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LIFE AND LIGHT

FOR

WOMAN.

PUBLISHED BY THE

WOMAN'S BOARDS OF MISSIONS.

1902, VOL. XXXII.

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Life and Light for Woman.

VOL. XXXII.

JANUARY, 1902.

No. 1.



THE FORUM COLUMN.

CHRIST'S LABORERS.

BY MRS. MERRILL E. GATES.

Ye faithful ones! O not alone
 Ye toil in far, unfriendly lands,
 But 'compained by valiant bands
 Of shining spirits from God's throne.

A great, a glorious company—
 Hosts of the Spirit-led on earth,
 Heirs of the new immortal birth—
 Are fellow-workers where ye be!

All praying souls, whose ardent view
 Sees Christ's fair fabric rise secure,
 'Mid fierce time-tumults, heavenly pure,
 Upbuild those wondrous walls with you.

Angels, who downward bending hear
 The sin-bruised soul's repentant voice,
 And in the blessèd sound rejoice,
 How closely do they gather near!

And Christ the Lord, the crucified,
 For whose dear sake alone ye go,
 Who loves us as we cannot know,
 How is he at your very side!

God, saints and angels! Surely ye,
 Since all to God ye freely give,
 Befriended are as none that live,
 And heartened by high ministry!

WASHINGTON, D. C.

CONTRIBUTIONS With much regret we must report a falling off in our
 FOR THE MONTH. contributions of \$434.74 in the first month of our new
 financial year as compared with the same month in 1900. We recognize
 the fact that the ingathering at the close of the year is apt to react in the
 first month of the new year; but the same conditions existed a year ago, and
 it is a disappointment to be obliged to begin the year in the minor key. We
 realize, however, that contributions must fluctuate from month to month,
 and since eleven months remain to redeem the loss, we will not lose heart
 over it. May it the rather spur us on to more "determined effort" in the
 new year.

MISSIONARY Three new missionaries have started for their respective
 PERSONALS. fields of labor the past month,—Miss Harriet L. Osborne and
 Miss Evelyn M. Worthley for Foochow, China, and Miss Alice Gleason for

Guadalajara, Mexico. It is pleasant to think of the warm welcome they will receive in the places to which they go, and the fresh life and courage they will carry to the overworked missionaries. Of the young ladies in this country, Miss Phelps, of Inanda, has gone to friends in the West; Miss Pohl, of Smyrna, plans to take up some studies in Hartford Theological Seminary; Miss Bruce, of Satara, India, is to remain in the East; and Miss Mary Noyes, of Madura, is with friends in Cincinnati. Letters have been received from Miss Clara L. Brown at Honolulu, on her way home for a well-earned furlough. Miss Talcott has proved herself so indispensable to the work in the Sandwich Islands that she has been persuaded to remain there till the arrival of Dr. and Mrs. Doremus Scudder, who are soon to take up the work. Miss Cull, of Marsovan, who has a furlough this year, is established in Cambridge, England, where she is to take up special studies.

VIA CHRISTI. This little text-book for our united study for 1902 is rapidly making its way among many of the women's societies in the United States and Canada. The first two editions were soon exhausted, and it has been received with universal favor. The publishers are to issue a holiday illustrated edition, which many of our readers will wish to purchase. To be obtained from Macmillan Company, 66 Fifth Avenue, New York City. Price, 60 cents.

MISS STONE. It is with great regret that we are again compelled to say that there is no word as yet of Miss Stone's release. The fact that both Turkey and Bulgaria are eager to disclaim all responsibility greatly hampers negotiations. In justice to Miss Stone and to the missionary force, it should be said that there was no "recklessness," as has been implied in some statements, on Miss Stone's part, in being found in the place where she was captured. The road was considered safe, and she was traveling with a party of teachers and pastors. The good news of her release may come at any moment. Efforts to this end have not been in the least relaxed.

UNION MEETING. An interdenominational meeting was held Tuesday afternoon, December 10th, in the chapel of the Old South Church, Boston. President Caroline Hazard, of Wellesley College, presided, and there was a good representation of ladies from the Baptist, Methodist, Episcopal and other Boards, as well as from our own Board. After a brief devotional service, Miss Susie Sorabji, of Poona, India, the daughter of a prominent Parsee family, to whom many of our own constituency listened with great interest at our annual meeting, gave an address, which was a wonderful presentation of facts from various reports and authoritative statements from prominent

men, in regard to the condition of India's women. At the close a generous offering was made for the school in Poona, which is the special work which Miss Sorabji represents.

A NEW MAGAZINE. A new visitor has appeared among our exchanges, called *The Indian Ladies' Magazine*. It is published in Madras, and edited by a native lady, Mrs. S. Saththianadhan. It is printed in English, and its appearance is all that can be desired in a modern magazine. It is intended for circulation among two classes of women in India—the growing number of native ladies who have received a liberal English education, and with whom the future of Indian womanhood largely rests; and the many European ladies who are spending their lives for the emancipation of their Indian sisters. It is hoped that it will serve as a bond of union for the educated Indian ladies with each other and with the Europeans, and the manifold activities by which the cause of Indian women is being furthered. The number before us contains articles on “Social Intercourse between European and Indian Ladies,” “The Vedic Wife,” giving some of the Indian ideals of womanhood in the ancient literature of the country, and some pretty Hindu stories. Social reforms are made prominent in an article on Pundita Ramabai and her work; and practical help for Indian wives and mothers is given in the cookery column, where there are recipes for such dishes as “cocoanut chutney” and “brinjal curry.” We think the periodical promises much of interest to the friends of India in this country, and we wish it might have a large circulation here. The subscription price is \$1.50 a year, which should be sent to *Indian Ladies' Magazine*, Royapettah, Madras.

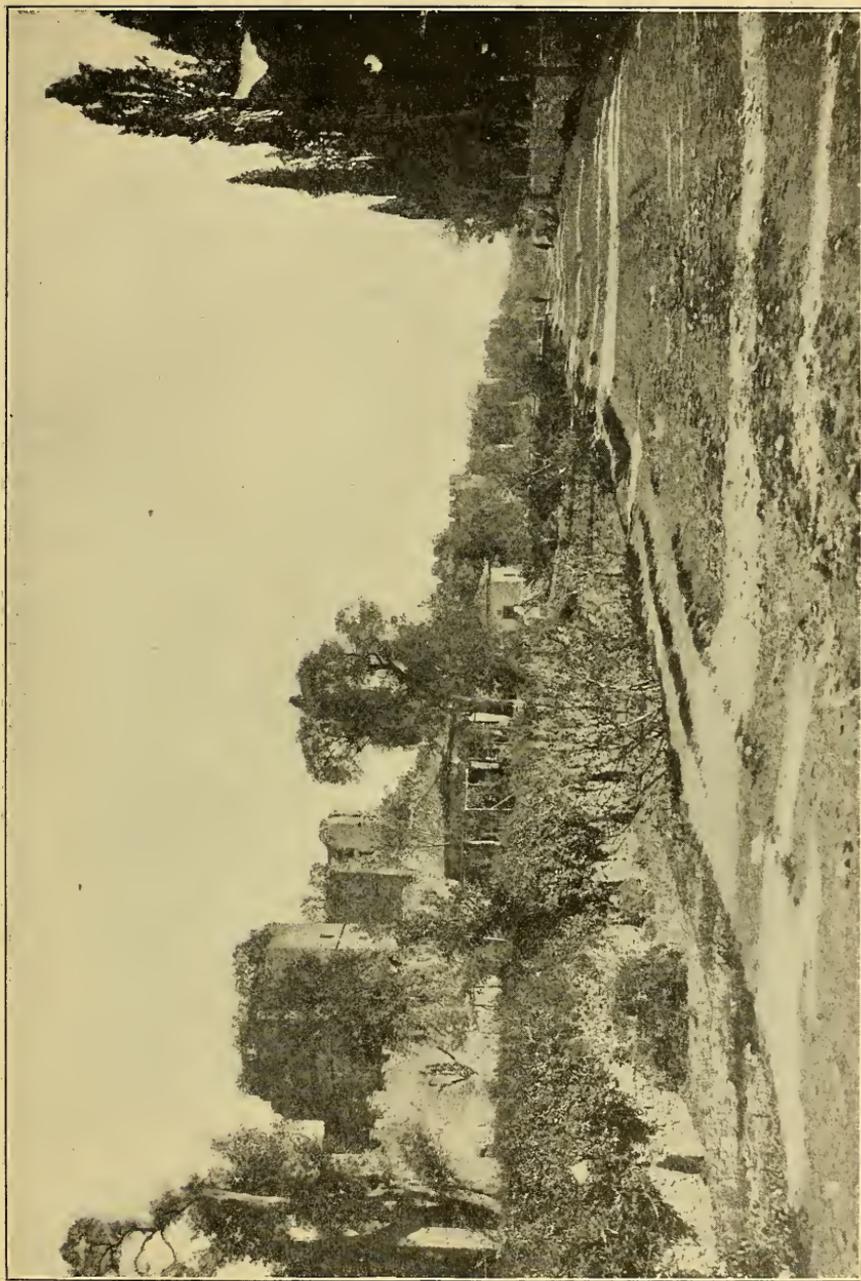
AMONG OUR METHODIST FRIENDS. “The touch of nature which makes the whole world kin” is shown in the following recently received communication:—

“The following resolution was adopted by the General Executive Committee of the Woman's Foreign Missionary Society, Methodist Episcopal Church, at its recent session in Philadelphia, October 30th to November 6th, 1901.

MRS. J. T. GRACEY, *Secretary*.

“*Resolved*, That our sincere sympathy is hereby extended to the perplexed and afflicted great American Board on account of the cruel capture and detention of their devoted missionary, Miss Ellen M. Stone, by the brigands of Bulgaria, and will devoutly and constantly pray for her speedy release.”

Many thanks to our Methodist friends. We most heartily appreciate their sympathy. May their prayers and ours soon be answered in the release of our beloved captives!



LAND WALLS OF CONSTANTINOPLE—FIFTH CENTURY.

TURKEY.

OLD CONSTANTINOPLE.

BY REV. HENRY O. DWIGHT, LL.D.

ONE of the striking qualities of Constantinople is its great age. In year B. C. 658, when graceless Manasseh sat on the throne of Judah, Byzantium began to rear its walls upon the crest and northward slopes of the hill at the mouth to the Golden Horn. Our ancient histories are largely occupied with the tale of the grinding to pieces of the great empires of the East. Babylon breaks the power of Egypt; Persia destroys Babylon; Greece cripples and Macedon overthrows Persia, and Rome gathers up the fragments for a purpose which it hardly recognized as we can. A measure of the age of the first city at Constantinople is the fact that the chief phases of all these struggles and upheavals and falls among the empires were contemporary market gossip in Byzantium. Even then it was cosmopolitan in population, and lived for gain from the needs of the nations. Changing its allegiance from time to time, through shrewd prevision or unwelcome force, it became a strategic point of value, now to Persian, now to Greek or Macedonian, now to Roman. Through all these changes, with some mishaps, it managed to guard well its existence, and to thrive and grow.

At length there came a time when the Roman empire was divided against itself. By this time believers in Jesus Christ had filled the Roman world with his message of a new way of life. There is inspiration in the history of this early spread of the gospel under the protection of the "peace of Rome." There was no organization to carry on missions. But up to the seventh century, when the rise of the sword of Islam ended missions in the Eastern church, we everywhere find individuals doing great things on their own responsibility. In the conquest of the Roman world by Christianity we have example of the tremendous power of the individual Christian when moved by a simple, loving heart.

Constantine learned of Christianity in what is now France, from the spiritual descendants of the church at Smyrna. What he learned made him deem it wise, perhaps from reasons of state alone, to champion the new "way" when he moved against Licinius at Byzantium. With the cross for his standard, he whirled across Europe, drove Licinius back on Byzantium, and, after a pause to catch breath, he moved on the city and defeated him in a last terrible battle on the other side of the Bosphorus, not five miles from the point now occupied at Scutari by the American College for Girls. After once seeing the place on which Licinius had relied to be his stronghold, he quickly resolved to make it his capital.

Constantine changed the name of Byzantium to New Rome. He repaired its finest buildings, and embellished its streets and its public places. Then he added to the ancient city a space of open country five times as large as its



EGYPTIAN OBELISK AND STONE PYRAMID.

former area, making the whole secure by a great wall that extended from the sea to the Golden Horn. Among his measures intended to allure inhabitants to the city, he diverted to Constantinople the wheat tribute of Egypt, so that the government grain ships from Alexandria no longer went, as in

Paul's time, up the Italian coast to Puteoli, but made their way to a little harbor on the Marmora shore of Constantinople, where they discharged their cargoes near the foot of the hill on which now stands the Gedik Pasha Mission House. But it was not long needful to use inducements to draw people to that magnificent site. Before a century had passed by, the city was so packed with people that a further tract of open land, about as large as Constantine's addition, had to be added to Constantinople, and inclosed by a new set of walls. These walls of the fifth century form the city limits on the west to this day. After a thousand years of existence, Byzantium had ceased to be an outpost and had become the seat of power. The astonishing way in which the growth of the city justified the estimate placed upon the importance of its position by Constantine, emphasizes the rare powers of the founder of the first Christian empire.

