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Published Quarterly. Price $1.00 a year.

The Presbyterian Mission Press, No. 18 Peking Road, Shanghai, China.
The Lord giveth the word.
The women that publish
the tidings are a great host.

—Psalm 68:11.
Grandmother, Father, and Mother at the feet of the First Baby.

Nothing better illustrates the difference between Christian and heathen homes in China than the welcome that is given to little daughters who come into the former.
THE Nurses' Association of China now numbers 132 and 13 associate members. This includes the Chinese nurses—who are winning for themselves laurels in many hospitals in all parts of China.

The Nurses' Association Conference was held in Shanghai, August 30th to September 4th, at the China Inland Mission Hall. We hope to be able to give some of the very helpful papers read at the Conference to the readers of Woman's Work at an early date.

One of the most important legislative acts of the Conference was that requiring nurses graduating from hospitals in China to first pass the N. A. C. examination before receiving her hospital diploma. Thus it is hoped the standards for the nurses will be raised.

Gradually more and more responsibility is being placed on the shoulders of our Chinese co-workers—women as well as men. We congratulate Dr. Ho, a graduate of the Canton Medical School, on her new appointment as Physician in charge of the Alden Speare Memorial Hospital's department for women in Yenping.

Tuberculosis has reaped a rich harvest in China during the trying summer months. From all parts of this great land comes harrowing news of the ravages the great plague has made among our Christians even since the last issue of Woman's Work was published. About every 39 seconds some one in China dies from tuberculosis. And tuberculosis is preventable—if the people can only be taught how. The great disease stalks naked and gaunt in our very midst. It sits by our fireside; it hovers over our cradles; it haunts even our table. It loves best to fasten
itself on our youth, our brightest and best, but no one of us is safe from its fangs. It strikes in the dark when we least suspect its proximity. Surely it is the part of every missionary—of every enlightened individual in China—to persistently and determinedly join in the fight to stamp out this great evil. For it can be done and it must be done. Foot-binding is a thing of the past. Opium is going. It is not impossible to arouse the Chinese to the value of any reform and when once aroused they put our Western nations to shame by the vigor and effectiveness of their reform methods.

Mr. H. L. Zia died at his home in Hangchow on September 9th, of tuberculosis.

Mr. Zia was one of the noted men of China. His books are read in all parts of the empire and have had a tremendous influence in shaping the thought of new China. He was one whom we should have said that China could not spare—a scholar, a poet, a statesman, and a Christian gentleman. Modest and unassuming he possessed the rare faculty of gaining and keeping the hearts of all who knew him. He was only forty-four years of age when he died. "Surely an enemy hath done this." But through our grief and our sense of loss that is calamitous, we trust the alwise Father who is able to triumph over every foe. If his death should result in more determined efforts to put down the disease of tuberculosis, Mr. Zia will not have died in vain.

A missionary writes in the Korea Mission Field of recent date:—

"We are holding a class here. As I teach the Gospel of life, I sit on the floor of the guest-house with my back against two shiny black coffins, piled one on the other. I
felt tempted to sit on top but that might not have been polite. I am not sure of Korean etiquette concerning sitting on your host's coffins. These coffins are evidences of the filial piety of our host, who, according to Korean custom, prepared them, one for his aged mother and the other for his more aged 'great mother,' i.e., his father's oldest brother's widow. The old ladies shift their gaze from the polished boxes to their dutiful son with proud and happy eyes!"

At the Nineteenth Annual Conference of the Presbyterian Board of Missions with its outgoing missionaries, the furloughed missionaries were each allowed two minutes in which to give concrete bits of advice to new missionaries. We quote some of these bits of wisdom since they are practical not only for the new missionaries but for some who are not so new.

It is a regrettable fact that cigarette smoking is on the increase among Chinese as well as among other women.

Mr. Erdman of Chosen: Look at this a year from now! After learning the language, when in conference always speak only in the language of the people; if you want to speak in English excuse yourself from the room to do so. Never forget to be courteous to your fellow-Christians; take time for the Oriental salutations. Miss Gertrude Bigelow of Japan: If you have some peculiar theological tenet, not a fundamental, don't teach that first! You can believe something peculiar and keep still about it a great many years. Teach the fundamentals first. Miss Florence Bigelow: In keeping house you will find the local helpers willing but not so strong as Americans; much of this is attributable to the character of their food.
Be considerate, don't expect too much. We seem very queer to them; teach them slowly; be patient. Miss Hannan, Philippines: Be courteous, all Orientals are more courteous than we. Never forget your manners; guests are frequent, often more frequent than is convenient; with them and with your helpers, be polite all the time. Mr. Kepler, China: Pay attention from the first to the church services; at first you don't understand but don't let your mind form the habit of wandering. Take notes of words you don't understand, keep your mind fixed on what is said. Be large enough to realize the importance of work not your own. Realize, too, that the new missionary is expected to bring contributions to station life; bring with you lots of cheerfulness and zeal. Mrs. Kepler: If you don't know any "stunts" do learn some and be ready to perform them even if you don't do them well. Bring your share of fun and variety; don't be afraid of being laughed at or criticised. Don't talk about other people, of the mission or of the country, in English when your household servants are present; they catch the name but not what you say, it often makes hard feeling. Mrs. Erdman, Chosen: Don't consider it impossible that you may break down physically; don't go to the utmost limit of your strength; take time for relaxation. No matter how you feel, in your home, in the streets, the shops, never show the smallest sign of irritation. Mr. Abbott, China: Learn, if you don't know, how to tell a good story; the Chinese greatly enjoy these, so do your fellow-workers; every station needs a jester, don't mind being one! Keep alert the five senses; the sense of commission, "Mine the mighty ordination of the Pierced Hands"; the sense of God's presence; the sense of humor; common sense; the sense of touch sympathy. Miss Ward,
Japan: Get rid of American roughness and aggressive energy; don't say or act "I've come to teach you"; never be too tired to give heart with your time; make friends, personal friends, begin the first day you are there; I am drawn back to Japan by the friends I left there; I expect to rejoice to meet them in heaven, not as "stars in my crown" but as those with whom I can have true fellowship. Mrs. White, Siam: Don't mind what happens the first year, remember the second year is coming! Then you will feel at home, you can talk, your point of view will have changed. Miss Morgan, Japan: Keep well. This depends on your own efforts; the English are far more sensible about open air and exercise than we are. Take some exercise every day. Miss Laible, Africa: Make a special friend of some experienced missionary right away; no new missionary worker knows how much the old ones make her. When you love the experienced ones you don't think their ways queer. Miss Mercer, Siam: Take time every day for Bible study and prayer, not only by yourself but with others. Dr. Agnes Murdoch, China: Temptations are fiercer out there; you can do more harm by a single loss of temper than you can undo by years of work. Miss Margaret Murdoch: Never lower your standards; the atmosphere of heathenism draws you down all the time, keep above it and draw up. Mrs. Lewis, China: Don't look for human appreciation, gratitude or direct results; don't lose heart for lack of these. Learn the individual names, at first they all sound alike, but you can't pray for them intelligently until you know their names; learn the etiquette of the country. Dr. Williams, China: Really learn the language, speak well! This is possible. Dr. Lowrie, for instance, speaks better than the average Chinese; form yourself on the best
speakers. Don’t be jealous of success of others. Attach yourself to those workers who have the love and confidence of the people of the country. Miss ROLLESTONE, China: Nobody likes to be called a “native.” The people of the country are exceedingly discriminating, they “size you up” quickly; you can not make them think you are what you are not. Learn to be able to forget your work when you relax, learn to play; don’t use your homes for meetings and classes, keep them as sweet resting places in which your spirit can be refreshed, . . . learn to talk easily with other workers about the things which have helped your own spiritual life. Whereas a generation ago broader culture for the women of China was the slogan of our girls’ schools, to-day stronger emphasis is being laid on preparing the students to become home-makers.

More than ever before is the importance of training girls to become home makers being emphasised.

McTyeire School, Shanghai, has a well equipped Domestic Science Department with Mrs. Nannie Richardson as its head. Mrs. Richardson is very enthusiastic concerning the aptitude of her pupils who are not only able to concoct dainties fit for the proverbial king to eat but are also learning to be good housewives. The Young Women’s Christian Association has also been doing good work in its Domestic Science Department. Young western mothers are taking young Oriental mothers up into their sanctum, the nursery, and giving practical demonstrations into the art of caring for the baby. Surely there is no better missionary work than this for the home is the foundation of the nation. Home-making is more than housekeeping. It always has been and always will be the greatest profession open to women. Let us therefore try to give Chinese girls a vision of the dignity of the calling that will come to the vast majority of them.

The enrolment at the language schools in Nanking and Peking is larger this year than in any year previous.
Contributed Articles

Joses, Brother of Jesus.

JOSES the brother of Jesus plodded from day to day,
With never a vision within him to glorify his clay;
Joses the brother of Jesus was one with the heavy clod,
But Jesus was the soul of rapture, and soared, like a lark, with God.
Joses the brother of Jesus was only a worker in wood,
And he never could see the glory that Jesus his brother could.
"Why stays he not in the workshop?" he often used to complain,
"Sawing the Lebanon cedar, imparting to woods their stain?
Why must he go thus roaming, forsaking my father's trade,
While hammers are busily sounding and there is a gain to be made?"
Thus ran the mind of Joses, apt with plummet and rule,
And deeming whoever surpassed him either a knave or a fool;
For he never walked with the prophets in God's great garden of bliss,
And of all the mistakes of the ages the saddest methinks was this,
To have such a brother as Jesus, to speak with him day by day,
But never to catch the vision which glorified his clay.
—HARRY H. KEMP, in The Independent.

"The Morning Act of Faith."

(In an old English collection of prayers, a long-out-of-print book of devotions, was found the following which has been printed again and again and thus passed on to many. One lady in Atlanta, Georgia, writes that for several years it has been to her a daily channel of great blessing. "It is so phrased that it reaches the understanding of the heart, in a quick and strong grip," as many testify to whom she has given it. May it come to our readers also with this same live blessing; a message that will be truly an act of faith!)

I believe on the Son of God,
Therefore
I am in Him,
Having Redemption through His Blood, and
Life by His Spirit.
He is in me
And all fulness is in Him.
To Him I belong by Creation, Purchase,  
Conquest and Self-Surrender:  
To me He belongs for all my Hourly Need.  
There is no cloud between my  
Lord and me.  
There is no difficulty, inward or outward  
Which He is not ready to meet  
In me to-day.  
I believe I have received  
Not "The Spirit of Fearfulness, but of Power  
And of Love and of a Sound Mind."
The Lord is my Keeper.  Amen.

A Glimpse of Young Women’s Christian Association Work.

The Tientsin Association of the Young Women’s Christian Association has experienced a rapid growth during the past year, so much so that larger quarters had to be secured. Of the past three months our secretary writes:

"Of all the quarters spent in the work none can equal the one just closing for busy-ness. I have never been at a loss for work to do—but surely this past quarter has out-distanced all others by filling each hour of each day so full you could hardly close the cover without sitting on the lid hard. May be it was our Secretarial Conference that showed new things to be done and old ways to be revised; may be it was just a naturally growing work in a lusty baby Association; may be it was the lack of needed workers—but there is no need of wondering how it happened that the quarter was so short—it just simply was.

