WOMAN'S WORK
IN THE FAR EAST
MARCH 1913
First celebration of the Republic—October 10th, 1912
WOMAN'S WORK IN THE FAR EAST

Published Quarterly by the Presbyterian Mission Press, Shanghai, China.

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Vol. XXXIV. MARCH, 1913 No. 1

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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.
OMAN’S WORK IN THE FAR EAST brings greetings for 1913 and comes to you in new hope for better service than ever. We thank the friends who send us messages of sympathy and appreciation—one calls it an “inspiring magazine”—and bespeak your help for its continued improvement.

God is giving another proof of His love and thought for China in sending many of His outside workers to help on the coming of His Kingdom in this land. We do thank Him and take courage. As we write He is using Mr. Mott and Mr. Eddy in help and blessing to very many.

One of the most helpful of Dr. Mott’s messages is the one on Intercessory Prayer. Let us enter our closets and learn how to pray, for if China ever needed intercessors it is now.

Help to make our new department of Temperance and Reform a thermometer of this work all over China. Write directly to Mrs. Goodrich and Mrs. Elliott, thus helping them to unify the work and to bring us all more closely into contact. We need to work and pray harder than ever, and to realize the tremendous need of our best service for this land to-day.

It is a matter for thankfulness when we hear that suggestions made in the pages of our magazine are being acted upon. Miss Faithfull-Davies, in the December issue,
told of the successful working of station classes in the Foochow District, which has resulted in others being started on the same lines in Taichow and elsewhere.

The Reading Circles inaugurated some months ago are going. In order to clear up some difficulties apparent in some minds we would repeat a few of the chief points in the carrying out of this movement:

1. Details of working must of course be left to the discretion of the leader, or missionary-in-charge, such as, where the circle meets, how far the gathering should be made a social one, and a time for becoming better acquainted with one another, etc. It may be said here that the more opportunity is given for this side, the better—the great object of Reading Circles being to make reading a pleasure in the homes. Every encouragement ought to be given to this end.

2. As to the prizes being offered through a friend of the Christian Literature Society. These are sent half yearly to each circle from the date of starting. A record of such dates is kept at the Head Office (143 North Szechuen Road, Shanghai). Will each missionary-in-charge notify to that effect?

3. The book for this year is “In the Beginning,” being the Book of Genesis told to children. The style is suited to a newly-started Reading Circle amongst women, for whom it has been specially prepared. To be had, with catalogues of books suitable for women, from Mr. T. Leslie, C444 Honan Road, Shanghai. All books sold at very considerable reduction to Reading Circles, and at half price for libraries.

In the recent conference, Dr. Mott laid much stress on the work of Christian Literature, and to help to this end
the C. L. S. offers very substantial prizes of books: 
(a) To the two most diligent members of Reading Circles and
(b) To leaders of circles who shew a real interest in
getting members together and forwarding the movement.

Application should be made by the missionary-in-
charge when the prizes fall due.

(N. B. As soon as possible the leadership of a circle
should pass from the missionary to a Chinese member.)

Next month the Kiangyin School for Women, of
which Mrs. Little writes, is to hold the Annual Bible In-
stitute. As we watch the results of gatherings like this,
year after year, we thank God for the many Chinese
women who are already fitted for blessed service. The best
known Chinese Christian woman in Canton was recently
asked to sit on the Provincial Council, but she refused: This
is a good contrasting picture to many of the wild suf-
fragette demands.

Few of us have any adequate idea of the dangers that
are already threatening the best interests of the homes in
China at the present moment. Chinese women of the better
class from the interior are coming to Shanghai, with their
new born ideas of liberty, and in not a few instances have
already fallen into the snare of the destroyer. Young men
of the student class—many of them returned from Japan—
are here to meet just such adventurous ones, and numbers
of cases, sad beyond telling, are already warning signals
against following the “new ideas,” that under a false flag
of liberty are really leading on to license and utter im-
morality. No wonder some of the old conservatives of
China curse the day when the changes came. They say it is all owing to "foreign ways" that this generation of Chinese young women are so tempted and so sinning.

Not long ago a foreign woman who was a "preacher of woman suffrage," visited Shanghai and was given such an oration and "send off," as one of our Chinese friends expressed it, as must have astonished even her. Large numbers collected in one of Shanghai's well-known gardens to do honor to her and her message. Let us not think our Chinese sisters are ignorant of the actions of British suffragettes. We blush, and in shame vainly hope they do not know of it, but thousands of them know, and long to follow in their wake.

One of the "objects" of the recently started "Association of Chinese Socialists"—"To organize Maternity Classes . . . . . . in order to abolish the Family System"—must fill the hearts of Christian women with concern. We feel that here is the field for the exercise of women's influence. May God increase our zeal, and so fill us with His Spirit that this kind of socialism may be rendered invalid in its working.

To-day China needs not Amazons armed with rifles, but selfless women bearing the magic wand of love to work miracles in the lives of their sisters, bringing to them physical, mental, and spiritual salvation. She needs women, loving God and little children, to redeem the little prisoners of the schoolroom. Most of all, she needs women with new ideals who have seen the vision of the "Holy Family;" who
have caught glimpses of the loveliness that may be built into the woman's kingdom of home, and who will transform their present kingdom of ugliness into one of grace and beauty.

One of our readers writes to one of our editors:—
"A new era for women is dawning. And just as Dante measured his advance in Paradise, not by consciousness of ascent, but by the ever-growing loveliness of the face of Beatrice, so China may well count her steps of progress, not by railroad mileage, industrial development, or even by political achievement, but by the new beauties, the new mental and spiritual graces glorifying the faces of her ever-rising daughters."

We commend to the prayers of our readers the work of the Women's Union Bible Training School opened last October in Nanking. It is admitted by all that the crying need in women's work to-day is women leaders, and the first need amongst these is a thorough training in Bible study, and how best to teach the Bible. The natural intelligence of Chinese women directed aright is an asset in our work which we cannot over-estimate. Let women and girls of promise be encouraged to take a two years' course at this school to prepare them for effectual missionary work amongst their sisters.

The shooting of a woman—who was a persistent user of opium—by a band of soldiers outside the North Gate in Changsha, Hunan, has produced a wave of excitement. It brought the people out in crowds from the city, and evident-
ly will impress upon them as nothing else the determined attitude of the authorities toward opium smoking.

Anti-footbinding propaganda has taken on a new lease of life with the visit of Mrs. Archibald Little to China. It is reported that this terrible custom of mutilating women's feet will speedily die out. The progressive young men of China desire women as wives who will be real companions and helpmeets to them—educated, intelligent women; and one of the stipulations for marriage should be that their feet are of the natural size. As the old custom of parents selecting the wife for the son is abrogated, the young man would himself select a wife whose feet are not bound.

The interesting story in our December issue on "A Marriage in New China" was by Dr. Rose Palmborg, of the S. D. B. Mission. Many articles are already in hand for our next issue, for which we not only thank the writers, but close these pages with the surety of more good things to follow.

Just as we go to press one known and loved by many of our readers—Mrs. J. M. W. Farnham of the A. P. Mission in Shanghai—has entered into Rest. After only one hour of illness she "was not, for God took her," after fifty-two years of life and service in China. The news has just also come of the Home-going of Mrs. S. I. Woodbridge.

May those of us who are still permitted to tarry and serve remember that:

"No man can choose what coming hours may bring
To him of need, of joy, or e'en of suffering.
But what his soul shall bring unto each hour
To meet its challenge—this is in his power."
"Faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear."—Hebrews xi. 1, 3.

The subject of our meditation is, What is faith?—how it may be increased; and the growth of faith; which I will endeavor to illustrate by some of the experiences which, by the grace of God, I have realized in the exercise of belief in His promises as revealed in His Word.

First: What is faith? In the simplest manner in which I am able to express it I answer, Faith is the assurance that the thing which God has said in His Word is true, and that God will act according to what He has said in His Word. This assurance, this reliance on God's Word, this confidence, is faith.

No impressions are to be taken in connection with faith. Impressions have neither one thing nor the other to do with faith. Faith has to do with the Word of God. It is not impression, strong or weak, which will make any difference. We have to do with the written Word. We have to rely on the written Word, and not on ourselves or our impressions.

Probabilities are not to be taken into account. Many people are willing to believe regarding those things that seem to them probable. The province of faith begins where probabilities cease, and sight and sense fail. A great many of God's children are cast down, and lament their want of faith. They write to me, and say they have no impressions, no feeling; they see no probability that the thing they wish will come to pass. (Luke 18:27.) Appearances are not to be taken into account. Impressions and feelings and probabilities

* An old tract reprinted.
The question is—Has God spoken it in His Word?

Now, preliminary to what I have to say to you, dear Christian friends, lay to heart that it is because there is so much dependence on these things that we have so little blessedness among us. All these things must be left alone. *The naked Word of God is what we are to depend upon. This is enough for us.*

And now, beloved Christian friends, you are in great need to ask yourselves whether you are in the habit of thus confiding in your inmost soul in what God has said, and whether you are in earnest in seeking to find whether the thing you want is in accordance with what He has said in His Word. If it is, that the thing you ask for will come to pass is as sure as that you were able to confide in Him.

**Second: How faith may be increased!** God delights to increase the faith of His children. He is thus glorified before an ungodly world and the powers of darkness. The confidence of His children in times of trial, discouragement, pain, and sorrow, gives great encouragement to other Christians. God delights that He may do good to others through them and that they themselves, *through the exercise of faith, may obtain an increase of it.* For difficulties, costs, crusts, hindrances, bereavements, and losses, though we shrink from them, and shrink exceedingly, are the very things God uses to develop us more and more, as the young infant has its weak limbs developed, till by and by they grow to the power of a man’s. For I am not one of those who believe that we can attain to strong faith at once, any more than a weak infant can spring into manhood at once. Our faith, which is weak and feeble at first, is developed and strengthened more and more by use.