This change in rank came to the city almost 1,600 years ago. One naturally looks eagerly for traces of the work of the great emperor. Within the limits of old Byzantium, on the site of the Hippodrome, stands an Egyptian obelisk, which Constantine probably caused to be brought to Constantinople, although it was not set up in its place until a century or more after his death. It is one of those "pillars of the House of the Sun" mentioned by Jeremiah when he was trying to convince the Jews that Egypt could not save them from Babylon. Upon its rosy, sculptured sides Joseph must often have looked when, as prime minister of Egypt, he married the daughter of the priest of that "House of the Sun" at On.

Near the obelisk still stands the pillar of the Twining Serpents, which Constantine brought to the Hippodrome from Greece. Moulded from the armor of the Persian soldiers, who had crossed half a continent to meet their fruitless doom at Platea, during eight hundred years the pillar of the Twining Serpents served the temple of Apollo at Delphi. For more than fifteen hundred years it has stood where Constantine put it, upon the Hippodrome of Byzantium. As Professor Van Millingen has remarked,* that pillar stands for the triumph of civilization over barbarism. It is made of the very substance of the instrument hurled by Persia to destroy the awakened soul of Greece. Constantine moved it to its new place as a token of a further triumphant advance of civilization. It is therefore worthy of note that the first act of the conquering Turk on taking the city, in 1453, was to smite and break that column, in wanton contempt of whatever it stood for. He would have assailed it only the more eagerly had he understood its history and its portent.

In laying out the new city, Constantine fixed a point on the top of the second hill, just outside of the great western gate of the old city, to be in a

**Byzantine Constantinople*, p. 267.

special sense the center of public municipal life for Constantinople—the oval Forum called by his name. In the center of the Forum he set up a lofty column, made of the superb porphyry chosen by the emperors of the East as the stone peculiar to royal abodes and royal tombs. When he set up the column, it is said that the emperor solemnly dedicated to Christ the city which it overlooks, and, while the empire lasted, each New Year's Day a solemn ceremony of dedicating the city anew to Jesus Christ was held at the foot of this column, with imperial pomp and pageantry. Tradition says that in the foundations of the column lie buried the Palladium of Rome, a portion of the cross of Calvary, and a magnificent copy of the New Testament. All traces of the inclosure of the Forum have disappeared. But the great column stands there yet, its base buried in the accumulated dust of the centuries, and its surface cracked and seamed and blackened by the flames of countless conflagrations, and its substance held together by many metal hoops. Its broken head towers some seventy feet above the careless throngs in the great street, who have forgotten how often, at the foot of "the burnt column," this city has been reconsecrated to Jesus Christ, the King of kings.

Constantinople rapidly became a city of churches after Constantine set an example in church building. Out of a hundred or more which are known to have existed before the Turkish conquest, one or two only are still in the hands of the Greek church. Some twenty-five others of these ancient churches are still to be seen by him who looks for them. They are Turkish mosques. St. Sophia, the cathedral founded by Constantine, St. Irene, also founded by Constantine, and used as an armory by the Turks for four hundred and fifty years, and the monastery of the meadows, or the so-called "Mosaic Mosque," which dates from the fifth century, are examples of these churches known to all travelers. Fragments and ruins of others of the old churches have been built into walls by those who care for none of these things, or spring to light when excavations are made for new buildings. Some of these old relics speak to-day with words that thrill when encountered in unexpected places. Over the main door of the mosque of St. Sophia is a brass tablet, which the Turks have seen no reason to remove. Carved on it is a dove, hovering in the midst of rays over an open book. On the page are Greek words that read: "I am the door. By me if any man enter in, he shall be saved, and shall go in and out and find pasture." East of the terraces which supported the Acropolis of old Byzantium, the Turks have built into the sea wall of the city two long marble slabs bearing a Greek inscription. One of these pure white stones is upside down, and the two are separated by twenty or thirty feet. But, taken together, they still speak for a church of the misty past: "Open to me the gates of righteousness; I will enter into them, and I will give thanks unto the Lord."

Such mute appeals to the Christian heart are the words of the kingdom of Jesus Christ, and they give all children of the kingdom a part in the interests of the place where they once ruled. Let us hope and pray—and work—that as a result of our missions in that storied city the old churches may awake anew to that glorious service for Jesus, the honor of which is their birth-right, and to the pains of which they are called by the very stones of the walls.

THE AMERICAN COLLEGE FOR GIRLS IN CONSTANTINOPLE.

EXTRACTS FROM THE PRESIDENT'S REPORT FOR THE YEAR.

THE number of students enrolled was one hundred and fifty-six. The number of resident students was seventy-five. The class that was graduated at the end of the year consisted of seven members: two Bulgarians, two Armenians, one Turk, one Hungarian and one English girl. Of these, one will enter the University of Berne to study medicine, two will return to the college for graduate work, two will study further in England and America, and one has gone to a school in the interior as a teacher.

The following table will indicate the enrollment of the students by nationality:—

Armenians, 83; Bulgarians, 20; Greeks, 21; English, 10; Israelites, 9; Turks, 12; Germans, 2; Italians, 1; Hungarians, 4; American, 1; Austrian, 1; French, 1; Persian, 1.

The following shows the distribution of the students by residence:—

Turkey: Aleppo, 1; Aidin, 1; Nicomedia, 2; Trebizond, 5; Constantinople, 118; Mecca, 2; Salonica, 1; Adrianople, 1; Sivas, 1. Bulgaria, 15; Persia, 1; Russia, 6; England, 1; Greece, 1.

The work in the several academic departments of the college has been carried on successfully during the year. The absence of the dean, Miss Fensham, was greatly felt in the teaching force; but with that exception all the required work outlined in the Calendar was given, the departments were well conducted, and the advance in scholarship was satisfactory. The higher elective work—history of philosophy, biology, French and English history, history of art, chemistry and English literature—was especially prominent during the year. There will be classes prepared to do advanced work in some of these subjects another year.

At the end of the year a further separation was planned of the collegiate and preparatory departments. The reorganization tends toward the establishment of a fully equipped high school, and has already extended to a

practical separation of the preparatory school in its teaching force and class arrangements. Boys are also taught there, especially in the lower classes, and quite a number of children from the ruling nation of the land take advantage of the opportunities thus offered. Miss Dunn, who is in charge of this school, is especially fitted to draw in such students, through her intimate knowledge of the country and its needs.

The two literary societies of the college carried on their work as usual; Miss Seager was the president of the P. B. T. U. and Miss Edib was president of the Theta Alpha. Both these societies are developing as permanent, independent elements of our college life. A Century Club was formed in the autumn, which meets on Friday evenings throughout the year, to read and discuss current events. Such subjects as the Transvaal war, China and the Powers, and the United States in Cuba and in the Philippines were brought up to date, current news was discussed, and the forms of government of the leading countries in Europe and of the United States were studied. Two of the teachers kindly gave talks on the Spanish-American war and Egypt under the Khedives. In the spring a formal debate was held on the Transvaal war, to which the teachers and college students were invited.

Religious services have been maintained as usual in the college throughout the year. The Bible classes met with enthusiasm, and the Christian Association made good progress in its work, under the efficient presidency of Miss Dayan. The Sunday evening services were carried on by the Christian Association throughout the year, and were often conducted by one of its members. The students' voluntary prayer meeting, held on Saturday afternoon, was usually well attended. It was through personal effort, however, that the most notable results of influence on the character of the students were attained. There was great improvement during the year in habits of self-control and standards of uprightness, and, in general, in those qualities which it is the purpose of the college to develop. The money raised for benevolent purposes amounted to \$79.20. Divine service was conducted in the chapel every Sunday morning, usually by members of the Advisory Board or other friends of the college.

The prizes which have been given for several years past for the best work done in essay writing in English, by Miss Mary Augusta Mason, were offered again this year. The first prize, consisting of a handsome edition of Shakespeare, was gained by Winifred Baker, the second by Coralie Dimittoff, the third by Martha Zieda. The subjects written on were Edgar Poe, Abraham Lincoln and Longfellow.

The baccalaureate service was held on Sunday, June 16th. The gradu-

ating class invited Dr. Washburn, the President of Robert College, to preach the sermon. On Wednesday, June 19th, the exercises of commencement day took place. The commencement address was given by Dr. Jerome H. Raymond, Associate Professor of Sociology in the University of Chicago, on the subject "William Morris as an Idealist." The Hon. John G. Leishman, Minister Plenipotentiary U. S. A., was present on the occasion, and other official, diplomatic and religious representatives. The occasion was especially marked by the fact that one member of the graduating class was a Mohammedan girl, the first in the empire to receive the degree of Bachelor of Arts. Halide Edib is already recognized by her nation as a writer, as she has for some time written constantly for the Turkish press of the city.

THE ALUMNÆ ASSOCIATION OF THE AMERICAN COLLEGE AT CONSTANTINOPLE.

BY MISS FLORENCE A. FENSHAM.

THE test of an educational institution is found in the men or women it fits for the practical duties of life. The spirit of the day demands that the intelligence, judgment and discrimination which a thorough college education is assumed to develop be directed toward some practical need of society. This is true everywhere, but especially is it so in and about Constantinople, where society is passing through a period of rapid transformation, and a mingling of Eastern and Western culture must for a time produce something like chaos. European ideas are apparent everywhere in the Levant,—wine drinking among the Turks, the more innocent English afternoon tea, European dances for social gatherings. The picturesque costumes of the Orient are fast disappearing, until, among the upper classes of the present generation, the Turkish fez is the only survival of Eastern dress. Houses are furnished in European fashion, even where the use of each article of furnishing is not clearly seen. As is always the case in such changes, the East is absorbing that which is pernicious first, and in many cases is exchanging the bread of a good old social custom for the stone of a European vice.

In such a state of society the kind of young women which the American College is sending into the homes of Turkey is of great importance, for these women are to be reformers, in the noblest sense. They must understand their respective circles of society, and carefully discriminate between the foreign influence which makes for the good of society, and that which will do it harm. A controlled, intelligent judgment is of prime importance in this work. But more than this, a deep religious devotion, the simple

love of Christ, appreciation of his teaching and devotion to his cause, will give unerring directions to a purpose which might be lost among the problems of a society just emerging from mediæval mists.

To learn, then, what the American College is doing for the women of the East, we must take a glance at the Alumnae Association, which was formed in 1891 by Miss Caroline Borden, while visiting the college in Constantinople. The society numbers at present one hundred and fifty members, embracing some fifteen nationalities, and its representatives are to be found in almost every country of Europe and in many States of America. As a society the association has been full of energy. Not a year has passed that it has not raised money for some need of the college. Its resources are limited, but its devotion to the college sincere. In the college library are works, the gift of the association; the walls of one of the corridors are lined with photographs of classic works of art, put in permanent form under glass by the alumnae; the chemical laboratory has here and there an added bit of equipment. Five years ago the members of the society gave a concert in the Pera, and raised \$700 as a nest egg for a college endowment. Two months ago they purchased two houses in Scutari, adjoining the college property, by funds which they had collected, and furnished and equipped these for the use of the college. They are now at work trying to raise money for a third, which is seriously needed.

A chapter of the Alumnae Association has been recently formed in New York, with a membership of nearly twenty, most of whom live in and near New York. The president is Mrs. M. Chamalian; the vice president, Miss Rosa Constantian; and the secretary-treasurer, Mrs. Bedros Kazanjian. This chapter aims to strengthen the association in Turkey by arousing interest in the college in this country, also to keep up warm interest in the college by occasional social gatherings. There is also an associate membership in this country of between twenty-five and thirty, composed of those who have been students in the college, but who did not complete the course. Money has also been raised to provide a scholarship in the college.

So much for the society as an organized whole. A glance at its individual members is no less suggestive. One half of the members have been, or are at present, teachers in the schools of Turkey, Bulgaria, Greece. One is in Oorfa, a strong and efficient assistant to Miss Shattuck in her work. They may be met in Marash, Aintab, Marsovan, Erzroom, Mardin, Adabazar, in Philippopolis, in Athens, in Russia, in Egypt, in Italy, England, France, Switzerland, Denmark. One brilliant Armenian girl took a nurse's training in a London hospital, came back to her own country to work, and has achieved unusual success as a trained nurse in the harems of the nobility

in Constantinople and Cairo. An Albanian, the only one of that nationality who has ever been in the college, started the first girls' school ever formed among her people, and has been very successful as a pioneer. In Batoum, Russia, another has made a large place for herself in her work as private teacher. A fine Greek girl started her work in Athens with a determination to use her opportunities as teacher of the young for Christ. Within a few months her services were in such demand that she could not meet the calls, and this in view of the fact that it was recognized that she had a carefully defined motive of training her pupils from the standpoint of Christian teaching. These people may struggle over the introduction of a modern version of their Bible, but there are not many parents anywhere who will not rejoice to have their children taught to be unselfish and loving and self-controlled.

