

that I would write every month. What makes me regret my failure to write most of all is that I know when I do not write, you lose interest in my work, and your thoughts and prayers grow cold for want of fuel to feed the flame. But my excuse is a good one, and should make forgiveness come easy with you. It is that I have been too busy doing your work to write you letters.

Mr. Graham has been waiting till Mr. Kerr Taylor got into the school work, and lifted that responsibility from his shoulders, to go out into itinerating work, as he did before the school was thrust upon him. This Mr. Taylor did this fall, and as soon as he got well into the traces Mr. Graham buckled on his armour and went out into the work. We suffered a great loss in our country work when Miss Sprunt left us, and changed her name and work; so although my hands were full to overflowing with the Tsing-Kiang-Pu city work, Bible classes, etc., there seemed nothing to do but for me to drop my city work and leave it as far as possible to my Bible woman and the already busy foreign workers.

Now I want to give you some real intelligent idea of how we do this work. Mr. Talbot and Mr. Graham have divided this immense field allotted to our station (containing 1,500,000 people), so that we can reach the different places oftener. Our first tour of the out-stations was in October and for the purpose of examining inquirers, and holding communion services at each point, and we were pleased at the number and character of the inquirers this time. Our second trip was to go out among all the Christians and inquirers, visiting them in their homes and getting acquainted and intimate with them. It was the first time I had ever taken this plan of work, and I was delighted with it. I got so much nearer to these simple country women, who are so badly neglected even by Christian husbands. I made a stir among the "paterfamilias," I tell you, and they had some very plain exhortations and rebukes from me. I gave them some simple little truths for them to teach their women folks, whether they learned the characters or learned "by heart," committing the meaning to memory, and told them I should expect every woman in the family to know at least that by the time I came back in the spring.

You would be so much interested, too, to see their little homes. They are too funny for anything, and as they reserve their best places for the fruits of the field, by the time the last harvest is gathered in there is no place for people. At one place I couldn't find any place to sit but on the shelf of the mill-stone. And in every place we would sit right among the great matting baskets of beans, corn, peanuts and sweet potatoes. In one place I stayed all night I could not possibly turn around for the produce. It was piled up to the top of the room, and as it was corn, wheat and potatoes you can imagine how many noises I heard around me in the night among the rats that came for the corn and the weasles—that came for the oats. I felt very thankful it was a little too late in the season for snakes. There are a great number of the most suspicious looking holes in walls and floor (which is mother earth), which vividly suggest the opening to the abodes of snakes, but they may be rat holes. I expect next spring to make a lot of mud pies as soon as I get to a place to fill up these holes before I begin housekeeping. In their front yards are stacks after stacks of wheat straw,

old bean vines, old potato vines and corn stalks. What is not used for cattle feed is used for fuel. The Chinese have a proverb to the effect, "Blessed is the home which is (on approach) hid from view." In other words, the greater number of stacks the better the ingathering and harvest has been.

Now what you would be perfectly surprised at among such rural folks would be their politeness, and manner, and the amount of brains in their heads. Some have never been three miles from home (the women I mean), have never read a word, and have never seen anything but the sky, the fields, the ponds and a few plums, yet they are intelligent and can be made to understand the great things of God and eternity. They, if we had nothing else, would prove that man has an immortal soul, they all know they have a soul. But the greatest wonder of all is how the Holy Spirit opens the mind and wakes the spiritual in these unenlightened ones. It has truly opened the eyes of my spiritual understanding to behold to see. And I will never forget sitting on a mill-stone in the dustiest place I ever imagined, with four or five women standing around, or sitting on different implements, or tiny foot-stools, and all of them listening as if for their lives, some of them running out to call a relative or friend to hear the things "so good to hear." I can truly say that I believe that three of those women received Christ into their hearts before they left that place, and they had never heard anything of Him before. One was a dear old lady about seventy years, and as I told her about prayer and how she might and must look to Jesus in prayer for forgiveness and salvation, she said, "I will, and why not right now? Tell me how to ask Him, and I will do so at once." Did she not go ahead of our faith?