What we have to do instead of wanting no trials before victory, no exercise for patience, is to be willing to take them from God’s hands as a means, I say, and say it deliberately—trials, difficulties, obstacles, bereavements, necessities, are the very food of faith. I get letters from so many of God’s dear children who say: “Dear Mr. Müller: I'm
writing this because I'm so weak and feeble in faith.” Just so surely as we ask to have our faith strengthened we must be willing to take from God’s hands the means for strengthening it. We must allow Him to educate us through trials and bereavements and troubles. For it is through trial that faith is exercised and developed more and more. God affectionately permits difficulties that He may develop increasingly that which He is willing to do for us; and to this end we should not shrink, but if He gives us sorrows and hindrances, and losses, and afflictions, we should take them out of His hands as evidences of His love, and His care for us in developing more and more in us that faith which He is seeking to strengthen in us.

Again, it is necessary that we seek to acquaint ourselves with God as He has revealed Himself in the Scriptures. We must not content ourselves with the notions that people have about God, but we must diligently seek to know what He has disclosed regarding Himself. And we must not take the notions which the Church and many professing Christians have of God; for I say deliberately that the notions which the Church of Christ has about God are not the truth, and we do not want to gather our views from what the Church says about God, or what Christian men say about Him; but we want to come to the very fountain, the revelation the Lord has made of Himself in His written Word, and step by step, as we read, to learn not only of the power, infinite wisdom, justice, and holiness of our God, but also of His gentleness, pity, beautifulness, and bountifulness. When we read and see what God has revealed of Himself in His Word we shall find out more and more from it that God is the Lovable One, God is the Lovable One, God is the Lovable One; and before I go any further, I stop and ask you what is the response of your inmost soul? Is God, to you, the Lovable One? If not, you are not acquainted with Him. You have yet to find out that He is the most Lovable One. Oh, seek to say in your inmost heart that He is the Lovable One! The result will be that you will confide in Him unreservedly, at all times, in all circumstances. Though He slay you yet
will you trust in Him. Turn and read the ninth Psalm. With your very own eyes read the ninth and tenth verses: "The Lord will be a refuge for the oppressed, a refuge in times of trouble." And, "They that know Thy name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee." We who learn to see God as He has revealed Himself in His Word, are so satisfied with God, and in His dealings with us we see how everything is for our good. On this account it is so deeply important for our usefulness and for our growth in faith that we get correct ideas of God from the fountain of truth contained in His Word. *In the exercise of our faith, and in studying God in His Word, our faith grows.* I say this deliberately, advisedly, and tens of thousands of God’s tried children will say the same thing.

The Church of Christ is not aroused to see God as the beautiful and lovable One He is, and hence the small measure of blessedness. Oh, beloved brothers and sisters in Christ, seek to learn for yourselves, for I cannot tell you the blessedness! In the darkest moments I am able to confide in Him, for I know what a beautiful and kind and faithful and lovable Being He is, and if it be the will of God to put us in the furnace, let Him do it, so that we may acquaint ourselves with Him as He will reveal Himself, and as we know Him better, we come to the conclusion that God is the most lovable Being, and we are satisfied with Him, and say, "It is my Father—let Him do as He pleases."

When I first began allowing God to deal with me, relying on Him, taking Him at His Word, and set out fifty-one years ago simply relying on Him for myself, family, taxes, travelling expenses, and every other need, I rested on the simple promises. I found in the 6th chapter of Matthew a passage: "I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your Heavenly Father feedeth them. Are ye not much better
than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Therefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" No man could by care and forethought array a lily. Put a flower under a microscope and you will say it has been attired by no other than the living God. "Therefore, take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek): for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

I believed the Word. I rested on it and practised it. I "took God at His Word." A stranger, a foreigner in England, I knew seven languages and might have used them perhaps as a means of remunerative employment, but I had consecrated myself to labor for the Lord. I put my reliance in the God who has promised, and He has acted according to His Word. I've lacked nothing—nothing. I have had my trials, my difficulties, and my empty purse; but my receipts have aggregated tens of thousands of dollars, while the work has gone on these fifty-one years. Then with regard to my pastoral work for the past fifty-one years, I have had great difficulties, great trials and perplexities. There will be always difficulties, always trials. But God has sustained me under them and delivered me out of them, and the work has gone on.

Now, this is not, as some have said, because I am a man of great mental power or endowed with energy and perseverance—these are not the reasons. It is because I have confided in God; because I have sought God and He has cared for the institution which, under His direction, has
one hundred and seventeen schools with masters and mistresses, and other departments of which I have told you before. The difficulties in such an undertaking have been gigantic, but I read that they that put their trust in the Lord shall not be ashamed. Nearly twenty years ago a beloved brother from America came to see me, and he expected to find me an old man helpless and decrepit, bowed down with burdens, and he wondered I did not look old. "How is this," he said, "that you keep so young under such a load as you are carrying?"

"My dear brother," I said, "I have always rolled the burden on the Lord. I do not carry one-hundredth part of it. The burden comes to me, and I roll it back on Him." I do not carry the burden. And now, in my seventy-sixth year, I have physical strength and mental vigor for work as great as when I was a young man in the University, studying and preparing Latin orations. I am just as vigorous as at that time.

How comes this? Because in the last half century of labor I've been able, with the simplicity of a little child, to rely upon God. I have had my trials, but I have laid hold on God, and so it has come that I have been sustained. It is not only permission, but positive command that He gives us to cast the burden upon Him. Oh, let us do it, my beloved brothers and sisters in Christ. "Cast thy burden upon the Lord and He shall sustain thee." Day by day I do it. This morning again sixty matters in connection with the church, of which I am a pastor, I brought before the Lord, and thus it is day by day, and year by year; ten years, twenty years, thirty years, forty years. And now, my beloved brothers and sisters, come with your burdens, the burdens of your business, your profession, your trials and difficulties, and you will find help.

Many persons suppose it is only about money that I trust the Lord in prayer. I do bring this money question before the Lord, but it is only one out of many things I speak to God about, and I find He helps. Often I have perplexity in finding persons of ability and fitness for the
various posts that I have to have supplied. Sometimes weeks and months pass, and day by day, day by day, I bring the matter before the Lord, and invariably He helps. It is so about the conversion of persons;—prayer, sooner or later, is turned into praise. After a while, God helps. It is so about the needs of our work in sending our tracts and books, and missionary efforts. After a while God helps. We're never left, we're never confounded.

Do not, however, expect to attain full faith at once. All such things as jumping into full exercise of faith in such things I discountenance. I do not believe in it, I do not believe in it, I do not believe in it, and I wish you to plainly understand I do not believe in it. All such things go on in a natural way. The little I did obtain I did not obtain all at once. All this I say particularly, because letters come to me full of questions from those who seek to have their faith strengthened. Begin over again, staying your soul on the Word of God, and you will find an increase of your faith as you exercise it.

One thing more. Some say: "Oh, I shall never have the gift of faith Mr. Müller has got. He has the gift of faith." This is the greatest mistake—it is a great error—there is not a particle of truth in it. My faith is just the same kind of faith that all of God's children have had. It is the same kind that Simon Peter had; and all Christians may obtain the like faith. My faith is their faith, though there may be more of it because my faith has been a little more developed by exercise than theirs; but their faith is precisely the faith I exercise, only, with regard to the degree, mine may be more strongly exercised.

*What little faith I have is the grace of faith, not the gift.* But he who has the grace of faith always has it accompanied by love, rendered "charity." The gift of faith is able to command, and may even command devils. The grace of faith has to do with the written Word of the Lord.

Now, my beloved brothers and sisters, begin in a little way. At first I was able to trust the Lord for ten dollars, then for a hundred dollars, then for a thousand dollars, then for a hundred thousand dollars, and now, with the greatest
ease, I could trust Him for millions of dollars if there was occasion. But, first, I should quietly, carefully, deliberately examine and see whether what I was trusting for was something in accordance with His promises in His written Word. If I found it was, the amount of the difficulties would be no hindrance to my trust. Fifty-one years, and God has never failed me! Trust Him for yourselves and find how true to His Word He is.

May God's richest, choicest blessings rest upon you now, and upon all who do now feel encouraged to put their whole trust in Christ hereafter. Then will peace, sunshine, and happiness begin with the beginning of the exercise of the grace of faith, which is always found united with love.

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Republican First-Fruits in Shantung.

Mrs. Robert Mateer, American Presbyterian Mission, Weihsien.

Our progressive leaders are fond of using the two characters 開通 and are not very patient with those of us who have charge of the girls' schools and who do not approve entirely of the too sudden and radical changes, both as to dress and manner of the girls. We have had to refuse so much, that when it was proposed for us to walk into the city to visit a private flower garden, we decided to make the attempt.

Weihsien city has always been an extremely conservative city, more so than any other place in Shantung. It was but yesterday a friend told me that the position of the higher class women was no better than that of criminals confined in the jails. That she, from the time she came from her own home some distance away, has resented the restrictions placed upon her freedom.

When this invitation came to us we felt that some one must make the first trial, take the first step; so why not we, and at this time? Many of the foreign friends were uncertain
of the consequences, but we had the assurance of the police and leaders of the new movement that no harm would come to us.

