WOMAN'S WORK IN THE FAR EAST

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NEW KULING SCHOOL BUILDING. FIRST OF A GROUP OF HOUSES TO BE OCCUPIED THIS AUTUMN.
We are glad to be able in this issue to give so much space to the Kuling Women's Conference, and trust that in our December issue it will be possible to present some of the papers presented at the other conferences. The discussions at such gatherings are specially helpful. The love of nature, the response to the call of mountain or sea, the rest and invigoration that comes to body and soul in communion with God and fellowship with kindred souls, new recreations and fresh experiences, are all factors in providing inspiration and preparing for better work after the holiday is over. In some of the papers presented in this issue there are requests for suggestions or experiences along the lines discussed. Should any of our readers wish to help, replies may be sent to the writers direct or to the editor of "Woman's Work," 135 North Szechuen Road, before November 1.

The important subject of Chinese leadership is referred to by several of the contributors to this issue. Undoubtedly, a place will be given to this topic in next year's National Christian Conference. In all probability we shall then see how Chinese leaders are coming to the front. We are thankful for the men and women who are taking on heavy responsibilities in the work of evangelism, and we are glad to note that in Church work, educational matters, medical missions, literary and other effort, the Christian women of China have shown themselves capable of hard work and undoubted leadership. Possibly some missions have failed in giving sufficient
opportunity for the men and women they have trained to use the gifts God has endowed them with. Some of our Chinese Christians have seen and resented this, but they will soon realize that this hesitancy to put into positions of responsibility has had root largely in relationships to administrative conditions difficult to change, and not to jealousy or lack of faith.

The subject of Unity has also been referred to by more than one writer, and this has a close connection with the subject of Chinese leadership. During the past few years, we have noted how Chinese leaders have deplored the divisions in European and American Protestant Churches, and how they are endeavoring to so guide the Chinese Christians that there will be less and less of the tendency towards division in the Chinese Christian Church. In the home lands there is a strong and growing movement towards union on the part of bodies of Christian men and women who realize, as never before, that the matters on which they are united are of much more importance than the matters on which they differ. In the needs of the China of to-day there is a call for the linking together of all units now unnecessarily separate.

Now that we can get the particulars as well as the perspective of the recent famine in North China, we realize how much there is to cause thankfulness and awaken zeal. The response of the Chinese Christians from all parts of China and beyond, was prompt and liberal. The readers of the Chinese Christian In-
telligence forwarded $8,000, but possibly the most valued and pathetic gift was the subscription from a group of lepers in Hainan. We feel thankful for all the constructive work that was accomplished in the way of relief. The women did their part well, and we trust that, in our December issue, it will be possible to give particulars of what was accomplished in school and industrial work. Thankfulness and zeal are alike awakened, as we realize how the Christian relief has meant a wide open door for the entrance of the Christian worker. The Christian message is one of hope, and the worker requires all the cheer it brings, as the famine conditions and careful relief work brought to light much seaminess in Chinese administration, and much economic hopelessness. Many tragedies were brought to light, and much patient suffering witnessed. Who can hear unaffected the girl's remark that she couldn't eat another grasshopper, or remain untouched by the misery that led to so many suicides? One result of what has transpired will lead us all to have a deeper sympathy for the people in their economic and spiritual poverty.

Hearty congratulations to Dr. and Mrs. Arthur Smith on the fiftieth anniversary of their wedding, which will be celebrated before this issue leaves the printer's hands. Whilst Dr. Smith is so well known that it is superfluous to speak of the work he has accomplished, Mrs. Smith's share in Women's Work for China is also deservedly well known to a number of our readers. Apart from her own evangelistic and literary work, she has been an inspiration to many co-workers, including her husband.
**Contributed Articles**

**Kuling Women’s Conference, 1921.**

Miss B. Weaver, Wuchang.

This year, instead of arranging a day’s meetings, we reverted to the old plan of meeting once a week and considering one subject or correlated subjects, introduced by selected speakers, and afterwards freely discussed.

The session opened with an evening peculiarly interesting to educationists, the subject being “How to adopt the Primary School Curriculum to fit life’s needs,” introduced by Miss Margaret Frame, Tengchowfu, Shantung. It was so full of practical suggestions based on experiments already being tried and worked out in such detail, that it was felt desirable that all educational workers should have it brought before their notice, and a resolution was carried that it be published in the “Educational Review.” We do not propose, therefore, to report it in any detail here.

We next reported on “Encouragements in the Work,” led by a most inspiring paper from Mrs. F. J. Hopkins,* of Nanchang, Kiangsi, who witnessed to the way in which the cross of Christ has proved itself to be the power of God unto salvation, unto everyone that believeth, among the young, among the youth of the Church, among the students, among the men and women members, and inquirers in their district. Her triumphant faith and happy enthusiasm were contagious, and one after another rose to give their experience of what great things God had wrought in all parts of China, through many diverse agencies, among all sorts and conditions of people. Miss Murdoch told how their Rescue Home for Baby Girls in Anhuei has developed, and has gradually moulded public opinion, until at last the whole neighbourhood openly condemned two young parents who were known to have destroyed a baby girl. Answers to prayer and requests for

*We hope to print extracts from this paper in our December issue.*
prayer were followed by intercession for the work of God, and all felt that it had been good to be there.

Christian Endeavour Work in Girls' Schools, and Station Classes for Women proved inspiring subjects, led by Miss Mada I. McCutchan, Sutsien, Kiangsu, and Miss L. L. Major, Luchowfu, via Wuhu, respectively.

The subject which, up to the time of writing, has drawn the largest audience and created the greatest interest, is Phonetic Script. We were fortunate in having Miss Garland with us, and after listening to most interesting papers by Mrs. Wm. F. Junkin, Sutsien, North Kiangsu, and Miss Lajus, Yangchow, many questions were asked, and experiments discussed. Miss Garland's wide experience of the subject was particularly helpful in guiding those only at the beginnings of this work, as to the best methods to employ, and the most suitable matter to be used. Two questions are often asked: Will the Phonetic Script lower the standard of education and kill Chinese character? Will it fail like Romanized Spelling? For answer, Mrs. Junkin points to the publications of the Commercial Press, being scattered broadcast through the land. The difficulties, caused by differences in dialects, and the slowness of women to learn, were not minimized, but it was amply proved that even old women can learn to read it, and even write a little, whereas young women learn both to read and to write, with rapidity. To prevent mere memorizing, the use of cards with the characters written on them was advised. Miss Lajus put the question: "Have we, by the use of Chinese character, made our Chinese Church a Bible-reading Church?" Alas! we must confess not, and the result is a membership starved for lack of the Bread of Life, the Word of God. We must be enthusiastic for the Chinese script, because we are enthusiastic for the souls of our Chinese sisters. Teachers, then, must first prepare themselves, using the best known methods, and the best adaptations; then they must prepare Chinese helpers to fight pride and prejudice and face, and go out to do their bit by teaching the script. In the autumn of 1920, Miss Lajus visited North Kiangsu, and took a class of country-women.
for one month's study. They varied in age from fifteen to sixty-six, and proportionate to their youth was the quickness with which they learnt. Two hours' class-work daily, including spelling, reading, writing, supplemented by private study, resulted in several gaining certificates on passing the required test, namely, an unseen passage in St. Matthew's Gospel. The need for teaching the children of poor Christian inquirers and neighbours, was emphasized and suggested as a field of service for those more highly privileged.

Miss Garland reported increasing publications, increasing sales, and increasing numbers able to read, and urged that the burden of spreading the script as a weapon of evangelism lies on the Christian community, and must be taken up by us. It was also reported that in Korea, where the simple script used is universally suited to the phonetic language, the hymn-books and whole Bible are used everywhere, with great benefit to the Church, especially to the women.

