WOMAN'S WORK IN THE FAR EAST

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MEDICAL SCHOOL STUDENTS PLAYING VOLLEYBALL.

NORMAL BIBLE CLASS.

COOKING CLASS.

CANTON Y. W. C. A.
As we close another volume of Woman's Work in the Far East we embrace the opportunity of conveying to our readers some facts regarding the past history and present position of the magazine. In the editorial retrospect contained in the December issue for 1916 mention was made of the fact that the close of the Missionary Conference of 1877 saw the inauguration of a semi-annual journal called "Woman's Work in China." It was issued by the Women's Missionary Association in China and was a practical illustration of the distinctive characteristic desire of that time, "to draw closer together." From the first number we learn that when the sessions had closed several of the lady members were unwilling that the deep feeling and interest and friendship aroused then should become only a pleasant memory. The desire to utilise the information gained then, and to add to such by making their missionary sisters throughout China partakers in their aim and work, found expression in a magazine of strong character and great influence. To the names of the first office-bearers and editors, mentioned in the 1916 retrospect, might be added many more who have been a source of inspiration to their sister missionaries and their men folk. Mrs. Timothy Richard and Miss Haygood have both passed away, but we rejoice in the work Mrs. Fitch is still carrying on so lovingly and so effectively.

At the close of 1886 the magazine was discontinued, but was revived again in November, 1890, under the new name of "Woman's Work in the Far East." In 1891 the business department was taken over by the Presbyterian Mission Press, and in 1902 it became a quarterly magazine. The financial side of the undertaking was a comparatively simple matter in the early days. From a list of all the missionary ladies in China, published in the "Woman's Work" in 1883, we learn that there were a little over three hundred lady missionaries.
EDITORIAL.

These were better known to each other than is possible now in a wider field and with much greater numbers and more varied interests. Then, too, the work of the corresponding secretaries included not only the procuring of literary matter, but the collecting of subscriptions. The result of the new conditions has thrown a financial loss on the shoulders of the Presbyterian Mission Press, and the question of discontinuance has been seriously considered. The following circular was sent to the subscribers during the course of the year:—

WOMAN'S WORK IN THE FAR EAST.

To Subscribers:

The delay in the appearance of this issue was caused by the serious consideration of stopping publication for a year, or until the close of the war. The receipts in support of the magazine have not equalled expenditure, under war conditions.

After getting all the advice and light possible upon the matter, it was decided not to break the continuity of issuing the magazine. It is hoped the women workers in China will rally to a more earnest support of their journal—their means of giving expression to all they find valuable and of interest in carrying on their work, of interesting friends and supporters at home, etc.

The Mission Press has only desired to aid by looking after the business side of publishing, and devotes all receipts to the interest of the magazine.

May it not be that soon the women workers of China will have some organization through which to guide their work in general, provide for a fully representative editorial board, and such other matters as make for efficiency?

With desire to aid as best we may, we are

Yours faithfully,

PRESBYTERIAN MISSION PRESS.

With Mrs. Parker being absent on furlough there will necessarily be changes in the editorial management. At present it is impossible to intimate fixed arrangements but there are prospects of getting valuable help which will ensure a journal our subscribers and their friends in China and at home cannot afford to do without. In these days of highly
developed organization, it is as important to know what is being done, as how it ought to be done. Accordingly on behalf of the editorial staff we would bespeak the kind assistance of workers in every phase of missionary effort in every part of China. In one of the earlier issues the editress drew attention to the fact that correspondents spoke of "your magazine." We would repeat her remark that the proper expression is "our paper."

The hopeful attitude of the home officials of our missionary boards, whilst facing strenuous financial conditions, may well be an encouragement to us to continue the issue of the journal. It has been well pointed out that whilst in times of emergency or strain man instinctively contracts and conserves his resources, God releases and enlarges His. Never was there more need for such a journal as ours in the history of missions. The unique work being done by the women of the home lands, the opening doors for woman's work in China, and the aptness and sufficiency of our message for these times indicate a call for continued effort. The Christmas season will soon be upon us, and the Christmas message will warm our hearts and quicken our endeavor. May we all have a vision of the Saviour that will remove our doubts as to resources and awaken new desires for service. We remember how He dealt with the five loaves and two fishes: "Bring them hither to Me." And as we bring our resources and needs to Him we see that His hands are pierced hands, pierced for us.
Women's Conference, Kikungshan.

MRS. LAURA M. APPLETON, Secretary,

Kikungshan, Honan.

THE four evening sessions of the Kikungshan Women's Conference held during July and August were times of useful instruction and spiritual uplift. Appropriate songs and solos, and earnest trusting prayer characterized each gathering.

The scripture messages were full of help and inspiration for the coming year. Mrs. Forbes emphasized the precious trial of faith and told personal experience of victory under fiery testing. Miss Brook showed the necessity of a constant vision of the crucified Christ to enable one to look at the things unseen and eternal. Mrs. Davis spoke from "We would see Jesus," and Miss Quinn addressed the closing session with helpful words on the comfort of the Holy Spirit.

The papers have been sent to Woman's Work for publication. Mrs. Mason’s on the Stimulating and Training of all Christian Women for Evangelistic Work was followed by discussions on teaching women to read, to assist in leading meetings, or Christian Endeavor and to do personal work. At the second session, after Miss Johansen’s paper on Evangelistic Work in Cities, and Miss Nystul’s on Work in Villages, an interesting account of a six weeks' campaign in tent preaching was given by Miss Grosseth and Miss Lee. The tent seating about six hundred was often filled and many standing on the outside. A strong native force and the constant attendance of a foreigner in such gatherings was advised.

Mrs. Joyce spoke on the value of the phonetic system prepared by Dr. S. G. Peill of the London Mission, Tsang-chow, Chihli, who has published in phonetics the gospels of Mark and John, the book of Acts, etc. She told of one ignorant country woman, who after a few weeks' study was
able to tell her husband, a man of some education, the names of characters he could not recall in John's gospel. Miss H. M. Turner of Chingchowfu, Shantung, who during the summer held some excellent classes for explaining the system, told something of her classes of women, some of whom could read the books in phonetics after two or three weeks' time. A number of missionaries have been studying with enthusiasm hoping to take up the work at their stations.

Miss Parmenter's paper on the Relation of the Young Missionary to the Chinese was well received, and many practical questions concerning proper customs and etiquette were asked during the discussion that followed. The final session was favored by an interesting narration of facts from twenty years of experience in China by Mrs. Landahl. This was followed by numerous short testimonies to the goodness of God to the missionaries in their work.

Throughout the season there has been an increase of fellowship, and sisterly sympathy, and the bonds of Christian unity have been strengthened through a better mutual acquaintance and knowledge of each other's work.

The Privilege and Power of Prayer.

After having once written skeptically of prayer in earlier life, Samuel Taylor Coleridge confessed, as his experience became more like the autumnal swell of ripening fruit, "That was folly: the very noblest possible exercise of the human mind is prayer." We feel more and more that this is true. May we not say even more than this? Prayer is the highest flight of the human spirit toward the Divine; it is the closest form of communion, and it is, in its greatest exercise, the nearest to the wielding of Divine power. Our Lord teaches us that the prayer of faith has the power of a fiat, or a Divine decree. God said sublimely, "Let light be!" and Light was. The Lord Jesus Christ says, "If ye have faith as a grain of mustard seed"—in which, however small, is the
possibility and potency of Life—"ye shall say to this mountain, 'Be thou removed'; or, to this sycamore tree, 'Be thou plucked up by the root,' and it shall be done." This is the language not of petition, or supplication, but of command and decree. It is, in some sort, such a laying hold on omnipotence that nothing becomes impossible to the praying soul within the territory of these Divine conditions.

When we reach such heights of teaching and compare them with the low level of our practical life, we are struck dumb with amazement, first at the astounding possibilities of faith as thus put before us, and then at the equally astounding impossibilities which unbelief substitutes for the offered omnipotence of supplication. When we think of the possible heights of Intercession, we seem again to hear the saintly Robert Murray M’Cheyne crying out: "Do everything in earnest! If it is worth doing, then do it with all your might. Above all, keep much in the presence of God; never see the face of man till you have seen His face." That is the preparation of prayer for all service, warfare, and work—prevailing first with God to enable us to prevail with man.