Hearing of our intention, the men who have the opening of girls' schools in charge, thought it their opportunity. They have been having such a discouraging time and could make no headway. We were asked, in case they could collect enough women, would we be willing to speak to them on certain subjects, saying that probably there would not be more than twenty or thirty. They advertised the meeting several days ahead by posters, giving notice that the finished product of girls' education would be on exhibition. We, consequently, selected two of the coming graduating class, the woman teacher, and a foreigner to speak.

It was a beautiful morning when the procession started on its six or seven mile walk, with two of the foreign women leading, one in the rear, our men teachers and two or three others, making in all about sixty-five. We were followed closely in the rear by a cart and a chair to pick up the tired ones. The cart was decorated with the school flags and colors. At the east suburb gate we were met by two policemen and soon joined by the head policeman, who remained with us all day. Passing through the large suburb we entered the city and traversed the large business street. It is needless to say that with the extensive advertising, we had crowds of people awaiting us all along the line. No one attempted to follow and the faces exhibited nothing but the most intense interest. When we reached the flower garden, our old friend, Ting-tai-tai, was there to meet us, who, with the younger women of the family, entertained us, serving tea and showing us the curios, pictures, and the beautiful garden.

From here we were escorted to the large theater for the popular meeting, where we found much to our surprise, and to the great delight of the progressives, an immense audience awaiting us. The large theater was packed with women and many were outside in the court yard. We were told that some had been there since early in the morning, so as to secure good seats. It was estimated that between eight hundred and
a thousand women were present. No men were allowed in except those interested in getting up the meeting and a few of the "Republican Intelligence Society."

We were a little uneasy, fearing the speakers, being so unaccustomed to speaking, would be too frightened to speak so as to be heard, but they said: "No, this mass of upturned faces is an inspiration." And so it proved. The school sang several times. The first time, while they were singing, two men were seen going through the audience telling the people when and how to clap, so, after each song and speech, the peculiar sight of women clapping was seen and this alone showed a great change.

We were proud of our girls; they spoke splendidly and sang well. I was told by the men who stood in the back part of the theater, that every word could be heard. The first girl spoke on "Woman's Part in the New Republic." She gave no militant suffragette ideas, but a good, practical, and inspiring talk. The second girl also gave a well-prepared talk on "Foot-binding;" as to the harm of it, as to the customs of other countries, and the duty of all in the new Republic. It was much appreciated both for its humor and common sense. The woman teacher talked on: "The Importance of Girls' Schools." Splendid arguments she gave and I am sure they had a good influence. I followed with an account of our own schools, that we have had schools for over twenty years, that our girls have been teaching in ten different provinces and all over Shantung. Two speeches from the men and a final song, national, by the girls finished the program.

Those of us on the platform were soon surrounded by a crowd of women asking us more about the schools, the unbinding of feet, and so forth. They would not leave, so we were obliged to force our way out through a side entrance.

We then marched to our city chapel, in the south of the city, where we rested, had refreshments, and met those who came to see us. We all had a splendid opportunity to talk to individuals about Christ, and the girls were earnest in this.

Later in the afternoon, it was a tired but happy procession which wended its way homeward, through the southern part
of the city, thus making a complete tour of the city and suburb.

We did not expect an immediate result, but hoped in time it might lead to the opening of the much-desired schools. Much to our surprise, a few days later, we were invited to the opening of a school of forty-four girls. One of the speakers said, we had made it possible; that an entirely different attitude was noticed since the popular meeting, and that not only this school but others would be opened in consequence. Another result is the impetus it has given to the unbinding of feet. We have been asked to prepare a paper giving directions how to unbind the very small feet.

This all may not seem strange to those who live in the ports or nearer the center of the new movement, but it means a great deal to this section, this dreadfully custom-bound city and country. One of the higher class women told me that they had great difficulty in getting the consent of the men of the family to attend the meeting. One women told me their family school was but a few doors away from her living quarters, but that she had to climb into and down from a cart every time she wished to visit the school, though when she comes to call on us she is able to walk from one end of the compound to another.

We certainly feel repaid for the step we took and are sure that it will result in a great advance in the cause of the education of girls.

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Meng Sam School for Blind.

In charge of Dr. Mary W. Niles and Miss Lucy Durham.

Miss Lucy Durham, American Presbyterian Mission, Canton.

The school for blind girls, that was started twenty years ago in Canton by Dr. Niles, has within a year expanded into three. A few boys had been under instruction from time to time, and last year a school for them was opened on grounds adjoining the girls' property. It is limited to fourteen pupils
at present; but a building that can accommodate forty boys is being erected.

The pupils of these two schools come from families, and must return to their parents during the summer vacations and must leave school when the course is completed, thus avoiding the breaking of family ties. The aim is to teach their parents their responsibility toward their children, even though blind or otherwise defective. We steadily refuse to accept children as gifts. Parents must do something towards the support of their children. The amount paid is often small in proportion to the expense incurred by the school, but it helps to bind the parent to the child.

The girls receive a good common education that fits them to be teachers or evangelists, and the best ones find ready employment. Two schools for blind in other places are supplied with teachers from among our graduates, and some assist in schools for sighted people. Our pupils are taught to knit and to do housework except cooking, which some learn at home. Six girls have received certificates in massage. Music holds an important place in the school and the ability to play the organ and sing has helped many a girl to get employment.

The work of the pupils grades from the kindergarten to Normal training.

Some of our girls are selected yearly to attend other schools that they may have the benefit of being with seeing people before they go out to support themselves. Or they may be placed with Bible-women till they learn to carry on work by themselves. Sometimes we loan them an organ, although the Chinese usually provide an organ if we send some one to play.

The curriculum for boys will be similar to the girls', but there will be more industrial work, to enable the boys to supplement the money paid by the parents. The aim is to make that school largely self-supporting. Probably the trade of making bristle brushes will be taught. Friends from New Zealand have contributed liberally towards purchasing the property, but wish the support of the school to come from China.
Rescued Blind Girls, Canton.
One young man, who learned here to read Braille, was educated for the ministry by the C. M. S. and has been preaching for three years. Another has done well in a hospital as an evangelist and masseur. One man is studying in the Theological College at Fati, Canton.

The third school came to us from the Chief of Police. He visited our school last June and said there were many blind girls that he wished to save from evil lives, and he must look to us for help. We offered to take 100 girls under ten years of age and to conduct a school for them. As there was no building available, we proposed to erect a neat house on our land, and began to prepare for a new school. Everything was ready, and teachers, and servants on hand, when one afternoon in August, police officers came to say that some girls had been brought by them to our river landing. They came—twenty-four of them—frightened, crying, hungry, and dirty, carried or led; some screaming that they would never learn a thing taught here, and demanding that they be restored to their mistresses. However, they were soon given baths and new clean clothes, for every one in the place gave a hand to help. About six o'clock, when these had been fed and quieted, another set of forty-two were brought; more tired and frightened than the first. By nine o'clock these, too, were clean and refreshed and put into their new clean beds. Too excited to sleep, some huddled all night behind the mosquito nets and talked. The next morning they readily learned a blessing before taking breakfast; and in a few days were ready for bedside prayers and the Lord's Prayer. They were invited to hear our girls read, and some asked to be taught. Our girls took knitting and went among them, till they asked to learn that also.

Dr. Niles used advanced pupils as helpers and taught reading in Braille, thus giving them a good start. In a little while they and the new teachers were all doing regular work. These government wards are eager to learn whatever is taught them and enjoy their work and play. Some show great interest in the Christian life and even pray in the evening meetings. There has been no trouble with improper language although many came from the worst of houses. We
keep this school separate from the other one, and do not allow the inmates to mingle on the playground with the other girls, except by special invitation. As many of these wards are from three to five years of age, we started a kindergarten class, taught by one of our experienced graduates and a seeing teacher who was sent to a training class three days in the week, to learn methods.

A Chinese gentleman has given $15,000 Mex. for a building. As this money has been promised to Dr. Niles we hope soon to build on land adjoining the present school for girls. There are still many more girls to be rescued and we hope they may be soon taken from their dark surroundings and shown the Light, that shines to lighten them also.

Women's Schools and Their Advantages to Our Evangelistic Work.

Mrs. Wilson H. Geller, L. M. S., Siaokan.

[We are asked to state that this paper, which was presented to the Kuling Women's Conference, is printed by special request, but we wish to add that we gladly give it to our readers as a valuable addition to our pages.—Ed.]

At the outset of this paper let me state plainly that by women's schools I do not mean schools for training Bible-women. That class of school is one by itself, but by women's schools I mean a day and boarding school where Christian and heathen women are taught to read, write, and to study the Scriptures together.

I know there are several such schools scattered over China, and their influence and blessing to our churches must be immense.

A school for women is a comparatively new thing, but those of us who have one, know that it supplies the surest, quickest, and most satisfactory method for building up the Christian life among the women of our churches, whether baptized believers or enquirers and, further, such a school
forms the best introduction to the Church for our heathen sisters outside.

I have been asked to write on the advantages of such schools to our evangelistic work. Before doing this may I be allowed to tell you something of our own school, as my only experience of such is based on that.

The school which I have is in the city of Siaokan, Hupeh, and was started in a very small, primitive way just over eleven years ago.

**Object**:—The school was at first intended only for our Christian women. There was limited accommodation for a few women from the country out-stations—women who had no chance of learning much in their country homes—and with them we invited the Christian women of our City Church to come and read. There were a good many women attending the Church services, but I noticed only two who could use the Testament and hymn-book. Now, anyone coming to our service would see seventy or eighty women with their books, and using them too.

We could not keep our little school for the Christians only, for the Christian women going backwards and forwards to school soon attracted the heathen neighbours who asked if they also could not come and learn to read. Thus our numbers swelled, until in the spring of last year we reached our highest number of pupils, viz., 72.

