawing presented were Position which includes Perspective, or the placing of objects different distances away; Composition, or the arranging of objects in pleasing groups; Direction, as it relates to the lines used in drawing to unaccented lines, light, medium, and heavy, to the accented lines, graded and broken and to their use in representing surface—to action of lines as shown in growth, and in animate objects and Form, which includes the triangles, rectangles, circles, elipses, and ovals as the measure of form in flat drawing and designing.

Object drawing was a feature of the work. The tools used were chalk and the lead pencil.

Arithmetic is not a subject which would naturally arouse enthusiasm in July, but when Miss Cogdall began her questions and answers that is what followed. There was a free discussion of text-books; of preserving daily work in notebooks; of cramming children beyond their power to digest; of allowing memory and mechanical work to take the place of understanding.

As called for, various experiences were given of personal study and experience in teaching arithmetic, and all was most interesting.

Few realized, until attention was dawn to the fact by Miss Cogdall, who had collected quite a stock of books, how many arithmetics had been prepared in Chinese. Many of these, upon examination, were found to be much better suited to work in lower grades than those formerly used.

"How to teach English" was the subject which fell to me. Stress was laid upon the first steps—accurate enunci-
ation, and pronunciation; reading in sentences rather than in words; the value of reviews; the time when spelling should be introduced, and the place it should hold throughout the course.

Object lessons were given and class criticism invited. The importance of phonetic drill and use of diacritical marks was given an important place, and several tests were given to apply information gained.

It was shown how the reading lesson should aid Language Study and Language Study lead up to grammar, which, as such, should not be begun before the fourth grade.

Each lecturer had much to say of text-books and publishers and urged examination of these by teachers in order that they might keep up with the best.

It might be of interest to know that there were over thirty young women enrolled in the class and that there were a number from places outside Shanghai: two from Sung Kong, one from Ningpo, one from Hangchow, two from Henchow and one from Soochow.

It was the expressed desire of all present that the class on a much larger scale should be continued next year. Before separating, a picture was taken of—so far as is known—the first summer school ever held for women teachers in central China. All the lecturers except Mr. Gee and Dr. Wang are in the group.

Station Classes in Fukien.

—

Miss Margaret E. Faithfull Davies, Foochow.

IN the Province of Fukien, station classes are a regular branch of the mission work of the Church Missionary Society and the Church of England Zenana Missionary Society. In Foochow city and in Nantai and in sixteen of the country stations such classes are held twice every year, the first beginning shortly after Chinese New Year, and the second after the summer holiday. Station classes
last, as a rule, for three months, and the women who
attend them leave their families and come to live in a house
connected with that of the missionary in charge. Only
married women are admitted, as unmarried girls are supposed
to go to a girls' school. They vary in age from fifteen to
seventy, which adds to the difficulties of teaching, for a
young woman just married will probably learn far more quickly
than the rest. Each woman is allowed to bring one child, if
necessary, but if there are many applications women who
have no children are given the preference, as a child occupies
the sleeping place of a grown person who might be studying.
The numbers in one class never exceed thirty, and may not
be more than twelve or thirteen.

A woman to be eligible for a station class should have
attended church for some time and shown signs of being
really interested in Christianity. She should be recommended
by the pastor or catechist of the church which she has attended
or by a missionary or Chinese worker. A woman is not
obliged to unbind her feet before entering the class, but all
who become pupils are encouraged to do so, and as a matter
of fact they nearly always unbind before the end of the term.

Bible-women go round and visit the homes of the would-
be pupils, and make inquiries before the class opens unless
they come from villages a long way away from the place
where the class is held. In the country the missionaries
who make itinerating tours, get pupils for the classes from
different villages, and the Bible-women who are living in the
district which they visit, tell them of women who seem to be
in earnest, and who want to learn. All the women pay
something towards their food, and also towards that of their
children, but the sum paid varies in different places, though in
no case does it cover the cost of board. They also pay for their
own books. Formerly the travelling expenses of the pupils
were paid, but this is never done now.

In Foochow the women bring their own bedding, but in
some of the country places bedding is supplied in the school
as the women could not bring it with them without depriving
their families. They have to wash their bedrooms and the
schoolrooms and help with the cooking, as well as washing their own clothes. The matron of a station class is usually a Bible-woman; she manages the housekeeping as well as doing a great deal of the teaching. If any women come who can read a little, two classes are formed, and those who are quite ignorant are put together in one. They always begin by learning the Lord's Prayer and the Creed, and go on to a simple Catechism on Christian doctrine, and the Hundred Texts; and as soon as possible they begin to read the Bible, starting with a Gospel. They also learn hymns, and are instructed in the Morning Service of the Prayer Book. At the end of the term they are examined in each book or subject which they have studied.