Our last meeting, apart from the devotional service which will close the session, was led by Mrs. Grier, Mary Irwin Rogers Memorial Hospital, Suchowfu, Kiangsu, and Mrs. Judd, C. I. M., Jaochowfu, via Kiukiang, Kiangsi, the subject being 'How best to use the great evangelistic opportunity in hospitals.'

So, during our Conference, we have been called to consider the many-sidedness of work among the women of China, and have realized that there is among us unity in diversity, for all have 'China for Christ' as the goal. May the work of the coming year bring Him to many more of those who at present are sitting in darkness and in the shadow of death.
The Best Way to Conduct a Station Class for Women.

Miss Laura Lynne Major, Luchowfu.

A STATION CLASS is not a new thing, nor is ours the best way of conducting one, perhaps. But it grew out of the development of the Christian women as an imperative need.

The time of the class is the week before Easter.

The general plan of organization is as follows: Eligible to join, are Christian women, the old inquirers who are ready for baptism, and new inquirers who seem to be the most earnest. A badge is given to each one at registration. There are five classes meeting simultaneously throughout the morning: advanced Christians, less advanced Christians knowing some character, illiterate Christians, candidates for baptism, and new inquirers. After a joint devotional hour, these classes divide, having an hour each for Bible study, Bible reading, and Bible memorizing. The work is, of course, graded, and advances for each group year by year.

Aside from these classes, all other work is done in unison. The songs taught in the music class are Chinese tunes, and are used afterwards in the weekly prayer meetings.

In the afternoon are two lecture hours. The first of these has some popular subject, not necessarily religious. One year the subject was "The Home," and such things were taught as first aid, simple bandaging, home nursing, the evils of slavery, of wine, and tobacco. Another year the subject was "The Geography and Political Conditions of China," emphasizing the importance of the Christian home in the making of New China. The second and last hour is devotional, and the strongest person available, whether Chinese or foreign, is sought as the leader of this class.

On Saturday afternoon are the baptisms. This last spring, a most fitting climax to the week was the Easter sunrise prayer meeting, and communion.
The results from the class have been most satisfactory. In the four years we have had it, the enrollment has grown from twenty-eight to fifty-three. The Christian women realize how little of the Bible they really do know after all, though they may have read practically all of it. It stimulates to personal Bible study, and is proving the source of our best new inquirers. We are sure the Station Class has not yet reached its greatest usefulness, but it has already brought great blessing, for which we thank Him.

Christian Endeavor Work in Girls' Schools.

Miss Mada I. McCutchan, Sutsien.

As my experience with the Christian Endeavor in girls' schools in China has been limited to the one school with which I have been connected, I shall not attempt a full discussion of this subject, but merely introduce it, suggesting some questions for general discussion, by the members of the Conference.

Let me say in the beginning, that what is said of the Endeavor will apply equally as well to other Christian organizations, such as the Y. W. C. A., the Epworth League, etc. The main thing is that the girls should have some religious organization, call it by whatever name you choose. In the school where I am working, the girls call their organization the Y. W. C. A., but they use the C. E. topics for their devotional meetings, and conduct them on the order of the C. E. meetings.

Let us look at this subject under two heads; first, Reasons for having the Endeavor in girls' schools, and second, Methods of conducting the Endeavor in girls' schools.

The first reason I will mention for the existence of the Endeavor in girls' schools is, that it is an incentive to Bible reading and study. It means little for one of us missionaries to hunt up a verse on a certain topic, and read it at a meeting,
but for a girl, who has never before seen a Bible, to do so, means that she is gaining a wee bit of Bible knowledge which, gradually added to, may in time lead her into the fullness of the Truth. For the Christian girls, preparation to lead a meeting, or make a short talk, requires a good bit of thoughtful study that is invaluable. I am often surprised to see how soon the new girls, who have never been in school before, learn to read a verse at their Y. W. meetings. The older girls help the new ones to look up their verses, and to prepare the characters, and even those who have been in school only two or three weeks, will often take their part with the others. This means a blessing to the one who gives help, as well as to the one who receives it.

A second reason for having the Endeavor in girls' schools is that it gives the girls needed training in leading services. We are looking to our girls' schools to furnish the Bible women, teachers, pastors, wives, and other leaders in the Church. If these future leaders are to be able to lead services with ease, now is the time to begin their training.

A third reason for having the C. E. is that it gives the girls a sense of responsibility, and trains them in leadership, if they have their own organization. I often feel, when I see how loath our young teachers are to take any responsibility that perhaps as students they have not had enough training in this line. Their course of study, their rules of conduct, their work schedule, all is mapped out for them by those in authority, leaving no room for the development of personal responsibility. All this is, perhaps, as it should be, but the fact remains that any organization which will develop the girls in personal responsibility and leadership is well worth while. The duties of the various officers, and the work of the committees, give valuable training along these lines. The knowledge gained, of parliamentary rules, and of the proper method of conducting an organization, is also well worth while.

The fourth and most important reason for the C. E. is the spiritual good the girls get from it. Of course, it is difficult for human minds to trace the various lines of influence
in a child's life, but the Spirit may use the testimony of a schoolmate for the winning of a soul, just as surely as He uses the influence of a Christian mother, a Christian home, a S. S. teacher, or the regular preaching of the Word from the pulpit. In those who are Christians, the work of the C. E. should develop a sense of responsibility for the salvation of schoolmates and heathen friends, and should deepen their own spiritual lives. If you will pardon a word of personal testimony, looking back to my own boarding school days, I realize that the very biggest factor in the development of my own spiritual life at that period was the Y. W. C. A. As a child I belonged to a small, country congregation, that had no organization for children aside from the S. S., and it was not till boarding school days that I began to realize that, even as a young girl, there was a work for me to do for my Master. I soon began to take part in the meetings, and led in our little prayer circle, and before long became conscious of a personal responsibility for the salvation of schoolmates, and for the deepening of their spiritual lives. Listening to hundreds of sermons would not have helped me, as did my connection with the Y. W.

Coming to the consideration of the method of conducting a C. E., this is where I invite discussion and suggestions from those who are acquainted with model societies. My theory has always been a theory which, however, has not been carried out in practice, that the girls themselves should be entirely responsible for the society, with the principal or a lady teacher as adviser. For some years our girls seemed to think they must have some member of the faculty as president of their Y. W. Several times they have had one of the lady teachers, and several times they have insisted on my being their president, but I do not consider either an ideal arrangement. I tell them that, since everything else about the school is under the management of the principal, I feel this is one thing they should run themselves. This past term, one of the High School seniors was their president, and she made a very good one. I hope some one will suggest some tactful and efficient method by which a member of the faculty may see
that the organization is kept up to a high order, without infringing on the duty of the girls to assume all responsibility.

If possible, every active member should be a member of some committee, the duties of each committee should be explained to the members, and the president and faculty adviser should try to keep the committees up to the performance of their various duties. For instance, the girl who hears her name read out as a member of the Sabbath-observance committee, and doesn't think of the matter again for six months, should be roused some way to a sense of responsibility. I have wondered if a business meeting once a month or so, at which each committee is expected to bring in a report of what it has actually done, might not be a spur. I should like to hear from some one else on this point.

The weekly devotional meetings should, of course, be carefully planned for, and carried out in a spirit of real devotion and worship. It may be well for principal or teachers to attend now and then to show their interest, and if there is any spirit of disorder which the leaders cannot control, a teacher should always be in attendance. My own experience has been that the older girls can easily keep order, if they are themselves faithful.