Jacobi must have been thinking along these lines when he said: "My watchword, and that of my reason, is not I, but One who is more and better than I; One who is entirely different from what I am—I mean God. I neither am, nor care to be, if He is not!" It is prayer that makes God real—the highest reality and verity; and that sends us back into the world with the conviction and consciousness that He is, and is in us—mighty to work in us and through us as instruments, so that nothing is impossible to the instrument because of the Workman who holds and wields the weapon. Behind all our human weakness there lies the resistless power of God. Such power of prayer defies counterfeit. Who can counterfeit the imprisoned flame of a priceless gem with mere brush and pigment? or the photosphere of the sun with yellow chalk? There is a flame of God which prayer lights within; there is a glow and light and heat in the life which can be kindled only by a coal from the golden altar which is before the throne. It is only the few indeed who find their way
thither, and know the enkindling power; but to those few the Church and the world owe mighty upheavals and outpourings, and just now, more than ever since we can remember, God seems to be calling His people into that inmost shrine where He is and whence comes the heavenly fire.

Chemical galvanism possesses this peculiarity: that an increase of its powers can not be got by increasing the dimensions of the cells of the battery, but can be obtained by increasing their number. We need more intercessors if we are to have greatly increased power. The number of the cells must be increased. More of God’s people must learn to pray. The foes are too many for a few to cope with them, however empowered of God. The variety of human want and woe, the scattered millions of the unsaved, the wide territory to be covered with intercession—all these and other like considerations demand multiplied forces. Human beings have, at best, limited knowledge of human need. The circle of acquaintance of each believer is comparatively narrow, and the most prayerful spirit can not survey the whole field. But when, in all parts of the destitute territory, supplicators multiply, even the narrow circles, placed side by side, ultimately cover the broad field of need, and the limited scope, knowledge, and range of intelligent sympathy peculiar to each meets and touches that of similar sympathetic souls, so that what one does not see or feel or pray for appeals to his fellow disciple; and so, as the intercessors multiply, every interest of mankind finds its own representatives at the throne, and prayer become co-extensive with the wants and woes of mankind.

We can not make up for lack of praying by excess of working. In fact, working without praying is a sort of practical atheism, for it leaves out God. It is the prayer that prepares for work, that arms us for the warfare, that furnishes us for the activity. When Capt. Hedley Vicars read I. John 1:7, he stopped and gave a long gaze at the words, and very intently, as if trying to take in the grandeur of the thought. Then he said: “If this be so, henceforth I will live as a blood-washed man.” And it behooves us, studying intently the promises to prayer, to say unto the Lord, “This being Thy Word, I will
henceforth claim my privilege and use my power, as an Intercessor.'"

Here, it seems to us, is the highest identification with the Son of God. It is almost, if not quite, being admitted to a fellowship in His mediatorial work! During this dispensation His work is mainly Intercession. And He calls us to take a subordinate part in this holy office, standing, like Phinehas, between the living and the dead to stay the plague; like Elijah, between heaven and earth, to command the fire and flood of God! Is this true? Then what can be more awful and august than such dignity and majesty of privilege? Ignatius welcomed the Numidian lion in the arena, saying: "I am grain of God; I must be ground between the teeth of lions to make bread for God’s people." He felt in the hour of martyrdom the privilege of joining His dying Lord in a sacrifice that Bushnell would call "vicarious."

Who of us will join the risen Lord in a service of Intercession? The greatest difficulty to-day in the way of the practical conversion of men may not be, in God's eyes, any barrier of ungodliness among the heathen, but a barrier of unbelief among His own disciples!

The sixteenth century was great in painters; the seventeenth, in philosophers; the eighteenth, in writers; the nineteenth, in preachers and inventors; O that the twentieth might be forever historically memorable as the century of Intercessors!—Missionary Review of the World.
1918.

WONDER

What in thy History will be revealed;
If under
The mystery of Thy months there lies concealed
A drawn-out agony of war, or Day
Of Peace, for which the stricken nations pray.

I hope
That, ere thine end, will come new Pentecosts,
Whose scope
Of power shall garner souls in mighty hosts:
That this may be, in deed as well as word,
“A Year of Grace,” a rich “Year of the Lord”!

I know
That Divine Faithfulness will stamp thy days,
And so
Fulfilment of God’s Word increase His Praise;
And whether Christ shall come, or we still wait,
He will not leave His people desolate.

William Olney.

The New Missionary and her Relation to the Chinese.*

When home on my last furlough I chanced to be a guest
in a home where there was a small boy. He was as
good as the average boy. But he was a boy. The
mother was nervous and fretful. It was “Don’t, Don’t,
Don’t”! Even when the small boy did no harm, from very
habit there came a fretful “Don’t” from mother’s lips,—
“Don’t this,” “Don’t that!”

All through the year as I have thought of this paper on
this most important theme, I have been haunted with the fear

*Paper read by Miss Mary F. Parmenter, C. & M. A., at the Kikungs-
shen Women’s Conference, August, 1917.
that it would be filled with a series of "Don'ts" that would fall on the ears of the newcomer with as little effect as that mother's "Don'ts" on the small boy's and also on the ear of older missionaries as painfully as the mother's "Don'ts" fell on mine.

However, allow me to say at the beginning that the series of don'ts is written by one who has some sympathy, at least, for the new missionary facing a strange people with strange customs, strange tongue, and many ideas so distinctly opposite to ours,—also by one who has made, and still makes, many mistakes. The object of the paper is not to put the new missionary under bondage, nor to add to the perplexities and trials that meet her on every side in this land of her adoption, but rather, if possible, to help her to avoid mistakes we older missionaries have made, which have lessened our influence, and in some cases have undone the good for which we have given our dearest life blood for the sake of Christ "Whose we are and Whom we serve."

My I ask my hearers not to be too critical, but most forbearing. The difficulties of handling this subject are very great. Undoubtedly no two here would fully agree upon these matters—also customs vary in different places. Things that are most important in an inland place are of small consequence in a port city. I write from the standpoint of one who has always worked in the interior.

Perhaps there are four things that determine the success of every missionary.

1st: Her relation to God.
2nd: Her relation to the Chinese.
3rd: Her relation to her fellow-missionaries.
4th: Her care of body and mind.

This paper deals with the second only—Her relations to the Chinese. We shall endeavor to keep to our subject.

As we quick, free, impetuous Westerners come to this Eastern land—come as religious teachers and instructors—we come not to the wild barbarian—but to a people who respect and adore dignity and politeness. Therefore in order to win their respect and to have real influence over them—at least
over strangers—it is absolutely necessary that we put aside our brusqueness of manner and happy-go-easy way and, to some extent, at least, carry ourselves with quiet dignity and gentleness. This word is all the more necessary because it has often been noticed that there is a strong tendency when one breaks away from all the restraining influences of home and friends, not only not to imitate the greater politeness of the Orient—but to even do away with the politeness of the Occident.

As we see a people so different from ourselves—eating with chopsticks, spitting bones on the floor, not using the handkerchief, doing work that only beasts of burden do in the West—we almost unconsciously drop our manners in part, become careless—again and again forget to be the true lady we were in the homeland. So, instead of being more polite than at home, we are less so—and that among a people who are rightly regarded as our superiors in this—and we are among them as their instructors! We lose their respect at the very beginning; so I would emphasize that a truly dignified and gentle carriage is absolutely necessary to great success.

But by this I do not mean that we are to be stilted, unnatural, insincere, woodeny, unbending. Some Westerners even are too dignified, reserved, and unbending. The Chinese cannot get near them. To such this does not apply. Study your own nature and only “put the cap on if it fits.”

Probably we all know that not only a lounging position, the crossing of the limbs, etc., but even the graceful reclining in an easy chair is disgusting to the Chinese, unless he or she has grown up among foreigners. Also long, rapid strides in walking, loud talking and laughing! We may usually feel freer within the borders of our own compound, but in traveling on steamers and trains, in inns, visiting in their homes, and when itinerating, we should be careful not to give the people an erroneous opinion of us by being careless in these small matters. It is very easy to be a little thoughtless during the time of taking exercise after a strenuous day of Chinese study. One returns to childhood’s happy school days, and it is easy for the sake of completely relaxing to do some-
thing that you would not do under other circumstances. It seems very strange to the Chinese on-lookers. To illustrate this point: I once heard of two new missionaries—a man and wife—who went out to take their daily exercise. It was in a very large city. They came to a steep little hill. She went to the top and ran down into his arms as he stood at the foot. This was done repeatedly. They laughed and played like children. It was excellent for the tired brain—but what thought the Chinese around about them?