If any of the pupils of a station class desire to enter the catechumenate they are allowed to do so if the missionary in charge thinks them really sincere, but they are not baptized while in the class, as it has been found best for them to wait until they have proved themselves faithful Christians in their own homes. During the term women are not supposed to go home unless for urgent family matters, but their near relations are allowed to visit them.

A woman is sometimes allowed to come back for a second term in a station class, but this is the exception and not the rule. The most earnest and diligent women, however, often go on to a women's school after a time, and if free from family ties, may in time become Bible-women. Thus the station class has a double use, in it women who wish to become Christians are taught more thoroughly than can possibly be done by visiting them in their houses, and from it the women's schools are fed, by which our Chinese women workers are trained to do the work of evangelizing their fellow-countrywomen.

I have written these few notes about station classes in the hope that they may help missionaries to begin similar classes in other parts of China. Until I travelled last year through parts of North and Mid-China I did not know that this method of work was but little used in provinces other than Fukien. If any missionary would like further information I
WOMEN'S WORK IN KOREA. 175

will gladly put her in touch with someone experienced in station class work, for, as my own work has been always among the upper classes, I speak of it more from observation than from experience.

Women's Work in Korea.

THE work amongst the women in Korea is full of difficulty, partly because of their great ignorance. Until the last few years only very few of even the upper-class women had learnt to read, and, further than this, they had never learnt to use their minds. They have a very hard life from early girlhood, as the preparation of their food is most laborious, only surpassed by the preparation of their clothes which is continuous, as they nearly all wear white. Many a night do the poor women have to sit and beat the clothes with sticks on a marble stab till the early hours of the morning to get sufficient gloss upon them to satisfy their most exacting husbands. It must be remembered, too, that they have to work seven days a week. What a difference it must make to a tired, hard-working woman to have no Sunday to look forward to! How have we been able to help these poor women and bring a little happiness into their monotonous lives? Look into one of our churches at 6 a.m. on a summer morning, see the number of women arriving in nice clean clothes and bright faces with most becoming white veils, and books in their hands; see their reverent behaviour and their intelligence in finding their places and following the Service in their books, though they have only learnt to read as a part of their baptismal preparation. Look outside the church and all round you will see white figures hurrying across the fields and over the hills towards the church. These poor tired women have had to get up much earlier than usual to put their house in order, dress their children, and come along distance to church, often carrying quite a big child on their backs, but Sunday has now become to them "the Day
of days' and they have learnt to appreciate their privilege of joining in the great Service of Praise and Thanksgiving with Angels and Archangels before the Throne of God.

Look again into one of our girls' schools. In their heathen days these little girls played all day in the fields or streets, with no toys and no games, and mostly carrying a heavy baby on their backs, now they come regularly to school and revel in their lessons, for the Korean girls are very clever and very keen to learn, and, with their wonderful gift for learning by heart, they make quick progress. They have their daily Bible class and would put some of our English children to shame by their knowledge of the Bible. They learn to sing; they are well grounded in Christian doctrine, and we owe to these children a large number of our Christian homes, for the heathen are received and taught as well as the children of Christian parents. In Korea, as elsewhere, the success of our work will mostly depend on the training of our children. When these children leave school they are no longer shut up in close confinement from the age of 13 or 14 until the day of their marriage, but are allowed to come to church and other classes—the poor little daughters-in-law, who used to be "maids of all work" with a terribly hard life which they spent mostly in the little outhouse which they use as a kitchen with its mud floor and walls, are now, in Christian homes, considered members of the family and are allowed to eat and sit in the family living room, to join in family prayers and to go to church—at least alternately with their mothers-in-law.

Our Christian women are still mostly very ignorant, they are asking to be taught in such ever-increasing numbers and the mission staff is so small and the native catechists and mission women still so little experienced in their work and also so few in number—the distances are so great and the travelling so slow that we can but give to each village a few crumbs. There are many, however, who very much appreciate the little they receive and make the best use they can of it. One old and very ignorant woman said one day: "I don't know how to pray, but before each thing I do:—light my
fire, cook my food, or wash my clothes, I always say, 'In the Name of the Father and of the Son and of the Holy Ghost.'" She had been taught of the Holy Spirit "whether ye eat or drink or whatsoever ye do, do all to the glory of God," and surely her life was refreshed by her frequent little prayer. Another very ignorant woman said: "I don't know how to pray, but every morning and evening I kneel down in my room with my face on the floor and say the Creed, the Lord's Prayer and my Baptismal Vows." Surely by this regular and frequent profession of faith and renewal of her solemn vows she was strengthened and helped in time of temptation. There are many who, after they have received the faith, fail in earnest preservation, and some who are unfaithful. But, with the majority, you have only to look at their faces, or at their houses, to see what a difference it has made to them.

A Marriage in New China.

Some years ago, when the bride was a girl of twelve or thirteen, she came to me each evening with a woman servant accompanying her, to study English. She was not at all prepossessing in appearance, but had a sturdy, almost dogged, determination to learn, and was a far superior student to her older brother who was in one of my day classes.