"At the celebration of our third anniversary the Young Men’s Christian Association building was crowded to its utmost capacity with our women and girls, and we realized as never before that our Association had made a real place in Tientsin life and that we must move to larger quarters.
June 17 and 18 marked a new era of the Tientsin Association life and both our formal opening and our Dedication Services were most successful. The governor of Chihli Province sent his representative with a letter of welcome and the Chief of Police gave us the use of his splendid band. Mr. Chang Po Ling gave the address on the opening day and Mr. Wang of the Chinese church spoke at the Dedication service. During the opening days an informal social was given, and although no advertising was done the rooms were crowded and all past records broken. We feel, indeed, that this move to larger quarters means new life in the Association and with the chance to expand comes the opportunity of larger numbers coming to know of that 'abundant life' which is the source of all that is highest and best."

The following is the message sent by the Governor.

Message read in English and Chinese at the opening meeting of the new building of the Tientsin Young Women's Christian Association, by Mr. Wang Lin Ko, representing H. E. Chu Chia Pao, Governor of Chihli:—

I am highly pleased in being asked by the President of the Young Women's Christian Association to send a delegate with a message to attend the opening exercise of its new building on the seventeenth of June of the fifth year of the Chinese Republic.

I have heard that the Young Men's Christian Associations have been established all over Europe and America. In China such Associations have been gradually established in the principal cities. But the Young Women's Christian Associations are seldom seen in the provinces. The fact that, in Tientsin, the old building of the Young Women's Christian Association has been found too small to accommodate the ever-increasing number of members and has to secure a new and larger home, evidently shows that the Association has been very flourishing.

The object of the Young Women's Christian Association is to promote education, spiritual and physical. For the Y. W. C. A. home education forms a most important addition.
The Great Creator has created human beings, giving to each sex special duties to perform. It is not fair to let men enjoy the privilege of receiving an education and neglect the education of women.

Moreover, children spend five or six years with their mothers, before they enter schools. If the mothers do not know how to educate them properly at home, after they enter schools, even if they work doubly hard, they only receive half of the desired result. On the other hand, if the mothers do know how to educate their children properly, after they enter schools, they will have to work half as hard, and receive double result.

Knowing these circumstances, societies should be founded for the discussion of methods with which to improve the condition of affairs. Thus the mothers may know how to properly educate their children, and the girls may know how to become good mothers. In the course of time the objects of National Reform may be thus naturally obtained. Therefore it is not too much to say that the establishment of Y. W. C. A.s tends to make up the defects of the institutions for female education.

In old Chinese classics, the subject of home education has been treated most thoroughly. But this part of these classics has been neglected by most people. Consequently female education has received less attention than it deserved.

The subjects for discussion being easily understood and most practical the Young Women's Christian Association can exert a great influence in improving the social ideals, customs, and habits of the people.

With this thought, I conclude my message, and I extend to you my hearty congratulations on the opening of your new building.
Demonstrations for Mothers’ Meetings.*

By Mrs. F. C. Mabee.

The controversy which has been raging for so many years in the homeland has been transferred to China and we are now facing, in our Mission Schools, the problem of what kind of training our boys and girls, youth, men and women shall have. Shall it be to give our students English, a western civilization, culture, or shall it be to study their needs intelligently and carefully and give them an education which will meet those needs? If we may assume this last ideal to be ours, the next question is, what are the needs of the average girl who comes to our Mission Schools? The needs of an average Chinese girl are to be a good home-maker, an intelligent, healthy mother, a good neighbor, and a useful Christian. To be a good home-maker she must know how to keep simple accounts, to plan a budget, understand the principles of sanitation and cleanliness, and know how to carry them out in house and surroundings, know the proper combination of foods and know how to prepare them, know how to cut and make garments and make a house orderly and beautiful. To be an intelligent, healthy mother she must know the principles of physiology and personal hygiene and apply them in the care of her family’s health; she must understand the fundamental principles of child-training. To be a good neighbor she must see beyond the limits of her own family, consider herself as a member of a social group, and be equipped to give the social group in which she finds herself some sort of assistance. To be a useful Christian she must know Jesus Christ by experience, by familiarity with the Bible, by service. Under good home-making comes all domestic science work and sewing; under intelligent motherhood comes mother-craft studies and hygiene; and under being a good neighbor comes geography, literature, and the social sciences. Under being a good Christian comes all Bible study, Sunday School normal

* A paper read by Mrs. Mabee at the Baptist Women’s Conference on Mokaishan, August 22, 1916.
work and social service work. If our school curricula contain these courses, given in a thorough, efficient manner, then the needs of the average Chinese girl are met. If not, then she must go out to meet life unprepared.

As a side remark I should like to give the opinion of a Chinese lady in Shanghai who is qualified to speak: that the Chinese Government Schools for girls have proceeded so far along practical lines that the theoretical has been neglected and that the graduates from these schools are household drudges, without vision and even without intellectual understanding of the processes which they do with their hands. This extreme of course we want to avoid.

At the training schools for the wives of students in the Shanghai Baptist Seminary our special problem is to train preachers' wives. To that end our course up until last year has been Price's readers, both for the character and the material, the study of Matthew, Mark, Luke, and John, followed by the study of the Harmony of the Life of Christ. The Old Testament was taken up by stories and then as connected history. This was followed by the study of Acts and the Epistles and the minor prophets. The fourth year students had also Sunday School normal work, practice in public prayer and leading prayer meetings and a general sewing meeting every two weeks. This was the curricula which prepared the women to be preachers' wives. and I think it wouldn't have been so bad if the women had come to us as graduates of girls' schools with the foundations properly laid. But coming as they do without any training in home-making, or in mother craft, it appeared that they would be better pastors' wives if they had a little more practical training, even if it meant a little less study in minor prophets. This conviction was deepened by the whole drift of the East China Educational Association last February, and especially by Miss Laura White's eloquent address on girls' education during the Joint Educational Association of the Southern and Northern Baptists. We decided to make certain changes in and additions to our curriculum. During the spring term general lectures in hygiene, with suitable bones and muscles and skeletons and charts as helps, were given
to the whole school by Mrs. Huntley. Every lecture was practical, showing how we should care for the different parts of our own body, what sorts of food give the right supply of strength to the body, how lungs need fresh air by night as well as by day, etc. With this one exception the first two years of the curriculum had to remain the same on account of the women's lack in the Chinese character. For the two upper years we added a single course in geography, to enlarge their vision, history stories, one course in Primary Sunday School organization, which prepares them not only to teach in a Primary Department but to gather in children and organize them into a department with classes. We also added a class in the National Readers, so that the pastors' wives might, if needed, teach character in day-school. The biggest step forward we made, however, was the turning over of the Wednesday sewing-bee into demonstration groups. The foreign ladies, Chinese teachers' wives, teachers and pupils were divided equally into thirds, each third to be responsible for the presentation and demonstration respectively of the following three subjects: the care of the baby, the care of the sick in the home, and the moral training of children. Each section had four meetings in succession. The idea was not only to tell how to take care of the baby, but really to do it, not only to discuss the care of the sick but to have a patient present and really do it, not only to give an exposition on the training of children but show what could be done by the activity of children present before us. I shall here describe in general the two courses and give the first, "the care of the baby" somewhat in detail, not at all because it was better than the other two courses but because I am familiar with it. For three weeks the section met twice a week in preparation for the hour of demonstration; the total number of hours given by all in the section for the month, including the four hours of demonstration, were thirteen.

The first week we had for our topic "Before the birth of the child," and we considered prerequisites in marriage, especially health, whether it was right to determine the number of children a family should have, and if so, what conditions
should determine the size of one's family, and what methods in limiting a family were right to use. One of the women spoke on the power to have children as a sacred privilege which ought not to be misused. We were criticised for bringing this subject before the women, but I feel very keenly that part of the present economic status of the family in China is due to haphazard big families without planning and without the money for proper support or proper education of the numerous children. Campaigns along this line, always dwelling on the sacredness of the power to have children, seem to me to be entirely in place in China to-day. We then proceeded to demonstrate the care that a pregnant woman should take of herself. The patient was at home in her room in bed when a friend came to visit her early in the morning before breakfast. The visitor noticed that the windows were all closed and the air bad and that her friend had a bad headache. She opened the windows, prepared a cup of hot water for her friend to drink before she tried to arise. By demonstration we also showed the difference between a pregnant woman who took exercise and one who did not. We then compared a foreign bed made up for childbirth with a Chinese bed made up for childbirth and arrived at a combination of the two adaptable to Chinese use. Following this one of the members of the section prepared sterilized napkins for the mother’s use, and still another sterilized small pieces of cotton cloth for use on the baby’s cord. One of the women showed the proper way to cut and tie the cord by using a piece of rubber tubing. Finally, to end the first program, in which there was altogether too much material, we discussed bad practices at childbirth, of which there are so many in China.

The second program was the bathing and clothing of the baby, and I think in that week’s study I learned more sympathy with the dirt of the Chinese baby than I had before. The first problem confronting us was how to bathe a winter baby without fire. We finally adopted the method which Miss Pittman has been using at Shaohsing hospital, that of putting a charcoal burner in an armchair, covering this with a thick towel, laying the dressed baby on this and then covering him
with another thick towel, washing him piecemeal. This is not a tub bath by any means, but perhaps is as good a method as may be found under the circumstances. One of the women demonstrated this method—but the baby howled! In this lesson we also demonstrated how women living in a city near the hospital might take properly-covered bottles to the dispensary and buy for three dimes enough sterile cotton, boracic acid powder, and vaseline to last the baby for several months. We had a store and actually sold these supplies. Acting on Dr. Huntley's suggestion, we advocated a mixture of rice powder (three parts) and boracic acid powder (one part) as a toilet powder and improvised a cleanly shaker out of a tin and a coarse cloth cover. We also made up a concentrated solution of boracic acid and showed how to dilute it for daily use in mouth, eyes, and nose. As for the baby's clothing, we advocated three white things; inside shirt, diapers, either of hwa chi bou or Canton flannel, and white cap because of the softness of material and ease in washing. After going over the necessary clothing of a winter baby very carefully and using the cheapest material possible it came to a total of a little over four dollars. We then advocated a sleeping basket for the baby, costing thirty or forty cents, and explained that the baby rested better alone because of greater safety, less frequent nursing and a more continuous rest. Including baby's bed, a padded quilt, medical supplies and the white articles of clothing, the total for the reception of a new baby came to about five dollars, which seemed pretty big to most of the women. I wish we had a right to make a law that no man in China could be married until he could guarantee five dollars for the first baby's wardrobe! And this is what we are facing: until the economic standards of the people rise, until the average family is earning more, there is not much use to press for any radical reform involving money. The best we can do is to teach how to use to the best advantage what they already have and how to buy a few of the less costly necessities, like a bed and cotton and boracic. I believe that if our school women see the need for these things they can buy them, but it is certain that their standards cannot rise much until their income also
rises. What are we doing to help the Chinese increase their ability to earn more?