I should like to hear from other societies as to the nature of their devotional meetings, and their method of inducing every girl to take her part in them. Our girls have a leader appointed by the secretary for each meeting, also two other "bu giang dis," those who make a short talk on the subject. All of the non-Christians, as well as some of the younger Christians who are not able to make a talk, read each a Bible verse bearing on the topic. Often, as I attend their meetings, my heart is filled with thanksgiving to our Father that He is taking the things of His Word and showing them to these little ones, yet I sometimes feel that the services are too set and formal, and are lacking in real spiritual power. Can some one suggest the best way to make these services a real source of spiritual blessing to the girls?

Social gatherings may be held now and then, or a reception for new members may be given at the opening of
the school term. All social functions will need to be carefully supervised by a faculty member.

In addition to the weekly devotional service, the C. E. should organize prayer bands to pray especially for unconverted schoolmates, and for heathen parents and friends.

The morning watch is one of the most important hours of the day. The keeping of the watch, if voluntary, may be under the C. E., though in some schools it is required by school authorities. In one school I know, the girls assemble at this hour, and are led by one of the teachers. In another, the girls are expected to remain in their own rooms during the twenty minutes set apart for the morning watch, and either as individuals, or as a group, to engage in prayer and Bible reading. Some memorize the verse for the day as designated in the Bible Success Band calendars. Some of the older girls spend a part of the time teaching a hymn or Bible verse to the younger girls in their rooms. The principal has one girl come to her each morning for the hour, beginning with the seniors, and going through the roll of boarders. We find it difficult to secure a general observance of the hour. I should like to hear from others as to the most successful method of conducting the morning watch.

Voluntary Bible study classes come under the work of the C. E. I hope that some one, who has such classes in successful operation, will tell us of the best method of conducting them.

If the C. E. societies in our girls' schools help our girls get a clearer knowledge of the Bible, a deeper consciousness of the meaning and power of prayer, a keener sense of responsibility for the salvation of souls, and train them to take their part in religious services and work, we shall say they have well fulfilled their mission, and have glorified our Savior's Name.
Notes on How I Conduct the Evangelistic Work in Our Women's Hospital.

Mrs. Fred Judd, Jaochow.

HAVING been so much alone in the work, and having to be "jack of all trades," I have not had time to develop any one branch of the work properly. The patients are divided into the two departments, out and in-patients.

There are three free dispensary days each week when patients come in numbers. A Gospel service is held before the doctor begins seeing patients, and afterwards, while they are awaiting their turn, they are talked to by someone. This is by no means easy, because they are generally so full of their complaints, they have no heart or mind to listen to the Gospel. It needs much patience and tact, for they need it (the Gospel) badly. They have opportunities to buy tracts, gospels, or catechisms if they wish.

But our greatest opportunity and hope is among the in-patients. In our district the majority of our patients are illiterate. And alas! not only illiterate, but many of them dull and stupid, and the difficulty has always been to find something simple enough.

I have always aimed at making them learn something by heart, so that they would have something for God's Holy Spirit to work on, as it were.

I began with a very simple prayer, then a simple hymn with Gospel teaching. I found a hymn easier than Scripture texts, because the diction is more easily understood, and the rhythm more easily remembered.

Then, naturally, they wanted these in print to take home with them. For years I sought for something to meet the need, and finally decided to make up my own tracts for the first steps.

I decided to use the actual words of Scripture, as far as possible, to express a few fundamental truths, and insert a
hymn or part of one, and a very simple prayer. I have only two, the second being a slight advance on the first.

When these two tracts have been mastered, they learn another called "Elementary Truths" in rhyme, published by the C. T. S., Shanghai.

If a patient is more intelligent, and seems able to learn to read, we introduce the "Ten Easy Lessons" published by the Central C. T. S., or, when we get patients who can read, we begin with the catechism by Mrs. Jones and Mrs. Gillison; if they can get beyond that, we generally suggest a New Testament, and guide them in reading it.

All non-bedridden in-patients are expected to attend daily morning prayers, with a short Gospel address conducted by the hospital evangelist, or one of the staff.

Each afternoon, at least an hour is devoted to the women in the wards. Part of the time is spent in preaching and explaining the Gospel, and part in helping them to memorize the tracts. Biblical pictures have been a great help in attracting their attention, and also in fixing a lesson on their minds, Bible stories and experiences from the lives of Chinese Christian women are also used.

Even when attending to dressings, etc., we have sought to turn their thoughts to God's love and mercy; and we have found that sympathetic attention and care, and kindly and gentle handling, often make more impression than a large or brilliant operation. Our desire is to show them something of the love of the Lord Jesus Christ.

We have much to thank God for in our Bible-woman nurse. She is keen to win souls, and she, at all hours, and under many circumstances exhorts and teaches, and pleads and helps out of her own experiences.

Our local people are apathetic and unresponsive, but the greater part of our clientele are from the country, distances varying from a few li to hundreds of li away. We have just succeeded in getting a man to do "follow up" work among the men, and we hope some day we may have some women who will be able to do the same.
WOMAN'S WORK IN THE FAR EAST.

About half our Church members have been brought in through the medical work, and we are frequently hearing from other places of those who first heard the Gospel in the hospital, so we "thank God and take courage."

We have not yet attempted to teach the Script. Why? Because our patients come from so many different districts each with its own local pronunciation, and at one time it is not uncommon to have four, five, and even more different districts with different pronunciations represented. Also the majority of our patients (who are illiterates) do not remain long enough to overcome the initial difficulties, and get them launched on to a helpful knowledge of it.

The Healing Mission in Kuling.

By Mrs. V. E. Huntington, Anking.

To those of us who were privileged to help Mr. Hickson in his Mission of Healing to the Chinese on the plains, his visit to Kuling was anticipated with a deep confidence and a quiet joy that many of our sick friends were to benefit so richly, spiritually and physically, from his ministrations. For several weeks before his arrival, there were daily or semi-weekly prayer circles held, seven altogether, to prepare for the Mission.

Mr. Hickson arrived in Kuling on the eleventh of July, and after a rest of two days, held his first meeting for foreigners in the Union Church. This was not a service of Healing, but a preparatory one of instruction and explanation. The following day was held the Service of Healing for foreigners, and here many learned anew from Mr. Hickson's lips the reality of God's care for His children, as He revealed Him as the Healer of men's bodies as well as men's souls, in the customary address which always precedes the actual ministration of Healing. These addresses are always admirable: simple, spiritual, convincing. One follows them with a deepening sense of God's love, and of His ever-present help and care
for His children. One listens with expanding mind and heart to the good news—which is in reality as old as the Gospel message—that God does not will sickness and disease, though He permits it. It is indeed a wonderful Gospel, and listening to it a new and beautiful trust in God comes to take the place of the fear that drags upon us all.

All the services were characterized by a deep reverence, and there was a powerful sense of prayer in all the meetings. Mr. Hickson spoke of it as unique in his experience: the atmosphere of prayerful sympathy which came from the great congregation of devoted Christians, an absence of anything rising from curiosity or incredulity. Mr. Hickson has a great gift of simple, sincere expression, and one feels that he speaks of what he knows.

The Healing Mission here lacked, perhaps, the picturesque of the missions on the plain, because foreigners and educated Chinese made up the congregation, and the need, though none the less real, was less evident than in the crowds of orientals in their dirt and misery. It is too soon to presume to speak of cures, but much physical improvement has been seen in many cases. And, best of all, the new apprehension of God's nearness and love, does not grow less as the weeks pass. Mr. Hickson is indeed a man sent from God, and one feels and sees God in him; his personality never intrudes. He is the channel for God's love and power. His departure left us in no sense "let down." He brought us in vital touch with the Christ, and that contact abides.