Later, she went to Shanghai to a large girls' school under Chinese control. After several years of study there, the Revolution broke out, and as her Principal had instilled the most patriotic principles into the minds of her pupils, this young woman with two others in her class, joined a women's corps which was sent to Nanking.

According to her story, (and knowing the girl I can well believe it) she was filled with but one thought—to give her life for her country. She gave away every thing she had except the clothes she took with her, and said goodbye to all her friends, expecting fully never to return.
The girls were kept in Nanking for some time, doing nothing. They were not drilled nor given rifles. She was impatient to be doing something, but their leader told them that when the fight began they would go into battle unarmed; in the rear of the regular soldiers! She failed to see any value in this kind of sacrifice, and as the days went by she became more and more disgusted, and, feeling that she had no face to go back home, she decided to end her life by jumping into a canal.

Just as she was on the point of doing so, someone came along and dissuaded her from it. She would not stay on in Nanking and was ashamed to go home, so she went about trying to get into the regular army, till she heard in some way that news had reached Shanghai that she had committed suicide and that her mother was in great grief. Then she decided to return home after all.

I had also heard the rumor of her suicide, so was much surprised one day to see her walk into our house. She had always seemed to have a great regard for her old teacher so she came to see me at the earliest opportunity, to "tell me all about it." She said people were saying evil things about her, imputing bad motives to her, and, as she had no witnesses to prove the truth, she had to bear it, but she wanted me to know the facts.

On the following Chinese New Year’s day, I was even more surprised to have her make a New Year’s call on me in company with a young man, faultlessly dressed in foreign clothes and with the best of foreign manners. She introduced him as her friend, and my first thought was, that after all I had been mistaken in her and something was decidedly wrong.

Later, I learned, however, that he was a young man to whom she had been betrothed as a child, who had studied medicine in a Christian school and had himself become a Christian. They were both imbued with advanced ideas and defied what seemed to them foolish customs.

They were to be married two months later and took this way of announcing it. She had often in years gone by declared that she would never marry him, but he was a
surgeon in the Red Cross work, and their common patriotism had united their hearts. She has never become an avowed Christian, though evidently in sympathy with Christianity.

I was invited to the wedding, and found that everything from the feast to the end of the ceremony was promptly on time, a pleasant innovation!

The bride sat at the table with me, in her beautiful brocaded satin garments, with gold watch and chain and everything complete.

She ate and chatted like the rest of us. I asked her if she was going to hide behind the regulation blue spectacles, but she smiled and said she had none.

There was a master of ceremonies who called out the different participants and told them where to stand and announced the order of the program. The bridal party faced a platform on which stood the man who read the ceremony, with a witness on each side of him. With the bride stood her sister and a young girl friend, and the brother of the groom was best man. As far as I could understand the ceremony was much like a Christian one, the groom and bride made the usual promises by bowing instead of answering audibly; and rings were exchanged.

The two witnesses, the father and sister of the bride, and the brother of the groom all signed the certificate, and then the bride took her place with the ladies, and the groom sat down with the men. The invited guests were all seated, and the crowd was kept back out of the way by ropes stretched across the room, and a policeman or two on guard outside.

After the ceremony, a young man who had been a student in Japan, mounted the platform and made a very good speech about New China. He spoke of the need of reforms and said, 'as the foundation of the nation was the family, the first reform should be in the manner of establishing the family. He was followed by a teacher in one of the public schools, who spoke of the bride's patriotism and praised her for her action in the past. One of the old teachers of the family read a little address which was almost inaudible and unintelligible to me. Then there was a pause
with some consultation, after which a young man of the family came and asked me to speak to them.

I was glad of the opportunity, for there were many among the guests whom I would hardly have another chance to reach.

I spoke to them of my interest in China and my good wishes for her future, and of the joy it gave us to see old customs passing away, in so far as they were bad, and better ones taking their places. I referred to my long acquaintance with the bride and to my faith in her good motives to help her country, and expressed the hope that she and her Christian husband would find still greater opportunities to do so together in the years to come.

Then I begged them to notice that the nations who were blessed and prospered were those who honored the true God, and urged that they make not the mistake of thinking that they could become a really great nation if they rejected Him and His righteousness.

When I finished, they cheered me most heartily, at which I was surprised, as I thought there were many there with anti-Christian prejudices.

After that the bridegroom said a few earnest words, and last of all, to my surprise, even the little bride stepped out before the guests and in a very quiet, modest way thanked them for the kind words said of her, and assured them of her continued interest in her country's welfare.

I came away with my heart glowing, feeling that surely new life was in store for this people.
Glimpses and Gleanings from Over the Wide Field.