The third program was the feeding of babies and children from birth until two years of age, and it was the program on which we tried to place the greatest emphasis, because as we told the women that day, it is pretty certain that the majority of all infant deaths in China come not from pneumonia or plague but from improper feeding. The women in our section had helped make pasteboard clocks, and three of these were given to each one present, one for one and two months' old babies, one for three to seven months' old babies and one from eight to twelve months' old babies, showing the intervals at which the respective aged infants should be fed. The face of the clock was the day-time and the back was the night-time. We dwelt a long time very emphatically on the point of regularity, and afterwards I knew that at least two of the younger mothers with new babies actually did carry out this idea. In case the mother's milk was insufficient and a wet nurse unavailable we advocated Eagle Brand Condensed Milk as being the cheapest and the kind that keeps best. We discussed the type of nursing bottle to be used, demonstrated the cleaning of it and the care of the nipple, the proper way to open the tin, to mix the milk for different ages, the proper way to cover the tin in winter and how to keep it cool in summer. The next all-important discussion and demonstration was the baby's menu. "Up to six months of age nothing but milk" got to be a slogan which I hope will be written on their hearts. After six months we recommended orange juice once daily, and after one year of age orange or other strained fruit juice, coddled egg, hard cracker, soft rice. Everything else taboo! Summer especially important! Flies bad! Raw fruit and vegetables not allowed! The last discussion and demonstration of this program was the baby's sleeping hours; the necessity of a quiet place for the baby to take an undisturbed rest, the amount of sleep he needs and the necessity of letting the baby alone and the danger of rocking and carrying him.

The last program of this course was "A better baby contest," with the foreign babies left out for fear they would
win the prize! We went equipped with Marie biscuits to still the cries and a kerosene stove so that the mothers would not object to bathing their babies. Each child had a paper covering the following points: name, age, weight, height, chest measurement, head measurement, general cleanliness, general texture of skin, condition of eyes, teeth, nose, heart, liver, lung. Dr. Huntley examined internally and a committee of judges made the other examinations. The highest total won the prize. It happened to fall to a baby two weeks old. It was surprising to me and a source of great satisfaction to see what clean healthy skin most of the children had and what good care had apparently been taken of all of them, with one and possibly two exceptions. The prize of a pair of pink and white knitted socks was presented to the happy mother and tea was served by the section as a grand finale demonstration of hospitality.

The highest value of these four demonstrations did not, I believe, lie in any theory or in any fact learned but in the actual work which the women in the section did. The fact that they twice did with their own hands some process connected with the care of the baby means that it is comparatively easy for them to start the same practice in their homes; the fact that activity as well as thought was expended means the retaining for a longer time in the memory, both of the doers and the spectators. I believe that this method by demonstration is the one best suited to those who cannot very quickly grasp and assimilate new ideas.

The second month’s program, in charge of Mrs. Huntley and Miss Dahl, had for the general topic “The care of the sick in the home.” At the first lesson we learned how much good little attentions from the nurse and thoughtfulness on her part will do in making the patient comfortable. We had five words to remember, one for each finger on one hand: cleanliness, freshness, cheerfulness, thoughtfulness, and quietness. Under these topics were taken up: clothing, air, food, surroundings, flowers, looks of the nurse, talk, hopes, sunshine, shielding eyes from glaring light, turning pillow, easing position, speaking distinctly, anticipating wants, shutting doors quietly, not allowing children to make noise, not admitting too many visitors.
The demonstration was the preparation for the doctor’s coming. On a table were placed: boiling water, boiled water, basins, towels, soap, and the women practised fixing up the table and explaining what the doctor would do with each one.

The second program was a demonstration of how to handle a sick person. A bed was made up and one of the women was the patient in bed. Together the two leaders changed the bed-clothes and indicated how to give a sponge bath and adjust clothing for the patient, how to use the feeding-cup, how to raise the head, how to use the hot water bottle and what types of bottles one could conveniently get in Chinese cities, how to ventilate the room without injury to the patient, how to improvise a comfortable back for the sitting-up-in-bed patient and how to improvise out of a box a convenient eating table for the patient in bed. The end of the program were methods for carrying and lifting sick people, and we had a merry time taking turns being well and sick until all of us had been carried and had lifted across the room.

The third program was on emergencies and how to care for them before the doctor comes; sore eyes, sore throat, cut fingers, fever, convulsions, and sudden nose-bleed.

The last program was on bandages and bandaging; how to make and how to use. The course was well planned and successfully demonstrated.

The last month of demonstration, led by Mrs. Bromley and Mrs. White, on the practical training of the child, was particularly fortunate in having demonstrable material in the school kindergarten, of which Mrs. Bromley has charge. During the early part of each program theories were discussed by some member of the section, and during the latter part, the children through some activity illustrated the principle discussed. The aim of the first program was how to teach a child in the responsibility of the home. Very tiny children showed what they could do in taking off and putting on their own garments and shoes, in pouring water and carrying bowls of water on trays so well as to prove to their mothers present that they could really pour and serve tea, should the mothers request their aid.
DEMONSTRATIONS FOR MOTHERS' MEETINGS. 143

The second program showed how home material could be adapted to the child's use: the children tore paper into fantastic shapes, cut with blunt scissors, made simple paper chains, and built with blocks. They also played singing games and sang motion songs, opening the eyes of the women to the fact that without money much can be done in amusing a child with the waste material at hand and by mother's ability to teach the child songs and games.

The third program was the discussion on how home-training affects the child's morals. Truthfulness, largely taught by the parents themselves always speaking the truth, honesty, self-control, and purity were especially dwelt upon. In connection with the last topic, in an attempt to get the mothers to see the disadvantage and dangers of not insisting that the children go to a private place to urinate and defecate and also to get them to see the inadvisability and danger of open trousers, one of the children was dressed in a Chinese suit made with closed trousers and underwaist and a pattern of this was given to each mother. Since this meeting we have seen at least one child properly clothed, and we hope that as the time comes for new garments the children will have the closed backs.

The last program was on the mental training of the child, with special emphasis on the training of the senses. In demonstration of this, children under six years of age used some of the Montessori material owned by the nursery: the long stair, cylinders, insets fitted in with eyes open and blind-folded, arranging tints and color in right order, drawing inside and outside insets and cutting. The children were also able to read numbers in Chinese and Arabic up to ninety and to recognise twenty Chinese characters and arrange them in sentences. The close of the program was the dramatization of a story with which the children had become familiar in the nursery. Stage fright rather prevented a spontaneous caste but the idea of it—to get the children's reaction to the story and to create an opportunity for self-expression—was an excellent one. The course closed by tea served by the children under six years of age. A glance at the mothers as their children were busied in one
activity or another was enough to see their pride in what the little tots do—and the foreigners shared in their feeling.

What I have outlined to you in these three courses was an experiment covering one school term. It worked so well that we are going to repeat the attempt in the fall and try to do it better.

The Care of the Baby.

Program one.—The care and feeding of the baby.

I. Before the Birth of the Baby.
   1. Prerequisites in marriage.
      Health.
   2. Discussion of Advisability of Limiting the Number of Children in a Family.
      a. conditions which should determine: strength of parents, especially mother; income.
   3. Care of a Pregnant Woman.
      a. Fresh air.
      b. Food.
      c. Exercise.
      Demonstration of a Chinese Bed Prepared for Childbirth.
      Comparison and adaptation of the two.
   5. Sterilization of Napkins.
   7. Cutting and Tying Baby’s cord.
      (Demonstrated with rubber tubing).

II. Bathing and Clothing a Winter Baby.
    (All demonstrations.)
   1. Bath.
      a. Use charcoal burner in a Chinese armchair.
THE CARE OF THE BABY.

b. Place baby on quilt over burner and cover with warm towel.
c. Undress and bathe one portion of body and redress.

2. Buying Small Quantities of
   a. Sterile cotton.
   b. Boracic acid powder.
   c. Vaseline.

3. Mixing a Toilet Powder.
   Boracic acid (one part).
   Rice powder (three parts).

4. Improvising a Powder Shaker.
   Tin can.
   Small piece coarse cloth.
   String.

5. Mixing concentrated and diluted boracic acid solution.

   a. Advocating three white things.
      'Diapers.
      Inside shirts.
      Cap.
   b. Total cost of the necessary clothing $4.20. (app.)
   c. Addition of sleeping-basket and a quilt for basket, 80 cts. (app.)
   d. Total cost, $5.00 (app.)

III. Feeding of Babies and Children from Birth until Two Years of Age.

1. Regularity of Feeding.
   (Use of pasteboard clocks).

2. Importance of Feeding Young Babies Only Milk.

3. Use of tinned milk.

4. Older Babies' Menu.
   a. Milk.
   b. Orange juice or other cooked strained juice.
   c. Coddled egg.
   d. Hard cracker.
   e. Soft rice.
5. Babies' sleeping hours.
   a. Quiet place.
   b. Daytime naps necessary.
   c. Undisturbed night sleep.
   d. Danger of rocking and carrying a baby.

IV. Better Baby Contest.
   (examining physician; board of judges).
   1. Name.
   2. Age.
   3. Weight.
   4. Height.
   5. Chest measurement.
   6. Head measurement.
   7. General cleanliness.
   8. General texture of skin.
   9. Condition of eyes.
   10. Condition of heart.
   11. Condition of liver.
   12. Condition of lungs.

Program two.—The Care of the Sick in the Home.

I. Making the Patient Comfortable.
   1. Cleanliness.
      a. Air.
      b. Clothing.
      c. Food.
      d. Surroundings.
   2. Freshness.
      a. Flowers.
      b. Looks of nurse.
   3. Cheerfulness.
      a. Talk.
      b. Hopes.
      c. Sunshine.
4. Thoughtfulness.
   a. Shielding eyes from the glaring light.
   b. Turning pillow.
   c. Easing position.
   d. Speaking distinctly.
   e. Anticipating wants.

5. Quietness.
   a. Shutting doors quietly.
   b. Not allowing children to make noise.
   c. Not admitting too many visitors.

Demonstration: Preparation for the doctor's coming. On table were placed boiling water, boiled water, basins, towels, soap.

II. How to Handle a Sick Person.
   Demonstration.
   b. Giving a sponge bath.
   c. Adjusting patient's clothing.
   d. Use of feeding cup.
   e. Use of hot-water bottle.
   f. Ventilation of room.
   g. Comfortable support for back of patient sitting up (using chair).
   h. Improvised eating table for patient (from box).
   i. Carrying the patient.

III. Emergencies and How to Care for them until the Doctor Comes.
   a. Sore eyes.
   b. Sore throat.
   c. Cut fingers.
   d. Fever.
   e. Convulsions.
   f. Sudden nose bleed.

IV. Bandages and Bandaging.
   a. How to make.
   b. How to use.
Program Three.—The Moral Training of Children in the Home.