One graduate student is at present studying medicine in Chicago in the College of Physicians and Surgeons. When her course is finished she does not intend to remain in America, but is full of earnest purpose to go back to Turkey and work among the women of her people in the relief of suffering.

In Adrianople a delicately reared Armenian girl after leaving college assumed control of her father's silk factory, interesting herself especially in the women employees, and making a study of their respective conditions, the wage question, etc. Another has done fine executive work as head of the Armenian Relief Fund in Varna, which is under a committee in Great Britain. Some have learned typewriting and have done good work in this line, but the demand for such work is confined mostly to the American institutions. One Armenian graduate was a valued assistant in an industrial work in Scutari, and is at present studying nursing in a hospital in America. Another is making her preparation for work of the same kind. One cannot forget the noble woman, one of the earliest graduates of the Constantinople Home, who is matron of an Orphanage in Brousa, with a yearly stipend of ninety dollars. All these years she has cherished a warm love for her Alma Mater. At the first sound of the call for help for the college came a gift of five dollars from her. One can almost hear the Saviour's rich benediction on this spirit, "She hath cast in more than they all." The only Danish graduate has made an honored record for herself in Copenhagen, where she has passed her examinations as a professional translator in English, French, German, Danish and Italian. Oriental people have unusual talent in writing and speaking, and one of the most useful fields open to these young women is in literary work. As we glance over the last report of the President there are the names of ten graduates who have done creditable work in this direction. A Mohammedan graduate has

translated a book on "Home Influence" into Turkish. One can read her motive clearly from the preface, in which she addresses herself to the mothers of Turkey, appealing to their sense of responsibility as mothers for the character of the home life and the training of their children. A thousand copies of this work were sent into the interior of the country, and the young woman received a special decoration from his Majesty Sultan Hamid, in recognition of her work. The most recent recognition of the college has been tendered a German graduate, who was received in the University of Berne without examination and with warm commendation of her graduating thesis.

In this record of the different lines of service which have been pursued by the graduates of the college nothing has as yet been said of those who marry and, in the quiet of a home life or in some social group, are forces for uplifting society. In the present day, when so many women are entering upon callings hitherto restricted to men, there is a tendency to overlook the importance of a woman's influence in the home. Yet this tendency is rapidly being counteracted by the increasing attention given to sociological study, and to this science the home will always be the unit of society. The alumnae, therefore, who are living out their lives in quiet and seclusion under the influence of a new consciousness of Christian motherhood are doing no less, perhaps more, for the land than can be done in any other way. High ideals of the woman as home-maker, as wife, as mother, as neighbor, as a member of society, cannot fail to be a regenerating force. The children who come up under that mother's hand have a far better chance of growing into strong manhood and womanhood than those of their less fortunate neighbors. Perhaps nowhere is the difficulty of sustaining life on a high plane greater than in the home, where, in the narrow circle, tradition lays its heaviest burdens on unwilling shoulders. Yet in inverse proportion to the difficulties is the power which this influence exerts. Just here the most careful discrimination and judgment are called for. Many of the customs of the Orient, a natural outgrowth of the national life, are good. Many a lesson has the West to learn from the East in the importance of sound health, of attention to hospitality and gracious manner. No college graduate honors her education who does not discern the good and hold to it, while she is all the time quietly and steadily aiming to make better that which is injurious. But time would fail to tell of all those who are using their native power of mind and heart for some practical benefit to society. This is, to the graduates of the college, the highest expression of devotion to Christ.

THE YEAR IN GEDIK PASHA, CONSTANTINOPLE.

BY MRS. ETTA D. MARDEN.

THE work in Gedik Pasha for 1900 closed June 29th. From the school four pupils, having completed the course of study, were given certificates. One of these pupils entered the sub-freshman class of Robert College, one entered the same class in the Girls' College, and one remains with us as pupil teacher.

The opening of the work in the autumn was delayed a week. The celebration of the Accession Day of His Majesty prohibited traveling, and thus the teachers were hindered from returning to the city.

The first Sunday there was a good attendance at the Sunday school, both of children and adults. The numbers increased throughout the year, and, although the attendance is less than in some previous years, the work done is more satisfactory and the pupils of a better class. The study in the Life of Christ has been peculiarly rich, and both pupils and teachers enjoyed the lessons to an unusual degree. Both the general prayer meeting and the women's meeting are well attended. Toward the latter part of the year an unusual number of young men came into meeting, and this led us to continue the service beyond the usual date of closing. In the women's meetings a growth is observed in the readiness of the women to lead the meeting, and to take part in prayer. These two meetings are conducted in Turkish and Armenian, the two languages always being used in the same meeting. The Greek meetings are held in other places.

From the women's class several women have become sufficiently proficient to read the Bible by themselves. Others are still struggling with the mysteries of A, B, C in their ever-changing and never-ending combinations. A limited number of women from the city and from Hasskeyu have been given work as a means to earn daily bread, and about a thousand dollars' worth of work has been disposed of for them.

The coffee house still holds its place in Koum-Kapou. During the day from fifty to eighty men come in to talk, read and study. It is a quiet place, where students may sit, undisturbed by noise and brawls. The Greek evangelist, Mr. Demetrakopoulos, is present nearly every evening, reading and talking with the men. He also conducts a prayer meeting there Tuesday evening.

In the day school nearly two hundred pupils have been enrolled, the average attendance being one hundred and fifty-one. The work done can be commended for the earnest and faithful service on the part of the teachers. The course of study is continually improving, and the better facilities for

learning English attract many pupils. The Christian Endeavor Societies, Greek and Armenian, hold weekly meetings. They have frequent missionary meetings, and the earnestness of the members of the societies is practically evinced in the support of a baby girl in a Rescue Home in Foochow, China. From the Sunday school, contributions have been sent to China, and to the Armenian and Greek hospitals in this city. From the women's meetings have come gifts for the poor.

A report can only give a hint of work, especially when space is limited, but such is an outline of the year's history. We can only trust that He whose wisdom excels ours, and whose is the work, will fill in the blanks, correct the mistakes, and reward the honest efforts.

INDIA.

CELEBRATION OF MRS. BISSELL'S JUBILEE.

(Translated from a Marathi paper by Mrs. H. J. Bruce.)

THE JUBILEE WEEK.

AT Ahmednagar last month, from the thirteenth day throughout the week following, there were very joyful and profitable times. Joy was written on the faces of all the Christians, both young and old. They were all occupied with one subject. Inasmuch as the Lord has allowed our respected Mrs. Bissell to complete fifty years of service, how shall we express our joy? How show our gratitude to God, and what lessons shall we learn from this occasion? It was in solving these questions that the people were occupied; and truly, by the Lord's favor, the opportunities granted in connection with this jubilee have resulted in profit. Those who witnessed these events, on reading this account will be obliged to say what the Queen of Sheba said when she saw the glory of Solomon. Nevertheless, it is desirable that those who did not have the opportunity to witness these demonstrations should have some little idea of them.

The celebration of Mrs. Bissell's jubilee commenced on the evening of the twenty-third of August. Here and there were those who were very busy in writing addresses in her honor and in getting them printed. Others were occupied in consideration of how the arrangements for this celebration should be carried out. Some were making preparation for concerts and some for speeches. On Friday evening, in the large church, there was a meeting for prayer and thanksgiving that the Lord had kept Mrs. Bissell so long in Hindustan. The lessons to be learned from her life were also considered. The occasion was a solemn one, but for want of space we cannot give an abstract of all the addresses.

On Saturday evening the theological students held another meeting for prayer. After rendering thanksgiving in reference to Mrs. Bissell, the principal object was to learn what lessons we may from her life. On account of differences in circumstances, experience and temperament, we cannot in all respects copy another Christian disciple, and it would not be best if we could; but we may profitably consider what the Lord has done for such an one; what, on certain occasions, that disciple has done, and how he has become increasingly useful. By so doing we may learn better what is our duty.

There is one thing we may learn from Mrs. Bissell's life. It is, that although it belongs to the Lord to determine the length of our service, yet we often, by some mistake, cut short this term of service. By not attending properly to the wants of the body we waste our strength, and the health becomes impaired. Then, of course, our term of service is shortened. Our allotted time is lessened by excessive care, by eating and drinking or by working irregularly, and in other such ways.

Whatever effort for God is undertaken should be continued constantly, without interruption, as long as the Lord supplies the strength, and thus more good will be accomplished.

It is very important that in all our works we estimate the value of everything in the scales of eternity. Unless we weigh all our actions in this manner, we shall not understand how much importance to attach to each, or whether we should spend more or less time on this or that. Such was the rule of Paul. This is very important to mission agents in regard to their time. How can the theological students store up these instructions for the time to come when they shall have entered upon their pastoral duties? Such questions were considered at that time.

Then, on Sunday evening, Rev. Dr. Hume conducted the meeting in the large chapel, and referred to Mrs. Bissell. His object was to show that all those virtues and works which we admire are of the Lord, and, therefore, his name should be praised. Then, in the evening, in the Church of the Lamb, there was a kirttan, setting forth the acts of Madam Sahib's life.

On Monday, with the first appearance of the glorious face of the sun, some *tongas* (conveyances) set out from Nagar in a northerly direction, and after reaching the town of Jeur they came to a halt, because there was to be in that place something worth seeing. In the Jeur district, Madam Sahib has labored many years. After Dr. Bissell's death, Mrs. Bissell worked that district with much pains, and the Lord has given to her labors a good degree of fruit. In and about Jeur there is a good-sized Christian community, and it was Madam Sahib's great wish that a house of worship should be built for them; but, on account of the want of means, that work had been

delayed. In some way or other (who knows how?) Mrs. Bissell's wish became known to some of the people, and they arranged that at the time of her jubilee something should be done toward this building. Subscription papers were passed all around, when some of the people gave cash, some promised to pay, and some divided up the house into parts. One said, "I will give the cost of the large door." Another promised to give the price of a certain window. Others promised to supply certain articles of furniture. Thus about three hundred rupees were raised, and one man became responsible for designing and superintending the building. Therefore, on Monday, the 26th, Madam Sahib went to Jeur to dig the foundation of the building.

A good many people from the neighboring villages had gathered together. After devotional exercises, consisting of prayer and addresses, Madam Sahib took the spade in her hands. Those hands, which had done the Lord's service for three quarters of a century, were trembling,—perhaps because they were tired after doing so much work, or because of the emotion aroused on the completion of her wish in regard to this building. She struck with the spade, and thus made a beginning of the house of the Lord. Truly this was an occasion worth seeing.

Tuesday was the principal day of the jubilee. On that day there was a great display of flags, etc., in front of the chapel. While going along the street one might think he was walking in a garden. At half past nine o'clock Mrs. Bissell was conducted into the chapel. As soon as Mrs. Bissell's feet touched the doorway all the people stood up to do her honor, and they began to sing, "We are very joyful," a hymn composed by Mrs. Deborah Keskar. After Mrs. Bissell and her children were seated, Rev. Lawalyaram Salvi conducted devotions, and in behalf of the Nagar church a written address was presented, which was printed in gilt letters. Then another address was given in behalf of the Kolgaw church. A third address was given by the Christian women whom Mrs. Bissell had taught and prepared to be Bible women. Another was read in behalf of the churches in the Jeur district. Still another was read in behalf of the Union, and these all were well written. Afterwards garlands of flowers were received from different places, and hung about Mrs. Bissell's neck. They were designed in number to correspond nearly to the years of her service. Mrs. Bissell returned from Jeur to Nagar, where she was drawn to the dispensary. A great many people in Nagar know about Mrs. Bissell's medicated globules. Her daughter has increased the work begun in the line of medicine, and has built a dispensary. The people at this place had taken advantage of this opportunity, and a good many native ladies, Hindu, Parsee and Christians,

had come together. Then one of these ladies read an address, and there were some speeches. One said that there were more patients every day in the dispensary than there were gathered together on that occasion. This indicates that the people are making good use of this hospital. Besides, there is also a collection of people around Mrs. Bissell's door.