A few years ago a missionary was travelling by train from Nanking to Shanghai, and engaged in conversation with a young Chinese woman who was sitting beside her. The missionary found that this young woman had been educated in the United States and was planning to teach in Shanghai. As the car rapidly filled with women and children, the air was also filled with the fumes of cigarettes, for there was scarcely a woman in the car—with the exception of the missionary and her friend—who was not smoking cigarettes. The educated young woman told the missionary that she had been some time in Nanking going about among the women and girls of high standing, finding in every family she visited that all were addicted to the cigarette habit, from little children five years old to the oldest woman in the household. She added sadly: "What will become of those children? How will their minds and brains develop as they should when they are so constantly using those vile things? I believe the cigarette evil will be harder for China to contend with and to stamp out than the opium evil." This from a Chinese young woman wide-awake to the needs of her country! Sad indeed is the condition of China's future generations as the so-called Christian nations continue to debase them by foisting this and other things equally bad upon them!

The figures given in the last little article with reference to the number of cigarettes sent out each month, were not only verified but amplified by one of the managers of the British American Tobacco Company. He stated that they had reduced the production in Hankow from 200,000,000 to 175,000,000, but added that they had increased production in Shanghai to 250,000,000, and moreover had other factories in Mukden, and other port cities that were quite lavish in their productive power each month. So that China is each month literally swamped with—not MILLIONS—but BILLIONS of cigarettes. If there was the same eagerness, the same desire, even as there is a great and awful responsibility and urgency for getting the message of the Cross before the minds and hearts of these 400,000,000 people,—it would be but a comparatively short time until this kingdom would become the Lord's. "Awake, awake, put on thy strength, O Zion."

Your attention is called to a little book translated by Mrs. Fitch and Mr. Wang, entitled "Buy Your Own Cherries,"* which deals with the dangers following upon the use of wine and tobacco. The evil is shown up all the more forcibly because the book is in an attractive story form, calculated to make these thoughtful Chinese meditate upon it more than ever before, and to profit by the story of this man's downfall. It is a book that should have very wide distribution among the Chinese.

*Presbyterian Mission Press. Paper cover, 5 cents; silk cover, 20 cents.
circulation among the Chinese, especially since there is in this land a scarcity of such literature on the subject of the cigarette and drink evil. It is therefore not only recommended but urged that missionaries procure this booklet for wide distribution. It is a timely message, and public sentiment against the twin evils of wine and cigarettes should be as much roused as it has been against opium smoking. Fifteen years ago it would have been thought impossible to stamp out the opium, but the statement contained in the Word of God is true, for God does use the "weak things of the world to confound the things which are mighty,"—and when God starts to use anything, be it man, woman, child, or nation, there is sure to be some great upheavals before He has accomplished all His purpose. So it will come to pass when the people are stirred up against all these evils, and they are pushed out of this country by the compelling force of stringent laws rigidly enforced by an outraged nation, heretofore considered weak and the puppet of the Powers!

Can you not stir up sentiment in your locality, by banding together in a compact organization that clearly and intelligently understands the importance of at once making a stand against these evils?

ELHANOR E. ELLIOTT.

DEDICATION DAY, TENGCHOW, CHINA.

Thursday, Oct. 3rd, was a red letter day in the history of mission work in Tengchow. On that day the new compound, containing Hospital, Girls' School (main building and dormitory) and two dwellings, was formally dedicated with appropriate ceremonies. The whole was the generous gift of one man.

There were three services: one in the Hospital, one in the Girls' School building, and one out of doors, with the speakers on the verandah of the new dormitory building. Quite a number of Chefoo people took part in the exercises, including Dr. Corbett, Dr. Elterich, Mr. Wells, Mr. Arnold (the American Consul from Chefoo), Mrs. Wells, Mrs. Mills (the Superintendent of the Deaf and Dumb School in Chefoo), Mrs. Yu, and Mrs. Lan. The last two were some of the first graduates of the Girls' School, which has previously been inside the city. Four local Chinese officials took part in the programme together with one titled lady.

The day was perfect, the attendance was large and a good spirit seemed to be manifest everywhere. The Girls' School is now prepared to accommodate 80 pupils and can take 100 when necessary. The school rooms are filled with individual seats and desks from America and the dormitories with iron beds also imported. Both the new buildings and the former Mills' residence, now turned into a dormitory, are heated with furnaces and there is soon to be water laid on in each building.

The Hospital is built in modern style and is filled with thirty-five iron beds with wire springs. There is a fine operating room with skylight and a minor operating room; living rooms for the foreign nurse, doctor's office, chapel, etc., in the building. Outside are rooms for native nurses and other helpers,
GLIMPSES AND GLEANINGS.

a laundry and bathroom and a 
small isolation hospital.