I. Responsibility of the Child in the Home.
   1. Discussion.
   2. Demonstration.
      a. Taking off and putting on garments and shoes.
      b. Pouring water.
      c. Carrying water in bowls and on trays.

II. Adaptation of Home Material to Child's Use.
   1. Discussion.
   2. Demonstration.
      b. Cutting paper.
      c. Making paper chains.
      d. Building with blocks.
      e. Motion songs and singing games.

   1. Discussion.
      a. Truthfulness.
      b. Honesty.
      c. Self-control.
      d. Purity.

   Demonstration of child's Chinese suit in closed trousers and underwaist.

IV. Mental Training of the Child.
   1. Discussion of the training of the senses.
   2. Demonstration by the use of some Montessori material.
      a. Long stair.
      b. Cylinders and insets.
      c. Arranging tints and shades in proper order.
      d. Cutting.
Talks on Hygiene.

By Mrs. G. A. Huntley.

Talk 1. Introduction and Skeleton.

Talk of our Bodies:— 1. How made.
2. How take care of them.

Frame work. Jelly fish—no bones.
Turtle—bones outside.
Cat or Dog—bones covered.

The use of frame work or Skeleton:—
1. To give strength.
2. To protect the body.
3. To help the body move about.

If frame all one piece—might support and protect but would not allow motion.

Over 200 bones—many shapes and sizes.
Long bones have hollow part in middle filled with marrow.
Why are the large bones hollow?

Bones are full of tiny holes—blood passes through these to carry food for the nourishment of the bones.
Young bones—elastic. Illustrate by showing bones of chicken. Old bones—more brittle.
Importance of caring for the children—good position essential whether sitting or standing.

Talk 2. Bones and Joints.

Skeleton or Framework divided into 3 parts:
(1) Head. (2) Trunk. (3) Limbs.

(1) Bones of head form Box in which are kept:—
Brain to think with.
Eyes „ see with.
Ears to hear with.
Nose " smell with.
There are many little holes for blood to pass to and from these organs.

(2) **Trunk**—supports head and limbs. Divided into 2 parts by muscle. Upper contains heart and lungs. Lower contains stomach and intestines.

   Gristle keeps from jarring.

b. Ribs. Curved—join back to front.
   12 ribs each side—Feel them.

c. Collar bones—two.
d. Shoulder bones—two.

(3) **Limbs**—Joined to trunk. Upper arm and leg—one bone.
   Lower arm and leg—two bones.

Arms—what use? Throw, carry, etc.
Legs—what use? Walk, run, jump, etc.

Hands and Feet—many bones and joints.

**Joints.** Extend arm and hand—slowly bend up—see *use* of joints.

   2. Ball and Socket—shoulder and hip.

Bones are supplied with a fluid—tell how hinges need oil.

Ligaments—tendons.

**Care of the Bones.** Give story of an old crooked tree.

When *young* is the time to train straight growth.
Exercises do much good.
Clothing must not be too tight—harmful.
Bound feet—obstruct growth.
Talk 3. Care and Nourishment of the Body.

Why do we eat? You will say “Because we are hungry”!

Yes—

Why are we hungry?

Work wears out the body and the loss is made up by taking new food.

Illustrate. Engine. Fire—necessary to add fuel.

The harder the work, the more a person should eat.

The person who sits down most of the time does not need so much food as the active person.

Boys and girls who are growing need more food.

People who live in cold land need more than those who live in warm countries.

Do you eat more in summer or in winter?

Not everything we eat is food, the tendency is to take more than is necessary. The body must work hard to get rid of this extra material and care must be taken that it passes along until it is finished with.

This makes extra work for the organs of digestion, so you can readily see that it is not well to eat too much.

Over-eating should be guarded against, especially in the case of children, who often eat because they like a thing rather than because they need it.

Parents should judge for them and not give way when they plead. Refer to the excuse so often heard—“T’a yao!”

To build up a healthy body requires quality of food rather than quantity, and next lesson will help us to know what foods are really necessary to us.


What shall we eat?

Once three kittens who had only eaten milk and who were as loving and peaceable as kittens could be, were given raw meat three times a day, to see what the effect would be. The kittens
grew very fast but were no longer loving and peaceable. They got fierce and quarrelsome and even dangerous.

This story teaches us the Importance of Diet.

Notice the animals—
Lion, Tiger, Wolf, etc.,—fierce.
Cow, Sheep, Deer, etc.,—more gentle and quiet.
It is best to eat only a little meat. The things needed by the body are:

Starch, Sugar, Oil, Albumen, Mineral matter, Water.
Starch (contained in rice, bread, flour, potatoes), Sugar and Fat, etc.,—make the body warm.

Asking details of their yesterday’s food, see if these substances have been supplied. Suggest improvements and comment.

Fruit good—supplies mineral and acids.

What shall we drink?

A person suffers sooner from thirst than hunger. There is water in almost everything we eat. Cut a potato—place it in the sun—what happens?

Water—the drink needed, very important to only drink good water. It is a safe plan to boil water, for this reason it is well that Chinese drink so much tea. Refer to our plan—Filter.

Milk is good drink—food as well.

Tea is refreshing but not nourishing. Take care it is not too hot.

Alcohol is hurtful—never take it.

Fruit juice is good if fresh, but injurious if allowed to ferment.

Very important in all our food that it should be clean. Mention danger of flies to food. Give practical hints how one can prevent flies contaminating the food.

Talk 5. The Preparation of Food.

1. In the mouth.

Speak of the Flour Mill, where whole grain is turned into flour ready for use in bread, cakes, etc.
Refer to the hen and the work of its gizzard. It is possible for us to masticate whole grain in mouth but it saves a great deal of time and strength to have it done for us.

Bread and all starch foods need to be well chewed before swallowing, so teeth are very important to us and for this reason great care must be taken of them. Keep clean.

Until a child is six years old he only has ten teeth in each jaw, these are pushed out gradually and replaced by stronger. Second set, he has sixteen in each jaw, and these have to last the life time.

Saliva, mixes with food, moistens it and makes it easy to swallow.

Swallowing. Feel the "lump" in your throat—chih-kwan-men.

There are two tubes in throat, one for food to pass to stomach; one for air to pass to lungs.

2. In the stomach and intestines.

The work done in and by the stomach is very wonderful. Food is changed so as to become part of the body.

The stomach, like the mouth, has a juice to help digestion. This gastric juice acts on the food—dissolves—it becomes watery and oozes through the tubes (intestines) the small blood vessels having thin walls can absorb it and carry it to all parts of the body for nourishment.

Care of the Stomach, etc.

Did you ever think how much work had to be done to food before it was ready to help your body?

Everything that works hard needs rest—so our digestive organs need rest too.

Important to have regular times for meals and not get into the habit of eating between meals.

This is specially important for the children; they will have better health if you keep to this rule.


Taste. This sense lies in the nerves of the tongue.

It can be educated.
Learn to like the food that you know will nourish body.

Pepper, mustard, etc.,—bad. Tobacco—dulls taste.

**Smell.**

Closely linked with taste. Really there are only four things we taste—sour, bitter, sweet, salt. All the rest is flavor and comes to us through smell. This sense warns us if food is bad, or the air impure.

Animals who get their food by hunting for it have a keen sense of smell.

Harm arises from frequent “catching colds.”

**Touch.**

In the nerves of the skin. All over body but some places more sensitive than others.

Tips of fingers—touch.

Blind people learn to read by use of fingers, also to recognize people by the feel.

**Sight.**

Important. Take care of the eyes. Bad plan to strain them by reading or working by a poor light.

Difference in people’s eyes—some see long way—v. v.

This sight can be corrected by doctor and use of glasses.

In China many are blind through neglect.

**Hearing.** Important too. We are saved from many dangers by hearing. Illustrate, deer, hare, etc.

True ear is protected, take care not to injure it by cleaning with a pin or any other sharp instrument.

Explain the use of the ear that is “outside” and by the aid of a chart, explain the mechanism of the ear.

**Talk 7. About the Blood.**

Describe **Circulation.**

Use a good chart and explain the difference between Artery and Vein.

Illustrate the branching out of the vessels by shewing a leaf.

Where does our food go? How assimilated?
Blood is *purified* by air.

How does it get to the air?
Care must be taken to breathe *good* air.
When breathing, close mouth and use nose.
We take *in* good air and breathe *out* impure.
This makes it necessary for the air of our rooms and houses to be changed.

_Talk 8. Muscles._

Rest right hand on desk—hold with the left and then close up tightly.
Every movement we make by using muscles.
Think of the many different ways we can move and then think how many muscles it must take—about 500, all shapes and sizes.
Long ones to move the legs and arms—short ones for the eye, etc.
Muscles are attached to *tendons* or cords near joints—otherwise would be clumsy. Illus. Chicken’s foot with tendons.

How are muscles made strong?

1. By good food.
2. By good air.
3. By good using!

To do this last well, begin by easy exercises or ways of using and then gradually increase the work.
Talk about lifting heavy weights as example of this.
*Fat* is not muscle and *fat* people are not the strongest.

_Talk 9. The Brain._

The brain governs the whole body. Why does my hand hold the pencil and write? because it is *told to!* Messages all the time are being sent from the place where the thinking is done.

Some muscles do their work without our having to think of it and tell them, e.g., the heart, lungs, and stomach muscles decide when they must contract. But muscles of the legs, arms, face, neck, etc., need to be told.
Now you see how important the brain is to us and why it is so well protected by the bony box—the skull.

How are these messages taken to all parts of the body?

_Nerves._

Every nerve has to connect in some way with the brain.

It is possible to have good ears and yet not hear.

It is possible to have good eyes and yet not see, etc.

Touch a hot stove—your hand is told to quickly come away!

Catch a ball—how many messages! eyes to watch, hand to be ready, hand to open, shut, bring it down, etc.

Two kinds of nerves:—n. of sense to the brain.

n. of motion from brain to musc.

All nerves cannot separately go to the brain—too many holes. They are bound together into one large cord—Spinal Cord, this lies in hole or canal that runs through the middle of back bone. Notice—backbone reaches right up to neck and head. Each bone has an opening which forms a tube all protected by bone.

If any part of cord is injured, the brain cannot send any messages past that part.

There are tiny holes all along the wall to allow the nerves to spread out to arms, legs and other parts of the body.

Nerves of motion are governed by our will, but if diseased—they do not act as we wish. Example, head shaking or eyes twitching, etc.

_Care of the Brain._ The brain is working all the time and needs rest. It rests when we sleep. Good sleep is necessary. Children need more sleep than adults.

_Do you remember what made the muscles strong? Using._ Same with brain—the more we think, the more we are able to, etc.

To keep brain clear we must have:—

1. Good food to eat. 4. Good amount of exercise.
2. Good water to drink. 5. Good restful sleep.
3. Good air to breathe.
Talk 10. The Skin.

Skin is the covering of the body, it fits over every curve, is full at joints to allow free movements of the bones. Note fingers.

The Skin has two layers.

The deep or lower layer contains all the blood vessels to feed it and the nerves of feeling. This makes it very sensitive and if this was outside we should be in pain all the time.