**Management**:—We find the plan of having boarders and day pupils together works well. At present we have only room for eleven boarders, including the matron and cook.

The matron and teachers have all been trained in our school. All have been through the course of study and passed their examinations. We have three teachers; two pupil teachers, besides myself, but I can only give about three hours a day to the school.

The matron and teachers meet every Saturday morning in my study for an hour's prayer and conference, and the importance of this cannot be over-estimated. There I learn what the heart of the school is really like and what progress or declension is being made.
We do not lightly receive any woman as a boarder. The school is first and foremost a Christian school, and the whole school takes its tone from the boarders and staff.

We have a few fixed regulations:

1. Each woman must be recommended by her native pastor.
2. Each woman must gain the consent of her husband and family before being received.
3. Each woman must pay at least 1,000 cash per month for her “rice” unless privately supported.
4. Each woman must promise to conform to the few rules of the school, and consent to take her share in keeping the school clean.

There are two terms during the year, each of 3-3½ months' duration.

The Premises:—We have no fine foreign building, but a roomy, Chinese house adapted. There are five bedrooms, four class rooms, a kitchen and coal house, and one fairly large room for meetings, daily prayers, etc.

Pupils:—The boarders have always been—almost without exception—Christians or enquirers, but the day pupils are of every variety—women good, bad, and indifferent, and varying in age from 18-80. Happily we have only had one woman of that great age and she knew some characters more or less correctly when she came. She only stayed one term, but was fired with the desire to teach. She returned to her home 100 miles away—gathered her Christian and heathen sisters around her, sent to me for books, and started a school of her own.

Our pupils included Christians, enquirers, young women betrothed to Christians but from heathen homes, heathen wives of preachers, widows, and heathen. We have also had some vegetarians, two Buddhist nuns, and one Mohammedan. We refuse no one who comes and who really wishes to learn and will behave herself. There is often a sprinkling of babies and small children among the day-scholars, but we do not allow the boarders to have their children, unless they are big enough to go to school, and can share the mother’s bed.

There is never any lack of pupils and I am often asked how I get them, and do I pay them for coming. I think myself that the women are attracted. The school is bright and clean.
WOMEN'S SCHOOLS HELPFUL TO EVANGELISTIC WORK. 21

—the class rooms have scarlet painted furniture, there are bright pictures on the walls, the bedrooms are beautifully clean, and with pretty mosquito nets—the rooms are plainly, but, for a Chinese home, well furnished. All bedding belongs to the school and is kept in good condition. Everything is purely Chinese, except the cleanliness which has been acquired.

Then our matron is a gem of a woman, a mandarin's widow, a bright and exceedingly lovable little lady. She welcomes and receives the many visitors who come in just to look round—and she does this so warmly and wisely, always inviting them to come and learn to read, and they do come thick and fast. We certainly never have to pay a woman to come, we have had to say we have no more room—"please come next term." We also never promise to employ a woman when she had been through her course. Doubtless there is a secret wish in some hearts for this, but we make no promises; we wait to see how the scholar turns out.

Attendance:—Formerly the attendance was very irregular—a wet day meant that no one would come—but now weather makes no difference. Rain shoes are made, and umbrellas seem plentiful—the great idea seems to be to get to school somehow and secure the attendance mark, a goodly number of which means a new garment at the end of the year, also there is the dread lest a missed lesson should mean a failure in examination at the end of the term. There has been no trouble about regular attendance since we started examinations.

Teaching:—In the early years when the pupils were few, and I was the only teacher, all had to be taught together, and things were not very satisfactory, but as the numbers grew, I found I must train some teachers. The four best pupils were selected, and the school graded. A course of study was arranged and these women were set to teach. They had to prepare the classes in character work only, they were not then ready to explain, while I took each class in turn, and taught my teachers in the evening. This plan worked very well. Examinations were held each term, a missionary from another mission in Hankow coming out for the purpose. When the
women found they could pass a dreaded examination, their joy knew no bounds.

We teach five days in the week from 11-3, after which we all meet for daily prayers. The boarders have prayers morning and evening as well, but by having prayers at three we get all the heathen women who thus have a good opportunity of hearing more Gospel truth than they get in their daily reading.

The old ladies begin with Mrs. Foster's "Ten Easy Lessons" or "Easy Gospel Characters." Then they go on to Mark's Gospel but seldom get further. By Mark's Gospel I do not simply mean reading the characters, but they are carefully and slowly taught the meaning of one verse and incidents, and to re-tell those same stories in their own words; they are also questioned and re-questioned until, by the end of the term, even the old ladies can take a very fair examination.

The younger women, whether Christian or heathen, if they do not know characters begin on Price's Easy Steps, Vols. I and II. If they are reasonably quick they can get through both these books and the characters only in Mark the first term. They also learn the very useful catechism at the end of Vol. I, and can repeat the Lord's Prayer.

Christian women who know character start on Mark's Gospel; one of the teachers takes the class and I examine once or twice a week.

We try to teach the women to read intelligently so that those who hear can understand what is being read. It is very hard to get them out of the old Chinese sing-song style with each woman shouting at the top of her voice—but by reading round in the class, and giving a bad mark for every careless slip or mistake, we are getting the reading to be fairly accurate and careful.

Writing is taught for an hour every day by an old grey-whiskered and mcustached dominie. Later on, when our women get more proficient in writing, we hope to dispense with his services and employ a woman.

It may interest some to hear our Course of Study—but remember ours is only a Christian Primary School, and is not
intended for advanced women. A heathen woman can get through the work in two and a half years, but I do not know of one who has been through the whole course and remained a heathen.

**Course of Study for Women's Schools.**

**I Term.**
- For old and very dense women:—
  - Ten Easy Lessons or "Easy Gospel Characters."
- For ordinary women:—
  - Price's Easy Steps—Vols. I and II.
  - To learn the Catechism in Vol. I, and the Lord's Prayer.

**II Term.**
- Mark's Gospel—to read and understand.
- The first half of Mr. Gillison's Catechism.
- Ten selected hymns—to read and explain; two to repeat.

**III Term.**
- Matthew's Gospel.
- Second half of Mr. Gillison's Catechism.
- First half of Matson's O. T. History.
- Names of Books of N. T.—to repeat and to find references.
- Ten more selected hymns.

**IV Term.**
- John's Gospel.
- Second half of Matson's O. T. History.
- Names of Books of O. T.—to repeat and find references.
- Exodus. I-XX.
- Ten selected hymns.

**V Term.**
- Ten selected Psalms—to read and explain.

**Outcome:**—What had been the outcome of this school? or in other words its advantages to our evangelistic work? Altogether some 250 women have read for longer or shorter periods in the school; some who came to us as heathen have died "in sure and certain hope of the Resurrection;" others have returned to their country homes to live out the truths learned and to tell their neighbours the wonderful story of Jesus and His love. Three have started schools of their own,
but they did not last long. Three have become teachers in our city school and are doing excellent work—one did Bible-woman’s work for nearly a year—and did it well—two more have become hospital nurses and are very satisfactory.

There have been several women in our school who first learned to conduct a meeting while there, and some do this beautifully. Their singing is not very good, and their prayers still a bit too long and wide of the mark, but the address is generally helpful. We have a prayer meeting every Saturday evening for women, which the more advanced Christian women conduct in turn. Then we feel with this school in our midst there is always a nucleus of good women to rely on for visiting the sick, looking up the lapsed and erring members, or taking a Sunday-school class.

This same company of good women must be a great inspiration to the pastor, whether Chinese or foreign, in our Sunday preaching service, for they listen intelligently, follow his references, and show their desire to learn all they can. They also help in our mid-week mixed prayer meeting when “sisters” as well as “brothers” are invited to lead in prayer. One of these good women takes round the communion to her sisters, and another takes up the collection each week.

Since we have had this school the church seems to have got new life, as it must ever do when the wives and mothers are being taught, not merely to read, but to understand something, at least, what it means to follow Jesus Christ, “Who pleased not Himself” and “Who went about doing good.” Many of them have caught the Spirit of Christ and the change in some lives is nothing short of miraculous.

There is a wonderful feeling of love and unity in the school and very little quarrelling. Only twice during these eleven years have we had anything approaching ill-feeling or disgrace, which is really wonderful when one remembers a Chinese woman’s disposition and the numbers who meet together every day.

But by no means the smallest advantage of such a school to our evangelistic work, is the foreign missionary’s connection with them. With one exception, all the women’s
Hiangyin Schools for Women and Girls.
schools I know are worked by married women, and this is something we married women can do—any married woman who has a small knowledge of Chinese and Chinese characters, coupled with a loving and earnest heart.

At first—and these things always begin small—it does not take much time daily, but I do firmly believe in the daily regular hour, and by the time the numbers have increased the first pupils are ready to help. My school is now so large and flourishing that we are applying for a single lady worker to take it, but it has been eleven years coming to this.

It is a great advantage to the Church when the missionary's wife knows the women members and adherents by name and character, their family histories, joys and sorrows, as she certainly must do when she comes into contact with them every day—then when they come forward for baptism it is their friend and helper, their true "teacher mother" who leads them to the pastor and stays with them during that awful ordeal—the "asking of their doctrine."

It seems to me that these schools are a factor in our Church life which no Church can afford to do without. In the matter of pounds, shillings and pence they cost very little; my own costs less than £20 per year; and yet the small amount spent on them brings in a hundred-fold return to these women in blessing, joy, and helpfulness of service in this present world, and to many of them in the world to come Life Everlasting.

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Kiangyin Schools for Women and Girls.

Mrs. Lacy L. Little, Southern Presbyterian Mission.