The first thing that meets the new missionary is the relation to her Chinese teacher. Here she needs the dignity we have been speaking of—and must avoid familiarity. Here she needs to learn a little of Chinese etiquette. This is the more important because he is of the opposite sex. The Orientals have not the free intercourse between men and women that we are accustomed to. Perhaps right here we might say that we ladies should be careful in our intercourse not only with the Chinese teacher, but with all men-servants, workers, church members—and more so with outsiders—not to be too free in manner, to keep our distance a bit—lest we get the name of being bold and not modest. This also applies in our relation to Western gentlemen—our conduct in the presence of the Chinese. While we cannot and do not wish to adopt Chinese rules—yet it certainly behooves us to be wise and careful. We do not by any means advocate prudishness, but how startled we would be if we could get even a glimpse of what the Chinese think of some of our innocent, playful ways.

But to return to the Chinese teacher. So often one hears the missionary exclaim after several months—my teacher is not polite! Why is he not polite? Because you were not polite to him—not polite from his standpoint—so he has thrown manners to the wind, has lost his respect for you, has become too familiar, and over-stepped the bounds. Always rise when he enters and leaves the room, and he will do the same. Never forget to politely greet him—also to bow when you leave him. Always have two books—one for him and one for yourself. Keep your distance. Be friendly and talk
freely, but not familiarly—and you will have no reason to complain of an impolite teacher.

I knew one young man—a gentlemanly man and a fine student—whose Chinese teacher said to me in most disparaging way, "Hsien sheng must have been a farmer in America, and no student—he never sits still in his chair when studying, nor sits properly; he lounges over on the table."

The new missionary comes in contact with the servants at a very early stage too. Her relation to them is most important, not only because of the reaction upon them personally, but because they let it be known far and wide just what she is in the home, and in the daily life. If you are not victorious with them, your testimony is not very valuable. We believe that many an earnest, tireless worker wins few souls to Christ and wonders why. If she but knew it, it is because her servants scatter the word far and wide that her "pi-chi" is "puh-hao." This does not necessarily mean that she gets into a temper with them—it may merely mean lack of love and consideration, not fair dealing from their standpoint, or she may unconsciously nag them, unduly suspect them, or treat them with a supercilious air. We cannot over-emphasize the importance of invariably showing a patient, loving spirit with our servants—never giving way to temper.

We have all seen missionaries who are too familiar with servants, thereby losing their respect. We have also seen those who order them about with a tone that plainly says: "I am far above you." This latter is especially unfortunate if they are Christians, members of your church.

Ere long the new missionary finds herself coming into close contact with the Chinese workers. What should her relation to them be? If she ascertains from her senior missionary that these workers are true, wise women, able to be helpful to her—she can do no better than to mingle with them quite freely, learning from them Chinese ways, etiquette, thought, and language. If you have the right workers who truly have the interest of the work at heart, it is usually quite safe to take their advice. The Bible-woman will be your
constant companion in the Chinese guest-room, in house-to-house visitation, and in itinerating. She knows her own people, and it is well to take her advice and help in all things concerning your relation to the people. For some time your knowledge of the language may be too limited for her to fully explain to you on the spot the reason for all things, but if she is a trustworthy person you will do well to take heed to her even though you do not see the reason thereof. Never treat a Bible-woman like a servant. Treat her as your equal. Give her her proper place before the people, otherwise she will not be able to do her best work.

You will sooner or later be invited to partake of Chinese food. It is not the purpose of this paper to write up Chinese etiquette—neither are we able to do such,—but, having partaken frequently in many places, and in company with many other Westerners, we would like to point out two or three mistakes which it is well to avoid:

Never act displeased with any food or drink set before you. It is a token of love or respect—receive it gratefully as such. No matter how dirty the cup, how offensive the odor, nor how sick it makes you, reveal it not—not even by the lifting of the eyebrows. You may not be able to partake of it, but be gracious, thankful, and smile!

Never sit down until invited. Never help yourself to any bowl of meat or fish that has not first been opened by the hostess or her representative. As the Westerner is seated at a clothless table, with the prepared bowls before her, easy of reach, chopsticks at hand—the invitation of the hostess already given,—she often takes it for granted that the proper thing to do is to help herself to any dish that suits her fancy, not knowing that it is as rude as it would be at a foreign table—where she would never be guilty of the same conduct. If we do not know Chinese manners, let us not dispense with Western, but retain them until we have a substitute. While speaking of eating I might mention the mistake of one young man. He early took trips to the out-stations alone, and while there boarded with the family in charge. He was very fond of Chinese t'sai, but did not care for rice—so he ate t'sai only,
never dreaming of the consternation and dismay of the good woman of the house as she saw the t’sai she had prepared to last a couple of days thus rapidly disappearing. The man of the house was so vexed that he failed to provide any more savory dishes to set before the innocent young man, who could not get enough to eat during the remainder of his stay. We fear that he got the reputation of being hao ch’ih, which the Chinese consider a great sin.

If the Chinese and foreigners are eating at the same table, let the foreigners avoid conversing in English.

The young missionary who eagerly listens to the conversation of her seniors about the work, the Chinese, and their various characteristics, often becomes exceedingly perplexed as to whom to trust and whom to distrust, when to trust and when to distrust. If she suspects everybody all the time she finds herself not only miserable as to her relation with the people—but it re-acts upon her own spirit most disastrously; if she trusts everybody she soon finds herself badly taken in, and the laughing-stock of the whole compound. Happy she who can both trust and distrust at the same time, and “wear” neither “on the sleeve” as the slang phrase puts it. Believe in everybody all you can, but do not be too positive about it. At the same time remember that the words, “the heart is deceitful above all things and desperately wicked” is as true of the Chinese as of any people. Even as Jesus “did not commit himself unto them because He knew all” so cannot you. I have a rule for myself which has proved helpful—never to believe, that is fully, positively to believe a wrong of any one, and act upon it until it is proven—to give them the benefit of the doubt, to reserve all judgment, either the one way or the other, until one has facts.

It is easy for the new missionary, when she fails to find some article, to at once jump to the conclusion that it has been stolen, and to make no end of trouble for the senior workers and servants—only to find she herself had misplaced it. One lady asked a servant to cut up certain poles for fuel. When he brought it she declared there was too little—that he must have stolen some. The gentleman in charge went to the trouble of
placing the pieces together as they were originally, thus proving that nothing was stolen, and greatly comforting the suffering servant. Be slow to accuse and you will never regret it, neither will you lose anything by it.

The great fault of the Westener is quick speech—too hasty, too nervous. The very slowness of the Chinese seems to re-act upon us, sending us to the other extreme.

Do not speak too much of the wonderful things in your own country. It is very natural for us to do this, for no other purpose than to entertain them, but the Chinese do not enjoy the comparison of countries which throws their own into the shade.

It is usually best to be reticent regarding our own home life; as conditions are so very different, it is impossible for them to get the right conception of things.

Never sit on the same bench with a man. Should a rude man sit down on a bench that you are sitting on, quietly rise and take another.

In preaching to a company do not address the men directly—address some woman or group of women. If the men stand alongside and listen, all right!

While we should preach the salvation of our Lord Jesus Christ fearlessly, yet when we meet vegetarians, nuns, or other religious devotees, it is better not to pounce upon them at once, denouncing their worship, but rather lovingly to lead them on to see the truth of ours. Otherwise we may repel and drive away one who sincerely desires to obtain salvation.

The Chinese are very superstitious in regard to speaking about death, especially in connection with children or newly married people. One needs to learn where and how one should not refer to it. To illustrate:—If a missionary who has lost a little child should be admiring a babe, it would be quite natural for her to say to the mother, "I know your joy and hope you may be permitted to keep your little one,—that it will not be taken from you as mine was." This remark would greatly alarm one who was not a Christian, or her non-Christian relatives; if the baby died they would blame you.
When at out-stations or itinerating, do not make a mistake yourself, and then when reporting to your senior missionary throw the blame on to the Chinese worker.

In the Chinese guest room, foreign parlor, your office or private room, do not seat your guest, whether she be a stranger, a worker, or a pupil, near the door; whether your superior or inferior she is your guest and should be seated in the place of honor, or at least in the upper part of the room, and not by the door.

The observance of a few of these little things will help much to give you a good name amongst the Chinese.