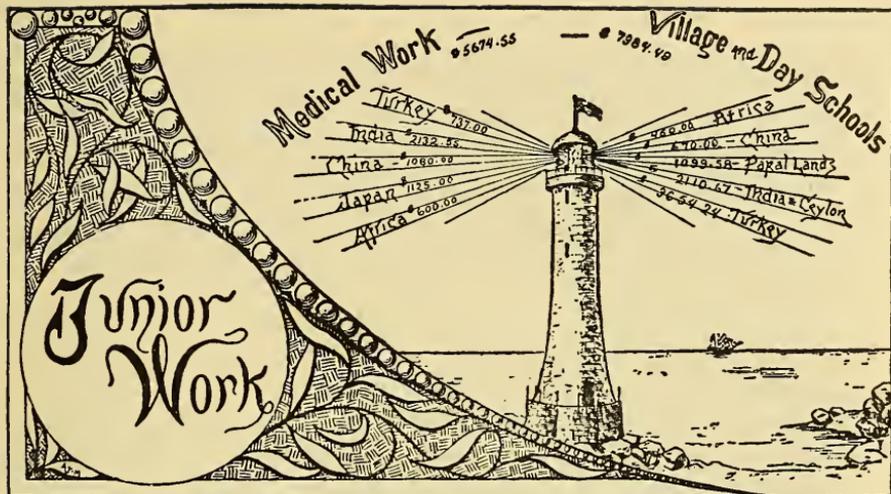
Madam Sahib was covered with garlands. It was as when the sun is covered with its own glory; so in whatever place there were those who had received help from Mrs. Bissell, they covered her with their grateful garlands. Then Dr. Ballantine made a spicy address, which it is not necessary to write, and could not be written.

In the afternoon the Christian Endeavor Society had a social gathering, near Mr. Haig's school, in the spacious grounds. At that time a great many young people made a display of different kinds of gymnastic exercises. These games were continued till sunset. The Mission High School students also showed great skill in these matters. After seeing these exercises the people went out, and within one hour again assembled in the large church, where a sacred concert was conducted with musical instruments. The subject was Christian Service. It is useless to remark what a crowd there is at a kirttan. In this way Tuesday was filled with the joy of jubilee.

On the second day the missionaries held a banquet in Mrs. Bissell's honor. On Friday the members of the theological class gave a *pansupari*—distribution of the betel nut, folded in an aromatic leaf—equivalent to afternoon tea—for Madam Sahib.

On Saturday evening Mr. Anandrow Savgli gave a tea, when there was a gathering of Hindus, Parsees, Mussulmans and Christians. A description of that occasion will come naturally in a description of the rug which was presented to Mrs. Bissell at that time. This rug was very beautifully woven, and in the center was an embroidered bulbul's nest. Near to this nest, on a dry branch, a bird was sitting, singing. This picture was suggestive of the noted singing book of Mrs. Bissell's, called *Bulbul* in the dry country of Hindustan. On the under side of the rug were the words, "Presented by the children of Salubai." Salubai has died, but her children remain, and help to keep up the relationship between her and Mrs. Bissell.

This was the last event in the celebration of the jubilee week, but there will not be an end of the jubilee. The Lord's servants who do God service shall shine like the diamond more and more. The more the diamond is polished, the more lustrous it becomes. The more worn is the Lord's servant in his work, the more is his value increased. Whoever can estimate the advanced worth of this the Lord's diamond, by the friction of fifty years, will acquire much benefit from this jubilee celebration.



- To give light to them that sit in darkness Luke 1:77 -

PAGODA BELLS. OR MEDICAL WORK IN FOOCHOW.

BY DR. KATE C. WOODHULL.

PEACE STREET Hospital for Women and Children is near the White Pagoda, which looks down on us like a giant sentinel. This pagoda is said to be over 900 years old, has seven stories and is over 300 feet high. For many years it had been in a dilapidated condition, the plaster on the outside crumbling, the idols much defaced, and the stairs inside all broken, so there was no safe way to ascend, to get the fine view.

A few years ago some zealous Buddhist priests collected money to repair it. Among other repairs, the bells on the corners of the turrets, absent for many years, were replaced. When the wind blows hard these bells all join their voices in a melodious chime. In the fierce gusts of a typhoon they have a shrill, weird sound. Sometimes a breeze strikes only one side of the pagoda, and the bells tinkle softly, making a very sweet chime.

Oh, Christian churches! Where are your heralds to proclaim on the mountain tops of China that Christ is "The Way, the Truth, and the Life"? Where are your messengers to go through these villages and hamlets and tell of Him who said, "I am the Light of the world," "He that followeth me shall not walk in darkness"?

Sometimes when we listen to the pagoda bells they seem to us like voices bringing messages from far away. One day the voice sounded like a familiar anthem and it ran thus, "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" And the sweet chime added, "And how shall they send except they hear?"

And so, dear friends, we send out this record of two years' work for women and children, that you may know a little of what we are doing, and so be stimulated in your work and prayers for this dark land of China.

GRADUATION OF MEDICAL CLASS.

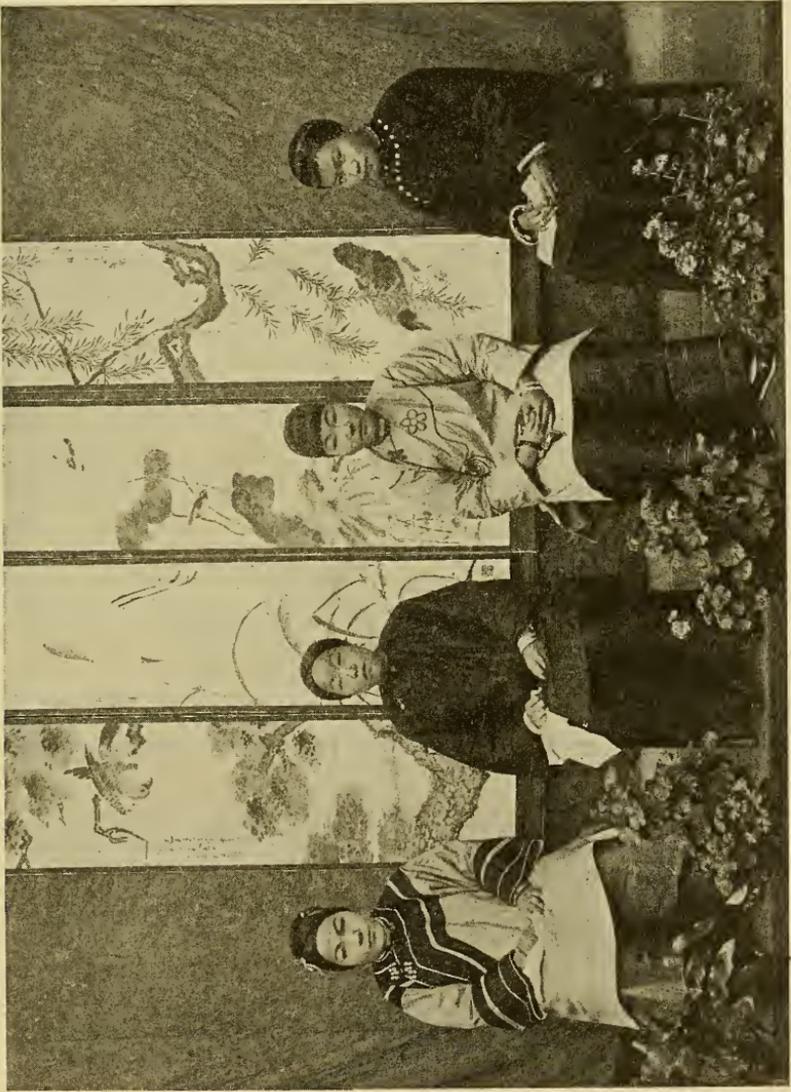
One of the important events of 1899 was the graduation of our class of four medical students, after six years of training.

One of the graduates remained in the Hospital as assistant. Two are engaged in private practice in the villages where they live with their husbands. One has charge of the dispensary in Ing Hok. All four are making good use of their medical knowledge and bid fair to be increasingly useful.

We have a new class of four students. These, with the assistant, the hospital evangelist and hospital nurse, make a good native working force for the medical work.

INCREDULOUS PATIENTS.

The physicians' joy when able to give relief and cure their patients is as great on mission fields as in the home lands. We often think of what John Brown, a famous Scotch physician, said in a popular lecture: "When you are better don't forget to tell your doctor so. It is the mantle that he wraps about him, to comfort himself withal." But we here often have the sorrow of having to say, "It is too late, we cannot heal you." The Chinese are so unwilling to believe this, it makes it harder still. A woman came one day who was blind in one eye and the other inflamed. She was much excited and very eager to know if we could heal her. We said, "It is a great pity; you have waited too long before coming and the blind eye cannot be healed, but you can come into the Hospital and we will heal the other eye." In a loud voice she said, "They told me you were very skillful and could heal blind eyes." We explained to her that some blind eyes could be healed, but hers was not the kind that could be healed. She turned to another patient and said, "They told me she could heal blind eyes," in a tone that said very plainly, "She could if she would." People here believe quite generally that we save our best skill for a few of our favorites.



FOUR NEW STUDENTS, FOCHOW HOSPITAL.

AN INTERESTING LITTLE PATIENT.

Early one beautiful June morning, men came bringing into the Hospital court a little crib covered with green mosquito netting, and looking very neat and attractive. Everything about it showed that it belonged to a well-to-do family. The occupant was a feeble child very sick with pneumonia, and they had brought it through the street in this way that it might come as comfortably as possible. The uncle of the child came with it. He said his sister had come from a long distance that she might bring the child to the Hospital to be healed. Soon the grandmother and an older sister of the baby came to take care of it. The sister was a very pleasant little lady, and it was very interesting to see how tenderly she cared for the little one. The mother was in delicate health, but she spent a part of each day at the Hospital, going to her brother's at night.

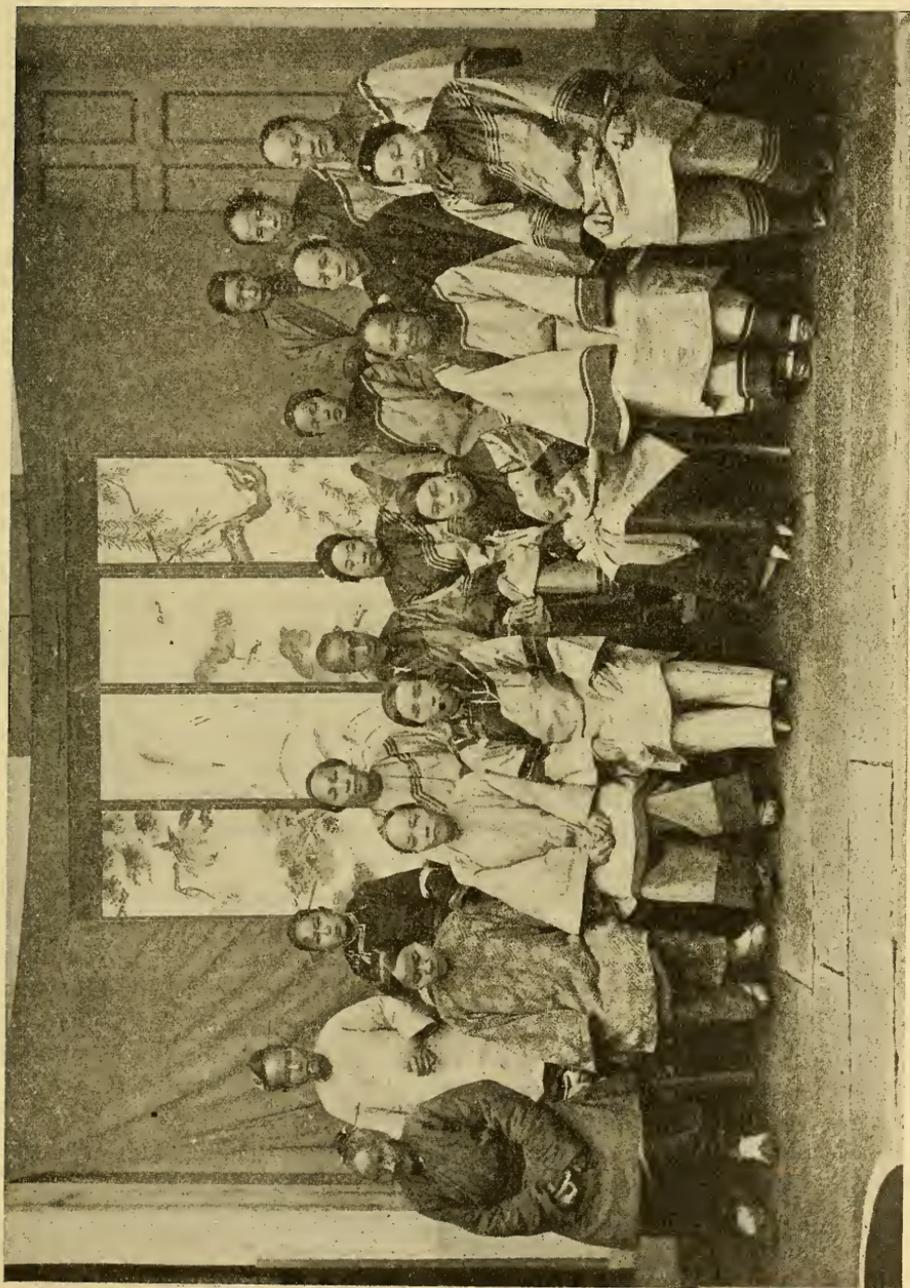
Different members of the family came from time to time, and one day the little child's uncle came into the ward bringing his feeble old mother on his back and laid her on the bed. She said she wanted to come once and see their baby in the foreign Hospital. She rode in her sedan chair to the Hospital door, but was not strong enough to walk up the steps on her little feet.