It is not always so. The very next place we visited was the greatest contrast. The women were kind and cordial and polite, but we could not detect one spark of interest, and as I left them I told them with great sadness and earnestness that I was so distressed about them, and there was one thing for them to do and that was to beseech the heavenly Father to make them want something, that they didn't know or feel enough to be hungry for anything, which was a very sure sign they were sick and in a serious condition.

Now in my next I am going to tell you about this last time, which has been entirely different. This time we were to hold Bible Study classes, Mr. Graham with the men and I with the women. Also his helper and mine held classes. We've had a long time, and to-morrow is our last day according to our plans, and we will be jam up against Christmas when we get back and thoroughly unprepared. Please don't forget your "mouth-piece" out here in the wilds of China. I should like to hear from you.

Your sister in Christ,

(Signed) Sophie Graham.

Any letter with five cents postage, or postcard with two cents' postage, addressed to Mrs. J. R. Graham, Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China, will reach her in due course of mail.

Many who enjoy this letter will want to write Mrs. Graham.

If any suppose that society can be peaceful while one-half is prospered and the other half is pinched, let him try whether he can laugh with one side of his face while he weeps with the other.—Thomas Fuller,

The Sunday School

REVIEW: THE LIFE WORK OF PETER AND JOHN
Selection for Reading: Rev. 21:21—22:5
March 28, 1920

DATE	NO. TEXT	TITLE	TOPIC	PLACES	PERSONS
Jan. 4.—No. 1.	Acts 2:14, 22-21, 32-42.	Peter Preaches at Pentecost.	The Permanent Meaning of Pentecost.	Upper Chamber, Jerusalem.	Spirit, Disciples, People.
Jan. 11.—No. 2.	Acts 3:1-16.	Peter and John Heal a Lame Man.	Helping Men to Help Themselves.	Temple, Jerusalem.	Peter, John, Lame Man, People.
Jan. 18.—No. 3.	Acts 4:8-21.	The Boldness of Peter and John.	The Need and Source of Christian Courage.	Jerusalem.	John, Peter, Lame Man, Sanhedrin.
Jan. 25.—No. 4.	Acts 5:1-11.	Peter Stands Up for Truth and Honesty.	Modern Forms of Hypocrisy.	Jerusalem.	Peter, Ananias, Sapphira, Disciples, People.
Feb. 1.—No. 5.	Acts 8:4-8; 14-25.	Peter and John in Samaria.	Commercializing Religion.	Samaria.	Philip, Peter, Simon, Disciples, Spirit.
Feb. 8.—No. 6.	Acts 9:32-43.	Peter at Lydda and Joppa.	The Secret of Spiritual Power.	Lydda, Joppa.	Peter, Disciples, Aeneas, Widows, Dorcas.
Feb. 15.—No. 7.	Acts 10:30-48.	Peter and Cornelius.	The Conversion of Cornelius.	Joppa, Caesarea.	Peter, Cornelius, Friends, Spirit.
Feb. 22.—No. 8.	Acts 12:5-17.	Peter Delivered from Prison.	Things Wrought by Prayer.	Jerusalem.	Herod, Peter, Disciples, Angel, Rhodan, John Mark.
Feb. 29.—No. 9.	1 Peter 2:1-5, 11, 12, 19-25.	Peter Writes About Christian Living.	Ideals for Christian Living.	To the Dispersion.	Jesus, Christians, Gentiles, God.
March 7.—No. 10.	1 John 4:7-21.	John Writes About Christian Love.	The Ground and Obligation of Christian Love.	Ephesus, to Christians Everywhere.	God, Christ, Spirit, Christians.
March 14.—No. 11.	Rev. 1:4-18.	John On the Isle of Patmos.	John's Vision of the Glorified Christ.	Patmos, heaven.	John, God, Spirit, Jesus.
March 21.—No. 12.	Rev. 7:9-17.	John's Picture of Worship in Heaven.	Worship in Heaven.	Heaven.	God, the Lamb, Angels, Elders, John, Redeemed.
March 28.—No. 13.	Read Rev. 21:21 to 22:5.	The Life Work of Peter and John.	The Contribution of Peter and John to Christian History.	Judea, Samaria, Asia Minor, Europe.	Peter, John, God, People, Disciples.