The outer layer has no feeling—good thing.

As skin rubs against clothing, etc., it wears off in tiny scales. It is kept fed up from below.

The skin has a great deal of work to do:

1. Protects the body.
2. Throws off impurities.
3. Regulates temperature.

The roots of the hair are all in the skin. It is full of tiny holes—these contain an oily matter to keep skin smooth. Speak of rough chapped hands and the benefit of rubbing ointment on.

Sweat is not clean pure water. It contains much that is impure and would harm the body to retain.

The waste products of the body are thrown off by the

Avoid cooling off suddenly when perspiring, as it closes up the pores of the skin and prevents the sweat carrying off the impurities. After exercise or work, when one is hot, be careful not to sit in a cold room.

Bathing is good for the skin—keeps the pores open. Never take a bath just after a meal. Why?

Certain amount of blood in your body and it is needed in certain parts to do the work well. Illustrate by asking:

If you are studying, what part of your body needs blood? Brain.

If you are exercising, what part of your body needs blood? Muscles.

After you have eaten, what part of your body needs Blood? Stomach.
A good rubbing of the body does much to keep the skin in a healthy condition—it makes the blood flow to the skin.

Frequent changing of clothes that are worn next to the skin is also necessary to keep the skin in good health. Why?

*Talk 11. Personal Hygiene.

We have had several talks on different parts of our body, now we want some rules to remember, that will help us to have healthy bodies.

Care of the Skin.

Much of the waste matter of the body comes out through the pores of the skin, hence it is necessary to wash off the perspiration and waste which clogs the pores.

(1) A cold bath and rub each day is very good; if some are unable to take it then a vigorous rub with a towel is good.

(2) A warm bath once a week is essential for our health. Best taken right before going to bed, if taken during the day use cold water after, to close pores and prevent taking cold.

(3) Hands need to be washed before each meal. There are so many disease microbes, and our hands are always touching many things, that we are in danger of eating these germs.

(4) It is important to keep the nails clean. For good looks they should be kept cut short (less room for microbes) and clean, with dry skin carefully pushed back to show "moon."

(5) For the good of the skin it is important to keep all garments as fresh and clean as possible. Air frequently.

If clothing gets damp or wet, it should be changed at once. If the changing be delayed for a long time then a good plan is to take a warm bath and rub and put on dry clothes.

Important to keep the *feet* both dry and warm.

*Talks 11 and 12 were taken from Mrs. Goodrich's article in Woman's Work, for June, 1914.*
(6) Some precautions:—
   a Individual towel and face cloth.
   b A public drinking cup is dangerous.
   c Never put money in mouth or between lips.

Care of the Eyes.

(1) Light, sunshine or artificial, must never shine directly in the eyes, but on the object. Best to have light shine over left shoulder on your work, if on right then shadow is caused.

(2) Remember that eye diseases very rapidly spread.
   a Need of separate wash cloth again.
   b Be careful not to touch things that people with eye disease have touched, if necessary—then be sure to keep your hands from your eyes till they are washed.

Care of the Nose.

Remember to breathe through the nose as this
   1. Warms the air for the lungs.
   2. Makes air damp to go in lungs.
   3. Cleanses air before it enters lungs.

Care of the Ears.

Take great care in cleaning the ear. Best to do it with the end of finger inside thin cloth—the "spoon" used by women in China is very dangerous.

Talk 12. Personal Hygiene.

Care of the Teeth.

For the best care of the teeth one should brush them after each meal. But at least once a day.

If use powder, etc., do not use too often, once a day.

Good and wise plan is to have a dentist look at one's teeth once or twice a year. If decayed tooth is not "mended" it is bad for the health—holds dirty food.

Care of the Lungs.

To breathe fresh air is most important, as the blood is constantly bringing impurities to the lungs and taking pure air back from the lungs.
Breathe deeply in order to take in as much Oxygen as possible.

(1) Clothing should be loose enough to allow good and free breathing. The bands which the Chinese girls wear about their chests are injurious to their health.

(2) Be sure that all rooms are well ventilated, especially the bedroom.

(3) An open fireplace is a means of ventilation.

(4) One window open from top and another window open from bottom is also good for ventilation.

(5) A draught is not good, as it cools the body unevenly. Tobacco is bad—sends poison into lungs instead of Oxygen.

**Care of the Stomach.**

(1) Nourishing food, well masticated, is best for the stomach and for the body. Cereals, milk, corn, wheat, rice, fruit, vegetables, fish and a little meat—all good food.

(2) Pure water is by far the best drink.

(3) Alcohol is injurious, it harms the lining of the stomach. It sends heat to outside of body, leaving inside cold.

**Care of the Bowels.**

Once a day there should be a thorough evacuation of the bowels. Best to have a fixed time and keep to it regularly every day. Good plan to get children into fixed habit. Drink plenty of water during day and if constipated take a cup of water on rising in the morning. Soap.

**The need of Rest.**

The brain rests only when one sleeps perfectly. Regular habits of sleep are good for the health.

Child 4 years old should have 12 hours sleep.

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The need of Exercise.

Every muscle not used falls into disuse! Try and get out in fresh air if only a little while each day.
Take care of our bodies for God.

Lessons for Women from the Life of Jesus.

VI. Education. Jesus received (evidently) the ordinary education of the village boy, at His mother’s knee and in the synagogue school. His profound knowledge of the scriptures indicate that He must have spent many hours from earliest boyhood—pouring over the sacred writings. Nazareth was near the big caravan route. Long trains of camels were constantly passing with their rich loads on the way from Egypt to Syria. Does His driving out of money changers (Jno 2:13-16) indicate an insight into business conditions of His nation? See parables of vineyard and unjust steward. Lk. 20:9-16, Lk. 18:23-35.

VII. Does Jesus seem to show a love for home life? He twice tried to win His home community. Matt. 13:54 and Lk. 4:16. Do not His words “A prophet is not without honor save in his own country” (Jno. 4:46) indicate His bitter disappointment in failing to win His own home. His words “The foxes have holes” etc., may give an insight into His hunger for the settled home life, during the three years of wandering public life. His seeking out of the Bethany home during the last hard week shows His yearning for the touch of the home life (Matt. 21:17, Matt. 26:6, Matt. 10:2-12). His words about divorce show that He had thought deeply into central the problem of the home life.

What would you say as to the value Jesus set on the doing of our plain, every-day duties, from the fact that Jesus spent thirty out of His thirty-three years on earth, in the simple round of home affairs? Do you suppose that Nazareth home was neater, more attractive, more full of joy and kindness
because Jesus was a member of the household? Do you suppose time was found for unkind gossip neighbors in that home? Do you suppose any stranger ever turned away from that door without a word of cheer?

Do we really want Jesus to live in our homes, to see and hear all that goes on there? How can we make our homes a worthy dwelling place for Him?

Lesson IV. Jesus' Dealings with Children.*

Text: Jesus said “Suffer the little children and forbid them not to come unto me for to such belongeth the kingdom of heaven.” Mt. 19:14.

I. Jesus places supreme value on childhood, Mt. 18:16, Mk. 9:36-37.

What is it in a child’s life that is indispensable in Christian life? Would you say humility? purity? truthfulness? genuineness?

Christ emphasizes responsibility to the child. His words suggest children as most precious of all earth’s possessions. If an injury is done to them it is correspondingly heinous. Does His severity of judgment arise from the fact that a crime against childhood is more cruel and cowardly than any other because of the child’s inability to defend itself?

How can we cause a child to stumble?

What do you think of the practice of teaching a child that it is a smart thing to deceive others?

What do you think of giving the little child the example of gambling, drinking, smoking and foul words?

What do you think of teaching little children to worship false gods?

What do you think of factory systems that confine little children to overtaxing work, thus crippling the child’s health for life?

II. Jesus everywhere shows keenest sympathy with parents in sickness or death of children. Mk. 5:36-46, Luke 7:15, Lk. 8:41-56, Lk. 9:38, Jhn. 4:46.

* This lesson was drawn largely from Beardsley’s “Teacher Training with the Master Teacher.”
III. Do children show discernment of people? We find them willingly going to Jesus’ arms and singing His praises in the temple. Mk. 10:16, Mt. 21:15-16.

IV. Jesus says, “If ye love me feed my lambs.” Jno. 21:15. Jesus everywhere shows His love for children. Mk. 9:36.

How can we feed His lambs?
- By caring for the child’s body.
- By rightly developing the child’s mind.
- By early bringing the child to a knowledge of God through prayer and the teaching of God’s word.

Lesson V. Jesus awakening the soul of a Woman.*

Text: God is a spirit and they that worship Him must worship Him in spirit and truth. Jhn. 4:4:25. Read Jhn. 4:1-42.

In studying this incident we must bear in mind the race feud between Jews and the Samaritans. Samaria was inhabited by a mongrel race that had some idea of the worship of a true God but mingled their worship with many heathen practices. For this reason the Jews would allow them no share in their worship in the temple at Jerusalem. They accordingly set up worship of their own in a Samaritan mountain. The Jews cordially disliked the Samaritans and the feeling was returned in kind. When the Jews from Galilee went up to Jerusalem to worship they usually made a roundabout tour to avoid passing through Samaria. Did Jesus share this prejudice of His countrymen? Jhn. 4:4. Get clearly in mind the picture of Jesus at the hot dusty noon hour, wearied by a long journey resting by the well. Does His wearied condition make Him lose interest in others? He asks for a drink. Is this a request that could be refused without a great lack of courtesy? What do you think of the woman’s reply? Does she show any eagerness to satisfy His physical need? Wouldn’t you say this woman was a rather difficult person with whom to discuss themes touching on the deeper spiritual life? Does Jesus give up the attempt? Vs. 10. Jesus suggests God’s goodwill toward her. His own worth

*This lesson was drawn largely from Beadesley’s “Teacher Training with the Master Teacher.”
and living water. Does the woman enter into the thought He suggests? Her mind is still on the temporal. She has no sense of her own inner need, but she wonders about Him. Vs. 12. Jesus shows that waters are two kinds; one perishing, men for ever thirsting again; the other, spiritual, permanent, men never thirsting any more but finding in the inner, personal being an unfailing spring, a well head of eternal life. Scan the woman’s reply. Is she not still earth bound? She is still unconscious of her inner need. Jesus’ next words are aimed directly at this need. Does He show delicacy in His manner of doing this? Look at the woman, she tells the truth but hides the truth. Jesus drives the question home. Does she now show some real appreciation of Jesus? He has exposed her sin. In her shame she tries to change the subject. She turns the question back to the old feud between the two countries. Jesus accepts her lead, but applies it to the point He is trying to make. Vs. 21-24. Contrast His emphasis on spirit with her carnal life and thought. His emphasis on truth with her inclination to concealment and deceit. How does Jesus define worship? The woman makes another turn. Vs. 25. With her diversion seems to be an art. She awaits the Christ. With the simple statement “I am He,” Jesus closes the interview. Note this is the first direct declaration Jesus makes of His divinity. And it is to a woman—and such a woman. Note the practical results in her life 27-30, 39-41 and through her to her home town. The harvest reaped by the early church. Acts 8:4-25.