The Bible Training School for Women in Kiangyin was formally opened in October, 1907. Our hearts were, at that time, overflowing with gratitude to God for His goodness in providing a suitable Chinese building for the work of the school, in which was a chapel where daily evangelistic meetings for women could be held.
The Bible school grew in numbers and interest, as did also the day school for girls and small boys connected therewith. In February, 1909, adjoining Chinese buildings were rented and a boarding school for girls was opened. From the first, much emphasis was laid on day school work; the day school for girls was continued in connection with the boarding school and a large number of women attended the afternoon classes in the Bible school, each woman having fixed afternoons for study, some of them coming once, others twice or three times a week, and a few coming daily.

An account of the work of the schools was written for the March 1910 number of Woman's Work in the Far East and we now gladly respond to another invitation to tell something of the goodness of God in the work He has done through the schools, for the women and girls of the Kiangyin section.

Mr. James Sprunt of Wilmington, North Carolina, U. S. A., has given two beautiful foreign buildings, has assumed the entire support of the institutions, together with the salaries of the foreign missionaries connected therewith, and has made provision in his will for the continuance of the work. The number of pupils has largely increased, so we are overflowing the foreign buildings and are occupying, in addition, several Chinese buildings within the school enclosure. A third foreign building has been promised, however, which will probably complete the plant.

The schools, while distinct and separate, are under one management with one domestic department, which materially decreases running expenses, and we feel that each is helped and strengthened by the other.

In the girls' school we begin with the kindergarten and continue through the usual primary and grammar school courses to the high school. It is our hope to have first and second year high school classes for the next spring term. Our mission compound is near the best residential portion of Kiangyin, and a number of our day school pupils are from the wealthiest and most aristocratic homes of the city.

The training school is for all women who wish to study the Word and we strive to enlist as afternoon pupils all church
members and inquirers who live in and near the city. Women from the country field are urged to come to the school to remain for a longer or shorter period as may suit them best.

In the Bible-women’s department the course is for four years, and examinations are conducted by the mission’s Evangelistic Committee. This school will be one of the feeders to the Union Bible Training School, Nanking, where we believe a great work will be done in giving to China, from among her own people, thoroughly trained religious leaders.

Kiangyin has developed into quite a manufacturing centre for cotton cloth. The factories do not close on Sunday, and we find them a great hindrance to work among the women and girls of the middle and poorer classes. May we all pray earnestly to the Giver of all good gifts, for a Christian Sabbath for the wage-earners of this great land. “His goodness faileth never.”

Fancheng Bible School.

Miss Therese Peterson, Hauge Synod Mission (Lutheran), Fancheng.

We have just finished our third Bible Institute for evangelists and their wives, teachers, Bible-women, and others interested.

It lasted five weeks. About seventy-five men and sixty women were enrolled. The men had their school at the upper station, the women at the lower station, where our girls’ boarding school is located.

Half of the women came from the Fancheng district, the other half from different parts of the field. Many of them brought babies in arms; then there were older children to help take care of their younger brothers and sisters, so altogether we had about thirty children. Most of the women were church members; a few were inquirers.

Our course for the women included:
- The Gospel according to Mark;
- Old Testament History;
- New Testament History;
- Catechism;
- Short Steps to Great Truths, Vols. I, II, and III;
- Singing.
The morning sessions began at 8:00 and closed at 12:00; afternoon, from 1:30—4:00.

We had 13 classes divided between six foreign ladies. Four Chinese teachers were also engaged as helpers. About half of the women were in the advanced classes.

At our morning devotions we took up the subject of prayer. Several times this hour was turned into a testimony meeting, allowing 5 minutes to each speaker.

Three times a week, from two to three o'clock in the afternoon, we had a prayer hour, dividing the women into three divisions, so as to give each one a chance to take part. In the evenings they had prayers in their rooms.

At different times we also gave out medicine as needed or called for. The women paid 2,000 cash for their board, paying also for the children in proportion to their ages.

On Friday afternoons we had union meetings at the upper station, when addresses were given on the following subjects:

"Do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5;
"Unbinding of Feet, and Schools for Girls;"
"Self-support;" followed by discussions.

When the last mentioned subject was discussed, the people became enthusiastic, and 120,000 cash was subscribed for the work in Watien, Honan. This station was opened a year ago by the (Propagate Doctrine Society). The society was organized two years ago.

On Sundays we all gathered for Sunday-school and morning service and had special afternoon meetings for the women. The Y. W. C. A. of the boarding school invited the women on several occasions to their evening programs.

The Bible School closed with a three days' rally, when the following subjects were discussed:

Life of David;
Life of Elijah;
Duties of Church members;
"Be filled with the Spirit." Eph 5:18.

At our last meeting thirty were baptized, seven of whom were women. We also partook of communion.
Woman's Bible Institute, Fancheng, Hupeh.
Our next Institute will be held, God willing, next May. What can be done for the children brought by their parents? We have no kindergartner.

During these weeks we were drawn nearer to God, and nearer to each other. Timid ones were encouraged. Many who came downhearted went away renewed in spirit and filled with enthusiasm for the Lord's work.

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**Learning How.**

**A Series of Suggestive Bible Lessons for Outside Women.**

Miss M. C. White, Methodist Mission, Soochow.

LESSON V. CHRIST THE DOOR.

Point of Contact—A Chinese Garden.

DRAW a Chinese wall with an open door and tell the audience that inside that door is a beautiful garden with flowers and fruits and every thing needful to make people happy. It is such a delightful place that the very name of it is called 安樂園 (Paradise). (Write the name above the door.
as you talk.) Ask the audience if there are any pleasure gardens in the city and get them to give the names of same. How do people get into these gardens? (Draw out the answer “By paying money.”) And how long can they stay inside? (Only a little while.) How would you like to live in such a garden—a place worthy to be called “Paradise”? I am going to tell you about a family who lived in an 安楽園. The family consisted of a man and a woman and was the very first family in all the world. These people were not born as other people are born, but they were both made by the hand of God who also made all the things in the world. When the man and woman had been made, God placed them in the most beautiful spot in the world and told them to dress and keep the Garden. At that time there was no such thing as sickness and sorrow and pain. There was no decay and there was no death. Was it not rightly called a “Paradise”? Best of all was the fact that God, the Heavenly Father, was near at hand. He did not seem far away as He seems to people now. This man and women who were our first parents knew God as you know an old friend or relative. In the cool of the day He came down and talked with them. He told them about the things in the Garden, about the many kinds of fruit that were provided for their food and about one kind which He wished them not to eat. All they needed to do was to obey and they could live in the Garden and be happy for ever and ever. It seemed a very easy thing that God asked them to do, but one day a dreadful thing happened. They ate the fruit which God had told them not to eat! As soon as they did it they knew that they had sinned and they felt unhappy and afraid. That day, when God came down to talk with them, they ran and hid, just as your child hides when he has been doing something wrong. 

Could the Garden be called a Paradise now? (Help the audience to see that it could not be called so with a man and a woman in it who were disobedient and unhappy.) They no longer fitted their beautiful surroundings and, though God still loved them, He gently turned them out of the Garden and began to teach them that those who sin must suffer. As they
went out, the door was closed after them; the garden was without inhabitants! (Draw the closed door as you talk.)

Outside the man and the woman lived on and had sons, and daughters, and grandsons and granddaughters until the world began to be full of people. But something was wrong in all of their hearts, and sickness and death had come into the world. Generation after generation passed away and still the door of Paradise was closed.

It was not only closed, it was sealed! It was just as it is in China now. A man may have a beautiful home in which he is allowed to live and be happy just as long as he keeps the laws of his country. But suppose he begins to sell opium in his home. What will happen to him then? (Draw out the answer that he will be arrested.) Where will he be taken? (To prison.) What will happen to his family? (They will be put out.) What will happen to his house? (It will be sealed.)

As this answer is given tell the people that that is what happened to Paradise. (Make your meaning plain by drawing with red chalk, the two pieces of red paper that mark the official seal.) By questions, draw out the fact that a door thus sealed can never be opened until the official gives his permission and that even then it can only be opened by his representative.

Say to the audience, What you have just said, my friends, is true of the door of Paradise which God sealed. As the people multiplied in the earth they were all outside the Garden of Happiness. Even those who had wealth could not get in, and the world was full of sorrow and sin. Some people remembered the story of happiness in the Garden and they wondered if the door would ever be opened. As time went on many felt that God had forgotten, and many more forgot about God. But God had not forgotten and all the time he was planning how he could show the awfulness of sin and at the same time open that door for those who wanted to be good. Finally His plan was ready and then He sent His messenger to open the door. Do you know who it was? His own Son, Jesus Christ, who left heaven and put on a body just such as we have in order to come down here and open that door.
He walked about among the sad and tired people of the world and said: "Come unto me all ye that labour and are heavy laden and I will give you rest." Many listened and came. The sick were brought to Him and He healed them—the blind, and He gave them sight. But all the time Jesus was trying to tell them about something more that He had to give to them—something better than any thing they had received. So He talked with them about the Garden and described the inner part of it which no one but He had ever seen. He called it "My Father's House" and He said: "In my Father's house are many mansions. I go to prepare a place for you; and if I go and prepare a place for you I will come again and will receive you unto myself."

Nobody understood where He was going and they were even more puzzled because He said "I am the door." What did he mean? How could a man be a door? But He said He was, and to help you remember His words, I am going to write them here under the door. (Write.) Let us all read it together. "Jesus said, I am the door."

Door to what? (Paradise.) How? The people who heard Him speak did not know, and could not answer.