Avoid kissing in the presence of the Chinese. They regard kissing (except of babies) as disgusting; in fact all caressing and demonstrativeness are apt to be regarded with great suspicion by them. We think we are showing them what true love is, but alas! instead of having the effect we suppose, we are being put down as sensual.

Perhaps it would seem hardly necessary to add, by no means and under no conditions kiss a Chinese. But I remember speaking of this to a lady who had been out over a year, and she was very grateful. She had not heard this mentioned before, and said that while she had not done so, she might have easily kissed a school girl and not have known it was out of place.

Do not form intimate friendships with the Chinese. I have known of more than one case that was very harmful. For reasons hard to explain, or even to understand, the influence of such is without exception, I believe, not wholesome to the Chinese friend, and also causes endless jealousy and trouble amongst the others who do not enjoy the same privilege. You will understand that by this we in no sense refer to real heart-fellowship and deep Christian love, but rather to that intimate friendship that often exists between two Westerners.

Sometimes the young missionary has lots of troubles, is lonely too, and has no one to whom to open her heart. Some sympathetic Chinese is near, and she confides in her. Never do this; it does much harm.
If you do not see eye to eye with a fellow worker or should some little misunderstanding arise—never, never allow the people to even guess it. Of course you would never mention a fault or the mistakes of a fellow-missionary to the Chinese. Great confusion and harm have resulted when some have yielded to this temptation. Should the Chinese mention such to you—do the very best you possibly can to pass it over, and in no way allow your manner or expression to invite a repetition of it.

It frequently occurs that missionaries have honest and decided differences of conviction regarding the sincerity, faithfulness, or ability of certain Chinese—whether servant, worker, or church member. In no case permit the one in question to know that this difference exists—you believe in him, but such an one does not! "United we stand, divided we fall."

Be careful to return the salutations of the Chinese,—even when you cannot speak much to them,—bow, smile, show your appreciation of their greetings. I asked our evangelist what mistakes new missionaries make, and he mentioned this. He said: "New missionaries visit our station—we know they are new and cannot talk much, but we are pleased to see them and wish to show them respect. We go to them and make our bows, some do not return them, nor scarcely notice us; we feel it." Above all do not have a condescending way and an overbearing manner; show them love, respect, and honor. You will receive the same in return.

Of course it is not within the scope of this paper to deal with mistakes in the language. This is an endless subject, and we are learners no matter how many our years in this land. But we would just say this word,—do not be satisfied with merely learning words and expressions, but seek diligently to learn the exact force of the words to the Chinese. In speaking a new language we fall into the error of speaking too strongly, are extravagant in our expressions, use too emphatic phrases, and thus give offence when we meant none.

The writer recalls an instance in her early years. A gentleman was superintending the building of our new church.
He found it necessary to leave for a few days and asked me to overlook the work occasionally. "But," I exclaimed, "I know nothing about it." He laughingly replied, "Go in every day, jump up and down and say, 'Puh hao! puh hao!' and you will hit it." This was a bit of pleasantry, but is there not a danger of that way of speaking, or rather the spirit of it, following us more than we realise? I shall never forget a little family quarrel that took place in our compound some years ago, nor my surprise when I heard its cause. The husband had a new gown. It had been made too short. When the wife saw it, she smiled and said, "It is too short." The husband explained to me that if she had said it was not very long, he would not have minded, but he could not bear to hear her say it was too short. While the new missionary cannot at once learn all these niceties of expression, and should by no means get under bondage and fear to speak because of this, for every one excuses everything from the newcomer—yet my point is, that we should know there are these niceties of expression, and go on learning to use them, for, after a few years as the people see that you speak fluently, they will not be so lenient if you speak too bluntly.

Although we may not feel it necessary in these days to wear the Chinese garb, or to change our dress much to accord with their ideas, let us at least avoid extremes.

In going amongst the people not accustomed to the foreigner, it is a good plan to wear a loose-fitting garment to hide our belt and tight waist. A couple of years ago I was crossing a ferry in the country, on which were two men, who, upon seeing me, began to converse together about foreigners, not knowing that I could understand. I blushed as I heard one tell the other how he had been to the city and seen the foreigners with their tight waists there—"Chen nan k'an!"

Perhaps you will pardon me if I mention as especially objectionable to the Chinese our new fashion of low necks, short sleeves, our dresses of lace, open embroidery and gauzy materials which do not fully hide from view our "birthday suit." You wonder how this can be, and perhaps resent it as you recall how shocked you are by the immodesty of the
Chinese mother. You feel you are so much more modest than she. Nevertheless, whether you can reason it out or not, she is even more shocked by this style of dress and cannot understand how one who wears it can be a virtuous woman. For the sake of Christ, for the sake of saving souls, let us do away with such!

Lastly, the new missionary may not be able to preach nor to greatly help in the work she sees on every side, but let her, during her days of learning, set an example to the people in the compound in every possible way—by cheerfulness, good nature, patience, promptness, attending all the services, by reverence and devotion—faithfully doing any little service assigned her, cheerfully bearing any responsibility put upon her. Thus, whether her stay in that compound be long or short, the Chinese will always remember her, yea, even rise up and call her blessed!

You will have tribulation, but let us say with Paul,—

"We glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience, hope; and hope maketh not ashamed, because the love of God (for the Chinese) is shed abroad in our hearts by the Holy Ghost which is given unto us."

Let us esteem them, respect them, love them, that we may win them to Christ. Let us go on to understand them, to be all things unto them; let us lay aside self, deny self, and walk in love, that we may fulfil our ministry amongst them, and have many sheaves to lay at His feet when He comes.

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**Kindergarten Methods Applied to the Primary Sunday School.**

*Mrs. J. L. Buck, American Presbyterian Mission, Hwaiyuan.*

This is a long name for the very simple matters treated of in this paper, but I realize that in these war days most of us are short on equipment funds and have to use a good many makeshifts. And so I take courage to tell of my own makeshifts along this line, hoping that they will help some

*Paper read at the Kuling Conference.*
other makeshifter. Without further apology, then, I will proceed to the matter, namely, what can be done with a crowd of little street arabs, totally without home training or any uplifting influence.

Such a crowd any Chinese city affords for the Sunday-school worker. It is a shifting crowd, changing from Sunday to Sunday, comparatively few of the children, not more than 40% of them, being regular attendants. Many of them are only passers-by, attracted in by the singing. They range in age from four or five to twelve years of age, come from poor homes, are usually unspeakably dirty, and quite unused to concentrating their attention on anything for more than two minutes—unless it be a bowl of rice. There may be a few little boys from a city school, who are above the average; there are the little girls staggering under the inevitable babies; there are children mentally below par; there are children wideawake and with minds unnaturally sharp with their life on the streets—in fact, it is the ordinary "ragged Sunday school" class.

In my work with these children I was totally without equipment. If possible, one should have a regular primary school room, with kindergarten tables and chairs, blackboard, small piano or organ, etc. Since so many of us must work without equipment, however, perhaps it will be best to speak of what may be done without equipment.

The first thing to do is to classify the children, the boys from the girls, the younger from the older. At first I put the little mothers and their babies into one class, but experience showed that this would not work, for the babies showed pugnacious tendencies and each little mother took the part of her particular baby and confusion resulted. It is better to scatter the babies in different classes, in spite of the violence done to one's pedagogical principles. In one's early days out of college one has to part with many cherished principles of child psychology and pedagogy. They do not work in this upside down land.

Classes should be small, not more than six to a teacher. This is for quite a different reason than that given for foreign
children who are too wide-awake and apt to get into mischief if in large classes. Small classes for Chinese children are better because the teacher can then see that each child is waked up into some sort of responsiveness. Often children will sit through an entire Sunday-school meeting, looking vacantly at the teacher with their minds a perfect blank. It is the teacher's duty to awaken some sort of interest in every child, however stupid, and she can best do this in a small class.

Now as to teachers. People are beginning to wake up to the fact, in these days of special child psychology and pedagogy, that it takes the unusual teacher—unusual in personality, ideals, and inspiration—to teach little children successfully. I labored for some time with dull teachers, who "changed" futilely at the children, and finally in desperation I took the entire class myself, and found that by extra exertion I could keep the children's attention and give them the lesson thought better alone than with the aid of such teachers. The average untrained Chinese Christian woman is useless as a primary Sunday-school teacher. Better put her in with the grown-ups. She knows enough to feed and clothe her child, but unfortunately her motherhood ends there, and she needs training. Even with educated girls as assistant teachers it is well to have a Sunday-school normal class each week, presenting to them the lesson just as it is to be taught, and taking the opportunity to instil a few principles of child psychology. For it takes all the patience and knowledge and love that one can have to teach these little "wild children," as the Chinese call them.