One of the most blessed results of the Healing Mission in Kuling has been the growing sense of unity, with earnest, faithful people of all denominations. In the small prayer circle with which I was connected, there were represented four different religious bodies. When people pray together daily for God's healing, physical and spiritual, differences of doctrine and practice grow less important as our common thought centres upon the Father of us all.

The completion of the Mission of Healing in Kuling does not mean that the work is at an end. Indeed, it has only made a beginning, and plans are being made to carry on this
great work in a systematic way. Mr. Hickson held a closing meeting of suggestion instruction for continuing this work. As a result, a definite organization is being formed with a Chairman and General Secretary, for China, and it is purposed to translate Mr. Hickson's booklets of Healing, into Chinese. Mr. Hickson discourages separate organization, as he feels that the healing of the sick is the duty and privilege of the Church of God.

The Problem of the Government School in our Midst.

Mrs. W. D. Boonk, Tsinan.

Any organization being a unit in itself, yet made up of parts, which may or may not fit into a harmonious mosaic, presents a peculiar problem. Whenever that unit happens to be a student group, the problem is one which deals with the problem of progress.

In the case of China and Woman's Education, the problem is complex and inharmonious. The ideal of progress is stretched over the thin ground of license, as well as liberty.

New thought, new ideals, aspirations, money making, and all the complexities of a modern industrial community, is thrust upon the newly-awakened mind of the Chinese public school girl, and her position holds for her many grave dangers as well as hopes.

Any student worker must, on starting his work, enter into a great campaign of friendship. When he works in China, the friend must have an unlimited fund of patience, for he must cultivate not only friendship, but also drown suspicion and distrust. To do this, the earlier the start, the better, of course, and given a Government school in her city, it is to be hoped that, in every station, some woman will take it upon herself to cultivate and befriend these already formed groups of young girls, and intermix their new liberty with a Christlike restraint that will help in the moulding of a strongly Christian, educated womanhood for China.
Women's Work in the Country.

Miss S. Faris, Tsining.

This is a big subject; it is also a problem—one that is becoming increasingly serious, because of the growth of our work as a whole. More and more missionaries are needed to carry on institutional work, and they must be produced. Not only must be filled the ranks of those who have dropped out, but others must be added. Where are they to be found? Very few come out from America. There is, then, only one source of supply: country itinerators. Yet the work in the country is growing intensively and extensively. New fields are opening up to us all the time; often is the Macedonian cry heard; are we going to turn a deaf ear?

Though we have repeatedly asked for re-inforcements, missionaries for country work are growing fewer than ever. How are we going to meet this problem? Perhaps the only way, and probably the best way, is to more thoroughly train Chinese leaders.

In the first place, it is well if the Bible-women have had previous training, but some of them have been engaged to preach long before there was an institution for them to attend. It is not always wise to dismiss such as better ones are obtained, though sometimes that is the best thing to do. A good deal depends on the woman. The best one on our force at present has never been to school, because there was no Bible school for her to attend before she was engaged to preach, and when there was one she could not be spared. Yet she has herself studied; she has used every opportunity that has offered for self-improvement.

In these days of Bible schools, it is best to engage graduates of them, rather than those who have had no training, and as such additions to the force are made, the poorer ones who were earlier engaged from necessity, and who have failed to improve, might be dropped; thus advancement is encouraged.
Of course, the foreign leader should provide a way for this advancement. It is a good thing to outline a course of study—a sort of correspondence course, which the Bible-women, graduates or not, are expected to follow during the year. Monthly reports should be required of the women; this not only helps the foreigner in tracing up the work, but holds the women down to something definite; moreover, the people like system, whether they know anything about it or not, and they are more apt to follow a leader who has it. The quick character has made possible the study of the correspondence course, and the making out of reports. An annual or semi-annual class for Bible-women is indispensable. It is then that they can be taught how to study this correspondence course, and how to fill in their reports, and anything else that has been prepared for them. The foreigner should keep this class in mind all through the year. She might carry a special note-book with her, as she visits the fields. If she is not holding country classes, tying her down to one place, she can spend a few days or weeks with each Bible-woman, see if she is filling in her reports properly, and if she really understands how to work on her correspondence course; at the same time jotting down in the note-book suggestions to bring up at the next class. After the women have learned to make out reports, it is well to look over those of the last season before coming to the field, so that she can trace up the woman's work in her presence; this helps the woman to see her mistakes, and the foreigner to know what is going on in the field. The latter, while getting a survey of the country as a whole, obtains many ideas for improving the work; for one thing, she finds out when it is best to hold an inquirer's class, and where. A second thing gained is another suggestion for the next Bible-woman's class.

At this class, let her be sure to criticize the reports, telling the women their mistakes, and calling on them for verbal reports giving in detail something told in a general way on the monthly blank. A private talk should be arranged for with each woman sometime during the two or three weeks of the class, to tell her of her shortcomings, to
Dumb-bell Drill on the Lawn.

ADVENT GIRLS' SCHOOL, NANKING.
RECREATION ON THE LAWN AT THE ADVENT GIRLS' SCHOOL, NANKING.
encourage her to speak of her difficulties, and to have prayer with her. It should not be forgotten that the most important time during the class is that set apart for devotional meetings. It would be well if a speaker could be brought in from outside, but this is often impossible.

It is a problem with many just how to conduct inquirers' classes: Shall women be allowed to bring their babies? Is it best to have regular hours for study, or shall two-mealers and three-mealers be allowed to go when they please to make food? Shall the women be helped on their food? What about rooms? Circumstances alter cases, and no one rule can be laid down. Sometimes an older daughter can be persuaded to take care of the baby while the mother studies; sometimes the mother has to hold it as she reads. It is hard to have regular hours unless the women are helped on their food, but it is not always wise to do this. Some women from other villages will not come to the class unless they are helped. Perhaps, in such cases, it is best to let them stay at home. If the Bible-woman is doing her work right, there will be all the women in the one village that the available helpers for the class can manage. She should be told long beforehand just when the class is to be held, and she should work it up, so that when the foreigner comes they are ready to study. For this special class, she should choose the women who have been studying (not forgetting the church members) rather than curiosity-hunters who only take up the precious time of the helpers who have come especially to work in the class.

Who are these workers, besides the Bible-woman and the foreigner? It is a good thing if local Christians can be persuaded to give their time; they should be shown their duty and privilege in this matter. If there are enough helpers, it is possible to have several classes going at once. Let the foreigner choose a convenient, centrally-located place as headquarters, and drive around, examining and supervising these classes. It would be hard to manage this if one had to depend on the barrow, but there are faster means of travel now. Someone objected once to doing away with the barrow. She said: "I like to go slowly; there are often opportunities
to preach, as when the barrow men stop to rest." But even if driving, one can find just as many opportunities: one can stop often and preach on village street, or on the country road. If there are not enough local helpers, Bible-women from other parts of the field might be borrowed; then the local Bible-women can return the compliment when classes are held in these other places.

There are always plenty of children around, and meetings should be held for them; but not in the women's class hour, unless there are extra helpers to lead them. After the morning service on Sunday, or at the close of the class on week days, the women can be requested to give room to the children. Cards might be given as rewards for repeating verses of Scripture; hymns should be taught, and also simple prayers. Perhaps these meetings could be held during the noon hour, while the women are making their food.

As to the question of rooms. Perhaps there is only one room available, both for class room and for sleeping room for Bible-women and foreigner. But, if at all possible, the foreigner should have a private place to sleep, for she must look after her health.