The school buildings and main 
Hospital building are built of 
native gray brick, but the two 
dwellings, one for the doctor and 
the other for the two ladies in 
charge of the Girls' School, are 
built of stone. The compound 
is located on a knoll outside the 
est gate of the city and com­
mands a fine view of the sea. It 
seems an ideal place for either 
a school or Hospital, as there is 
plenty of free space all around 
and a fine view in every direc­
tion. The American Presbyterian 
Mission, to whom the compound 
belongs, is certainly to be congrat­
ulated.

HWEI-AN-HSIEN,

In the Girls' School we have 
had more girls than ever before—
fifty-eight. Ten or more of these 
were little scholars who came every 
day, and eighteen were beginners, 
while 24 more were in the 1st 
standard. It is very difficult to 
get fees even yet, very few pay the 
full fee of $4 per term, and it is 
hard to know just where to put 
pressure on, as most of the parents 
require a great deal of urging to 
be willing for their girls to come 
and read. As regards girls' educa­
tion, Hwei-an lies in a quiet back­
water untouched by the tidal wave 
surging in the ports and bigger 
towns. This year, I put out 
notices in the city inviting parents 
to send their daughters, but there 
was no response. All our scholars 
are from the homes of Christians 
or adherents. We had 4 girls 
with bound feet, 3 of these un­
bound and were able to walk 
fairly well in their new shoes by the 
time we broke up, but one little girl 
had been charged by her mother 
on no account to unbind, she 
would be a disgrace to her and the 
laughing stock of the whole village 
if she did, so we did not insist this 
term, but next term, if the mother 
still refuses, we shall not be able 
to keep her in school. Her future 
mother-in-law is quite willing. 
Our last year's head girl, the late 
Pastor U's daughter has passed on 
to a higher school in Amoy, where 
she has done very well, coming 
out top of her form. We hope she 
will come back to us as teacher 
later on. It has been a great com­
fort having our old matron and 
women's teacher back, the school 
is a different place, I don't know 
how we ever got along without 
her. We have had only 7 women, 
4 of whom are young women lately 
marr ied into Christian homes, the 
husbands of 2 of these being school 
teachers. The Kindergarten moved 
into its new quarters this year, and 
has had 32 scholars, the 5 eight­
year olds of last year, 3 girls and 2 
boys being moved on into girls' and 
boys' schools. Mrs. Turner takes 
charge of this department; we have 
one Chinese fully trained Kinder­ 
garten teacher, and a young widow 
(untrained) as assistant.

Now I must say a few words 
about the more direct evangelistic 
work. I was able to visit 14 of the 
country chapels, and hold meetings 
with the women at each. Some 
of these were in tiny villages near 
the sea, at some only 10 or 12 
women gathered, at others 50 to 60. 
My sister went with me to some of 
these, but generally she stayed at 
home and took my boys' English 
class, or conducted the women's 
meeting in my absence. Rain 
prevented my getting to some
places, and hindered me on my way to others. This year we have taken on a new Bible-woman, but one of the old ones, who is over 70, has become so frail and ailing that she can do but little work. Two of these workers go to various parts of the district; two others work respectively in the north and south corners, and one is in the city. They do excellent work teaching the adherents, preaching to the heathen, and bringing in new hearers. Pray for them and for us that the name of our Lord Jesus Christ may be glorified in us.

Alice M. Horne.

Items from Miss Palmberg.

The "Saan doen" or volunteers of Lien-oo, gave an exhibition of their accomplishments in September after which forty of them were awarded diplomas. They showed fine drill and delighted the spectators. They occupy an old temple for barracks. They had arranged the two sides of the big front room to represent the things that were being done away with; on the one side was a great assortment of military equipments and weapons of the old days, and the other side represented old customs that were passing. Here stood an idol, a goddess with a cigarette in her mouth and a tray of cigars in her hand. Near her on a table were some small shoes and many other articles—on the wall above were a number of red paper dolls, representing evil spirits and superstitions. The leader of the company is a fine young man, who has received a part at least of his education under missionaries. He allows no drinking, smoking of opium, or cigarettes, or tobacco, in the company, as far as he can control it.

One day I saw a little silver star on the kitchen table with the character for "smoke" very distinctly carved, which attracted my attention. I asked the cook about it and found out that it was the badge of a society to which he belonged, which forbade smoking of opium or tobacco in any form. It is purely a Chinese society.

Encouragement from Kure, Japan.

They are three such nice folks I want to introduce you to, three of the older women in our little church, and I hope they will do you as much good as they do me. Number one is the eldest, a widow with two children, a son who lives with her, and a daughter training to be a worker, and a very fine worker she will be, we all believe. I went to call the other day, and wish you could see the house. I went up an alley about 3 feet wide and the wee house is at the corner of it, and then another alley about 6 feet wide. I took my shoes off in the 6 foot square kitchen—where all was as neat as a new pin—and went into the first tiny room, also 6 feet square, and so into the one proper room in the house, 12 feet by 8, opening on to a little verandah, and a garden about 2 yards square.