Every day they would bring something new, hoping to add to the comfort of the little sufferer, as the weather was very warm. So eagerly did they co-operate with us in our fight with disease, that it was quite an inspiration.

We had the satisfaction of seeing the child relieved of the acute disease from which it was suffering, but the chronic disease with which it had struggled from birth proved a more formidable foe.

They remained in the Hospital until we had to leave for the mountain. They seemed very grateful for what we were able to do for them and listened attentively to the gospel teaching.

One day a patient from the country was brought in on a litter. Several members of the family came with her. They were all very much excited, and tried to explain to us how very ill she was; that only cold medicine agreed with her; that if she ate hot medicine it made her much worse. Would the doctor teacher be very careful to give her cold medicine; if she should eat hot medicine they feared she could not get well. We assured them they need have no fear, for Western medicine was not divided into hot and cold, and we would be very careful to give just the right medicine that her disease required. They all looked very incredulous and anxious as we proceeded to examine the patient.



GROUP OF HOSPITAL PATIENTS, FOCHOW.

OBSTETRICAL WORK.

During the years 1899 and 1900, of which this report is a record, the obstetrical work has been much the same as in former years. With a few exceptions we have been called only to cases requiring surgical interference. One of these exceptions was in an officer's family. They called us in time, and the labor proved a natural one. Afterwards they called us several times for slight ailments of the little one, which were promptly relieved.

This family showed their gratitude by the presentation of a tablet. It was a case where kind Nature did the work, and the physician got the praise.

(To be continued.)

 HELPS FOR LEADERS.

HOW TO USE "VIA CHRISTI."

BY MRS. C. M. LAMSON.

Lesson I.

FIRST, go over our text-book, *Via Christi*, especially the topics and lists at the end of the chapters, till you are overwhelmed with a sense of the riches brought to your hand. Perhaps, also, there will be a feeling that you are inadequate to so great a task. Doubtless you are an intelligent, well-informed woman; yet few, even of such, would care to take an examination off-hand on all these subjects. Then, your own mind being in a proper frame of humility and hunger, persuade every one of your society that you possibly can to buy the book and to go through the same process. Outside the Bible Society's publication, I know no book so meaty, so good to have at hand, for thirty cents.

If you are within reach of a large library, have a consultation with the librarian, showing her the course of study you hope to follow. She will be eager to help, and, doubtless, will reserve for the use of your club what volumes she may have of the rich bibliography given at the end of *Via Christi*. Very likely she will put them on some table where they are instantly accessible for reference. If you have no public library, consult your pastor,—consult him, anyway,—and he may have books that he can spare for a little while, glad to know that they are of use. And borrow of every one that you can. Many a useful book is standing idle on library shelves that would gladly be loaned to help any good work.

In planning your programme, though you will feel crowded, be sure to give time for the Word and for prayer. The portion of Scripture may be brief if you choose, just a few verses, showing, perhaps, that we, too, have

been brought out of darkness into His marvelous light, as the heathen must be, but never hurried. We might well join in singing the hymn given on page 26, the earliest known Christian hymn, which fits the tune, "My Faith Looks Up to Thee." Join, also, in reading together, truly praying, one or more of those devout prayers. Five minutes would be well spent in swift question and answer on the text-book matter,—a sort of quiz class. This should leave half an hour or more for specially prepared topics. You cannot take all the twelve, but you must consider the first,—that awful picture of the state of the world when our Saviour came; and you cannot pass over the story of those women martyrs, and the pathos of the Catacombs; nor can you spare the thrill of courage and resolve that the story of the persecutions always brings. Some musical girl will be glad to tell how music has been the handmaid of the gospel, being itself transformed and ennobled thereby. Some one, too, who revels in language study will like to investigate for you the early translations of the Scriptures, and so on. Discourage written papers. We all like better to be talked to than to be read to. Still, each must work in her own way. Probably you will feel, as does our little club, that we need a whole afternoon each week in the month.

EXTRACTS FROM RECENT LETTERS.

FROM MISS ADELAIDE DAUGHADAY, SAPPORO, HOKKAIDO, JAPAN.

No doubt you have already read of the great revival there has been in Japan, and to a certain extent still in progress. It is indeed a time of refreshment from the presence of the Lord. That which has long been prayed and worked for has come, and sower and reaper are rejoicing together over the bountiful harvest. During the dark days of nearly a decade ago, when the faith of many waxed cold, and some of the most gifted, trusted leaders went astray, earnest souls began to pray, "O Lord, strengthen the things that remain and are ready to die;" and now a flood of spiritual life is sweeping over the parched ground, and the barren places are blossoming into new life and beauty.

The close of the nineteenth century was a time of earnest waiting upon God, and the churches seemed to enter upon the new century with a more prayerful spirit and a deeper sense of responsibility than they had ever shown before. A Japanese pastor recently said in his sermon: "Do you ask the cause of this revival? I answer, 'Prayer, prayer.'" There seems to have been almost entire freedom from excitement and sensational methods, if we except the long procession of Christians that walked the streets for an hour

before the evening meetings, singing hymns and distributing printed notices of the daily services. But even this was done so seriously and reverently that the word "sensational" can scarcely apply to it. In a country where noisy Buddhist processions are so common it seems quite appropriate that Christians of all ranks should bear testimony in this public but orderly way. One day in Tokyo in July last I unexpectedly got into one of the former. It was at the time of a heathen festival, and throngs of half-intoxicated men, and here and there women, also, were drawing idol cars through the streets, all yelling wildly. Even little children, in imitation of their elders, were pulling empty *sake* tubs by ropes, and bringing up the rear of the noisy crowd. I was riding, and my jinrikisha man wheeled aside well out of the throng to let it go by. When all had passed it seemed as if a sweet silence settled down upon the streets that had been the scene of tumultuous excitement. A few minutes later from another side came a long procession of men and boys, headed by a missionary gentleman, walking two by two, singing in a quiet, reverent manner a gospel hymn. Their gentlemanly bearing was in such sharp contrast to that of the Buddhist believers that it seemed to me all the people along that great thoroughfare must have been impressed by it as well as myself.

There are now in our churches many hundreds of new Christians and thousands of inquirers. Of course a great amount of personal instruction is needed for these "babes in Christ." It is with feelings of solemn thankfulness that we take up this additional work.

FROM MRS. CHARLOTTE E. HUME, BOMBAY.

Our school was increased last year by the addition of another three hundred and more famine children. One dark day as many as fifty-five boys and about twenty girls were brought to me at once from two of the famine camps. You have heard how a wealthy Parsee gentleman has loaned us free of rent a very large house, where over three hundred boys and young men have their home. Nearly forty of these boys now go regularly to the "Reay" Art Work shops, where they are being taught stone-cutting as masons, stone carving, wood carving, mural decorations, designing and cutting of stencils, and pottery. All are taught to draw, as an essential to these trades. In the evening one of our older boys holds a night school for them, that they may have Bible study and continue to learn to read and to write. On their own premises the boys clean cocoanut fiber, are taught gardening (vegetable), poultry raising and carpentry out of school hours. The carpenters work and study one half day each. All these must be supported. Last year, through the *Congregationalist* Famine Fund and the

American Indian Relief Committee, we were enabled to feed and clothe these boys and the over two hundred famine girls. Our school now numbers quite six hundred and twenty-six boarders. But those funds have all ceased. Until the children have learned their trades they must be supported. Even now there are in Western India alone six hundred thousand on famine relief works. Prices continue very high, and in Gujerab another famine is impending. In Northern India and the Central Provinces, where the crops seemed to promise fair, locusts have laid them nearly bare. We are having good rains. To-day there is a fearful storm.

The religious condition of our school was never more earnest. Over fifty were received into the church last year. Some of my new famine girls have developed lovely consecrated characters. Our gold and silver industry, added to all kinds of needlework, prospers.

FROM MISS HELEN I. ROOT, OODOOVILLE, CEYLON.

We have had a most enjoyable time during the visit of Mr. Hatch, the Christian Endeavor Secretary. Mrs. Brown arranged a fine rally—the very first Christian Endeavor Convention in North Ceylon. It was held at Atchuvaly, and about thirty of the Udupitty girls, with fifty from Uduville, and some from Manepy and Nunavil, made an enthusiastic company. The occasion was the organization of a new society of eight Christian girls in Atchuvaly, and the whole event was most cheering. It was specially pleasant to see the girls themselves take such an active part in the exercises, leading the meetings and taking part with great enjoyment. On the last morning of Mr. Hatch's stay we had at Oodooville what we called a local convention. All the young people's Christian organizations were invited, and all together their delegations, with our girls and the few older Christians who came, made an inspiring audience of more than five hundred. Secretary Hatch gave one of the best of his finely simple addresses, and it seemed as if everybody must have been greatly helped.

Our Work at Home.

FROM OUR BRANCHES.

THE home work of the Board and the work of the Branches are identical, and we are glad to lay before our readers very briefly the condition and special features of these organizations, and suggestive hints taken from the reports given at the annual meeting of the Board in Pittsfield.

The *Philadelphia Branch* has continued with success the plan inaugurated last year of sending to each auxiliary printed cards containing the list of the pledged work of the Branch. With these was the statement, Your contribution last year amounted to so much; and the question, For the coming year can you not make it so much? naming a reasonable advance. In most instances great effort was made to reach the sum mentioned. One new auxiliary has been formed, a missionary loan library has been started, and the auxiliaries are taking up the topics recommended for the united study of missions. A loan exhibition of missionary curiosities was a feature of a Branch meeting.

In *New Haven Branch* the "determined effort" to establish an organization in every church in its territory has resulted in the formation of eleven new auxiliaries and fifteen mission circles. An important item has been the preparation by Miss E. M. Prichard, vice president, of an index of all the numbers of LIFE AND LIGHT from the beginning. The articles are so classified and arranged that any item of information desired may be found at a glance.

The officers of *Vermont Branch* have made a vigorous and successful effort to reach every auxiliary in the State, and to learn its condition. Many interesting items have come to their notice. For instance, the case of a little village fourteen miles from the railroad, in which there are two women especially interested in foreign missions. One lives six miles from church, and the other two miles in the opposite direction. The latter, though an invalid, manages to hold an occasional meeting, and always reads the missionary letters and prays for the work. Many tributes of gratitude and love have been paid to their beloved honorary president. In her own words in memory of the founder of the Branch: "We are richer and stronger to-day because we had her; we are poorer to-day because we have her not; we walk in the light of sainted souls, and it were well for us to keep Founder's Day as one by one these godly pioneers go out from us to higher service."

Rhode Island Branch reports "quickenened interest and greater zeal." The secretary for literature has established a small circulating library of new books, which she sends to auxiliaries in rotation. Several auxiliaries are accumulating libraries of their own, and the Branch has placed a complete file of the *Missionary Herald* and LIFE AND LIGHT in the Providence Public Library. Four new junior auxiliaries, one mission circle and five cradle rolls have been organized the past year. A few months ago an appeal was sent to all Sunday schools which offered definite work to the primary and intermediate departments, promising information concerning it. Seventeen schools, nearly half the number in the State, have pledged contributions.

Western Maine Branch has a hopeful outlook, and is steadfastly holding to the things that are, reporting no new organizations the past year. The adoption of a new missionary, Miss Florence Hartt, now laboring in the heart of the famine district in Ahmednagar, India, has brought much interest to the Branch.

Four senior auxiliaries and three junior societies have been added to *Eastern Maine Branch* the past year, and the officers are hopeful for the

coming year. The division of the State into two Branches is having beneficial results.

The number of organizations in *New Hampshire Branch* remains the same as last year, but some of the auxiliaries have materially increased in membership. A large legacy from one of its members has proved a very great blessing to the Board.

Springfield Branch has suffered loss the last year in the death of seventeen of its prominent members, including its first president and first vice president. The death of one of its most active vice presidents, Mrs. L. R. Norton, has brought great grief to the other officers. One new auxiliary and one new mission circle have been added, and the number of contributing Christian Endeavor Societies has more than doubled. A new plan has been tried,—that of dividing all the churches in the territory of the Branch, whether they have auxiliaries or not, into groups of three or four, who should hold one meeting together during the year. Of thirteen such groups, eleven have held meetings, and the other two hope to do so. The attendance varied; but rain or shine, many or few, the goodly fellowship of the work was apparent, and the solidarity of the Branch was strengthened.