Now as to the Sunday school meeting itself. As soon as the children assembled we found the nucleus of those who were regular attendants. These were encouraged for being present and for bringing friends, and were marked as being present. For this last the ordinary kindergarten attendance roll is quite satisfactory. It is just a large sheet of white paper or cardboard, with the children's names along the top and the Sundays along the side. The child goes and pastes a red star under his name each Sunday that he is present and on time. If he is late he pastes a black star; when he has
been present a month, he pastes a gold star. Just this little arrangement of stars is an incentive to regular attendance.

After the attendance has been seen to, we have a brief opening prayer. Sometimes, in fact usually, just before this prayer we have a brief nature talk. Chinese children are marvellously unobservant of ordinary facts of Nature. Our method is to take a flower, wheat stalk, leaf, or anything of the sort and hold it up before the children, letting each child have a good look at it. Then questions are asked as to its color, shape, use, where found, habits of growing, its creator, etc. In the opening prayer we usually thanked God for His goodness in giving it to us. This prayer should not be a memory prayer because of the new children every Sunday, who would be at a loss to know what was going on. After a sentence of explanation that now we are going to talk to God, the teacher should pray, having the children repeat the prayer after her.

After this we have two hymns, one of which is a familiar hymn, and if possible a motion song. One should remember that little children need to change their positions every ten minutes. Keeping this simple rule in mind does away with much restlessness and inattention, especially where little legs must dangle in mid-air from seats too high. After the hymn—or hymns, if the children wish for another—we learn a verse of a new hymn. I feel it is not wise to spend too much time on the tune at the expense of the children's getting the meaning of the words. Many of the children will not come again regularly, and it does not matter about the tune for them, for the words are far more important. The ones who come regularly will fall naturally into the tune in time. In learning the new verse, competition between boys and girls, younger and older, etc., will make the work at once easier and more interesting.

When the singing is over, then comes what my little people called the "beautiful words of Jesus." These were four or five texts to which we added gradually and which the children repeated every Sunday such as, "Suffer the little children," "Love one another," etc. As the children
learned these the texts were written on large sheets of red paper and hung on the walls. The children were very proud when they could recognize each text and felt they were learning to read.

A recess is the next thing in order, and the children should be sure to have it, for it insures attention during the lesson time. If it was suitable weather, the children were allowed in our Sunday school to run about for five minutes in an open lot just outside the house. Where this is not possible, a march may be played on the organ or piano, and the children may walk briskly about the room—anything for a change.

Now for the lesson proper. There are four essentials to be remembered. First, many of the children will perhaps never come again; therefore the lesson for each Sunday should be an entity in itself, not dependent in any way on last or next Sunday's lesson. Second, only one idea must be presented. These children are not accustomed to fixing their attention on anything; if we try to give them too many ideas, their attention is scattered among them and they get nothing. We must give them the main idea and make it the only one. This is where the ordinary Chinese untrained teachers fail. They try to stuff the empty little minds full at one sitting, beginning the lesson somewhere with Abraham, and ending up, when the time is gone, in the vicinity of Paul and Barnabas. Above all, one idea and that idea a practical one, thoroughly understood by the children in the light of their everyday experience.

Third, the lesson must be made interesting enough so that the children will want to come again. Last, they must be urged to tell their home people what they have heard.

Now as to lesson papers. We found the regular Sunday-school sheets not altogether suitable for these children. About half of the year's papers could be used; the others were too abstract in idea. These papers are perhaps familiar to all; they are single sheets of red paper with the lesson printed on one side and a space left on the other side for the pasting in of a picture. Where these sheets could not be used, lessons were devised by the teacher. Of these we shall speak later.
The lesson usually began, when the papers were used, by giving the children the pictures which illustrate the lesson. They were questioned as to all they saw on it, and when they were thoroughly familiar with it, the story was told them, leaving out all details which did not bear on the important one idea. This was usually a time of breathless interest on the part of the children. They were so full of the story that without any effort on the part of the teacher they would repeat it again to her. Personally, I preferred to have them tell it as they wished, not choosing out any particular child to speak. One should only take care that a few children do not continually monopolize the story-telling. During the entire time the teacher should seek to draw out the quiet or inattentive child. Inattention, by the way, from this class of children comes more often from apathy than anything else.

After the lesson telling and re-telling comes the handwork, which in this case is the cutting out and pasting in of the pictures. Should the classes be large and the teachers insufficient, the cutting had better be done by the teacher at home, leaving only the pasting to be done as handwork. Here the problem is to see that each child does his own handwork. There are always a few efficient old-timers who wish to undertake the handwork for the entire crowd. Of course it is most important that each child do all his own work; it not only means that it develops the child more to do his own work, but also he will take more pride in his paper and be more inclined to keep it if he has done all the work himself.

The ideal thing, of course, is to have regular kindergarten equipment for this handwork, but, as we had none, the children stood beside the benches, using them as tables. The only other equipment necessary was the paste pots and cloths for wiping fingers, for they would use fingers in preference to brushes.

The regular Sunday-school lesson sheets may be varied by specially prepared lessons. An example of a lesson which proved very successful is as follows:

I took two candles, one of which I lit, leaving the other unlit. These I placed before the children, asking them such
questions as which they would like to use in a lantern, which on a dark road at night, which in a dark room, etc. By gradual questions I led them up to the point of stating without any direct help from me that the difference between the two candles was that one helped people and the other did not help anybody. Then I produced a sheet of paper on which was written the text, "Ye are the light of the world." The word light was in gilt. Of course the thought of the lesson was that we who love Jesus are lights to help people. After this point was made, I extinguished the lighted candle, and had each child come forward and choose whether he would rather be the lighted or unlighted candle and, as he chose, he lit the candle himself. This little thing delighted them immensely, besides being of practical value in impressing the lesson thought upon them. One little boy after a moment's hesitation, lit both candles, and when the other children remonstrated with him, replied "I want both of them to love Jesus."

Another good lesson is to use a glass of clear water and a glass of cloudy water, typifying clean and wicked hearts; or taking a heart made of stone, and using it as a point of departure to asking Jesus to take away our hard hearts and to give us soft and kindly ones; or using an image of a Buddha and asking questions such as where such a thing has been seen before, what is it used for, has it eyes, can it see, etc. Any teacher can think up any number of these lessons which are very suggestive and will prove successful.

The handwork for such lessons is easily devised. For instance, in the candle lesson we used sheets of white paper with the character for light traced on each. The children filled in the character with yellow crayon. Handwork in the form of drawing is good. In one lesson on the creation we had each child draw something, anything he pleased, which God had made. This gave an opportunity for originality, and some startling results came forth. I saw one small girl perspiring over her paper and quite smudgy from her repeated efforts. On looking at her paper I saw what I construed to be a fish.
That's a nice fish,' I said.

Her face beamed, then fell slightly as she replied, 'Yes, but some way my fish and the Lord's fish are not exactly the same!'"
their children had brought them—children who had come to our little street Sunday school. Most of the children carefully preserve their Sunday-school papers and paste them up on the walls of their homes. Who can tell what these little folk may do, now and in the future, to forward the kingdom of God in China?

What has been done this year for Training and Stimulating all Christian Women as Evangelistic Workers.

Mrs. H. J. Mason.

I have been asked to open this subject. Last summer was laid on all our hearts the necessity of every Christian being a personal worker to win others to Christ. Then we were brought face to face with the problem of every man, woman, and child in the province having an opportunity to hear the Gospel within the next five years. This was felt to be impossible if the present staff of missionaries was expected to do this work, or even if all the paid men and women preachers did their utmost. So the question arose, "Should not every Christian man and woman feel it his or her duty to be workers together with Christ to help those for whom He died?"

I think we all feel this is what should be the case, but from experience we know that many Christians are quite contented to be saved themselves and do not bother very much about their neighbors or even their own relatives.

We are inclined to blame them for this state of affairs, when perhaps we ourselves are largely at fault. When we see a promising woman in our congregation we at once rejoice, and give her a salary to help us preach the Gospel. Other women, especially in new work, get the impression that if they work then a salary will naturally follow, and when a few

*Paper read at the Women's Conference, Kikunghshan, Honan.
months have gone by and no salary appears, they cease to do very much, and aggressive work is left to the lady missionary and her paid helper or helpers.