Sitting here on the Japanese mats, this old saint told me how God has lately been leading her. The son intended to give up working in the arsenal and go to join a step-brother elsewhere and had actually sent in his resignation. The mother was feeling the coming parting terribly, but felt that she
could leave the whole matter of both his future and her own to God. She felt this was the first time she had, what she called, really prayed. She absolutely left all to God to do as He wished. She only besought Him to keep her son from sin, at all costs, even if it meant his not getting on, or even becoming a beggar. For herself, though left lonely, she needed so little that God would provide for her, and Heaven became so real and near, she felt it was but a little way till she would get there. God just spoke to her very soul through His Word, and enabled her to lay every burden down.

Then most unexpectedly the son was begged to come back to the Arsenal by a friend, (and this, at a time when workmen are being very much lessened rather than increased) and he has actually been taken on again, at least for the present. So the dreaded parting is at any rate postponed, and both mother and son seem quite helped on and lifted up by the little experience. We had quite a Bible study together, the three of us, for the son happened to be at home that day, before going back to the works—and the dear old lady prayed a really inspiring prayer before I left, asking that the other Christians of the Church might have as great a blessing as hers.

The second friend is also a widow, living very happily with her married son, his young wife, and their dear little boy. This elderly woman is a true, simple disciple of our Lord, and her great joy is to train the little grandson to be a Christian. When I called there last week, she told me how the child loves his granny to pray, and often asks her to do so. At times, he cannot grasp to whom she is speaking, but she explains that though God cannot be seen, He is just there standing close by them. Then the child is quite satisfied, and, copying his Granny's words, he says: "He is a wonderful God, we can't s-e Him, but He is just here and hears our prayers." Just before I arrived he had hurt his finger; so the old lady bound it up and then prayed that God would help him to forget the trouble. This he soon did, so the dear, simple soul felt God had quickly answered. She simply longs to come to church and the various meetings, but says she has sacrificed herself to her daughter-in-law and will come out only when it is convenient to her. Meantime she is rather anxious about her son and daughter-in-law, because they don't seem very earnest, and don't come well to church. We had a little prayer together over the matter; and the next Sunday, with a beaming face, she came with her son and the baby both morning and evening, the daughter-in-law, too, and a cousin, joining the little group in the evening.

This earnest old soul is quietly letting her light shine in her tiny circle. While acting nurse to the baby-boy, she has been talking and sympathizing with some young neighbour, who has been in great trouble. By her prayers and advice, she has so helped that the husband of this young woman has been restrained in his drinking and cruel treatment. So she very gladly and thankfully told me that God had been hearing her. On leaving, she solemnly told me how she was praying for me, and I believe those prayers, with the
love behind them, are some I value most of all.

The third friend is a woman with a large family and a very busy life. When I came back from furlough nearly 6 months ago she was looking both ill and miserable. At the New Year, she realized that where she most needed renewing, was in giving more time to God's Word. So she told me one day she was coming up to our morning prayers. As we had very short prayers then, I said it hardly seemed worth her while; but she was determined to come, and came. It has been simply lovely to watch her change. She now is about the brightest woman in the church, just filled with thanksgiving. She still has many trying things to put up with; but she said the other day, however bad things are, the pain of them only lasts a few minutes, and then the joy begins again. Her children all love her, and she really does the training of them; also her influence over the young men coming in and out of their home, is beautiful. She told me a short time ago, how very close Christ seemed to be to her now. If she does anything she feels He would not have liked to see her doing, she just has to hide her face in her sleeve and seek forgiveness at once—feeling so ashamed and grieved to have hurt Him. She is learning to put her home duties before everything, though longing to go out and try to visit her friends and make them share in her joy. Any way she tries each day to pass on to some one the fresh lesson she has received through the little message given at prayers from the Living Word.

This friend's brightness and "joy in God," together with her power of quiet endurance, are a continual lesson to us other Christians.

IN MEMORIAM: KUBOTA HIDEKO SAN.

"It seemeth such a little way to me
Across to that strange country the beyond,
And yet not strange, for it has grown to be
The home of those of whom I am so fond:
They make it seem familiar and most dear,
As journeying friends bring distant countries near!"

The passing away of our dear Kubota San, at the age of 82, was so peaceful and natural that we felt it difficult for some time after to realize that she had really gone.

It is twenty years this autumn since Kubota San first began her work in Tokushima. From the very first one could see hers was no ordinary personality. She carried about with her not only her well-worn, well-marked Japanese Bible, but together with it the conviction in her whole appearance that the message she had crossed over the sea to deliver was no thing to be despised or turned away from without a fair and reasonable hearing. I see her now, as I have seen her during the many years that are past, opening her Holy Book, selecting some special passage, and, with beautiful Japanese 'empressem,' turning it round, place it in the very hands of the one or another whom she has set her heart on leading. Many are the idols that have been committed to the flame, and many the hearts that have been led to the Saviour through her teaching.