Hartford Branch reports increasing interest in missions in young people's societies,—one new junior auxiliary and two cradle rolls having been organized. Strong impulse and stimulus were received from the meeting of the American Board in Hartford in October. The Branch mourns the loss of a beloved missionary, Miss Catherine H. Barbour, who in September "entered through the gates into the city, where 'His servants do him service.'"

Although no new auxiliaries are reported in *Eastern Connecticut Branch*, there has been an increase in missionary interest, shown in the formation of study classes, and in special efforts among children. In addition to the circulation of missionary letters, a Branch bulletin, containing short items of general interest, has been sent frequently to each auxiliary.

New York State Branch has passed its twenty-fifth milestone during the year, and the event was celebrated by a most interesting programme at the annual meeting, and an offering of \$905.87. An effort is to be made to secure the co-operation of the pastors of a large number of the churches in which there is no Branch organization. Seven hundred and thirty copies of LIFE AND LIGHT are taken, and the home secretary has written a personal letter, accompanied by a sample copy, to all auxiliaries where none were taken.

"Chips" from *Worcester County Branch* gave interesting items from auxiliary reports. "An effort of years" has at last resulted in the formation of a new auxiliary. "All newcomers in our church are called upon, and invited to become members of our missionary society." "In a manufacturing village a lady invites personally every Protestant to two meetings in the year held at her house." "In one small church thirty-eight women of varying ages have agreed to give talks or papers at the missionary meetings." "A minister's wife has the school-children come to her house every Tuesday at noon for a short missionary meeting between the school sessions."

Franklin County Branch has completed twenty-five years of work, and

celebrated the event by a most interesting programme and a silver offering. The total amount sent to the Board for the year is the largest ever raised by the Branch. "Last year we reported that we had 'done what we could,' but evidently we were mistaken. We have found that we could do better, even though our constituency is in no wise changed, and we are unable to report any new organizations."

Hampshire County Branch reports no new auxiliaries, because already there is some foreign work in every village. Even in the struggling home missionary churches there is a pathetic effort to send a few dollars every year,—pathetic because of the sacrifice it means. Some of these societies are among those most eager to take up the united mission study. Work among young people is most encouraging in this Branch.

In *Norfolk and Pilgrim Branch* the year has been most successful. The contributions have been larger than for the seven years past, and the largest in any year except two in the history of the Branch. There has also been a gain of one auxiliary and two mission circles. "We cannot but feel that our life as a Branch is very interesting; that we are doing good work, and expect to do better, and that the future has golden possibilities for us.

Andover and Woburn Branch has gained one new auxiliary, two cradle rolls, and one hundred dollars in receipts, and has doubled the number of contributing Christian Endeavor Societies and the number of auxiliaries taking LIFE AND LIGHT.

Berkshire Branch has met all its pledges, given its quota to the general fund of the Board, and is the richer by one cradle roll. Through the generosity of one of its former officers, the support of a new missionary has been assumed. This Branch mourns the loss of its honorary president, Mrs. E. J. Giddings. "To have had Mrs. Giddings as active president for eleven years, and as devoted friend and counselor for six years more; to have felt her religious fervor, her unflagging zeal and personal charm; and now to have ownership in her as one of our heavenly treasures,—what greater honor, what greater loss, has ever come to the Berkshire Branch."

The special features in *Middlesex Branch* are a greater desire for information, interesting study classes, and a large circulation of LIFE AND LIGHT. "There has been an ever-deepening interest, and a conviction that every Christian must love and work for missions if she believes God's promises."

The junior work in *Essex South Branch* has never been more promising than now. A new junior auxiliary, a mission circle and two cradle rolls have been formed the past year. The friendly relations between neighboring auxiliaries, the strong helping the weak ones, and the intelligent and careful preparation for monthly meetings, and increased study, are the noticeable features of the year.

Suffolk Branch reports a successful year in its auxiliaries, with increased membership and contributions.

In *Essex North Branch* the special advance has been in junior work,—a larger increase in membership and contributions in junior auxiliaries and mission circles.

In *Old Colony Branch* there has been a "decided revival of interest" among young people, with two new mission circles formed. This Branch

rejoices in the presence in its meetings of its own missionary, Miss Harriet L. Cole, of Monastir, now at home on furlough.

North Middlesex Branch is alive and holding its own, in spite of fluctuations occasioned by death, illness, loss of pastors, and change of residence among prominent workers. The growing interest and warmth of feeling in auxiliaries is made evident in the many ways in which they enlarge and brighten their work.

OUR BOOK TABLE.

A Memoir of Edward Steere, D.D., LL.D., Third Missionary Bishop in Central Africa. By Rev. R. M. Heanley, M.A. Published by George Bell & Sons, London. Pp. 446.

Bishop Steere was the third representative of the Universities' Mission to Central Africa. Cambridge sent the first, Oxford the second, and the University of London the subject of this memoir. There is a passage in a sermon of Bishop Steere's which his associates testify as the rule of his own life: "For the body, seek health and strength, rather than ease or pleasure. For the mind, try after sound knowledge; cultivate the memory; keep open the eyes and ears for better information; be patient and persevering in all your pursuits. Guard your character in your own eyes rather than in other men's. Be sincerely good, and never try to seem better than you are, or seem to consent to what you cannot really approve."

In the appendix are letters of Bishop Steere's on such subjects as "Marriages among Natives in the Mission," "Marriages of Native Christians with Heathen Women," "A Pastoral on Polygamy," and other vexed questions, which reveal so much practical and sanctified common sense that they might well be studied by young missionaries who are perplexed by these problems.

Missionary Readings for Missionary Programmes. Compiled and arranged by Belle M. Brain. Published by Fleming H. Revell Co. Price, 60 cents.

The compiler's "Foreword" gives the *raison d'être* of this little volume: "The twenty-five readings herewith given cover a wide range of topics, including tragedy and comedy, pathos and humor. Not all of them are suitable for use on the Lord's day; some are only appropriate for the social missionary hour. All, however, have their mission, being profitable for inspiration, instruction, or entertainment."

The Redemption of Africa: A Story of Civilization. By Frederic Perry Noble, Secretary of the Chicago Congress on Africa, 1893. In two volumes. Published by Fleming H. Revell Co. Pp. 856.

The author of this stately and scholarly work is the son of Rev. F. A. Noble, D.D., of Chicago, and Lucy Perry Noble, both of them profoundly interested in missions. The book is dedicated, "To my father, in thankfulness for a friendship enriching life beyond measure, and in reverence for the fatherhood that has been a human interpreter of Divine Fatherhood." This book will be the authoritative classic on Africa for many years. It is enriched with bibliography, illustrations, maps, statistical tables and a copious

index. The gifted author has the painstaking spirit of an investigator, and also the literary skill of one who has read widely in many fields. His apt mottoes show this. Even the prefatory note begins with Emerson's criticism, "Our books are false by being fragmentary;" and Milton's "Mouse-hunt and Ferret of an Index" prefixes that part of the book. The beginning of each chapter is thus illumined, and one also feels grateful for the prefacing of the chapters with the strategic points to be found therein. By way of apology for the size of this work, the author says: "Cyclopedic information about African Missions is only less indispensable than a statesman's year-book. Africa is the most interesting of continents. It is equivalent to six continents. It is a world in itself." Mr. Noble skips nothing. He treats of Roman Catholic Missions as well as those of the various evangelical denominations. And he begins with Abraham, the first book stretching from B. C. 2080 to A. D. 1520.

An entire chapter is given to "Women's Work for African Women," and Mr. Noble writes like one who has been familiar with this form of work from his childhood. He utters this daring prophecy: "Female agency is now so independent, so large, so vital a factor in Christianizing and civilizing African peoples, that were women's work to cease to-day, missions would end to-morrow."

G. H. C.

SIDELIGHTS FROM PERIODICALS.

THE study of the Island World has taken on new interest and importance of late. In the December *Forum* Joseph Sohn gives a valuable sketch of the history of Islands as they have come into prominence at different epochs; title, "The Empire of Islands."

In the same, Gilbert Reid discusses "The Ethics of the Last China War," following a former expression of his thought upon looting in China.

The *Review of Reviews*, December, gives a character sketch of Li Hung Chang by Courtenay H. Fenn; and Alfred Stead describes Railroad Building in Asia.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR FEBRUARY.

The Work of the Board in Constantinople. The Historic City; Evangelistic Work at Gedik Pasha; The American College for Girls.

A leaflet prepared by Rev. Judson Smith, D.D., on "The Place of Constantinople in Religious History," can be obtained of Miss Hartshorn.

The Historic City is well described in "Lamedith History for Ready Reference," Vol. I, in Johnson's Encyclopedia, and in the article by Rev. H. O. Dwight on another page.

Professor Grosvenor's book on "Constantinople" is finely illustrated, and gives a graphic description of the antiquities and the present condition. We would also recommend "Byzantine Constantinople," by Prof. A. Van Milligan, of Robert College, and "Constantinople, the City of the Sultans," by Clara Erskine Clement.

Dr. Dwight's new book on "Constantinople" can be obtained from the Woman's Board Missionary Library.

The Work at Gedik Pasha is given in the December number of 1898 of LIFE AND LIGHT; also the LIFE AND LIGHT of November, 1884; October, 1887; May, 1889, and December, 1897.

The last Report of the Woman's Board contains the latest account of the work of the American College for Girls.

Illustrated articles will be found in the July (1901) number of LIFE AND LIGHT, by the dean of the college, Miss Fensham, on "Self-Government" and on "The Religious Work of the American College."

Ladies who are fortunate enough to own files of the LIFE AND LIGHT will find articles on the college in the following numbers: that of October, 1876; October, 1887; May, June and December, 1890; October, 1893; November, 1894; January, 1898.

An illustrated article will be found on "The American College for Girls" in the *New England Magazine* for March, 1898.

North American Review for September, 1896, has an article by Dr. Hamlin.

"Christian Forces in the Turkish Empire," in *Missionary Review of the World* for November, 1901, contains helpful paragraphs on pages 840-844.

An illustrated article of great interest on Constantinople, by Peter MacQueen, will be found in the *Cosmopolitan* for June, 1897.

The *Monthly Leaflet*, prepared especially to supplement the studies, can always be relied upon to furnish real assistance. When sending to the rooms for leaflets the thoughtful inclosure of stamps for postage will be appreciated.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18, 1901, to November 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		
<i>Castine.</i> —Desert Palm Society,	35 00	
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Augusta, Aux., 50; Bethel, Aux., 10; Biddeford, Second Cong. Ch., Aux., 11; Hallowell, Aux., 25; Portland, Seamen's Bethel Ch., S. S. and friends, 25, State St. Ch., Aux., 12.06, Williston Ch., Aux., Th. Off., 19.85. Less expenses, 5.12,	145 79	
Total,	180 79	
NEW HAMPSHIRE.		
<i>Bedford.</i> —Presbyterian Ch., Friends,	3 00	
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Claremont, C. E. Soc., 10; Exeter, Aux., 41; Hampstead, Aux., 12; Henniker, C. E. Soc., 25; Portsmouth, Aux., 17; Rindge, Aux., 3; Stewartstown, Miss Sarah Converse, 8,	116 00	
Total,	119 00	
VERMONT.		
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Burlington, First Ch., Aux., 15; Newport, Cradle Roll, 11.75; South Hero, 9; St. Albans, 26; St. Johnsbury, North Ch., 45.38, S. S., 6.61, South Ch., 80.25, Search Light Club, 1.25; Stowe, 5; Wells, River, C. E. Soc., 25.10,	225 34	
Total,	225 34	
MASSACHUSETTS.		
Offerings at Annual Meeting at Pittsfield,	146 23	
Miss Fidelia Phelps,	10 00	
<i>Andover.</i> —Seminary Ch., Aux.,	10 00	
<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Free Ch., Aux., 25.57, Sunbeam M. C., 5; Lowell, First Cong. Ch., C. E. Soc., 10; Medford, Mystic Ch., Aux., Th. Off. at 25th Anniv., 50; Melrose, Aux., 53; Stoneham, Aux. (with prev. contri. const. L. M.'s Mrs. Nell J. Dumm, Mrs. Yaquohi Adzigan), Wakefield, Aux., 50; Winchester, Mission Union, 70,	263 57	
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Dalton, Home Dept., S. S., 20; Hinsdale, Aux., 22.50; Housatonic, Cradle Roll, 25 cts.; Lebanon, A Friend, 50 cts.; Stockbridge, Aux., 5.05; Pittsfield, South Ch., Aux., 31.26; Williamstown, Aux., 184; Windsor, Mrs. Frank Leslie, 1; Two Friends in Berkshire, 250,	514 56	
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Washington St. Ch., Aux., 58, Y. L., 28; Danvers, First Ch., Aux., 1, Maple St. Ch., Aux., 80; Gloucester, Aux., 51; Ipswich, South Ch., Members and Friends, 21.50; Lynn, Central Ch., Aux., 24, Chestnut St. Ch., Mrs. C. H. Welch, 2, First Ch., Aux., 25, North Ch., Aux., 25; Marblehead, Aux., 14; Middleton, Aux., 13; North Beverly, Jr. C. E. Soc., 5; Peabody, South Ch., Aux., 8, Prim. Dept., S. S., 2.50; Salem, Crombie St. Ch., Aux., 45.51, Tabernacle Ch., Aux., 126.90, South Ch., Aux., 374; Swampscott, Aux. (with prev. contri. const. L. M.'s Mrs. Mary Harris, Mrs. M. E. Newhall), 7; St. Bernard, Soc. of C. E., 3; Topsfield, Aux., 30,	944 41	
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Conway, Aux., 5.25; Greenfield, Aux., 7.38; South Deerfield, Aux., 9; Shelburne Falls, Prim. Dept., S. S., 3,	24 63	
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Belchertown, Aux., 38.10; Easthampton, Aux. (with prev. contri. const. L. M.'s Mrs. R. F. Russell, Mrs. C. H. Hamlin), Emily M. C., 10; Northampton, Edwards Ch., Aux., Miss Winchell, 4; Southampton, Aux., Mrs. Rachel Parsons, 5; Worthington, Aux., 5.50,	62 60	
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Ashland, C. E. Soc., 10; Holliston, Aux., 14.51; Natick, Aux., 8; Southboro, Aux., 14,	46 51	
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch.,		