Missionaries who have not funds to pay salaries to helpers need not grieve over the fact; it's often quite as much of a hindrance as a help to the true work of the Church.

Our station of Kwangchow had a very good start. Early in its Christian life the church was left without foreigners. Godly men and women, with the Bible as their sole weapon and guide and tower of strength, preached and lived the Gospel. They were all personal workers; there was no one to encourage them or pay them a salary; on the contrary they had continually to collect and pay their own expenses. The evangelist and his wife were paid by the Mission, but far from being the chief people in the church, they were the friends and servants of all. The unpaid people had the pre-eminence. It seemed natural to all that everyone should help the church as much as they could.

Our topic this evening is: What has been done this year?

In one out-station the men thought of a unique plan to help their own womenfolk. They collected 100 cash each week, and it was given to the women as prizes on Sunday morning: 40 cash to the woman who repeated her verse of Scripture best, 30 cash for 2nd prize, 20 cash for 3rd prize, and 10 cash for 4th prize. This was for encouragement, and I was told when all could read and repeat quite easily, the prizes would cease. This may not be good for us to copy but might be helpful to tell local leaders.

In another station, when they discussed plans for the week's evangelistic campaign, the local leader said: "Now there are four women in our midst who can go out. Two have money but cannot preach much; two have no money and can preach; let a rich and a poor sister go together, and let the rich pay the expenses of the poor"—and so they did that whole week. Women went out from all our country churches in groups of two and more. Some went out the entire week, travelling a large circuit. I saw fruit to all this wide preaching on visiting out-stations this early summer. In one village
where there had only been a few Christian women, many new inquirers were added to their midst through that week's visitation, and I had the privilege of starting this class in reading,—a simple hymn sheet,—and showing their own women the best way of helping them.

Shall I tell you the secret of the success there? Two years ago the little band of Christians collected 110,000 cash and bought property. This winter three families—I say families because the wives are one with their husbands and have been taught to read by them,—decided to build the church themselves. They said, "If we take up a collection, young Christians and enquirers would feel the church was a place where you were asked to give all the time." One man had opened a cloth store. He sold his stock wholesale and gave all the money; another sold all his supply of wheat; another gave mud bricks off his land; the three fed the builders and carpenters, and the money was used for buying wood and paying wages. They built the church to seat 600 people. Alas, before the roof was on the money gave out. What was to be done? This giving of their all for a large building where others might hear the Gospel and be saved, is not done in a corner, and must impress the heathen. When I was there in April they still lacked many things,—doors, windows, pulpit rails, etc., but the building is in use. When the American Bible Society could not afford to keep on their colporteur, this poor church invited him there as evangelist and school teacher. He has grown wonderfully in spiritual power since he has been with them.

I find women who have gone through the labor of learning to read their own Bibles, whether much or little, are all good personal workers. It pays a hundred fold. So every woman in our district is encouraged to read after she becomes a Christian. We begin with Mark's Gospel, a large charactered copy which they buy themselves. We leave out the first page and begin at the 14th verse which is narrative. The weeks and months and may be years of toil for ourselves and them bring a rich reward, and if one can teach beginners personally, that also pays. Because it sounds easy we think a
Bible-woman can do it, but from experience I know it has been some of the best work I have done.

Two mornings a week we have school for Christian women. With the arrival of the first pupil I begin helping her, and so it goes on turn about till dinner time. Each woman arrives and departs when most convenient to her, and before she begins silently asks the Lord to help her. The pupils help each other, and it is very good for them to do so. Our only rule is every woman must have a pointer, and point to a character as she reads it: most of them use a hair ornament: in the country wheat stalks are splendid. Advanced women attending help to teach, and part of the time form a class when we read a chapter of an Epistle verse each, and then they go on to read it perfectly and with expression. These are lovely opportunities to give them Bible teaching from the Word itself—here a thought and there a thought—new pupils and slow pupils are helped by all. I have found that women who come to school to read their Bibles, all become Christian workers.

This year instead of going alone or taking a Bible-woman with me to visit country places, I have invited two women to go with me. I pay the traveling barrow expenses, and their food if they are poor, but no wages. Two for this trip and other two for that trip. They are delighted to be asked, and work well. Never again would I take a tour without such valuable help. They would be with the women all the time, and always teaching them to read. They had many opportunities to speak from a platform to an audience and, as it were, to try their wings as leaders.

This visiting of the country congregations by city women welds the two classes together. When I went for a day’s meeting to our nearest out-station 20 li away, 12 city women decided to go too. Women who could not go gave 20, 40, 50 and 100 cash towards the barrows of those who went. Two paid their own barrow. We had four barrows and took turns in riding. At noon we all, country women included, went to an inn opposite the chapel, and bought our dinner. As the day was very hot the inn-keeper fixed up beds for us to take
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a rest. This trip was thoroughly enjoyed and stimulated the women, and others wished they had gone. In the autumn when a chapel is to be opened 20 li east, many women propose to go. This will help that local cause too.

This spring we had four days' convention at an out-station, where they had built a very large church all by themselves. Women went from all the out-stations, some traveling 80 to 100 li by foot and barrow. On our way home an inn-keeper's wife said to me, "Who gives these people their traveling expenses?" She was greatly impressed when she heard they all paid their own.

In the week of evangelism we had no special services in the church; all wanted to witness and go out to preach. The city women went two and two. Mr. Wen, the elder, told his wife to go into every home, rich and poor, in the street, and everywhere they were welcome, and the women listened to them as never before. A few days previous we had had the earthquake and the people were very frightened, and eager to hear what the Gospel had to say, for none of the Christians were afraid. In one place we heard there was a good sale for the Gospels: when the Tract Society colporteur came home and had sold little, we said, "How is it you did not sell much when Mr. Li sold hundreds of books?" He said, "Mr. Li preached about the earthquake and there is nothing about earthquakes in my books." Christian men were preaching in many parts of the city. It was very easy to work that week. Many of the workers were speechless next week with sore throats. A young lad came in from one out-station for more Gospels—they had sold out. He was quite little, so the pastor said, "Why did not a man come in for the books?" "Oh, they are all preaching." When pressed to remain overnight, he said: "Oh, I want to get back. I want to preach." The pastor said: "Can a little boy like you preach?" He said: "Yes. I love Jesus."

I have found this plan works well and intend to adopt it frequently. The gatekeeper escorts me to a certain house and waits. I asked the lady of the house (who ought to be a worker but thinks she can't) if she will go out visiting with
me. As a rule she is delighted. I tell the gatekeeper he can go home—he was waiting to take me to the house of the next one who ought to go out, if this one could not. I ask my hostess, "Where shall we go? Have you any neighbors near who need something of the Gospel?" She takes me gladly to her friends and is proud to witness for Christ. While I am talking to them she urges them to come regularly to the services and offers to call for them if they would like. After visiting several homes we return, and she feels we have been out preaching the Gospel, and she has enjoyed it thoroughly and it has done her good. She is anxious about the families now, and if they come to services takes good care of them, and if they don't come, hunts them up herself.

Christian women who before they became workers sat contentedly in chief seats, now give place naturally to new inquirers and heathen, and if the hall is crowded stand at the door or even sit outside the window.

All this outward helping must be born of inward love to our Lord Jesus Christ, and "doing all for His dear sake." Surely this inward love must be fed and nourished by God's own Word, and it is our duty to make "The Word" not only real but refreshing to them, so that they will long to be able to read it for themselves.

In preparation for classes for Christian women I think we should aim not at quantity, but a little, perhaps a few verses simply explained, so that they have really received it unto themselves and can give it out again.

This winter I found two beautiful texts in the Old Testament of what God says His Word is to be. Please read it carefully in Chinese and I am sure you will want to give it to your women, too. Ezekiel 3:1-3: "He said unto me, Son of man, eat that thou findest; eat this roll and go speak unto the house of Israel. So I opened my mouth and He caused me to eat that roll. And He said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it, and it was in my mouth as honey for sweetness." The other text is Jeremiah 23:29. "Is not my Word like a hammer that breaketh the rock in
pieces? saith the Lord.” We all have rocks in our stations. Oh that God would help us to use His Hammer.

I think that the best way for training and stimulating all Christian women as evangelistic workers is to teach them to read their Bibles. Some may say “Oh how slow!” Yes, it may be slow, but perhaps the slow ones gain more nourishment in a few verses than the quick ones in many chapters.