But it is only of her closing days that I would speak now. The truth of the description given
of her by one of her friends at her 77th birthday festivity has become more and more manifest as the years have sped by. Opening his Bible at 2 Cor. iv. 16. he said: "Of the outward and bodily part of Kubota Hideko San there is but little left. The inward and spiritual part of her seems to be in complete possession."

In illustration of this, and to shew you how entirely she believed in laying up her treasure in Heaven rather than upon earth, I would like to tell of a small incident that came under my direct notice last year.

Seated on the floor of her little room with her one day when she had been suffering the loss of one more prop of this her "outward man" I gave her what I thought to be wise advice urging her to pay a visit to the dentist. And, on the same occasion, as we sat talking, I noticed that the paper sliding-screens in her room, the whole eight of them, were shabby. Someone else had been occupying the room whilst she had been away from it for a time, and now they were not fit to be seen. So, thinking that perhaps she could not afford both the expense of the dentist and the paperhanger at the same time, I said we would gladly help her a little if she would let us.

A few days later, her dear little sprightly figure appeared at our house. And, after the customary salutations, she took up the thread of the conversation where we had left it the other day, and said in her sweet, winsome way: "As far as a visit to the dentist is concerned that can be postponed. The paper sliding-screens I hope in due time to get done, but the important thing of all at present is the repairing of the church," and so saying, she insistently pressed into my hand a little packet, containing no less than 10 yen, (equal in our English money to something like £1.0.0.)

Her prayers were another page in the index of her inward life.

"Speak to Him then! for He hears, And spirit with spirit may meet: Closer is He than thy breathing, Nearer than hands and feet."

Many times she has risen in the early morning, while it was yet dark, to go out on to a mountain near by, with one or another of her chosen prayer-links, to pray for blessing on the Church. Of one man, who was after many years (when all but Kubota San had given up hope of him) baptized, I can feel even now the strength of her purpose as she said: "For seven years night and morning, I have prayed for that man," And that was practically what she was doing for her friends all the time. Not only for those out here where she could see and rejoice sometimes in the results of her prayers, but for many in far-off England, some of whom she had met only once or twice, others known to her only because of their kindness in helping to keep her on as a worker when in an ordinary way she might long ago have had to be put on the retired-list.

Our Women's Meeting is held very Friday afternoon, and, on Friday before her illness began she was at her post as usual, making up some of the pretty Japanese towel-material into a tablecloth to sell in aid of the church, and, at the close of the Meeting, offering earnest prayers for a mission shortly to be held.
On Sunday, April 21st, she was at church both morning and evening. She said she felt tired as evening came on, but to give it in her own words: "There was a young student from the Middle School whom I had invited to come to church, who might have been disappointed had I not been there to welcome him."

From church she went home that evening,—her outside work over. She had caught a severe cold which, a few days later, turned to pleurisy. But, one more work she did, and that was even from her bed on the floor. When I went to see her on the Tuesday morning, she gave me some money she had collected from someone for her beloved *Hojo Kai,*—for the work of the church in Formosa.

No words seem better to describe our dear one than that "she walked with God," and, when the end came, "she was not for God took her."

Until now, her indomitable courage, together with the certainty that there was work yet left here for her to do, had again and again brought her back, as it seemed to us, from the very borders of the other Land. But this time it was not so to be. She had "fought the good fight, and finished her course." And so, when the message came to us that she was sinking and wished for us to come to her, we felt we must no longer grudge her her well-earned rest. *The thought of death did not seem to be in her reckoning at all. It was only that "God, her Heavenly Father, had come to call her, and she wanted to bid us all farewell." She called us each by name, and took our hands lovingly in hers. Then she asked for prayer, and the pastor offered prayer and thanksgiving, and read her some of the comforting words from the Holy Book which had been her stay and song for so long "in the house of her pilgrimage." (St. John xiv. 1-6. Psalm xxiii. and 1 Peter i. 6-9 were among the portions read to her.) Then, as her friends began to arrive, we joined in singing a hymn which I knew it had been her daily joy to sing in days gone by:—

"Holy, Holy, Holy! Lord God Almighty, Early in the morning our song shall rise to Thee."

and later:—"He leadeth me, Oh blessed thought": "There's a land that is fairer than day," and last of all:—"Peace, perfect peace."

* * *

Many and touching were the testimonies given to the power, beauty, and consistency of Kubota San's life. Mr. Kashiwagi (the friend who on her 77th birthday remarked that only the spirit of Kubota San remained) said:—

"Some Christians and even workers are like a jinricksha of which one wheel works well and the other, being clogged, drags. But, Kubota San was like a jinricksha with both wheels in good order" (he here demonstrated the fact by revolving both arms at full speed). "Some people have faith, (here he revolved one arm,) but their actions do not correspond, and so the wheel drags. But Kubota San's faith and works were always revolving in harmony. I suppose no one ever saw her angry."