And some who did not like his teachings said: "It is not true. He did not come from God. Let us take Him and kill Him." So wicked men took Jesus and nailed Him to a cross in just the way they treated their common criminals. There were two robbers to be executed on that same day, so they took Jesus with these and set up the three crosses in a row—two robbers and the Son of God! All three hung for a long time before they died. One of the robbers made fun of Jesus and said: "Save yourself and us." But the other answered: "Jesus is a good man, while you and I are sinners who deserve to die." And then turning his head to Jesus he said: "Lord, remember me when thou comest into thy kingdom."

What! Was Jesus, a dying man, to have a kingdom? Yes, and somehow the robber knew it! Death does not end all. It could not be the end of Jesus. And this dying Jesus, seeing the robber's faith, said: "To-day thou shalt be with me in Paradise."
O that was it! When Jesus died on the cross the door of Paradise swung open! (Rub out the seal and open the door as you talk.) Those who believe in Jesus can go in through the door and be in Paradise. The repentant thief went in that day and, though he died, his soul was saved to live in a happy, heavenly home. But you need not wait until you are dying. You can go in to-day and live in Paradise right here in this world. Your sins will be forgiven, you will have peace in your heart and a happiness which you have never known before.

Where are you to-day? Inside this gate with peace and joy in your heart, or outside in sorrow and sin? You will have to admit that you are outside; but you can be inside before you leave church to-day. Jesus said, "I am the door: by me if any man enter in, he shall be saved." (Finish the writing under the door, and drill on the text.) Will you go in through this door to-day and be saved?

Call for people to come forward for prayer or to give their names as believers.

After the prayer, if it seems advisable, teach the hymn, "There is a Fountain Filled with Blood."

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The "Women's Army"—A Sequel.

A year ago the people of Shanghai were busy housing the thousands of refugees, Christians and non-Christians, who had fled from their homes to escape the perils of the revolution. To-day, despite the pessimism of cautious prophets of ill, these refugees are for the most part back in their homes and occupied in more hopeful labor, so far as Christianity goes, than before the revolution began. Among the thousands in Shanghai, perhaps no refugees occasioned more wide comment than did the so-called "Women's Army" that was quartered in various parts of the old city. Of this number of patriotic—if ultra—young women, was a band of three score or more of students from the schools of North
WOMAN'S WORK IN THE FAR EAST.

China. Their hope was to be sent to the battle's front, their occupation was the daily drilling and the making of supplies for soldiers and for Red Cross workers.

By one of the coincidences that reveal God's use of what those who know Him not call "chance," one of the secretaries of the Young Women's Christian Association met on the tram several of these young women, whom she had previously known in North China. An exchange of calls followed, then an opening for a class of "first aid to the injured" which was conducted through the courtesy of a missionary physician. At last came the long-coveted permission for the women to go to the front. But, in God's order of events, the Sunday previous, seven of these young women had come to the Young Women's Christian Association to ask the secretary for Bibles and Bible study books—one lesson was hastily outlined—and the next day at the Nanking station were seen young women bound for the front with Bible study books under their arms!

Peace was declared and the majority of these earnest young women returned to their studies with extra diligence to complete the course of study before the summer vacation. Back to her post in Tientsin went also the secretary who had sown the seed of friendship and during the spring term of 1912 two Bible classes resulted with thirty students of the non-Christian schools in attendance. During the present school year other Bible classes have been organized, including not only students but young married women of the leisure classes.

Into a school conducted by graduates of the Government Normal School have gone members of the recently organized Student Young Women's Christian Association of the Anglo-Chinese Girls' School (Methodist) to tell Bible stories to the immature pupils of the former "army girls." More than this, one of the leaders of the patriotic band has volunteered to work as a secretary of the Tientsin Young Women's Christian Association which is to be formally organized within a few weeks in Tientsin. At parlor meetings, students' teas, and calling, her aid is already invaluable. Thus from
the "Women's Army" of last winter is developing another women's army—fewer in members, more potent in power, strong in hopefulness for the nation.

The World's Student Christian Federation has issued a call for prayer for students, setting February 23rd* of this year as the date when all Christians are asked to join in prayer for the students of the World. Let those who pray seriously consider this growing women's army—the hosts of women in non-Christian schools—plastic in mind, meeting the flaunting emptiness of agnosticism, whose unmeasured social power waits to be moulded. Let us pray faithfully, hopefully, that Jesus Christ may become their leader unto essential victory.

* Some of our readers did not know of this request till the time had passed by, but it is not too late to pray for this "Women's Army" so greatly needed just now. We ask our readers to prayerfully study our Editorial Notes in this issue, which point out the present-day dangers for China's women, and not only read them prayerfully the one reading, but let them be an impetus to prayer for the days to come.—M. M. F.

In Memoriam : Mrs. J. V. N. Talmage.

Mrs. HELEN C. KIP, Reformed Church Mission, Amoy.

We in Amoy have met with a great loss in the death of our beloved friend and fellow-worker, Mrs. Talmage, the oldest missionary in this field. As she has never been, for even a short vacation, at any other port in all the forty-seven years of her missionary service, she is not well known outside of Amoy, but in all this region she was revered and loved by both the Chinese Christians and her fellow workers.

Mrs. Talmage came out first in 1865, in the old days when a long sea voyage was the necessary beginning of all missionary work in this part of the world. In her case it was peculiarly trying as she was a very poor sailor. But, notwithstanding the discomfort of seasickness, she improved the time for study and, under her husband's instruction, made good progress in the Amoy vernacular on the long voyage.
The first few years she suffered much from the climate, and it seemed as if she would be obliged to give up the work, but later her health improved and she was able to do much active work among the women.

At that time, though a few books had been printed in the Romanized colloquial, the readers were very few and Dr. and Mrs. Talmage, feeling its importance, were active in starting classes for teaching it to the women and girls. They also both did much in preparing literature in it, and together started a monthly newspaper in Romanized which is still published.

Before she came to Amoy there had been several small schools for girls, but, owing to death or the removal of workers, they had been given up, so at that time the only way that girls could get an education was by studying with their brothers in the parochial schools. Mrs. Talmage soon interested herself in starting a boarding school for girls, which has continued without interruption to the present time, and now has nearly two hundred pupils under the care of Miss M. E. Talmage.

Another great need that impressed her was the lack of opportunity for instruction of the women in the distant country churches, who could seldom be visited by a missionary. In one of her furloughs, Mrs. Talmage collected money to build a women's school. Since 1885, when it was first opened, many women from all the country stations in this district have received their first start in a knowledge of the Bible and a useful Christian life from her instructions. Though unable to do much direct country work, through this school Mrs. Talmage was widely known and loved by many throughout all this region.

The failure of Dr. Talmage's health in 1889 obliged them to return home, but soon after his death she returned to the work, and since the latter part of 1893 she has been constantly in Amoy without any break. She never was strong, and for many years was subject to bronchitis, so every winter was obliged to keep to her room for months at a time, but her classes of women came to her room and were faithfully
taught without interruption. She also did much literary work, and gave much help in proof reading.

Latterly, she suffered from rheumatism, and for two years and a half has been confined to her bed almost constantly, but her cheerful spirit made her room a bright meeting place, and her keen interest in hearing of the work being done by others, brought many young people to her bed-side, where they always received a warm welcome and fresh inspiration for their work.

Her patience was a constant example to us all, and though at times she suffered much, no word of complaint was ever heard from her lips. More than once during the past year it seemed as if she were about to leave us, and though she would gladly have welcomed release from her weary days of pain, she cheerfully resigned herself to the Master's will, and again took up her burden of life without murmuring. But at last the summons came suddenly, and she was gently taken Home in her sleep on the morning of October 11th.

The funeral service was held in the largest church here, but it was not large enough to hold all those who wished to do honor to one who had given so many years of service to this people. She was followed to the grave by a thousand Chinese Christians, many of whom were the children or grandchildren of those taught by her.

One by one the workers are taken away but the work goes on.
Temperance and Reform

Mrs. W. S. Elliott, Changsha, Hunan.
Mrs. C. Goodrich, Chao Kung Fu, Peking.

In starting this new department of Temperance and Reform, we bespeak your hearty cooperation and assistance. There is the need of being kept informed as to the local conditions in every portion of this great, changing Empire that the work among women of every class may be accurately reported, thus aiding the work in general, and inviting thoughtful discussion of methods and larger plans that may develop as a result. This department is a centre to which may be brought such dissertations and from which may radiate much help for all of us who are engaged in work for the betterment of the condition of our Chinese sisters.

The work of Temperance includes discussion of such topics as purity, hygiene, scientific instruction in the schools as to the physical, mental, and moral effect of intemperance, and any information that may be gathered as to the increase, or otherwise, of wine drinking.

The work of Reform; which word is a large one; includes the discussion and active participation in the various crusades against evil that are being locally propagated in many places; as the crusade against opium, cigarettes, foot-binding, slave traffic, and such kindred topics, in some or all of which we are all more or less interested. Reform, so far as this department of the magazine is concerned, means moral and spiritual reform, but does not include political reform or the discussion thereof.

That work for women by women is needed and needed badly has been sharply demonstrated by the proceedings of this day here in the capital city of Hunan. A woman, in spite of her husband's warnings and protests and efforts to cause her to stop, persisted in smoking opium. The result was that she was this day brought outside the gate and shot by a band of soldiers detailed for that duty. Several things are thus indicated. This is no longer the old China when women
were considered nonentities, with no souls and no future,—it is the New China when women, as well as men, are considered morally responsible, being held accountable for their acts. It also indicates the uncompromising attitude of the authorities toward the stamping out of the opium at once and altogether.