What about physical exercises? It is a good thing to have them when possible, but women with small feet will not run, and often they cannot follow any regular exercises. But it does them good to pretend, and to laugh at their own mistakes. There is danger, however, of letting them get too familiar during the play hour.

The itinerator's work does not consist only in holding classes and training leaders. It is her duty and great privilege to visit among the people. The Chinese are very hospitable; they will give us the best they have. It would be a pleasure to go into their homes and live as they do, if we could stand it. But the noise, dirt, smoke, flies, etc., are too much for us. The Chinese are so used to these things, they cannot understand why we object to them. Perhaps they, seeing that something is wrong, are puzzled, and try hard to find out how to please us. A Christian once said to a Bible-woman, "Tell me how to make the teacher comfortable."
I don’t know what she is used to.” The Bible-woman said, “Just let her have a room to herself.” The next time the foreigner came, she found a little room set apart for her use. For several years, circumstances prevented her going there again, and when she did go, that room was being used as a kitchen. The Christian said, “I built you a room, and you didn’t come; now I am going to build you another; do you want it against the east or the west wall?” The next time she went she saw the “prophet’s chamber” in process of erection.

When the Chinese in the country are so good to us, it behooves us to study them and try to be pleasing to them. They like personal attention; all folks do, but it means so much more to the Chinese in the country, who have so little to occupy their minds. If the foreigner can recall some trifle that happened on the last visit, and speak of it, it goes a long way. Perhaps a Christian’s child had a boil on his head, or a sprained arm. One time a foreigner on arriving at a place, missed a certain Christian, and asked for her. They led a woman in, saying, “Is this the one you mean?” “Yes.” Then how the woman blushed, and hung her head like a bashful, delighted child.

They are a slow people; they move slowly; they grasp things slowly; and if we come along with our quick movements, they are likely to be startled or even offended, unless they have learned to know our ways. It is especially important that beginners take time to get acquainted with the people. They are watching you to learn your disposition. A great deal of your influence with them will depend on their impressions of you personally. It is not only beginners who must be leisurely; there are times when even experienced workers should move slowly. But they have learned when they can make their call short, and hurry on the next village, and when to make an extended visit. Sometimes staying several days, even when not holding a class, has its advantages. One gets to enter into the family circle, perhaps sometimes sitting by the kitchen door while the mother makes the food. Perhaps she sits and talks with the daughter-in-
law while they sew. Perhaps she takes a turn at the mill, grinding grain; or at the loom, weaving cloth. Some think it is not wise to join in their work, for fear of encouraging over-familiarity, but I have not found it so. If we can tactfully enter into their home life, it helps to make them more anxious to study under us. Other advantages are thus gained also. While getting so close to the people, things will crop out in the conversation which will help in supervising the work. It may be that, if a Bible-woman is absent, they will speak of something that will show the foreigner how to deal with her. They may say, "Send us Mrs. Wang next season." "Why," says the foreigner, "isn't Mrs. Sung all right?" "Yes, but we don't know her." Why do they not know Mrs. Sung? She has been there for months. Something is wrong. Or they may say, "Mrs. Sung doesn't come here much, because she can't cover her big field." Her report shows that she has spent too much time in another village. What is wrong? The hostess may say, "I'd study if Mrs. Sung would come to teach me, but now I have no one to help me." Yet Mrs. Sung reports that woman as studying.

In summing up: Many things are important. Without health one cannot itinerate. That is one reason that there are so few foreigners to do this work; many are not strong enough. Unless one knows the people, one cannot have influence with them. The importance of class work cannot be over-emphasized. Chinese leaders must be trained. The Board says: "Multiply yourselves." But there is one thing that is more important than all of these—love for God, and for the people. Where there is perfect love, many problems are solved automatically.
Evangelistic Work for Women and by Women.

By Miss L. F. Donaldson, Weihsin.

The evangelistic work for women and by women is a big subject to discuss, and there are many plans more or less successful.

I want to speak more especially about one plan which I feel, looking at the subject from all standpoints, is the best and most productive of lasting results.

While due credit is to be given to our faithful Chinese Bible-women, in the necessary pioneer work; this must be supplemented by a different kind of work, carried on in an entirely different way. If our women are ever to advance, they must have better teaching, and an impetus given which will carry them on with less supervision.

I refer to the gathering of women from the different churches of one district into a class, held in a central place. A class from thirty to forty for three or four weeks, can be opened, only if the missionary is conducting it, otherwise the women will come and go, not feeling it important enough to give so much time.

In earlier years we provided food, 70 small cash a day, later "tang suei," and still later the congregation provided the "tang suei," in many cases, the women providing their own food.

Any who have conducted such classes realize the benefit of getting the women away from home duties. A woman can, with her mind free from all worry, advance more rapidly, and will thus receive an interest which will carry her on, and which she cannot get when studying in her own home.

When, at first, it was proposed to the men of the family that they could do the cooking and attend the children, they were dumbfounded, but when it was once tried their pride in the advancement of the women was a recompense. Usually family plans can be so arranged as to free the women.
Then the Chinese, both men and women, appreciate a well-conducted class, a class which shows substantial results. This plan of classes was carried on for many years, and proved very successful.

Marking the advance of a student at the close of such a class, the Bible-woman later can visit her and help in further study, reporting to the missionary. In this way, the Christian woman will feel that some one is interested in her advancement, and thus put forth greater effort to advance.

The suggestion has been made, that we give an outline of how these classes are opened and carried on.

The first step is all important, if one expects to hold a successful class. This is, see that the pastor or elder is responsible in making up the personnel of the class, and that those who promise to attend will remain to the close.

They should also make it clear as to date, so that no one will excuse herself for coming late a day or two, or leaving before the class is finished.

As to the length of time, I found to do real, thorough and lasting work three weeks was the shortest, and four weeks not too long a time. Make it worth while for them to come, and give them real meat, and they will remain content.

Having assembled, classify, seating those who are studying the same work at the same table, in this way those helping find the teaching of the character much easier. Make out your schedule, and explain it with the few rules you may need to make. Open the day with prayers conducted by the missionary. I found such subjects as "faith," "prayer," etc., could be made more interesting if several previously looked up suitable passages. Morning prayers were usually after breakfast, thus giving those from the village the opportunity to attend, after prayers the study hour followed by recitation, recess, then study. In the afternoon, study and recitation of the different classes, closing with usually a talk on hygiene and sanitation. If there were boys' and girls' schools in the village they attended these daily talks, and gradually the older men of the village would become interested, so many often
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that the meeting had to move to the yard. After this, twenty or thirty minutes for calisthenics of some kind.

I found that evening prayer held before the calisthenics was better than after supper. This was usually conducted by one of the helpers, many taking part in prayer.

The village people would come in any time of the day interrupting the study, so we would lock the gate when the school day opened, inviting the people to call during and after calisthenics, when all were at liberty to talk to them. Perfect quiet was enforced during the school hours.

The books studied were usually confined to the catechism, Old Testament stories, Peep of Day, Pilgrims' Progress, and Perseverance of the Saints, with several new hymns. The catechism and Perseverance of the Saints were memorized, as well as explained.

We found some women who had been studying the catechism for many years never getting beyond the first few pages. These we gave a short tract first, and when it was proved they could finish something, they took up the study of the catechism with greater zest.

Now that the phonetic script is being so generally taught, the catechism will be easier for the older women, and there are also many suitable books now to be had, to give variety.

Another phase of evangelistic work, which we would like to speak of, is the mid-week prayer meeting for women, more especially for our regular constituency than for outsiders or occasional visitors.