I should like to tell new workers who are studying the language, that they can do a big work if they only knew it, by helping a few Christian women to read. Take a narrative portion in a Gospel with big type, read very slowly a sentence at a time, and go over it hundreds of times if necessary; never mind about recognizing the characters; when they have read it often enough each character will be recognized and remembered. They have the right pronunciation and you know the character and you will help each other. Only help one pupil at a time, as this makes it easier for them. Every pupil will become your personal friend and a personal evangelistic worker.

This past year I have always asked one Christian woman or big girl to help me conduct all women’s meetings. My companion has often begun in fear and trembling and much prayer to God to help her. I know how much each can do, and take care they are never in difficulties, and I am at her elbow to whisper help. Those who can do very little can give out the hymns and ask one and another to read a verse of the hymn, and also ask some one to lead in prayer.

During this summer I have appointed two women to lead in all the meetings, a strong and weak sister together. This is splendid training for them to be workers.

Our Wednesday class is also put on a new basis during the summer. They are all Christian women. Most of them can read. I arranged that they take the Gospel of Mark, for even beginners can read there, and each week read through one chapter, all reading a verse. Then about ten women, who had previously prepared, each in turn gave a little talk on her verses for a few minutes, each choosing her own theme, but out of the same chapter. In hot weather this kind of a meeting does not make one feel tired, and they were all enjoying it when I left.
PRISON WORK.

"We have one or two promising enquirers who interest me very much, one in particular whose husband is in prison here. She has come to live in the city in order to supply him with food daily. She heard the Gospel from one of our Christians and she has now been coming for about two months. She has certainly developed in the Christian life very quickly and is getting many answers to her prayers. She is very poor and it is wonderful how God supplies her need in answer to her prayers. We went with her to-day to visit the prisoners. At first we talked to the women through a little hole in the door, but without our asking, the prison keeper came and unlocked the door and we went in and were locked in too! It was a splendid opportunity to preach and we had an attentive little audience. Our escort was anxious we should preach to her husband, but I felt we could not visit the men. However, again the gate was unlocked for us and I dared not miss the chance. The Bible-woman gave a very earnest message, and implored the prisoners to prepare for eternity, and we scattered a number of tracts. In the inner prison the men were huddled together in a cage, but I was advised not to approach too near. They seemed to appreciate our visit, and, as several could read, I hope the message of salvation will be passed on from one to another. Every street we go down, we receive invitations to visit, but we have to refuse for lack of time."

Mrs. R. G. Walker, Yingchowfu.

November 29, 1917.

"AFTER MANY DAYS."

"This year we have, as a Church, lost by death two important members. One is Mrs. Ch'eng of Huang-kin-p'u. She was 78 and such a bright Christian. She really started the work there by her prayers. For 24 years she was a vegetarian. Then a relation of hers who lives in Shanghai came home for a visit. This was about 20 years ago. He had heard the Gospel in Shanghai and told her of the true God and that her vegetarianism would never save her. She believed and broke her vows and started to pray. For over ten years she was a secret disciple. She used to pray every day that the Lord would have a "Jesus hall" opened in Huang-kin-p'u. After more than ten years praying that prayer, the Anjen colporteur called at her home selling books. She had a long conversation with him, during which she found out he was a family connection, and also a former fellow-vegetarian. She begged him to go back to Anjen, and ask that a "Jesus hall" might be opened in Huang-kin-p'u. Miss Blakely, a little later on, succeeded in mortgaging a small house. But services were no sooner commenced than the "gentry" issued an order that the
GLIMPSES AND GLEANINGS.

house was to be pulled down, and this was actually done. But the old lady was not daunted. She had a piece of ground worth $50 which she sold to Miss Blakley for $30 and Miss Blakely was able to build a nice little house and chapel on it. She took a wonderful interest in the growth of the Church, as you may imagine. We miss her cheery face very much."

GRACE DRING,
C. I. M. Anjen, Kiangsi.
November, 1917.

"While staying at Li-tsen-ko I went one morning to a village three li off, to look for two women who came to Miss Gregg's meetings here two years ago and also got some medical help. They received me gladly in both homes. One was specially interested, and in spite of having difficulty in leaving her home and not being able to come to the meetings, she said:—"I can never forget the Lord, and I pray to Him every night. As soon as my little girl is old enough, I am going to send her into your school, that she may learn that doctrine too."

A. CHRISTENSEN,
Luanfu, Shansi.
November, 1917.

SHANSI.

Siaoyi.—Referring to special evangelistic meetings held here during a fair, Miss L. Möller writes on the 8th November:—
"The Lord has indeed answered our prayers. We had rented a courtyard close to the fair, and this was filled with women coming and going every forenoon. Some shewed real interest, and hearts seemed truly touched by the simple, clear Gospel messages given by the Lord's servants, Miss Tippet and Mrs. Liu, while we others, with seven or eight women, were busy "fishing" and inviting them in. We are so glad for the results we have already seen from these two weeks of meetings, for all the open hearts, and for invitations to new homes and villages, and we trust this will mean much fruit-bearing as time goes on."

DAY BY DAY.

I have had a busy time lately, and some encouraging visits. Everywhere I have found a great willingness on the part of the heathen women to hear our message. I have had the help for three months of a girl graduate from Miss Thomas's school at Choutsun, and she has done good work. Unfortunately she is not strong, and found the barrow journeys very trying. I do not know whether she will be able to return in the autumn. She is a sweet girl, and was much liked wherever she went.

The tent meetings held in connection with the evangelistic campaign conducted by Mr. Greening and the Chinese pastors have resulted in several new enquirers in our Northern District. I have visited them since, and am hopeful of their continuance and progress until they can be prepared for baptism.

MISS KELSEY, E. B. M. S.,
Peichen, Shantung.
I have had a great loss in my faithful Chinese teacher, who caught his death of cold the night the soldiers came in, being up all night trying to allay the fears of the people and to comfort them in their terror. He was ill all the summer, and on the roth of January fell asleep in Jesus, having just lived to see his two girls come back from school and to give them a parting word. He never murmured, but said that though his body was so suffering his heart was at peace and he begged that these words might be put on his grave: "Precious in the sight of the Lord is the death of His saints." It was a privilege to watch by his side and witness his triumphant faith. His body is the first to lie in the lovely spot on the top of one of our hills which I have been able to secure as God's Acre in this heathen land. On laying him to rest we sang the hymn he loved to sing over in his sleepless nights: "Like a river glorious," and the other hymn we chose was, "Asleep in Jesus." I am very thankful to have secured his younger brother to take his place, finding him like-minded, though of course he cannot really replace him.

There are villages crying out for teaching, but there are no teachers. We have sent the Lang Seng Bible-woman to Galeng where there is a wonderful opening, and our new Bible-woman is gone to Lang Seng. She needs much prayer, for she is very diffident. Only one woman has been baptized, but I am glad to say two men. My nine women entered the catechumenate before they were scattered and five men have since entered. There are a great many catechumens but few are willing and able to come forward for baptism, being hindered by their husbands. I am thankful to say I have seven women in the spring station class for their second term, among them the four I had in the spring of 1915, who were then so very dense that I almost despaired of their ever being able to learn. It is really delightful to see them now keen and able to learn and remember. One came in ten years ago and was afterwards baptized and confirmed, but was anxious to be taught more. Another, the daughter-in-law of one of our oldest Christians, was for a very long time an opposer, but after changing her mind and coming into the station class, was baptized, and I trust will be confirmed in the autumn. The other five are all hoping to be baptized when they return to their homes, so that they may witness to their own people that they are taking the Lord to be their God.

C. Locke King, Sayong, China.

AN INCIDENT IN VILLAGE WORK.

"The incident of the day—as far as I am concerned—occurred after lunch. I began teaching a big character tract to two bright and interesting children, a boy and a girl. An old woman with a weather-beaten, shrewd, hardened sort of face, whom I had noticed particularly in the morning as she heard our songs with calm indifference, drew near to us. She seemed to be curious to a certain extent, so of course I offered to
teach her, and when she made protestations of stupidity, I proclaimed stoutly that she could learn it if she tried.

"She listened for a few moments while I repeated the words over and over, and the children seconded my efforts. Then she turned away—apparently indifferent—so we gave her up. But in a little while she came near again, so we made another desperate onslaught on her. The words of the tract were—as it happened—'Whatever ye would that men should do unto you, do ye even so to them.' Many of the characters were repeated, and it was simple to grasp. At length I said just the first three words, and she consented to repeat them after me. Then she gave the glimmering of a smile—'I can say that,' she said—and forthwith my attention and efforts were redoubled.