Not long ago one of the missionaries suggested to the Governor of this Province of Hunan that proper steps should be taken to declare this province clean from the production of native opium, and requesting investigation. When that is done, and the province is declared clean, there can be no importation of the drug and that evil will be done away with. But, in order to maintain its purity, Hunan will have to be constantly on the watch, for it is only by "eternal vigilance" that real freedom is accomplished.

Your help and your prayers are needed to make this department as well as this entire magazine the vital assistant it is designed to be to all the workers among women in this country. To that end correspondence will be welcomed; suggestions for furthering the work, for unifying it, for drawing us all more closely together, will be most gladly received.

Eleanor E. Elliott, M. D.

Shall We Not Inaugurate a United and Earnest Anti-Cigarette Campaign?

To all interested in the welfare of China, it cannot be otherwise than that we view with a feeling of deep concern the growing habit of cigarette smoking among people of all classes, and especially among the youth.

Countries like Germany, England, and Japan, also many of the States of America, have laws forbidding the use by, and sale to, minors. The law in Japan prohibits the smoking of tobacco by minors under the age of twenty. Article three reads: "Those who exercise parental authority over minors under the age of twenty, and fail to prevent their smoking, being cognizant of the fact, shall be liable to a fine of not more
than one yen. Those who have charge of minors, and exercise authority as representatives of parents, are included in this regulation." Article four reads, "Any one who sells tobacco to minors under the age of twenty shall be liable to a fine of not more than ten yen."

In the House of Representatives, the Hon. S. Nemoto, in introducing the above bill said: "Recently, even children in our common schools have come to smoke cheap imported cigarettes, the consequences of which, we fear, may bring our country down to the miserable condition of countries like China or India, because tobacco, like opium, contains narcotic and nicotine poisons, which benumb the nervous system, and weaken the mental power of children addicted to smoking, and thus give a death blow to the vitality of the nation. Therefore, from the standpoint of our national policy, we must strictly prohibit the smoking of tobacco by children and young people. Such a law exists in some civilized countries." Then he proceeded to give facts concerning the injury to the growth of the body, the lung capacity, the brain, heart, and nervous system: adding, "It is outrageous for youths who receive financial assistance from the National Treasury, to indulge in smoking. If we expect to make this nation superior to the nations of Europe and America, we must not allow our youths in common schools, who are to become the fathers and mothers of our country in the near future, to smoke." Mr. Inouye, afterward Count, spoke of the need of issuing special instructions to teachers, that they should not smoke.

In the House of Peers it was remarked that it was a lamentable fact, that even children of only ten or eleven years of age were permitted to smoke, and that it had become a widespread and common habit. It injured the dignity of a nation. If the Japanese Imperial Diet did not recognize the necessity of putting any restriction upon the use of tobacco by the rising generation, it would result in drawing the youth down to ruin with increasing rapidity. It was simply awful. Later, it was also said: "In obedience to the strict regulation of our schools, a pupil cannot smoke within the walls of the school. What good will schools
accomplish with their splendid regulations and discipline, unless there is some regulation applicable to young persons in the street, and outside of the school gate? A few days since I received some printed matter, and it was thereon written, that should this bill become a law of the nation, there would be a loss of yen two hundred thousand to the National Treasury. Nonsense! The writer is a traitor. He is willing to sacrifice the character of our youths simply for yen two hundred thousand!” Another speaker said: “We do not need to speak further from the educational standpoint, but if our youths are to become unfit for military service by the use of tobacco, it is alarming.”

Just thirteen years ago, a bill prohibiting smoking by minors passed the Imperial Diet of Japan, and in March, by the proclamation of the Emperor, it became a law. At a meeting of students a few days since in Peking, one of the Chinese speakers said that in China to-day to prepare fewer kinds of meat or vegetables for a feast is admissible, but to fail to provide cigarettes is unpardonable, so common has the habit of smoking become. At the China Medical Missionary Association recently held, a motion condemning the use of cigarettes by minors was passed, a clause being added to the effect that any effort made by the Government to prohibit their use would be encouraged.

To make any law effective, there must be public sentiment behind it strong enough to have it enforced. Chinese fathers and mothers are generally ignorant as to the evils of the habit of cigarette smoking, and the consequences resulting from their use.

Who is there, among the great body of missionary women in China, who has not the maternal instincts strong within her, so that her heart goes out with a warm desire to save the children of this nation from physical, mental, and moral deterioration? Is it not time we began to work together, to fight, not only this evil, but the evil of intemperance, and the evil of impurity. Let each one of us once become informed, and we can no more help working against these evils, than we can resist the Bore of Hangchow, when it sweeps down like a mountain torrent.
Through the gift of the Loyal Temperance Legion, a Primer has been prepared, dealing with alcohol and tobacco. This may be obtained through the Presbyterian Press, or the Methodist Publishing House, Shanghai, the Union Agency, care of Mr. A. C. Grimes, Tientsin, or of Mrs. Chauncey Goodrich, Chao Kung Fu, Peking.

Mrs. Goodrich will be most gratified to receive letters from any who have W. C. T. U. organizations, or from any contemplating the forming of such Unions, Young People’s Branches or Loyal Temperance Legions. If so desired, let them be a part of the organized forces in our Churches, Christian Endeavors, Epworth Leagues, or Sunday-schools, but linked up with the Temperance forces. Whittier said of Frances E. Willard: “She knew the power of banded good.” We can fight much better and more effectively if we work together, showing a united front.

Mrs. C. Goodrich.

Mrs. Goodrich writes in a private letter to the editor: “I have just had eighteen girls here to start a Young People’s Branch of work and yesterday I spoke at a meeting of students from the city schools of Peking. On Wednesday I gave the foreign young mothers of Peking a paper and have been specially busy in preparing a paper for young people which would combine the work against intemperance and the best ideas of the Camp Fire Girls.”

The Scientific Temperance Primer, translated into Mandarin by Mrs. Chauncey Goodrich. It should prove useful in Primary Schools, Loyal Temperance Legions, and also in station classes for men or women. It may be obtained of the Presbyterian Press, and Methodist Publishing House, Shanghai; from the Union Business Agency, Tientsin and of Mrs. Chauncey Goodrich, Chao Kung Fu, Peking.

Temperance Pledges, Constitutions for Women’s Christian Temperance Unions, also for Loyal Temperance Legions, may also be obtained from Mrs. Goodrich, Peking.
WOMAN'S UNION BIBLE TRAINING SCHOOL.

The Woman's Union Bible Training School was opened in Nanking in October 1912. This school provides a two years' course of advanced study and post-graduate courses.

These courses are adapted to graduates from Mission Bible Training Schools, graduates from Grammar Schools, High Schools, and Colleges.

The object of this school is to give a thorough course of advanced Bible study, thus fitting women to be leaders in all departments of Christian work.

During the past term there were four women taking the full regular course, and fourteen taking partial courses. We have just had the first meeting of the Board of Managers of this school. There were present 7 members, appointed by the various missions taking part in the Union School.

Miss Ella C. Shaw was elected Principal and Mrs. P. F. Price, Associate Principal.

The spring term began February 16th. For the present we are using rented property, but we trust the time will soon come when we can have buildings suitable for carrying on this much needed department of our work for women. Information as to curriculum and expenses can be obtained from Miss Ella C. Shaw, Principal, Nanking.

ANGLICAN WORK IN FUKIEN.

Since Pang Shou-sung left Foochow on October 9th, the city has been comparatively peaceful. Those who had fled in alarm, fearing fighting and incendiarism in the city, returned by degrees to their homes, and by the end of October the schools and hospitals were as full as ever.

The upper class girls' school closed on January 17th after a busy term. There have been only four or five boarders this term and between thirty and forty day-pupils, for as women and girls can now walk freely in the streets, the home-loving Chinese girls see no reason why they should live at school. The result is that the attendance is often irregular, for any "business" at home, such as visitors or a birthday, keeps them away from school. Until we can make both parents and pupils take the subject of education more seriously it is difficult to know how to remedy this. The mothers of pupils are visited, and usually give a warm welcome to the missionary and listen to a Bible talk with interest, but are seldom in earnest enough to come to church after the first visit of curiosity "to see worship." An encouraging fact is that girls who have attended the school but a short time, if visited several months later, are often found to be still reading their Bibles, and the Tai-tai will say "So-and-so often talks about the doctrine."
Of the schools in the settlement in Nantai the C. E. Z. boarding school for heathen girls has had about a hundred pupils, and the C. M. S. school for Christian girls about two hundred and fifty, and from both reports come of a term of hard work and much blessing. The nine boarding schools for girls in different towns up country are all prosperous and full of pupils.

A new girls' school is to be opened next term in the city of Pucheng, which is about twelve days' journey from Foochow. Miss Rodd and Miss Bryer, who have begun work in this our most northerly station, have had to learn an entirely new dialect, which is no light task for those who have been over twenty years in the field. A new C. E. Z. worker, Miss Armstrong, who is with them has begun her study of the language with the Pucheng dialect. The city and district are known to be literary, and as the people are friendly, the missionaries hope for many pupils.

In the district of Hinghwa the mission work has suffered by the local unrest. The officials hardly seem to know what to do to quell the rebels, and guerilla warfare is still carried on. Robbers are naturally making the most of the opportunity, so traveling has become unsafe and people of means, whether living in the country or in walled towns, are nervous about the safety of themselves and their property.

Margaret E. Faithfull-Davies

Women's Work in Taichow.

Two societies work in this city (besides the Romanist Mission), namely, the China Inland Mission and the Church Missionary Society. Of the former, I can not give a very full account, but their women's work in Taichow city includes a boarding school for girls and a small women's hospital, besides the ordinary work of evangelizing with the help of Bible-women.