E. Ritson,

*Tokushima, Japan.*
FOOCHOW READING CIRCLE.

We had 112 ladies at our Reading Circle At Home, the children and servants were not counted, nor, of course, the pupils in the school. They came in batches which suited the capacity of the tea-room, and they were drafted out into the guest hall, which was fitted up with forms. Scrolls were hung in a prominent place, one with the rules of the Club, and one describing "The Women's Messenger," and two girls were told off to explain them, but I do not think that many agreed on the spot to become members of one or subscribers to the other. The three lectures were by Mrs. Peet of the A.B.C.F.M., Mrs. Kin, a heathen well known as a lecturer, and Mrs. Yih, a Christian, also well known as a lecturer. They were on education for women, home study, and the benefits of Christianity, and were very well received. The Chinese think the whole affair a great success, and the members enjoyed acting hostesses. When the expenses of cakes, the tea-maker, torches for guests, etc., were added together and divided among the seven members of the Reading Circle, the total to be paid by each was 53 cents, and there was an abundance of cakes of eight kinds!

MARGARET E. FAITHFULL-DAVIES.
SINCE last issue we have passed the centenary of the death of Henry Martyn—name beloved as saintliest of missionaries. Inscribed on his monument in the missionary cemetery at Tohat (India) are the words: “He laboured for many years in the East, striving to benefit mankind, both for this world and for that to come. He translated the Holy Scriptures into Hindustani and Persian, and made it his great object to proclaim to all men the God and Saviour of whom they testify. He will long be remembered in the countries where he was known as ‘a Man of God.’” A few of the secrets of his success in winning souls may help us here. His journals reveal the humility, faith, self-devotion, and eager aspiration after holiness which were conspicuous traits in his beautiful character: ‘If I could be always alone with God’; ‘By earnest prayer I found that I could live independently of all creature comforts, upon God alone’; ‘How little do we know what inward loneliness there is with all this noise and bustle. O that I could escape the crowd and walk secretly alone with God.’—In the present stress and strain—even in our ‘spiritual things’ those of us who long to win China for Christ must first learn the secret of such as Henry Martyn’s success in the mission field: true humility of soul, and constant remembrance of our debt to the Saviour’s mercy.

A special department is about to be started in Woman’s Work dealing with the temperance question—we would ask all who take the magazine to give it a
special place in their prayers. No one can deny the strides made in the sale and consumption of strong drink during the last few years. The figures supplied by Mrs. Elliott in the slip introduced into our last issue must have come as a startling revelation to many who think too little on these things. We have only too tardily awakened to our terrible responsibility with regard to opium. The drink and cigarette traffic bodes to be a greater evil—and it behoves us who are of the nations who introduced it into China to do our utmost to counteract its evil.

It will be, therefore, welcome news to the readers of Woman's Work to hear that before next issue we are to have on our editorial staff two who have worked so well along the above two lines: Mrs. Elliott and Miss Goodrich, the daughter of Dr. Chauncey Goodrich. Will all pray for God's blessing on their efforts in these pages and elsewhere to stamp out these crying evils amongst the Chinese?

The Christian Literature Society, to which China owes so much, held its 25th Annual Meeting at the offices in Szechuen Road on Tuesday, November 19th. The Report of its General Secretary, Dr. Timothy Richard, was more than usually interesting in that it gave a résumé of the Society's advances since its foundation a quarter of a century ago. Sir Havilland de Sausmarez in a sympathetic speech dwelt on the changes in China during the twenty-five years and how the work of building up the Church of Christ had been aided by the publications and books of this society.
In order to further encourage women and girls to read, the C. L. S. offers prizes of books to Leaders and Members of Reading Circles. A little more effort on the part of missionaries would make this movement a real force in their work. Will those who have already started "Circles" notify the C. L. S. as to the date of first meeting as the prizes are given half-yearly from that date? Reading in the homes amongst the women would mean more to New China than one-half the measures now being adopted for its resuscitation, so it is hoped that this movement will receive the support of all interested in the real advancement of women in China. Will readers of Woman's Work exert their influence to this end? All information will be supplied by Miss D. C. Joynt, C. L. S., Shanghai.

In our March issue we introduced the Woman's Messenger, published by the C. L. S. We now present "Children's Christmas in Many Lands" under the same gifted editorship. As the 'notice' of it says: "It is dignified, instructive, pleasing and with good music." May be ordered from C. L. S. Depot, 444 Honan Road.

It is in dialogue form. Two little Chinese girls talking about childhood are interrupted by children from Syria, Italy, France, Spain, Germany, Norway, Holland, England, and America, who tell about Christmas Cheer in their own country, and what Christ's coming has brought them. It is interspersed with translations of good Christmas Hymns and Carols from England and Germany with suitable music. Price three cents; fifty for one dollar.