Y. L. Aux., 18; Randolph, Aux., 25.50;		
South Weymouth, Aux., 117,	160 50	
No. Middlesex Branch.—Mrs. Lydia R.		
Hudson, Treas. South Acton, Aux.,	10 00	
Old Colony Branch.—Miss Frances J.		
Runnels, Treas. Attleboro, Aux. (with		
prev. contri. const. L. M's Mrs. E. A.		
Cummings, Miss Sarah F. Drown, Mrs.		
Harriet S. Rowe, Mrs. Mary H. Ester-		
brooks, Miss Leonora P. Beers, Miss		
Calista C. Thacher, Miss Lucy Carpen-		
ter Sweet, Mrs. Sarah J. Remington,		
Miss Elizabeth C. Blanding, Mrs. Charles		
A. Bushee, Mrs. M. A. Messerlian, Mrs.		
Wilson S. Fritch, Mrs. Harriet J.		
Thacher, Mrs. Bertha S. Richardson,		
Mrs. Mary E. Lawrence, Miss Lydia B.		
Babcock, Miss Elizabeth C. Bushee,		
Mrs. Lydia S. Tiffany, Miss Susan B.		
Thacher),		
Springfield Branch.—Mrs. Mary H. Mit-		
chell, Treas. Agawam, Aux., 1.13;		
Chicopee, First Ch., Jr. C. E. Soc., 2.63;		
Falmer, Second Ch., Aux., 50; Spring-		
field, Memorial Ch., Aux. (with prev.		
contri. const. L. M's Miss Isabel B. Eus-		
tis, Miss Florence Eustis, Miss Carrie E.		
Spencer, Miss Eugenie Dawes, Mrs.		
Ellen E. Cole, Mrs. Frederic F. Trask),	53 76	
Suffolk Branch.—Miss Myra B. Child,		
Treas. In memoriam M. T. L., 50; Au-		
burndale, Prim. Dept., S. S., 3; Boston,		
Park St. Ch., Aux., 21; Brookline, Har-		
vard Ch., Abby M. Colby M. B., 7; Cam-		
bridge, Marion Gray, 1.81, Wood Mem.		
Ch., Cradle Roll, 5.21, Prim. Dept., S. S.,		
1.53, Clarendon Hills Cong. Ch., L. A.		
Soc., 4; Dedham, Aux., 151.75; Dor-		
chester, Central Ch., Jr. C. E. Soc., 5,		
Second Ch., Aux., 46.35; Mansfield,		
Aux., 10; Newton Centre, First Ch., L.		
Ben. Soc., 65.46, Maria B. Furber Miss.		
Soc., 10; Newton Highlands, Aux., 20.32;		
Roxbury, Walnut Ave. Ch., Aux., 35, Y.		
L. F. M. Soc., Thanksgiving Off., 85 cts.;		
Somerville, Broadway Cong. Ch., Y. L.		
M. Soc. (to const. L. M. Edith Dorothea		
Hill), 25, Winter Hill Cong. Ch., Y. L.		
M. Soc., 5; Walpole, Aux., 37; Water-		
town, Phillips Ch., Aux., 26.38.	531 72	
Worcester Co. Branch.—Mrs. Martha D.		
Tucker, Treas. Lancaster. Y. L. Aux.,		
5; Westminster, Aux., 50; Whitinsville,		
E. C. D. Band, 17.05; Worcester, Pied-		
mont Ch., Aux. (with prev. contri. const.		
L. M's Mrs. Willard Scott, Mrs. Thomas		
Hamilton, Mrs. Edward Hall, Mrs. Sam-		
uel Thayer, Mrs. John W. Gould, Mrs.		
H. C. Bruce, Mrs. Charles T. Haynes,		
Mrs. Grosvenor, Mrs. William Wood-		
ward, Miss Cora L. Greene, Mrs. C. F.		
Carroll, Mrs. Justin A. Ware, Mrs.		
George D. Boyden, Miss Caroline Cald-		
well, Miss Florence M. Merritt),	72 05	
Total,	2,850 54	
CONNECTICUT.		
Hartford.—A Friend,	20	
Hartford.—A Friend,	10 00	
Hartford Branch.—Mrs. M. Bradford		
Scott, Treas. Hartford, Miss Alice F.		
Stillson, A Th. Off., 5, Farmington Ave.		
Ch., C. E. Soc., 9.50, Fourth Ch., Aux.,		
1.79; Glenwood, Jr. C. E. Soc., 1; Kens-		
ington, Aux., 24.88; Rockville, Aux.		
(with prev. contri. const. L. M. Mrs. H.		
K. Maxwell), C. E. Soc., 10; Simsbury,		
Open Hearts M. B., 20; South Glaston-		
bury, Aux., 10; West Hartford, Aux.,		
57.92,	140 09	
New Haven Branch.—Miss Julia Twining,		
Treas. Peacon Falls, United Ch., C. E.		
Soc., 5; Bethany, Aux., 5; Bethlehem,		
Aux., 16.25; Bridgeport, First Ch., Aux.,		
36.75; Colebrook, Aux., 30; Darien, Aux.,		
60; Deep River, Aux., 10; Greenfield,		
Aux., 20.19; Kent, S. S., 10; Middlewich,		
C. E. Soc., 5.29; Middletown, First Ch.,		
Aux., 48.91; Milford, Plymouth Ch.,		
Aux., 25; New Milford, Aux., 97; Nortli-		
ford, Aux., 30.78; Saybrook, Aux., 42.21;		
West Cornwall, Jr. C. E. Soc., 1; Wash-		
ington, Cradle Roll (with prev. contri.		
const. L. M's Alice Pratt Carter, Eric		
Winthrop Rossiter, Marie Church,		
Franklin Fenn, Helen J. Carter),	443 38	
Total,	593 67	
NEW YORK.		
New York City.—Friends,	75 00	
East Yorkfield.—Mrs. E. S. Goodwin,	3 00	
New York State Branch.—Mrs. F. M.		
Turner, Treas. Binghamton, Aux., 10;		
Brooklyn, Flatbush, Cradle Roll, 4.08,		
Park Ch., Aux., 5, Jr. C. E. Soc., 2, Lewis		
Ave. Ch., Earnest Workers, 35, Tomp-		
kins Ave. Ch., Aux., 200, Mrs. T. R. D.,		
250; Buffalo, First Ch., Aux., 40; Canan-		
daigua, Aux., 100; Java, C. E. Soc., 1.54;		
Oswego, Aux., 35; Poughkeepsie, C. E.		
Soc., 25; Saratoga Springs, Aux., 10;		
Wellsville, Aux., 1 05. Less expenses,		
128.02,	590 65	
Total,	668 65	
PHILADELPHIA BRANCH.		
Philadelphia Branch.—Miss Emma Flav-		
vell, Treas. D. C., Washington, First		
Ch., Prim. Dept. and Cradle Roll, 6.48,		
Jr. C. E. Soc., 4; N. J., East Orange,		
First Ch., Cradle Roll, 32.33, Trinity Ch.,		
Aux., 15; Glen Ridge, Aux., 185; Mont-		
clair, Aux., 235.90, Y. W. M. Soc., 3;		
Newark, Belleville Ave. Ch., Aux., 55;		
Orange Valley, Aux., 7.30, Y. L. M. B.,		
7.30, Jr. C. E. Soc. and Cradle Roll, 10;		
Paterson, Prim. Dept., S. S., 1.16; Plain-		
field, Aux., 10; Westfield, Aux., 126.50;		
Pa., Germantown, Jr. Neesima Guild,		
10; Philadelphia, Aux., 15; Va., Hernd-		
on, Jr. C. E. Soc., 1.12. Less expenses,		
49,	676 09	
Total,	676 09	
MARYLAND.		
Baltimore.—A Friend,	40	
Total,	40	
TURKEY.		
Aintab.—Pupils in Girls' School and others,	8 80	
Total,	8 80	
General Funds,	4,864 18	
Gifts for Special Objects,	459 10	
Variety Account,	290 55	
Legacies,	520 00	
Total,	\$6,133 83	



President.

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Oakland, Cal.

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Treasurer Young Ladies' Branch.

MISS GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

HOME SECRETARY'S REPORT W. B. M. P.—1900-1901.

(Read at the Annual Meeting.)

IN response to the sixty-eight letters sent out last month to the auxiliaries asking for items of interest for this report, forty answers have been received, sixty per cent nearly complying with the request.

Berkeley, First.—Regular meetings, most of them in the homes of members, with an increase of attendance and interest in the cause of missions.

Berkeley, Second.—A new auxiliary organized May 17, 1901, with twenty members. Meetings held on alternate months Wednesday evenings.

Black Diamond.—We regret very much that we shall not be able to have a delegate at the annual meeting. We do have some good missionary meetings occasionally. Our work is all carried on by the church proper and the Christian Endeavor Society. When the missionary topic in the Endeavor Society comes we try to make the most of it, and generally have an interesting time and an offering, too. We have secured some suitable boxes for gathering in the Lord's money, and hope to increase the interest along these lines next year.

Campbell.—Our meetings have been sustained during the year with a good degree of interest; and in spite of hard times, caused by failure to see our fruit, we have met our pledge to the Board.

Fruitvale.—A new plan has been adopted, by which every member of the church is supposed to give a certain amount monthly toward missionary work.

Grass Valley.—This is certainly an off year for our town in missionary matters. Reasons given for the same: (1) Mining season has never been so dull as at present, and many are out of work. (2) New theater attracts some, even church members. We hope next year to regain our usual standard of giving to the W. B. M. P.

Lincoln.—The pastor, F. M. Washburn, writes: "We have no auxiliary. I do not know whether we ever had one. We are trying to educate the people here missionarywise. We hope you will have a good meeting, and that the next year will be full of much larger things than the past one."

Little Shasta.—Inclosing a check for \$12.50, says: "I am sorry to have so little to send. I send love and greetings to the Board, and wish I could meet with you."

Mill Valley.—We wish very much our offering were more, and hope as time goes on to increase the amount. This little society is the outcome of a visit from Mrs. Peck. On a terribly rainy day last winter she kept her appointment to visit this church and speak to the ladies on missions. It was so stormy that it was thought impossible to hold the meeting. So brave little Mrs. Peck came home again; but not disheartened. Another day was set, and bright skies favored the missionary enterprise; so this new auxiliary sprang into existence.

Mills College.—Ours is the first missionary band formed on the coast. It was connected with the Union Board of New York. Our Tolman Band last year contributed \$400 to home and foreign missions. We aid a mission church near us, support a Bible reader in Ceylon, educate a young man in Batticotta College, contribute regularly to Ramabai, of India, the Occidental and Pacific Boards, besides many voluntary contributions that appeal to us. May there be a spirit of prayer and consecration in the meeting, and may the year be one of spiritual and temporal prosperity!

Oroville.—We have no auxiliary, and I miss it so much, as I have belonged to one for many years. The time does not seem ripe yet to organize one. However, the church is interested in missions to some extent. We are trying to more and more cultivate the missionary spirit. Pray for us.

Oakland, First.—Meetings have been held regularly, with increased average attendance, the average this year being thirty-eight. The interest has been well maintained throughout the year.

Oakland, Second.—Our society is growing in numbers and interest. The first six months we work for the Missionary Union; the second half of the year we work for the W. B. M. P.

Plymouth Avenue.—It is only fair to say we are very few in numbers, but some of us were members of the first auxiliary organized in the First

Church, Oakland, and of the Plymouth Avenue. We look forward to the annual meeting as to a feast of good things.