When we see Jesus successful with this woman so spiritually dull—need we ever be discouraged in our work with women similarly limited in spiritual vision? Could Jesus have achieved this success without leading this woman to see her own sin?

How does the use of incense, candle, and all kinds of imitation paper and wooden articles contradict Jesus’ definition of worship?
THE LATE MRS. L. L. LITTLE.
In Memoriam.—Mrs. Lacy L. Little.

By Mrs. Mary H. Stuart.

It was a life of more than ordinary beauty and usefulness that went out when Mrs. Lacy L. Little passed away on July 7th, 1916, in the Red Cross Hospital at Shanghai; and her missionary work, extending over more than a quarter of a century in China, deserves more than a passing notice. Having been one of the first to welcome her to this land, and having been intimately associated with her during her first term of service, the writer can truly say that she has rarely known a more attractive, consecrated young woman than Miss Ella C. Davidson, when she came to us in answer to a call for a teacher to the Girls' Boarding School in Hangchow. She was born near Yorkville, S. C., on March 25th, 1867, and thus was twenty-four years old when she came to China in 1891. She was a graduate of the Wesleyan Female College in Staunton, Va., and taught for several years in the graded school of her native city, which gave her some experience for her new work. She came to us with the zeal and enthusiasm of one who was consecrating her young life to China, and to the end she never lost her first love. At once she began to equip herself for her work by untiring efforts to get hold of the language, and to make herself acquainted with everything that would help her in the school work. In a few years, she had taken entire charge of the school as Principal, and was exerting an unbounded influence over those young women committed to her care. Not satisfied with this limited sphere, her heart went out to the women in the neighborhood; and she began to devise means to reach them with the Gospel, as well as to encourage the girls in efforts for the good of others. To this end, she began a series of evangelistic meetings once a week in the assembly room of the school, by special effort inviting in the women living near the school. These were not without direct results, but the best effect was on the girls themselves, who thus began to take an active part in work for others, and get a training that was most useful to them in after
years. During this term of service, she met with two great sorrows, one of them being the loss of a beloved mother, which gave her a great shock; but she rallied from them to more devoted service, ripened by the experience, and giving herself more entirely to the Chinese.

In the spring of 1898, as the time for her first furlough was drawing near, she had the misfortune to have an attack of ophthalmia, which caused her intense suffering and great inconvenience, and became a real menace to her eyesight. So it was decided for her to go at once to the homeland, somewhat sooner than she had planned. Here she was hardly allowed to recover from this affliction, before calls began to come to her from all quarters to address meetings of various kinds and during the whole time of her stay in the homeland, she was kept busy answering these demands. Her striking personality, added to an intense earnestness, made her a most attractive speaker, so that crowds came to hear her, and were deeply moved by her strong appeals for the work in China. Few of our lady missionaries have done more strenuous and successful work than Miss Davidson did on this her first season of rest in the homeland.

Returning to China in December, 1899, she at once resumed her place in the Girls' School, full of new ideas for its improvement, which she at once began to put into practice; but these were all cut short by the Boxer outbreak in 1900, when the school was closed, and we were all forced to flee to Shanghai for a long exile of nine months. She never returned to Hangchow as a worker, for on October 31st, 1900, she was married in Shanghai to Rev. L. L. Little, and from that time to the end, her field of work was with her husband in Kiang-yin. Here we find her manifesting the same active and intelligent interest that had characterized her from the beginning. Under her direction, one kind of work after another was opened up, until we find now at the close of her sixteen years in that field, a large boarding school for girls, a Bible training school for women, and many direct activities in evangelistic work. She was fortunate in having devoted associates, both among foreigners and Chinese, who kept the
IN MEMORIAM.—MRS. L. L. LITTLE.

work going whether in her presence or absence; but all seemed to look to her for help and advice, as the centre and inspiration of the work. Two visits to the homeland only made them realize how much she meant to their station; so when she returned from the U.S. last September after an absence of about two years, in apparent health and strength for another long term of service, it was a time for special rejoicing and congratulation. She did enter upon her work with the usual zeal and energy, and was planning many things for the development of the work, though straining under the burden even now too heavy. Her body was already beginning to give way under the insidious workings of the terrible disease that had fastened itself upon her; but she still went on working. Although there was no outward manifestation as yet, she seemed to know that something was not right with her, and she was frequently heard to exclaim, "I look all right, but I am not feeling well." This was the only indication, however, until some time in April, when she was forced to lie down for awhile each day, and from that time on, the friends at the station began to realize that something very serious was the matter. Still less were they prepared for the sudden breakdown, when she was carried to Shanghai in a very low condition about May 1st, or for the crushing decision of the doctors that she had only a short time to live. To those of us who had not known of any failure in her health, this news came as a great shock, and we could not believe that her condition was really hopeless. Everywhere "prayer was made without ceasing unto God for her," and many of her friends hoped to the last that it might still be God's will to give her back to us. It did seem as if she must be spared to the work, and to those who loved her so much. The answer came to our prayers in the continued progress of the disease, the "outward man perishing day by day, the pain and weakness increasing, until the call came to her early on the morning of July 7th, and our beloved friend was released from the suffering body, to be forever with the Lord." We can only praise God that the agony of the human frame was not continued longer, but we still wonder why it had to be, why she had to
leave us at all. For her, we can only rejoice over the "Well done, good and faithful servant," which we feel sure awaited her on her entrance to the Heavenly City, and for the crown of victory that now adorns her brow. We cannot call her back, but we can catch the inspiration of her beautiful life, and try to carry out the ideals which she gave us. Of the many women who have wrought for China, few have entwined themselves more tenderly in the hearts of all her fellow-workers, or left a more enduring record of faithful, loving service to the Master. Words fail us to express the deep sense of personal loss, or measure the depth of sorrow in the heart of him who is now left desolate; but this tribute of love and respect to her memory may feebly convey some idea of what her loss means to her friends and fellow-workers, and to the whole missionary community in China.

Sleep on, beloved, sleep and take thy rest:
Lay down thy head upon thy Saviour's breast;
We loved thee well, but Jesus loved thee best.
   Good night!

Only "good night," beloved, not "farewell,"
A little while, and all His saints shall dwell
In hallowed union, indivisible—
   Good night!

Until we meet again before His throne,
Clothed in the spotless robes He gives His own,
Until we know, even as we are known—
   Good night!
How Best to Employ Bible-women.*

Miss A. McQuillan, Ch. of Scotland Mission, Ichang.

First catch your Bible-woman, and when you find a good one hold on to her, for you have one who will be a valuable asset in the Church, and a right hand to the missionary in many a time of need. Bible-women vary as much as any other class of worker does. Some are capable of seeing work, and can set about to try to do it; others do not know, but have to be led about and have it pointed out to them.

We shall all agree, I think, if I say that the one outstanding lack in all is want of initiative. Ask them how or what would be the best way to prepare for an evangelistic campaign. They have no idea, beyond the usual procedure. Do they know, as they themselves are Chinese, whether there is any other way in which we can help the church members to live up to the Christ life in their own homes? No, they know of nothing. Therefore it is essential that the missionary be a great deal with her Bible-woman at first; and there is another reason why most of them need a good deal of superintendence in their preaching and that is the way they have of muddling up their subjects. I once had a most sincere and loyal, hard-working Bible-woman but she had the usual "mao ping"—bad memory—and was a master hand at muddling her subject. I have often just sat and wriggled on my seat as I listened to her preaching. If I let her choose her own theme whatever else she began on she would come round to the creation of man and woman, and describe how surprised Adam was when he woke up one day and found Eve there, and how he exclaimed "Ha ya! Where did you come from?" And she said that she was given to him to be his "tong pan", and how that they were both quite naked and not a little bit ashamed!

Then I would whisper to her not to say any more about that—tell them about God's love in giving Jesus to be their

* Read before the Kuling Conference.
Saviour; but it would not be very long before I would find her telling them that the mother of Jesus was an unmarried girl, and describing her surprise when she was told she would have a child. The little woman spoke in innocence and sincerity but to the heathen mind these subjects were very amusing. What makes these things so annoying is that you cannot be always stopping her and changing the subject, or she would lose face with her audience. So, in cases like this, one should be with the Bible-woman as much as possible, noting the weak points in her preaching, and helping her to a clear and methodical way of placing the Gospel before the people.

Where one woman only is employed, there should be little difficulty in finding employment for her, even in a small church; and if she has to do country station work and itineration as well then she is a very busy woman; and the time that one woman can give to all of these in turn, is not enough for any one of them. All work that is to tell in China should be constant, not intermittent. What progress would our scholars make if they only had a lesson now and again, because the teachers had to go round and teach in other schools?

A Bible-woman's day in the country is generally a much longer one than at home in the city. In the morning she makes calls, and lets her presence at the station be known, takes a walk out to the near-lying farms, and invites the women to come to the preaching-hall in the afternoon, and evening. The afternoon is given to teaching enquirers, and telling the Gospel to any women who may come, but the real meeting is in the evening. As soon as the evening lamps are lit, the congregation comes in, and the meeting-place is packed with men, women, and children. The work of the day is done, and every one is free, and ready to sit as long as any one has got anything to say to them. This makes a long, full day for the Bible-woman.

If a woman is not required to do country work, then she can give her whole time to city and suburbs, and there will always be plenty to do. Her first duty is to preach the Gospel,
HOW BEST TO EMPLOY BIBLE-WOMEN. 171

but she has also a great deal of teaching to do if she can read (and I take it that few are employed nowadays who can’t).

In every church there are women members who cannot read, and it is a good thing for the Bible-woman to give a certain amount of time to teaching them in their own homes, as well as in class. I lay great stress in putting a book into every woman’s hand, whether she be member or catechumen, and expect them to learn something in spite of “ki shing pu hao.” Some of course never learn much if any, but the majority do.

Then there are the weekly classes, and the Sunday school, in all of which the Bible-woman takes a part. There are visitations to new houses where they have been asked to call and to the city suburbs. In order to save time and the woman’s strength I allow so much a day for lunch, so that wherever she may be at lunch-time, she can buy herself some food, and she does not have dinner until her duties are over at 4 p.m. This plan seems to suit very well.

I supply each woman with a report book, in which she enters each date, and what streets and houses were visited, and what was the subject for the day. This guards against the too-frequent visiting of certain houses to the neglect of others that may be more needy. It also guards against overlapping where there is more than one Bible-woman employed. Of course to send them out two and two is ideal, but where the district is large we cannot always do it though sometimes we do. The missionary asks to inspect the Bible-woman’s book at her own discretion and she has in this way a good knowledge of the work being done.

I think it essential that the Bible-woman herself should, if at all possible, have each morning a Bible lesson, and prayer with the missionary ere she starts out on her day’s work. Where they live at a distance from the mission house this would have its drawbacks, but mine come every morning, and they take it in turn to expound the lesson and lead in prayer.