For some years, our women's meeting in Weihsien was conducted in the time-honored custom of having hymns and prayers, followed by Bible reading and address by the leader. Although there were a few faithful souls whose attendance could always be counted on, yet there were quite a number of women who did not seem interested at all, or whose attendance was very irregular. It seemed as if something must be done to arouse more interest, and finally one day it was announced that at the next meeting, each woman was to take her part, and Bible verses were assigned for them to prepare. The Chinese pastor's wife called on the missionary-in-charge after
the meeting, politely expostulating with her, saying that it would never do to start these women reading the Bible, as some of them had not been through the catechism yet. It was pointed out to her that a Bible verse would be no harder to learn than a question and answer in the catechism, and if we could only get the women more interested, they might be more willing to study the catechism. She finally agreed it would do no harm to try, so the experiment was made. From the very first meeting new interest was shown, and women began to attend, who had hardly ever come before. The husbands also began to take an interest, insisting on their wives attending the meeting, and very often teaching them their verses.

We used the Christian Endeavour topics, and found the Christian Endeavour topic book very helpful in supplying verses and illustrations, although many times a Bible concordance and topical index had to be resorted to, as from twenty-five to thirty-five texts on a particular subject had to be furnished every week. At each meeting, every woman was given a slip of paper with the verse she was to look up in her Bible and prepare for the next meeting, and her name was on the slip, so she knew it was especially for her. The better educated women were given the Old Testament verses, and if it was a more difficult passage which would be hard for the majority of women to understand, her slip indicated she was to explain the meaning, and an attempt was made to suit the verses to the varying abilities and needs of the women. Another copy was made of the verses and names, and given to the leaders for the next week.

In conducting the meetings, the leader still expounded the Scripture and gave her exhortations, but had the women read the passages, as she needed them, for illustration. Sometimes a miracle or parable consisting, say, of ten verses would be given to ten women to read, each one preparing one verse. Sometimes sentence prayers were tried, although we never succeeded in limiting them to one sentence, and sometimes a woman was assigned to offer a prayer at the next meeting.

Of course, slips were sometimes lost, or a mistake made in finding the verses in their Bibles, very often they were stumb-
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lingly and haltingly read, some of the women were bashful, and a good deal of patience had often to be exercised, but the women felt the meetings were their own, and seemed to enjoy them.

The women had their own missionary organization, and one meeting a month was called their missionary meeting. It was under their own control, but varied little from the regular meeting, except that a collection was taken for the poor. Last year it was suggested that the meetings be made more like missionary meetings, and a program was made out for the year with a home and foreign topic, to be led in most cases by our educated Chinese women. Missionary books published by the C. L. S. were bought and put at their disposal, to aid in the preparation of their subjects.

This year the Christian Endeavour topic book was not as helpful as formerly, and as some of the women were not advancing beyond one text a week, it was decided to start the study of Mark, taking a chapter or part of a chapter a week, every woman preparing the whole section. In addition, one verse was to be selected and memorized. Each woman was given a blank notebook, made of Chinese paper ruled in vertical columns, with pencil attached. Each column was to represent a chapter, and the women were to keep a record of their Bible study. For every miracle mentioned in the chapter, they were to draw a little star (*), for every parable a little square or mouth character (□). Every mention of Christ's death was to be indicated by a cross (†), if a mountain was mentioned, it was to be marked by a little peak (toUpperCase), a sea by a small curly line (----). One of our missionaries got this idea at a conference in Peitaiho last summer. This has not yet been made a great success here, as the missionary-in-charge could not superintend the work this spring, but it seems to us a good idea which could lead to interested Bible study on the part of the women, even those who cannot write, and with the phonetic script being widely taught, there ought to be very few of our Christian women in the future who cannot read.

The idea of service and work for the Master was often presented to the women, but there was little definite work
done, the women did not know what they could do. About three years ago, however, Mrs. Lii, one of our best Chinese leaders, attended a Personal Workers' Conference in Peitaiho, and came back inspired with the idea of getting every woman to work. She called together four or five leaders who took the roll, and assigned every woman a definite piece of work for the Lord.

The women with little children, who were tied down by home duties, were asked to have prayers with their children every evening, just before the cover of the gwoa was lifted for the evening meal, three or four were appointed church ushers, older women had preaching assignments in near-by villages, others were asked to be hospital visitors; there was an absent members' committee, one old woman served hot water to outsiders after the church service, others received and welcomed strangers, one old woman stood out on market days on the main road, and invited women to church, giving them a prayer or tract to take home, some were asked to come an hour early on prayer meeting day and study, others were appointed to teach them. The plan was to have a report every month of the work done.

The missionary who had to announce the assignments wondered just how the women would receive this assumption of authority, but she found them most grateful to be given something to do, and no one wanted to be left out. The experience has been that, as long as the missionary-in-charge kept a close supervision and had frequent reports, the work was done cheerfully and faithfully. If, for any reason, the supervision was relaxed and reports infrequent, there was a tendency for the women to relax too.

The two points we would like emphasized, and which have been found most helpful, are giving the women a part in their prayer meetings, and helping them find some work they can do for the Lord, something definite for which they are especially fitted.

While it does not come under the strictly evangelistic, there is another line of work much needed.

Frequently we have been asked for helps to individual study of the Bible, both by Bible-women and women school-
teachers. After these women leave our schools, they have so little to help them in continued study of the Bible. For the sake of their own spiritual growth they need this help, besides giving them material for the teaching of others.

In America, there are the many correspondence classes along almost any line, and none has proved more helpful and popular than Dr. Erdman's on Bible study.

We prepared his "Outline and Questions for Study on Acts," and proposed to the women teachers to take up this study, referring all questions not completely understood to us, then at an appointed time examine them on it. They entered into the work with great enthusiasm, but the preparation became too burdensome as the material was not printed. Now that the material for Acts is printed in suitable form, it becomes much easier to handle the work.

At our last Normal Institute, all of the women teachers secured the "Questions," and a majority of the men. We hope such study will gradually become a necessity both to the Bible-women and women teachers. Without hunting for another line of work which could be done by the married missionary woman who cannot leave home, we have this helpful and necessary work.

In all our evangelistic work, there is great danger of getting into ruts and not making our subject interesting, or not keeping up the interest after the women begin studying. We would be very glad to hear of a few methods or helps which others have found successful.

There are the simple hymns and "metrical tracts" set to easy tunes, which have been used to advantage in Nanking, also the Scripture choruses set to music, published by Rev. F. J. Hopkins. The singing of Chinese women is so trying to our ears that, perhaps, we do not encourage singing enough. They dearly love to sing, and once, during a time when we had many refugees on our compound, most of them from wealthy families, we found they were willing and eager to learn to sing hymns when they took little interest in anything else.

There are many pictures which can be used to advantage, such as the large pictures by a Chinese artist on the place of
prayer in a woman’s life, and any one who can draw can use a portable blackboard and colored crayons with great effect. In the June, 1921, Recorder, there is an article entitled “The Appeal to the Eye in Street Preaching,” by Mr. F. C. H. Dreyer of the C. I. M. He describes many of the pictures which are now available, and many of his suggestions would apply to our work among the women.

If we could give our Chinese Bible-women more helps and suggestions along these lines, they would be most grateful, and there would be more interest and enthusiasm in their work.

Summer Vacation Camps.

By Miss K. Venable, Y. W. C. A.

There are thirty-one Chinese girls at the Y. W. C. A. Vacation Home in Kuling this summer. The capacity is supposed to be thirty, but the efficient and enthusiastic manager, Miss Hwang, could not resist the last one who called the other day, pleading no place to live, so she moved her own cot out on the verandah, and tucked the grateful young girl into her space. Indeed, if we but knew that the expected rains and typhoons would break all precedent and not come at all this season, as these continued clear days tempt us to believe, we would rent all the space on the three long verandahs to the many applicants we have had to turn away.