The C. M. S. women's work in the city dates from about 1895, but there have not been enough workers to allow of even one lady being set apart for evangelistic work in the city, as the very large country districts, with their numerous out-stations, claim the few single ladies that we have.

The boarding school for Christian girls has now twenty-five pupils, under the care of a lady missionary and a Chinese matron. There has been a steady increase in numbers during the last two years. A small women's school on the lines of the station classes described by Miss Faithfull-Davies in the December number of Woman's Work has been reopened, chiefly with a view to teaching women from the country stations, and also in hopes of preparing suitable women to enter the Bible-women's training class. There are now eight Bible-women at work in the district, most of whom received their training in the city. Weekly Classes are held for Christian inquirers, and a Bible-woman visits daily in the homes of the women. The C. M. S. hospital contains two women's wards with beds for twenty women, and a very interesting work is carried on here, though, alas, it has been much hampered lately by the loss of both Chinese nurse and matron, which makes the burden on Mrs. Babington very heavy.
GLIMPSES AND GLEANINGS.

As yet very little has been done to reach the upper classes, though from time to time efforts have been made by visiting, or inviting, ladies, and at one time weekly meetings were held for them in the C. M. S. ladies' house, and pictures or the magic lantern used as helps to bringing the Gospel to them. Lack of workers is the chief reason why this work has not been kept up, and one also feels that special gifts are needed for work among the upper classes.

The meetings for children (nearly all from heathen homes) are very encouraging as regards attendance, the numbers often being from thirty to forty or more, and the children are much more regular than formerly and consequently have learnt 'a good deal at these weekly classes. I should be glad to know what success others have had in really winning such little ones for Christ; and what has been the best means of really getting hold of them and keeping an influence over them. It is a sowing time and one looks for some fruit to come in later years, but can we 'reap' the children now as well, and how? Some who used to attend the meetings have now joined the little girls' day school, and this is a step forward.

H. GAUNT.

C. E. Z. M. S. SCHOOL FOR BLIND GIRLS, NANTAI, FOOCHOW.

The ages of the pupils at present in this school range from 26 to 2½ years. We have only 2 little ones of 5 years and 2½ years, though others are of an age to do lessons. These two little ones are waifs who were found in the street thrown out by their relatives on account of blindness. The elder one of about 5 years was found in a pitiable condition and was cared for at the hospital for about a year and has only lately come to us. The youngest one was brought to us as she had been found in the street at 16 months old. A piece of paper was found on her telling her surname and age and village (which was, however, far from where she was found) but enquiries have failed to find any further clue as to her family.

This little one is a great pet and a most intelligent child. She is a stirring child who needs constant employment and is anxious to learn to read or write with the others. The drilling time each day is when she is most happy for then she has full scope for her energies, entering with great zest into the kindergarten games. Beginning with kindergarten games and songs, the drilling is varied to the different classes and they now have pole, dumb-bell, and hoop drills. Teaching a new drill is a very slow process as each one has to be taught separately, the teacher having to go from child to child, guiding the hands. Although they are at such a disadvantage, not being able to see how an exercise should be done, yet the result in time is good on the whole and good time is kept. From the lowest class some industrial work is taught, the little ones beginning with braid-making. Other industries taught are string-making, mat-making, and cloth-weaving. Our aim is to help the girls to develop into useful women who will be able to help in whatever homes they eventually find themselves. Housework and cooking
are part of the routine besides mending and washing of clothes; needlework they take to very well; some do very creditable sewing and knitting.

The school routine is a limited one. Braille reading and writing adapted to the Foochow dialect are taught to the little ones. Books are few for the elder ones to read, but they are constantly adding to their small stock as they are writing Scripture for themselves. The Bible Society kindly supplies some Scripture every year. Other than portions of Scripture, they have no books.

The girls learn the National Readers with zest and also gain useful information from an object lesson book although they cannot have objects to see. Arithmetic is learnt on the Chinese counting board and a little knowledge of geography is gathered from maps outlined for their use with strings of beads. As is usual with the blind, their memories are good, and learning by heart is no difficulty with them. The elder girls now know the whole of the hymn-book and all the Psalms so they can take their full share in the church services and help with the singing. Of the present forty girls all the elder ones are baptized and several are confirmed, all of these girls with one exception having come from heathen homes. Some of the girls have no homes or relations to go to; those who have relatives are expected to go to them once a year in the summer holidays. It is a great problem how to find homes or employment for these blind girls. We are gradually developing the industrial part of the school to give more outlet for their energies and to open more ways for them to be useful in the world.

**Katherine Watney.**

**THE C. M. S. GIRLS' BOARDING SCHOOL, NANTAI, FOOCHOW.**

There is much cause for thanksgiving as we look back over the past months of 1912. The summer term was a record one for numbers, pupils and teachers (the latter 25 in number, all being "old girls") together totalling 270. It was also from beginning to end an exceptionally good term as regards health, there being not one case of serious illness all term. On March 31st fifteen girls were confirmed in the school chapel, and received their first communion on Easter Day. There are now over 50 communicants among the present girls.

Needless to say, the whole school keenly felt the departure in May of our headmistress, Miss Lambert, for her much-needed furlough. The girls take a deep interest in the accounts of her meetings and sales in England, and her letters are eagerly looked for. Since her departure Miss Lloyd has given most willing and efficient help and has quickly got to know the girls and to give her very best to them.

During the summer term, three of our teachers and one from Loyuan, who came to Foochow for the purpose, were successful in gaining both their Lower School and Lower Teachers' Training Certificates.

It meant hard work and no small grace to make up subjects dropped in their early school course, but this training certificate can only be obtained by those possessing the Lower School certificate, and
so the work was tackled and successfully accomplished.

All four teachers are now doing good work in their schools this term, and shewing how much even this short training has done for them.

The annual exhibition of school work which is held at Kuliang is proving an incentive to carefulness and diligence during term, and a large proportion of the maps, drawings, needlework, exercises, and examination papers sent were judged as first class; but far better and more thorough results could be attained in these last had we more trained teachers among the Chinese—men and women who have been trained to think, and to adapt their methods to the various subjects taught and to the differing ages of the pupils. We want our children to be taught to think for themselves, not merely to know the contents of books, but to the average, untrained Chinese teacher this is an absolutely foreign idea, and contrary to all his preconceived notions of teaching; and until we have made thorough provision for the careful training of those upon whom so largely the teaching of our children devolves, we cannot hope to attain the best results.

Our regular Normal class contained last term five very promising students (who all completed their Higher School course in January), but unfortunately two of them have been detained at home this term to help their parents—we hope, however, only temporarily.

September 17th, the day we should have opened school for the autumn term, was marked by the great typhoon, and among other damages sustained, the beautiful east end window in our school chapel was blown completely in. The girls love their chapel, using it constantly for private prayer, and the "chapel-keeper" (one of our teachers who has had the care of it for years) wept tears to see the sorry state it was in. But the girls set to work and cleared and cleaned so successfully that we were able to use it for service on the following Sunday, despite the unsightly boarded gap in the east end.

Our numbers this term are 250, there always being a slight falling-off in the autumn term due generally to sickness or family difficulties. Each term we have a larger number of better-class parents applying, and over $1,000 a year is taken in fees, which is very encouraging.

The loyalty and cheerful co-operation of all the teachers, men and women, is cause for very real thanksgiving, and there is a spirit of earnest application to work among the girls both in the Lower and Higher Schools.

The children's interest in the Jews and particularly in their two small protégées in the L. J. S. School at Safed continues to keep up well; letters, photographs, and small gifts pass between the two schools, and the little Jewesses are regularly prayed for at school prayers. Our head teacher's unwavering zeal also results in good voluntary attendances at the the monthly meeting of the "Prayer Union for Israel," which she conducts herself, her knowledge of English enabling her (with a little help) to master the chief contents of the Jewish Intelligencer month by month, from
which she translates articles to the meeting. She was able to speak on behalf of the Jews at a gathering of blind boys and hospital nurses in Foochow city on November 2nd, and was most enthusiastic about her subject.

We would ask special prayer on behalf of the confirmation candidates of whom there are 19 in preparation for the bishop's return; and also for the baptism and catechumenate classes whose numbers together total 45. Two of the school servants are also being prepared for confirmation, and three to enter the catechumenate.

Four of our elder girls are able again this term to help at a small church in Nantai on Sunday mornings; one plays for the service, and all four take Sunday-school classes for the boat-women and girls who form the larger part of the congregation on the women's side. We are very glad for them to have the opportunity of this little piece of outside "parish work" in addition to the regular evangelistic teaching given in the villages, when some 45 of the elder girls take it in turns to give up their half-holidays and Sunday afternoons for the purpose. This is quite voluntary work, and most of the volunteers get thoroughly interested in their visits of which they give an account at the weekly Christian Endeavour Meeting.

The children's subscription to the salary of the Nantai Island catechist has amounted to $24 this year, this sum being collected within a few days among the different classes.

Eleven girls hope to finish the Higher School course this term, and 20 or more should pass the final Lower School Examination. Six of our teachers, also, will finish the four years' English course, but they have found it much harder than they thought to acquire fluency in conversation, though they are able to understand a good deal, and have proved remarkably apt at grammar and reading. It is much to be hoped that some of them will be wise enough to take another two years at the language, in which case they would probably make marked progress. Four years of English study at the rate of perhaps two hours a day during term-time is scarcely enough to make the effort very worth while, at least from our experience.

For the old girls, with all their opportunities of work and service, we ask your prayers, that they may be kept faithful to the ideal of the school, and be an increasing means of blessing to their fellow-countrywomen here in this diocese and in the districts still further afield to which several of them have gone.

Dorothy Stubbs.