—P. W. Crannell.

Golden Text: Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.—Matt. 28:19, 20.

Additional Material for Teachers: John 1:42; 21:15-24; 1 Pet. 1:3; 1 John 1:1-4.

Primary Topic: Two Stories About Peter.

Lesson Material: Acts 3:1-16; 12:1-17.

Memory Verse: Lo, I am with you always.—Matt. 28:20.

Junior Topic: Peter and John Winning Others to Christ.

Lesson Material: Lessons of the quarter.

Memory Verses: Acts 4:12; 1 John 1:9.

Intermediate and Senior Topic: Peter and John Compared and Contrasted.

Topic for Young People and Adults: The Contribution of Peter and John to Christian History.

The lessons of this quarter have been sketches from the lives of Peter and John. So it will be well to study briefly the life of each of them as to its main features. The references here given should be carefully looked up.

Peter.

Peter was the son of Jonah (or John) (Matt. 16:17). He was a fisherman of Bethsaida in Galilee (Matt. 4:18; John 1:44). He was married, probably before he became a disciple (Matt. 8:14). He was brought to Jesus by his brother Andrew (John 1:40-42). Up to this time he had been known as Simon, but Jesus gave him the name Cephas, which is Aramaic and means a stone. He is usually called Peter, which is the Greek for stone (John 1:42). He was with Jesus at Cana (John 2:2). He was present when Jairus' daughter was raised to life (Mark 5:37). He walked on the sea (Matt. 14:29). He witnessed the transfiguration (Matt. 17:1). He was sent with John to prepare the Passover (Luke 22:8).

He told John to ask Jesus who would betray Him (John 13:24). He declared his fidelity and was warned by Jesus (John 13:37, 38). He denied his Master, but repented (Matt. 26:69-75; Mark 14:66-72; Luke 22:55-62; John 18:17, 18, 25-27). With John he visited the tomb of Jesus in the early morn (Luke 24:12; John 20:2-6). A message was sent him by the angel (Mark 16:7). Jesus appeared to him alone on the resurrection day (Luke 24:34). Received special command from Jesus (John 21:15-17). Preached at Pentecost (Acts 2:14). With John he healed the lame man (Acts 3:1-11). With others of the apostles he was imprisoned and was delivered by God (Acts 5:17-29). He healed Aeneas and raised Dorcas to life (Acts 9:36-41). He preached to a Roman officer (Acts 10:1-48). He was imprisoned by Herod and was released by God in answer to the prayers of the Church (Acts 12:1-19). After this little is known of Peter. Tradition says that he was crucified head down.

John.

John was the son of Zebedee and the brother of James. His mother was Salome, who was probably a sister of Mary, the mother of Jesus (Matt. 27:56; Mark 15:40; John 19:25). This would make him a first cousin of Jesus. He was a fisherman (Matt. 4:21). Jesus called him a son of thunder (Mark 3:17). He forbade one to work miracles (Mark 9:38, 39). He wanted to destroy the Samaritans (Luke 9:51-56). He showed his personal ambition (Mark 10:35-40). He was one of Jesus' inner circle of three (Mark 5:37; Matt. 17:1:26:37). He followed Jesus to the judgment hall (John 18:15). He called himself "the disciple whom Jesus loved" (John 21:20). Jesus entrusted His mother to him (John 10:26, 27). He was imprisoned with Peter (Acts 4:1-19).

After this time little is known of his life. Tradition says that he remained in Jerusalem until the death of Mary in A. D. 48, and then went to Ephesus. During the reign of Nero (Continued on page 10.)