The very best and most experienced need all the help and teaching they can get to keep them fit spiritually, and be able to give out to others again in the daily round of their work of soul-winning.
A good loyal Bible-woman is indeed a valuable worker and the pity is that they are so hard to find—the supply never seems to equal the demand. So many of the Church's young women prefer to take up school-teaching, and look upon preachers of the Gospel with rather a scornful eye. To my mind there can be no more honourable office than that of preacher of the Gospel.

School-teaching is, of course, easier work, and has none of the disadvantages of out-door work. The Bible-woman has to go out day by day in both hot and cold weather to find her work, and sometimes gets anything but a warm welcome, especially when she is rounding up truants from church or class.

Then in her country work she has to put up with all sorts of discomforts and inconveniences, which the teacher in her school-room knows nothing about. Therefore when we do find women willing to take up and cheerfully do this self-denying work for the Church, it is up to the Church to make it worth their while, the least of which should be a proper living wage, and a recognized standing as an honourable church worker. Perhaps if we paid a little more attention to these details there would be no lack of good capable women for this work.
TWO NEW BOOKS FOR CHRISTMAS.

1. Scenes from Ben Hur and Other Tales of the Christ. These other tales are translated Classics from French, Portuguese and English sources, besides one original Chinese story, the Real Presence.

2. "The Iron Cross" (the American Women's Prize Peace Story, price 5 cents), dealing with this present war. Besides these new booklets, the Women's Library contains "The First Christmas Tree" and other stories by Dr. Van Dyke. All these books are suitable for Christmas gifts to Chinese teachers and students.

Christmas Entertainments.
The Christian Literature Society has published three Christmas entertainments all of which are interspersed with music.

3. "No Room in the Inn," an original story in which the heroine is the Chinese young woman teacher of a day school. These last two entertainments are both very pretty stories and as such are appropriate gifts to day school children. The price is about five cents a copy.

Besides these three entertainments, a new Christmas service suitable for Sunday and containing a number of new Christmas carols will be ready in October.

School Music.—The "Songs for Schools" has given such satisfaction that another song book is under way containing pretty secular songs from primary to high school grade. These songs are published first in the Nu To Pao. The Cooking Song to a popular College air is one. In September's issue is to be found a rousing Go to Work Song with the tune Tipperary for chorus. In October number there will be
a School March "We'll keep the Schoolroom Floor Clean" to the tune Dixie. Besides school songs, each number of the *Nu To Pao* contains a little school play—"Little Red Riding Hood," "The Pied Piper of Hamlin," "The Emperor's Tests," etc. These little dramatized stories are excellent for children studying Mandarin. Another feature of the *Nu To Pao* is the series of "Ethics for Children,"—little moral talks suitable for morning exercises in day schools. Special care will be exercised in preparing this magazine to give as many helps to day school teachers as possible.

For all these publications write to T. Leslie, 445 Honan Road, Shanghai, Christian Literature Society, or to Miss Laura M. White, editor of *Nu To Pao*, 4 Thibet Road, Shanghai.

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**Note.**—Miss White very modestly refrains from stating that she is the author or translator of the books above reviewed.—**EDITOR.**
Glimpses and Gleanings
Mrs. EVAN MORGAN. 150 Dixwell Road, Shanghai.

THE TRAINING OF CHINESE NURSES.

St. Paul's Hospital Training School for Nurses, Kaifeng, Honan, was opened in November 1914, and eight probationers sat for the first year's examination last month. Six nurses passed this examination, four of them doing extremely well (79% to 90% on the whole examination), and of the two who failed, one was first in practical work but could not write the papers. The examination consisted of written papers, and practical and viva voce tests in Physiology and Hygiene, Nursing, and Dispensing. In practical nursing the nurses were examined in the making of beds, bathing and weighing of patients, cleaning rooms, and bandaging, and in all subjects the year's marks were included in the final result.

Two new probationers have been admitted, making six in the second year and four in the first. We expect additions to this new class later on. The second year nurses are now studying Robb's Nursing, Halliburton's Physiology, Midwifery (a simple, comprehensive survey of the normal and practical side of the subject aided by some excellent models), Materia Medica, and English (this last because we hope to have the patients' reports filled out in English).

Every nurse has patients specially assigned to her and is responsible for them in every way, e.g., feeding, bathing, care of bed and clothing, giving medicines, dressings, etc., (except where these must be done by the doctor). She also has certain rooms under her care to sweep and dust and keep clean, and in the dust of Honan her task is not easy, but a daily inspection of all rooms by the doctor at 10 a.m. when marks are recorded is the best stimulus to this end. There are ward women who mop the floors and clean windows, but the nurses are responsible for everything else. In addition, as every other arrangement has proved unsatisfactory, they have now taken on the management (under the superintendent's direction) of the laundry, and three nurses every week help the laundryman to wash the clothes. Night duty is taken in turn by the week, and so is also the city Dispensary to which one nurse accompanies the doctor every afternoon. The other work is taken for periods of four months (e.g., Operating rooms, Consulting room, Dressing room, Public wards, Private wards, Tuberculosis annex) at a time.

The nurses have two hours off duty every day (some from 10-12 a.m., and some from 2-4 p.m. so that they are all available together in the busy hours). They are allowed visitors on Saturday afternoons, and may go home for half a day (also a Saturday) once a month, and once a year for a fortnight. They attend the city church by turns on Sundays. From 4-5 every day they teach the patients and ward women hymns and prayers and they take their turn to give the address at morning prayers.

After the first three months' probation they wear Hospital uniform (a green Chinese coat, piped with red, and skirt in winter, and white in summer, and aprons) provided by the Hospital, and receive their food; but no salary is given until the first examination is passed, when they receive one dollar a month for the next year and two dollars a month for the third and fourth years. They pay a guarantee fee of $10 on admission to be refunded on graduation, or forfeited if the agreement is broken, in which case they must also pay for the cost of their food during the time of their stay in Hospital.
SCHOOL WORK IN HOKOW, KIANGSI.

"The Girls' School closed last Thursday week. On account of our late start, Mr. Goforth's Conferences delaying our opening date, we had just a three months' term. The temporary unrest took two of the girls home for a short period, and one for the rest of the term. But, all included, we have had twenty-eight girls under our care (our largest number so far). Many of these were quite new pupils, and we are much encouraged by the results. Both teachers have done good work; and we have found it a good plan to have the writing of the elder girls corrected day by day by the ladies' teacher over on our side, the same teacher going into the school once a week to explain the Classics. This is the first term we have been able to use women teachers only—with this slight exception."

Miss M. H. Fish, C. I. M.

July 10th, 1916.

"PERSONAL" WORK BY CHRISTIAN WOMEN IN ANHWEI.

"I think we are getting a few more city people, and this is partly due to a Mrs. Ch'en, the Principal of the Government School for girls, who seems to be really enquiring after Christian truth. We have had several visits from her, when she has brought friends or relatives and some of the school-girls with her. She is now attending the services regularly, and yesterday we were able to arrange for her to have a little talk with Mr. Ch'eng of Anking. I would ask prayer for her. She is deeply interested at present in reading 'Pilgrim's Progress,' and has got to the point where she acknowledges herself a sinner, and believes the 'Doctrine' to be true. I usually have from 60 to 80 women in my Sunday class. As it is a mixed class, and some of the newcomers don't understand very well, I have hit upon the personal work plan, and get the Christians and enquirers to talk with them when the meeting is over. I have heard an enquirer give quite a good discourse, though at first she protested that she was quite unable to speak to another. It is interesting to see the little groups at work thus.

Miss V. M. Ward, Shuchen.

August 3rd, 1916.

THE HARVEST OF SOULS IN SINCHOW.

There had been much preparation for this Mission, and the workers were expecting great things. They had 450 women sleeping on the Compound, from the villages all around, and it was a wonderful sight to see all the carts arriving with the women.

"The first day we had 800 women packed into the chapel, and an overflow meeting of 250, and again the afternoon meeting of over 500 women. No children were allowed in the meetings. Amahs were provided to look after all the little children. The meetings grew in power, and the two last days we used the inquiry room and 99 women passed through it. How we thank God indeed for this Mission! Surely the harvest has begun now from 1900. I remember when I was in Sinchow in March of 1900, they only had about a dozen women to service, and now what a difference. To Him be all the glory!"

Jessie Gregg, C. I. M., Shansi.

September 7th, 1916.

"With a heart full of thankfulness to God for all His goodness, I record another half-year's work in our Girls' School. We reopened School on February 18, and continued until July 21, with
WOMAN'S WORK IN THE FAR EAST.

four days' break during the term. One hundred and fifteen girls entered the School, of whom thirty-one are boarders. The attendance was very good, until within six weeks of the vacation, when some of the elder day-scholars were prevented from coming, through the presence of soldiers in the city. A great cause for thankfulness has been the peaceful and happy spirit amongst our boarders. This is due largely to the influence of our head teacher, who is a true Christian. She lives in the School compound, and has, in a wonderful way won the affection, and respect of her scholars. The School matron, who, too, is a Christian, has also laid herself out especially to help the girls. We do praise God for the faithful service of these two servants of His, and would bespeak prayer for them.

"In January one of our girls left us to be married to an evangelist named Mr. Shao. She was with us in the School for five years, having previously been in the Paoning Girls' School. She has left a very happy memory behind her, and now is working amongst the women at Kwangan. Another girl, Lui-teh-puh, who was in the School for four years, was baptized in January of this year, and left us at the end of March to marry another Christian man. Lui-teh-puh was a miserable specimen of humanity when she came to us first—a famine orphan, picked up in Kansu Province, and brought by a Christian man to Suiting. Her foster father has always treated her kindly, but she was suffering much from the cruelty of her foster mother. Through the kindness of a friend in England, who offered her support, we were able to take her to live in the School. By the grace of God and the work of His Spirit in her heart, she has become a useful little wife to her husband. We hear from them both, and they are very happy and truly grateful to God, for His love and kindness.

Miss F. J. Fowle, Suitingfu, Szechwan.

July 26th, 1916.

THE YEAR OF JUBILEE, LOYUAN.

Preparation! Prayer and business meetings! The object of the latter being to see how the church building might be beautified and from whence the funds for this were to come. The Christians—substantially helped by all those foreigners whose hearts cling to Loyuan where they have at one time or another lived and worked—rose to the occasion, and money was forthcoming for repairing and partly repainting the "House of God,"—also to buy a pulpit which is certainly an acquisition in many ways. The women were specially zealous in giving of their substance; one woman, commonly called "Little Mother," because she is short in stature, contributed five cents.

Then came the eventful week beginning on December 26th, of which a short outline follows:—

Sunday. December 26th.—A Praise meeting in the church at seven o'clock.

Monday.—Gathering of the Christians to keep the feast, the church premises being thronged with men and boys.

Tuesday.—Gospel addresses at 6.30 p.m. on "I am the Light of the World," these being especially intended for the numbers of heathen who came to see the new lamps and brightly coloured lanterns which, with the gaily painted red pillars and blue Communion rails, etc., made a brave show!