"The two children (one her grandson) were much interested and backed me up splendidly: and she was cut off from the constant cry of the unwilling, 'I don't understand,' by my instantly turning to them and telling them to tell her. We hammered and hammered away, till our enthusiasm spread to her. When she had nearly got it she was quite provoked if the children prompted her. At last she could say it slowly—following the characters on the leaflet. 'Whatever ye would that men should do unto you, do ye even so to them.' And then!—then a gleam of inner light and triumph just lit up her face till it shone, and she said with a mixture of awe, 'I can read it.'

"I shall never forget the transformation it made in her. It suddenly came over her that she had powers within her that she had known nothing about before. The dourness all disappeared. She simply beamed. She said, 'I will pin this on my wall and say it every day—and tell other people—and then I will learn other leaflets and say them.' Her grandson was requisitioned to help her, and promised, and she took the leaflet as a priceless treasure.

"After that, in the service, she listened with all her ears. She even put off her meal to wait till the end (though it was brought in steaming hot to her room opposite and was manifestly fast cooling). 'Why didn't you come before, and I would have started learning sooner?' she pathetically said to me, and almost offered to follow me whithersoever I went. It was quite heart-breaking to come away.

"At the service I did the speaking on the blind man in John ix, a subject I enjoy and had taken before. One at least of my audience was attentive. I tell you it gave me feelings of quite indescribable joy."

Freda Fullerton,
E. Bapt. Mission, Chingchoufu,

A HOSPITAL IN SHENSI.

Notes by the Doctor's Wife.

The new men's hospital at San Yuan is built and in working order, though the formal opening is to be delayed a few months. We closed the gates for four weeks, in order to get the outpatient furnishings moved from the east end to the west of our long compound. It meant a good deal of hard work to prepare the
new rooms for occupation, but the boys worked well. Then we moved over the twelve men patients who were living in rooms built last year for the assistants. These men were all put into the big ward, and it was good to see the joy and satisfaction on their faces, in their new and airy quarters.

We took the opportunity, while the hospital was closed, to get a short holiday at Sianfu. On our return, we found still more work awaiting us before re-opening the out-patient department. On the first out-patient day there were seventy men, and on women's day about twenty patients. The men's ward still has ten patients in it, and all seem quite cheerful.

Last Sunday Dr. Charter was getting ready to go out to take a village service when a wounded man was brought in, needing immediate operation. Then on his return the doctor found another wounded man awaiting him, who had to be attended to at once. So you see the doctor's services are in constant request, and he is kept very busy.

The San Yuan and Jing Yang people have given about $1,300 towards the building fund, and we get small crowds of people out to look at the new buildings. They are all greatly impressed by the excessive cleanliness of the rooms, etc! If they only realised the work it means to keep the boys up to the mark, they would wonder still more! To-day we were getting the new operating room ready for use. All the furniture is white, in keeping with the white-painted walls, doors, and window frames. I had placed a washstand on one side of the room behind the door. One of the assistants said to me: "Couldn't the washstand be put by the windows, so that when we have washed our hands we could throw the water out of the window?" I had to keep back the smile, but I said quietly, "Oh, no, that would not do at all." It is so difficult for the Chinese to see the need of all our carefulness in such things.

We have practically finished fitting up the place, and the doctor is just about through his stock-taking. I am taking care of the linen, and looking after the laundry, the cleaning and other things.

We are very thankful for the buildings now in use; it makes work much more satisfactory from every point of view, and there is much more chance of lasting good in the treatment of patients, both from a physical and spiritual point of view.

The women's wards are not to be built just now, and we are not altogether sorry, for some of the helpers are quite new. It will be better to get them well used to things before we have to take on fresh ones for the women's wards.

Mrs. Charter,
E. Bapt. Mission, Shensi.

A JOURNEY ON A COAL TRAIN.

An Yüen is an out-station worked from Siangtan, and is a prettily-situated little town upon the hills in a mining district just on the borders of Hunan and Kiangsi. My first visit to it was paid last April, and the journey was full of interest.

We started at 6.15 a.m. in our "chairs," each taking a small
amount of luggage for our stay, and provisions for the journey. If I had not been invited to stay in a Chinese semi-foreign house, I would have had to take my bedding too. Our first bit of journey was by chair, through the streets of the walled-in part of the city, then by boat across the river, accompanied by our chairs, chair-coolies, and luggage-coolies, in two more boats. Having crossed the River Siang on which Siangtan is situated, we once more mounted our chairs, and started on the long road-journey of several hours. Walking was out of the question, much as I should have liked it, as not only was it raining, but the roads, or rather paths, were very wet and heavy after the long spell of wet weather. As I sat in my chair with its roof of oiled paper, I pitied my two men as they plodded on in the rain and swamp, sometimes having literally to wade through water. In some places I really thought they were going to land me in one of the ponds which here and there flank the narrow path.

All of a sudden they came to a stop and put us down, telling us we should have to get across the flood by boat! So there we were, dumped down in all the mud and rain, to wait until we could hail a boat, which we saw slowly making its way across the flood towards us. It was quite a feat to step up out of the slippery mud into the boat. This performance we had to go through twice, as further on we had to cross a flood in the same way.

When we at last reached the little town where we were to get our train to An Yüen, we found we had just missed it by a few minutes. So it meant we must choose either to go on by chair for several hours in the rain to the next likely place to get a train, or to get special permission to stop the coal train expected in a couple of hours, or, failing that, to wait the rest of the day and all night in that little out-of-the-way place!

The former and latter alternatives we did not relish as we were by now pretty wet and had no change of clothing, so we tried the middle course. First of all, the station-master told us it was against the regulations to stop the coal train here, but with sweet words and smiles we coaxed him to telephone to the place it was leaving, to ask permission to stop it here, and, to our joy, permission was granted. We then sat down in his room and ate our long-retarded breakfast at 11.30 a.m. Mr. Ibbotson had a talk with him, and we found he knew a little English and could talk pretty well. He had heard the “Doctrine,” but had no Chinese Bible. Strange to say, he had an English Testament which had been given him, but which he could not read. So Mr. Ibbotson promised to send him a Chinese one, which he has since done. To pay for the privilege of stopping the train we had to buy first-class tickets, though there were no first, second, or third class carriages on a coal train! We did not travel in the coal waggons exactly, but were invited to sit in the guard’s van. We very soon left the flat country behind us, and it was lovely to see hills again after flat Siangtan, and here and there the hills were covered with red and golden azaleas. Our next stop was at
Chuchow, where we had to wait and change into another coal train. I should say we were now entering the mining district, hence these trains as our means of conveyance.

At Chuchow station we had lunch, consisting of Chinese food. A crowd soon gathered round us, to stare at these “foreigners.”

Our next coal train journey was not quite as comfortable as the last, as this time we had to mount a wagon-closed up like a horse van, and sit on our boxes! We were soon joined by other passengers, who were quite happy squatting and lying on the floor. How thankful we were it was cool weather, as otherwise it would have been very stuffy, and we were just behind the engine too! Our interesting and exciting journey came to an end at 6.30 p.m., so we had just been twelve hours on route. I was charmed with An Yuen and with our little church perched upon a hill, with “guest-room” and catechist’s rooms attached. Our Christians up here are nearly all well-to-do families, so will you pray that they may learn the blessedness of giving and that their influence may be a power for good in this little mining centre. Please pray too for the catechist.

M. C. Macoun, C. E. Z. M.

November, 1917.

MISS MARGERY E. HORNE OF HWEIAN.

The death of Miss Margery Horne has been a great loss to the Fukien Mission. Although she had been on the missionary staff a comparatively short time, she had endeared herself to all her colleagues and to the Chinese women among whom she worked. She had given many proofs of her power for effective work and of her ability to meet the claims made upon her. These included work in the Girls’ School and amongst the women, and she supervised all parts of the work in the district during her sister’s absence in England.

The spirit in which she endured her last lingering illness, and the oft-expressed determination to get well in order to return to China, showed how deeply she was attached to the work.

She was able to complete the copying of a Romanised version of the New Testament for the printers before her enforced departure from China. The sympathy of the friends of the Society will go out to her bereaved mother, brother, and sisters, especially to her sister, Miss Alice M. Horne, who had hoped to have her help once more as a colleague at Hweian.