Our Camp this year is out at Cave Villa, West Valley. It is known to the Chinese as the Da Lin Ssu. Most of the great woods, however, were cleared off long ago, as a protection from the winter winds. The old pile of stones at the rear, walls us in from an almost sheer drop to the plains which stretch out over the Yangtse Valley of lakes and rice paddies, with low hills to the west, and present every evening a cinema in colors more wonderful and varied than any ever created by human artists.

The object of the Vacation Home is to give rest and recreation of body, mind, and spirit. Health examinations
were, therefore, given when the girls arrived, with the hope of making each week count in gaining physical strength. Organized play is directed by Celia Moyer, from the Normal School of Physical Education, Shanghai. A Bible Class is led by Miss Phoebe Hoh, Associate Principal of the Normal School. But mostly the girls came for real rest and play, so long hours are deliciously spent doing nothing but sleeping, looking out at the beauty of the world, and keeping cool.

"And do the Chinese girls like the Camp?" ask the many passing visitors of Miss Hwang. If you could only spend the day there and see for yourself! Here is a group sitting around the table, enthusiastically comparing notes on their schools. Two of them have been out of school several years; two were graduated two years ago; one is a senior this year. At the organ is another group singing. Chinese chess is being intently played in another corner. On the porch are several with books and sewing. Now sounds the call for volley ball, and out they all come for a stiff play hour together.

They come to us from as far south as Canton, and as far north as Peking; from Changsha on the west, and Shanghai on the east. Two school girls are from Java. They are teachers in Government and Mission schools, doctors, writers, translators, Association Secretaries and Officers, school girls, and girls of leisure.

And is this the only Vacation Home in China, is the next question the daily visitors ask, and does the Y. W. C. A. own this place? Yes, it is the only Vacation Home in China, for girls. The Association does not own this place, but the National Committee owns a lot in Lily Valley, on which they hope in the not too distant future to erect a Camp Building adequate for the immediate need in the Yangtsze Valley. Out under the open sky in Kuling, it seemed possible to think in terms of at least two such Vacation Homes for next summer; one here in Kuling, and one in South China. Is it too much to expect that, in five years, there might be a chain of camps from the Western Hills near Peking, to the new resort now being opened near Canton?
I WISH these Chinese wouldn't take their feasts quite so energetically!" With words such as these did I wake up after midnight on the night of June the eighth, thinking that the noises I heard were Chinese rockets let off as a sort of preparation for the fifth month feast to take place on the 11th of our month. The noise was pretty persistent, and since I was alone in the house, I went along to the verandah and listened, but was reassured by the sound of the watchman's gong, and so returned to seek further sleep. But hardly had I reached my room, when I noticed a glow as of a house on fire over the Serpent Hill, and soon I heard the cook's voice below saying: "Hsiao chieh! Hsiao chieh tsen mo yang? tsen mo yang? Ping ting fan tiao." It took me very little time to get dressed and call up my colleague, and run down to the hospital and the school, to be with the folks there if they were frightened, but the school folk at that time thought it was merely a fire, though the nurses fully realized the horrors that were happening, because most of them had been through the Revolution. When we returned to the verandah, the whole sky was one fierce blaze from fires that raged on both sides of the hill, while the air was filled with the sounds of machine guns and rifles, and the boom of houses falling in.

When I next went to the school, the whole of its population was gathered in two bedrooms, but fortunately there came a lull in the noise, and I was able to allay their fears somewhat and get them to go back to their own rooms, while I returned to my sentry duty on the verandah. Gradually, day began to dawn, and the songs of the birds fell on my ears as angels' music, inspiring me to face the duties of the day. First of all, we tried to get a message through to Hânkow, to let our friends know that we were safe, for we knew their anxiety would be great, knowing that we were only two juniors in
charge of over a hundred people—but the telephone wires were down and the gates closed, so we just had to "sit tight" and make preparations for an influx of wounded. Only a few came that day, however, to the Women's Hospital, though the Men's became full to overflowing. One woman came, shot through both legs, another with bayoneted hands, and a small baby with shot wounds.

Early in the day, some of the most responsible elders of our church came to see us, and advised us what to do the next night, for most people expected an attack on our side of the city. We were to let the girls scatter on the hill and city wall at the back, and not to make any resistance if the soldiers made for the foreign houses, or for the hospital. Never did a morning drag so slowly, for my heart failed me at the thought of trying to get some of the small-footed girls and nurses up the quarry-scarred hill behind the house, in the dark. Time came for tiffin, however, and while we were discussing plans, we saw a whole row of foreign men in white march up the steps—they were our senior missionary in Hankow, the British and American Vice-Consuls, a representative of the Central China Post, a naval lieutenant, and an able seaman from the gunboat in port. They had great tales to tell of how they had tried to get in through one gate after another, and at last succeeded in finding the Wang Sheu Men slightly open, of how when it was further opened they were wafted in by the crowd of Chinese—one stream pushing its way into the city with them, and the other pushing its way out. Imagine it! these six great stalwarts literally carried off their feet for several yards! It was some considerable time later that we learned of their walk on a broiling hot day through the smouldering streets, and of the ghastly sights they had met on the way. The two youngest men of the party were very glad "to have something to write home about." Later on in the afternoon, the consular party left us all, but our senior missionary who stayed with us and cheered up the whole community. Never shall I forget the way he took compound prayers that night, how one minute he had us all laughing, and the next he thrilled us all with the testimony
that throughout his forty or so years in China, throughout all his experiences of riots and other horrors, he had not found God to fail him. It is something worth remembering to think of the way all those women and girls went to their rooms calm, collected, and without the least trace of panic. We all went to bed early that night with our clothes on. I must confess I couldn’t sleep until one a.m., and when I heard the clock strike that hour, I sat up with a great sigh of relief at the thought that, for at least another twenty-four hours, we should not have to drop people over the city wall in a large basket.

It was the next day that all the news of the extent of the devastation began to pour in. Everybody we met had tales to tell of houses razed to the ground, of cold-blooded murder, of deliberate wounding of helpless victims. We ourselves had been in more imminent danger than we had thought. A party of soldiers with hand grenades had come to the end of our street, but there they had met more than their match in two brave police officials, who at first just went down on their knees to them, and begged them not to go up the street because there were only hospitals and schools in it, but finding that entreaty was of no avail, they threatened to turn the machine gun, fixed on the city gate, on them, and so the looters went on to more promising quarters.

It is impossible to say how many people were killed, because many were burnt in their houses, but the lowest estimate is some hundreds, while the tale of the injured will always remain untold. The extent of monetary loss is estimated at ten million dollars, this includes the mint, the armoury, the post office, and the Bank of China. What was once the Chang Kiasi, one of the most interesting Chinese streets I have ever seen, with all kinds of wonderful shop signs, is mostly a mass of charred ruins.

Rumours were rife for many days—we were told seriously that eight of our girls had been killed in the school, and that hand grenades had been thrown into the Women’s Hospital. People would hardly believe us when we told them this was not true, but we ought to know, oughtn’t we?
China to be Represented at the Working Women's Congress.

For the first time, China will have a representative, even though unofficial, at the International Working Women's Congress, which meets just before the International Labor Conference of the League of Nations. This parliament of women, representing the hand-workers of the world, was organized in October, 1919, at Washington, D. C., and is to hold its second meeting in Geneva, Switzerland, in October. The International Labor Conference convenes immediately following the women's meeting, and the delegates to the latter are privileged to attend the Labor Conference, and present the recommendations resulting from their gathering, in order that the women's point of view may be given full consideration as the international working standards, which are to be promoted by the League of Nations, are set.