Wednesday.—The day of the feast! Holy Communion at 9 a.m. Service at 10 a.m., at which a history of the Church in this place during the last fifty years was given, special mention being made
of Archdeacon Wolfe and the many villages and hamlets in which he had sown the seed of the Gospel, and of all he has been enabled to do for God in China! Service at 2 o'clock—with a history of the Church at the present time, and many solemn words of warning and advice from our native pastor.

Later in the afternoon, by request of the natives, the pupils of the C. E. Z. school did some drill.

Service at 7 p.m., with short addresses on "I am the Word" by some of the catechists and our pastor. The day ended with magic lantern pictures on "The Life of Our Lord," shown by Miss Griffith to the heathen, who crowded into every available space, so that the women all withdrew in favour of the men.

Thursday.—A magic lantern for the women on the C. E. Z. Compound, to which the Tai-tai (wife of the Mandarin) came.

Friday.—The children's day! The same magic lantern views were displayed for the benefit of the Sunday school children, and those from the day schools and surrounding houses, who thoroughly enjoyed the pictures and lustily sang the hymns thrown on the sheet.

A. E. Fearon.
C. M. S.

SELF-DENIAL IN SHANTUNG.

When Mr. Fullerton's Self Denial Appeal came to hand at Tsingchowfu, I had a very large class of grannies and girls in our compound. They had gathered from many villages in our district for a week's Bible School. They had gathered from many villages in our district for a week's Bible School.

One day during the classes, two especially "jih hsin" (hot hearted) grannies, whom I call the "Praying Sister" and "Exhorting Sister" (having these gifts, they use them all the time), came after me for some matter. When this was settled, I told them that I also had a matter in my heart that I wished to talk about. I then told them of the appeal from home. They took it up at once, prayerfully and practically, and in a day or two came into my study with a long piece of paper, containing the names of the women, and the amount, twelve shillings. I can assure you it gives me great joy to see the good will of these dear Chinese sisters.

Agnes W. Kirkland,
English Baptist Mission.
June, 1916.

A GLIMPSE AT MISSION WORK IN HONOLULU.

"No sooner had we started to walk up from the quay than I was asked if I would speak for the C. E. Z. to the Women's Auxiliary in the afternoon. Bishop and Mrs. Restarick met us in the motor, which he drives himself, and took us to his Chinese Church and settlement, then to the Japanese school and then to the Chinese Church, near the Cathedral, and his girls' school for Hawaiians. After seeing the Cathedral, which is very beautiful, it was one o'clock and time for lunch, which we had at the Bishop's house. After shipboard it was very nice to have a meal in quiet in a house. We were driven by an Hawaiian schoolgirl to a very nice meeting of English-speaking and Chinese women; I should think about sixty. This was the first time they had had a meeting for C. E. Z. at Honolulu."

Miss Hodgson.
C. E. Z. M.

A GLIMPSE FOR CHILDREN.

It was a great day at the home of Choong Meng, for the bride, the new daughter-in-law, had come. The sedan-chair, all hung in red, had arrived at the door, and the bride, Phu-to, or "Grape," lonely and frightened, was being inspected by the many guests.

"Are they going to be good to me?" she kept wondering. "Oh,
I wish I were at home! The mother-in-law looks so cross."

On this day Grape must be dressed in her best and do no work, but the next day her duties began. Early the next morning she rose, and began the long task of combing her hair, making it shiny, smooth, and neat as a Chinese woman's should be. Breakfast must be cooked by the little bride; then there was water to be drawn from the well in the courtyard, and a hundred other things to be done.

The mother-in-law was very exacting. She never praised, but scolded instead; and Grape, on the look-out for unkindness, finally began to give sharp answers back to her. As time went on the bitter feeling between them grew. So it came about that, at last, Grape came to her husband in despair, and said: "I just can't endure her any longer, the cross old mother-in-law. She scolds and scolds and I can't do anything to please her."

The wise Choong Meng thought hard for a bit; then he turned to his wife and said: "I am going away for a month. All the time that I am gone you must be very kind to the mother-in-law. No matter how cross she is, you must answer her kindly; then, if she is still cross and mean when I come back, I'll cut off her head."

Grape was very greatly surprised to hear her husband say such a thing, but she promised to do as he said, and he went away on his journey. Then poor Grape tried very hard to be good to the a ma (mother-in-law); even when a ma was most provoking she remembered her husband's words, and did all she could to please.

Every day she did this, until the a ma began to wonder. "Why is my daughter-in-law so pleasant and good-tempered? Really she acts as though she were very fond of me." And before she knew it she was answering her agreeably too.

When the month was over Choong Meng came back from his journey. He noticed the happy, pleasant looks of his wife and his mother, and he was delighted. Yes, they were talking to each other as though they were the best friends in the world. But being a wise young man he seemed to take no notice.

Early the next morning Grape came in from the kitchen where she was preparing the morning rice. "What are you doing?" she asked, as she saw her husband sharpening a long knife.

"Why, I am getting the knife ready to cut off the cross old mother-in-law's head," he replied sternly.

"You shall not, you shall not!" cried Grape, snatching at the knife. "She is not the cross old mother-in-law any more, but my dear a ma, and I love her."

So, delighted that his plan had worked so well, Choong Meng put the knife away; and the three lived together in peace and happiness the rest of their days.—

From "Wonderlands"  
E. B. M. S.

A SHORT VISIT TO HONAN.

No more can it be said that Honan is far away! For now it is only two days' journey by rail from Shanghai. After a visit of twenty-one days of delightfully cool weather during the latter part of July and beginning of August, one is quite convinced that the climate surpasses that of Shanghai. And the large attendance at the women's meetings showed that there was no lack of energy and interest in these meetings, even during the summer months. One day, while in Kaifeng, there were several dozen women present. And a novel sight to one from Shanghai, accustomed to seeing private richas and carriages, were the mules and Pekinese carts which waited at the gate, while the gaily-dressed
women who came in them were attending the meeting in Mrs. Sallee's home. It was a great surprise to see that so few women had unbound feet. I was asked to give a talk on anti-foot-binding, a subject that has not needed to be even hinted at, in our part of the country, for several years! It was quite a shock to see such a number of women with pitifully small feet, and also to find such a few who could read. Their eager, receptive faces showed, though, that they were not Gospel-hardened.

The regular work is well started in Kaifeng now, and the open door makes one long that there may be many workers to go in and possess Honan for Jesus Christ.

W. KELLY,  
North Gate, American Baptist Mission.  
Shanghai, September, 1916.

IMPRESSIONS OF MISSIONARY EDUCATION FOR GIRLS IN THE FAR EAST.

"In Japan the conception of education for women reminds one of the German four Ks (Kirche, Küche, Kinder, Kleider—church, kitchen, children and clothes). The main vocation of women is to become mothers of a military nation. Great stress is also laid upon domestic science. For Korean girls, the Japanese Government does not propose to offer more than eight years of elementary schooling. In China, practically the only Government education for women, above the elementary grade, is that given in normal schools.

There is danger lest missionary education should go to the opposite extreme. A broader culture is so manifestly needed, that it is easy to over-emphasise it. We must think first of the product we wish to create and then what are the main contributions that education will help women to make.

(1) Better Homes. Home-making is more than house-keeping.

The physical side of the home surely needs apostles in a land like China! The intellectual, social and spiritual sides need apostles all over the East. Women must be made more truly companions of their husbands, qualified to command the intellectual as well as the filial respect of their children, and to train them in character-formation.

(2) Better Schools. There is a large and increasing place for the Christian teacher,—teachers who are able to do more than merely hold the book and ask questions from it!—teachers who will be remembered for their personal influence and not merely for their knowledge.

(3) Better Communities. There is arising, in some sections at least, a place for Christian workers of a higher grade than the Bible-woman,—women more of the type of pastor's assistant. Such women would help greatly in uplifting community life. We need a curriculum that shall systematically take up the problems of the family, the school and the community life, as it exists in the East, instead of presenting material so much in the abstract. This will demand much more real thinking and adaptation, than the traditional methods. But it will be much more worth while. We shall retain all the cultural elements that are most valuable and sift out all the more formal material. This is truly the ground that we must occupy and fortify, if the Christian education of women is to make its largest contribution to the missionary enterprise."—Extract from a paper by T. H. P. Sallee, Ph. D.

IS THE BIBLE A SEALED BOOK IN CHINA?

In reading a paper which was presented by one of our women workers at the Evangelistic Con-
ference, Kuliang, this summer, one was struck with the widely differing view-points of the various women-workers scattered about this great country; and certain words (quoted below in italics) filled one with amazement! It would be interesting and really helpful to hear, through the columns of Woman’s Work in the Far East, what has been the personal experience of others, along these lines—viz., whether, in most of the provinces of China, the Bible still remains a “sealed book” to the people.

For many years prior to 1900, I enjoyed the privilege of delightful work amongst the women and girls of Shansi and Shensi. That is 16 years ago! And since then the Christian Church has grown and developed, and the blood of martyrs has strengthened it and led it on to a deeper knowledge of Divine Truth! Are we to believe that we are going downhill and that the Holy Spirit has, indeed, left us? God forbid!

For my own part I have never met a keener set of Bible-students than the men and women of our English Baptist churches in Shensi, and the boys and girls in our boarding-schools there. And what is true of them, is true also of the converts of many other missions. Certainly no book was better loved and none more devoutly and persistently studied. Living though they did in mud huts, busy though they were in the house, in the fields and at the loom, earning their daily bread by hard toil, there were but few men or women—and especially women—who would not be found, sitting on their “kangs,” or (in summer) on their threshing floors, Bible in hand, during most of their spare time. Winter and summer alike, a meeting for prayer and Bible-study was held alternately, in the various little huts, the leader and expounder being generally the hostess. And they knew the Scriptures well. The life and teaching of Jesus, and the Pauline Gospel as given in the Epistles, were no “sealed” things to them, but living truth which guided and gladdened their simple, toiling lives, and lit up with sunshine their faces!

As to our educated, Christian girls, no study was so dear to them as that of the Bible. I have rarely heard more beautiful, well-prepared and Spirit-filled talks than those given by the senior scholars, who accompanied me, by turns, to the out-lying villages, on regular evangelistic visits. One often felt that their knowledge of God’s Word far surpassed that of many whose opportunities and education had exceeded anything ever dreamt of by these simple country folk. And on these visits to the villages, one would often be kept studying some passage, far into the night, with one or another, by the light of the rush lamp.

No, thank God! China is not, now, the “land of the sealed Bible,” nor, in most Protestant churches, at any rate, is “the Bible in the hands of the priest, who deals out a meagre bit, on the Sabbath, to be swiftly forgotten during the week.” Let us rejoice that the Koreans love their Bibles! Let us—Chinese and foreigners alike—learn from them to love it more. But do not let us propagate the mistaken idea that “the Holy Spirit has never yet had the slightest chance in China!” One’s heart aches for the writer who owned to a Korean pastor that she “rarely heard an invitation given, in China, to anyone to come forward as a Christian?” No wonder in a church where that is the case, that “soul-hunger” exists!

Marion L. Morgan,
E. B. M.

Shanghai, September, 1916.