To this important gathering of women, Miss Zung Weitsung, of the staff of the National Young Women's Christian Association, will be sent, in response to an invitation extended to the women of China through the medium of the Y. W. C. A. When Miss Agatha Harrison, newly-appointed national industrial secretary for the Y. W. C. A. of China, was en route from England to her new work, she visited the United States of America, and while in Washington this spring, was asked by the officers of the International Working Women's Congress to bring to China their urgent wish that this country might be represented at the Congress next October. In the lack of the Peking government having taken any steps to send a representative to either conference, and in the absence of any organized industrial groups before whom to lay this appeal, it seemed necessary, in view of the immediacy of the matter, to lay it before the Young Women's Christian Association as one of the organizations representing women in all parts of China. Various groups of people in Shanghai were called into consultation, and Miss Zung goes to Geneva with the cordial interest and endorsement of such groups as it was possible to reach in June, when the matter was first brought before the Association by Miss Harrison.
While Miss Zung will have no voting power at the Congress, she will be welcomed as a fraternal delegate at all of its sessions, and at the Labor Conference immediately following. Some of the principal matters to be considered at the Women's Congress are—the question of a weekly rest day in commercial and industrial employment, the improvement of the working conditions of those engaged in agriculture, and a discussion of industrial progress in the light of the most recent developments in the present period of reconstruction.

Miss Zung sailed from Shanghai on August 1, via Suez, and, en route from and to Geneva, will spend some time in England and America, where she will be put in touch with industrial specialists in these two countries where the industrial problem is most acute. The industrial secretary of the World's Committee of the Y. W. C. A., from headquarters in London, is planning her schedule for her, so that her contacts may be immediate and fruitful. Upon her return to this country in January, she will have many important matters to report upon to those groups who are most directly in touch with the rapid development of modern industry in China to-day.

Miss Zung is well-qualified for this commission. She is a graduate of McTyeire School for Girls, and of Smith College, one of the largest and most progressive of the women's colleges in America. Following her return to this country, she joined the staff of the Sun Pao, as one of a very few Chinese women reporters. She is now on the staff of the publication department of the National Y. W. C. A., with headquarters in Shanghai. She has been actively connected with the principal organizations in the interests of Chinese women, in Shanghai.

Ideally, the delegate to this Congress should be a woman directly from the industrial ranks, but owing to the universal illiteracy of Chinese women of this class, it was not possible to find such a person. Miss Zung has, for a long time, been deeply interested in the industrial situation in China, and will be able, upon her return, to bring back to the women and girls directly concerned, the spirit and message of this very significant Congress.
Glimpses and Gleanings

Work for the Blind in China.

With regard to the article bearing this heading in Glimpses and Gleanings, in June issue, Miss Lucy Durham, of the Ming Sam School for the Blind, Canton, writes:

"We see that no exact data from Canton were received by the China Continuation Committee, who (we presume) put out Bulletin No. 2. We answered the questionnaire, but they may not have received a copy. I quote from our mission report, 1921 (June), Ming Sam School for the Blind, Canton.

Pupils, girls ... 155
,, boys ... 19
Shop men ... 9
Blind teachers, girls 9
,, men 1

We know of twelve girl graduates who are self-supporting, and six men, some of whom are not graduates. There are many who make partial support. The girls who married after several years with us can sew and do housework."

The Advent Christian Girls' School

is a Boarding School and Orphanage located in Nanking at the foot of Beh Gih Goh Hill. There is a good compound which affords a place for gymnastics and recreation. The pictures (between pages 94 and 95) show the girls doing dumb bell and wand drills, also strolling on the lawn and playing games.

The school has an Industrial Department which was established, primarily, for the benefit of pupils holding scholarships and for the purpose of encouraging self-reliance. Embroidery, tatting, crocheting, knitting and filet lace-making are taught and special sales held of the articles made.

A Candy Kitchen has been opened where foreign sweets are on sale from October to June. The girls have been paid by the piece for all work done in the needlework department and a certain percentage per pound for all candies made. They have used this money in buying their clothing and toilet articles. With the exception of four of the little tots, all the orphan girls have been able to furnish their own clothes this past year. It has been a source of great satisfaction to them to be able to earn their own clothing, and they have also learned something of the value of money and have gained experience in the art of buying economically.

A. M. H.

Social Service Enterprise.

Many of our readers in their visits to Shanghai have been impressed by the industrial developments and also concerned at the manner in which child labor is being introduced. The picture of women and children streaming to the various mills, and the knowledge of the long hours spent in strenuous routine has touched the consciences of many. The following extracts from a report published in the North China Daily News will, therefore, be of interest.

The fourth annual report of the Yangtsepoo Social Centre has just been issued. It is well illustrated, showing in an attractive way the various useful activities of a well-conducted establishment. Though still small and limited in its capacity, one wonders both at the large numbers of mills and their workers that co-operate and are aided, and at the large service that has been rendered them. No fewer than 15 mills in the Yang-
WOMAN'S WORK IN THE FAR EAST.

The tzepoo district have underwritten the budget of the Social Centre, on account of the direct benefits which come to the workers. More than $13,000 has been thus subscribed, and more than 25,000 employees are materially benefited by the organization.

The Institution is located at 84 Yangtszepoo Road, near Lay Road. It was opened as a social centre in 1917 as a laboratory for the Department of Sociology of Shanghai College. The work was organized by Prof. D. H. Kulp and developed and directed by him until his return to the United States in 1919. Since then Prof. James B. Webster and Dr. Henry W. Decker have carried on the work. Professor Kulp is expected to return to Shanghai College this month, and will bring many new ideas and some financial backing to the work at the social centre. Plans have been worked out for a large three-storey building.

The Yangtszepoo community is unique in China. It is entirely industrial and is representative of the various lines of China's industrial development. The district has a population of about 125,000 and there is but one public school that accommodates 300 pupils. There are a number of old fashioned private schools, but they have as much value in such an environment as the old Chinese teacher has in a factory. There should be school accommodation for 20,000 pupils on the basis of inhabitants of school age.

The narrowness of the lives of these workers is very evident, yet they are producing fortunes for their employers and building up the economic strength of China. The Yangtszepoo Social Centre is endeavouring to enrich their lives and to meet their various needs.

Under the social department may be reckoned first the Church and Sunday School, which provide various meetings both on Sundays and week days. The centre has also provided two playgrounds for the use of the school children and outsiders.

A Women's Club has been organized, with programmes planned by the professors' wives of Shanghai College. One of the main objects of the club is to teach the women how to take care of their babies.

The employment bureau has had a good record, introducing several hundred men into the different mills and factories. It has proved itself an indispensable mediator in the time of strikes.

Educational work consists of night schools for workers, and boys' and girls' schools for children. Nearly 400 workers were regularly enrolled in the night schools. Special text books have been designed by Professor Webster, which are suited to the needs of the various workers, and which enable some of them to learn enough English to be able to speak to their foreign employers and to receive orders in English from them.

The pupils in the girls' school number only 38. The limitation of class rooms, and the backward condition of girls' education among factory labourers, has prevented further enlargement. The boys of the district seem a little more fortunate, and 128 of these are enrolled. With a donation of $100 (gold) from Mrs. Thomas W. Lamont, a long desired workshop was built for the boys, where manual training courses have been given. A special class was organized for ragamuffins of the street, and taught by the pupils of the higher primary school.

The medical work of the social centre has seen marked improvement and enlargement under the efficient direction of Dr. Decker. The number of treatments in the dispensary showed an increase over the previous year of nearly 200 per cent., rising from 2,886 to 7,649; the number of in-patients in the hospital increased from 277 last year to 386 this year.