Oakland, Fourth.—Officers are the same as for the Ladies' Aid. We hold our missionary meetings quarterly, in connection with a missionary tea. We also have our Board openings each year.

Market Street.—We hold our meetings the second Wednesday evening of each month, alternately home and foreign. Being without a pastor for so long has made a difference in all the church activities.

Pilgrim.—We have held regular meetings the last Tuesday of each month, vacation excepted. We have gained some new members, for which we are thankful. We enjoy our meetings, but long to share them with more of our people. We are doing something to arouse interest by twice a year having an interesting programme at our Board openings, and so draw in many who would not think of attending a regular missionary meeting.

Pacific Grove.—Regular meetings, but no delegate.

Redwood.—Sends greetings and a delegate.

Rio Vista.—We think we will be able to raise the amount asked of us.

Stockton.—Number of members, 23; average attendance, 15; number of meetings, 10. Subject for study taken monthly from *LIFE AND LIGHT*. Prayer meetings for foreign missions every month.

Sonoma.—A big star after this name—the home of Miss Wilson, of Micronesia. This society has held its regular meetings every month during the year. Attendance has been good, and a warm and helpful interest has been manifested. Pleasant, instructive papers have been prepared and read by the members. The membership consists of nineteen ladies and five gentlemen. The sum contributed this year by our society is nearly double the amount sent to the Board last year, which fact gives a feeling of new courage to our little company.

Saratoga.—Our society has held its regular meetings through the year; they have been well attended. There is always an interest and enthusiasm in the subject of missions here in our church, which is pleasant.

Sunol.—Sends greetings in the form of a gold piece.

San Juan.—We send a small offering, but the church is small.

San Francisco, First.—We have had a quiet year. Have held our regular meetings, with rather better attendance than usual.

Plymouth.—We are now trying to get the younger ladies of the church interested in our missionary work, and we think we have made a beginning in that direction.

Park Church.—We have no auxiliary to the Woman's Board, but hope we may have in the near future.

San Rafael.—The offering is even less than usual. That we are later in sending it in is due to the fact that those who usually see to it have been so occupied at home. You will not think our interest in missions lessened by all this. It has been quickened; and though financially we help but little, I think we may hope much from the increased interest all through the church in missions. The young people have a stated time for missionary topics.

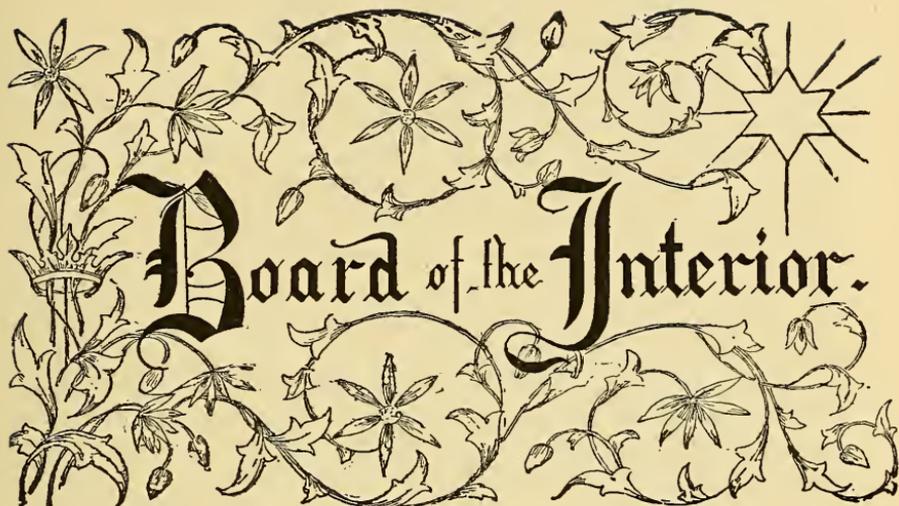
San Jose.—We have enjoyed our studies of foreign fields very much. We have introduced a "current news department," to be given in three-minute reports at each of our meetings. Beside this we spend one evening with each foreign field. We have found it desirable (on account of the exodus from town in the summer) to change the time of our annual collection for foreign missions, which will drop us out of this year's report; but we hope our delegates will bring us the enthusiasm and inspiration which they receive.

Thus endeth the reading of the quotations from letters received. They are in the most part gratifying. The reports have been so interesting that it has been hard to cull from them. Never have the secretaries responded so promptly, and the Home Secretary thanks them one and all. But we cannot measure what has been accomplished by this report. Much sowing has been going on that will never appear in black and white. One case illustrative of this came to my knowledge the other day. In a little country church, which makes no public offering to us to-day, a lady and her son have been quietly supporting a young Japanese Bible reader. This seed-sowing has been going on for years. Who can estimate the good that is being accomplished by this faithful worker in Japan, and the equally faithful mother and son in California who stand back of him?

We report three new auxiliaries,—Mill Valley, Park Church, Berkeley, and Second Church, Oakland.

MRS. W. J. WILCOX, *Home Sec'y.*





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Chairman of Committee on "Life and Light."

MRS. G. F. S. SAVAGE, 628 Washington B'd, Chicago, Ill.

THE OLD YEAR'S BLESSING.

I am fading from you, but one draweth near,
Called the Angel Guardian of the coming year.

If my gifts and graces coldly you forget,
Let the New Year's angel bless and crown them yet.

For we work together; he and I are one;
Let him end and perfect all I leave undone.

I brought good desires, though as yet but seeds;
Let the New Year make them blossom into deeds.

I brought joy to brighten many happy days;
Let the New Year's angel turn it into praise.

If I gave you sickness, if I brought you care,
Let him make one patience and the other prayer.

Where I brought you sorrow, through his care at length,
It may rise triumphant into future strength.

If I brought you plenty, all wealth's bounteous charms,
Shall not the new angel turn them into alms?

I gave health and leisure, skill to dream and plan;
Let him make them nobler—work for God and man.

If I broke your idols, showed you they were dust,
Let him turn the knowledge into heavenly trust.

If I brought temptation, let sin die away
Into boundless pity for all hearts that stray.

May you hold this angel dearer than the last,—
So I bless his future, while he crowns my past.

—*Adelaide A. Procter.*

THE LUCY PERRY NOBLE TRAINING SCHOOL.

The Lucy Perry Noble Training School for Bible-women in Madura is one of the great forces for good in the missionary work of that city. As these native women reach the very centers of such home life as India knows, these reports, written by themselves, will be read with great interest. They are from but a few of those trained in the school.

I AM teaching forty-four women, and of these nine are reading the Bible. Manamal was one day reading in the book called "Angel's Message," about the death of Christ. Her mother said: "What do you want to read that for? There are plenty of our books that tell about the gods; can't you read those instead?" "But, mother, does it say in those that there is but one God, who died for sin and rose again?" "Well, do your own liking," said her mother. The girl's courage in replying was encouraging to me. Whenever I go she asks me to read something from the Bible, and she is interested in her Scripture verses. But yet she is studying in the fear of her mother-in-law, and sometimes asking me to go, she also will rise and go away. Pêthi is reading the Bible. I went there; some one said, "What book is that you are reading?" "Not I; some one else was reading it," she said, telling a lie. Then her husband came and said, "She doesn't like to

read your books, but reads these stories. Her good sense will be spoiled by reading the "Fine Pandiyans," but in *your* book she may get some good sense." Thus saying, he gave her a scolding.

Another writes :—

I have been working among the silk-weaver women of Madura for five years. Wherever they may be living, I go in search of them and teach them. Besides those on my list who have dropped off, or removed to other places, or have died, there still remained at the beginning of the year fifty-two. Of these, eleven only are reading the Bible. At the beginning these women didn't know what sin was and what its punishment and its expiation. Krishnamal for three days before her death uttered no words save "The teacher has come; bring the book and let me read! I shall not get well, but I shall go away to God." The relatives who knew her state and came to her death-bed, heard the words that came forth out of her mouth and acknowledged that she was God's child, and that her knowledge was the result of her studies, and allowed her to die in peace. There are many such incidents as this. When I see the change that takes place in them, I believe there is fruit in our work, and I continue to labor and endeavor with hope in the Lord. I have no hindrances in teaching these women, and I have much comfort and joy myself in doing it.

When Veeralet-chumi began to study with me she could read the Testament. When I went, she would come and read a chapter quickly, and before I could explain it, would get up and go away. I waited for some days considering her case. One day it came about that I spoke to her concerning Christ's second coming. As she was listening with great attention, much moved, a woman who was sitting by said, "Amma, when you are speaking our mind is upon him, but when you are gone it is all changed. Can't he make us think of him all the time?" Veeralet-chumi suddenly burst out: "That's the devil that you worship that changes your mind for your destruction. You are all going to hell!" From that day she begged me to pray for her, and she, too, every day read the Bible and prayed in private. As I observed her I saw her Christian life was growing. At night her father had a Brahmin come and read Hindu books a long time, and she would wait until he was asleep, and then pray. Her mother, observing this, beat her and forbade her to worship the Christian God. One day she was alone praying, but for fear her mother would come in, she prayed with her eyes open. She felt conscience stricken about this, and asked forgiveness. She continued to pray for herself, her parents, and for the man she was to marry, that they might be converted, and that hindrances

might be removed. When she wished to procure a Bible her mother and father forbade her to read either that or the Testament. She asked me to pray that her father might consent to her reading the Bible, and she also prayed. Soon after her father gave her the money to buy a Bible. Her parents often call her "Christian donkey." She grieves much that she is not baptized, and whenever she falls ill she says to me: "I am not baptized. If I should die, how will it be with me?"

On the 6th of this June she was married to a man living in Dindigal. When I last saw her she said: "I shall not forget my Saviour. I am taking my Bible with me, and you must not forget to pray for me."

Still another says:—

I have been appointed to take care of the sick in the Lucy Perry Noble Bible School. A sick ward has been built. I get medicines for immediate use from our two physicians (Dr. Parker and Dr. Van Allen), and keep them on hand. If any one falls ill, I take them to the sick ward and give them such medicines as I have. If they do not improve I let the doctor know, and I will take the medicines she gives and bring and give it. If there is serious illness I stay near them at night to help. When there is no sickness I go out among heathen women to do the Lord's work.

Another:—

In various places fifty-seven women are studying with me. In contrast to their former devotion to idols, many people now listen without fear and with interest when we speak of our dear Saviour. Whenever I go they receive me very lovingly. Most will acknowledge that they do as their fathers did under constraint; but if they become Christians their people will cast them out from all family and caste relationships. This they think of as exceeding disgrace in the eyes of all, and fear the bonds of caste. When I earnestly tell them our dear Saviour took upon himself human nature, and died and suffered and rose again, it was for them, there are some who reply: "Alas! Was it for me? This suffering for me?" and so saying will shed tears. In every place I go I tell of his sufferings, and the people of Madura are listening.

Another:—

Fifty women are studying with me, of whom fourteen are silk-weavers. Sixteen years ago work among this class was very difficult. They looked with disgust upon our faces. The spot where we stood was defiled, and they would purify it with cowdung. The very people who used to say to

the missionary and the Bible women, "Go, donkey," now have a desire to study, and are buying the book written by our missionary, and are studying with intelligence. Some poor women, whose work is to tread mordant for fixing colors, will leave their work in their anxiety to study. In general many show this desire, and also a desire to know the way to God. A woman named Lut Chimi said: "When you come and tell us of the excellencies of Christ and of forgiveness through him, our old-time darkness flees away, but again the world and customs of our caste take hold of us and draw us back. When I think of our vain and useless customs they are disgusting to me. This world is as nothing, and I will think of the Lord, and praise him."

Another:—

Forty women are under my instruction, with fourteen Bible readers. The others are learning to read. They receive me kindly and study with interest. Though they have their housework and other occupations, they realize the importance of this, and continue their study. Some, as they have opportunity, converse with others about the Scripture verses and stories they have learned. Among these Murugai will speak to others who are not studying, and say: "If you, too, were studying these things, it were well. What is taught is good and true." She does not forget, but tells what she has learned to others. Some of the women, afraid of the abuse and threats of others, will hide what they know. When people say, What is the use of knowledge to a woman? some will make excuses. And some are swallowed up with desires of this world, though they may possess some good intentions.

THE Christian worker holds on to the promise of God in Isaiah, "Though your sins be as scarlet they shall be as white as wool." There is no man so low that the gospel of Christ cannot reach him; there is no people gone so far astray, no slum in the great city, which the grace of God cannot redeem; there is no field so dry and barren and desolate that when God works with us it may not become the kingdom of our Lord and Saviour, Jesus Christ.—*W. H. P. Faunce.*

TELL me to love an unlovely person, or one I have never seen,—some heathen in Africa or China,—and I cannot do it unless God puts the love for them in my heart. But when the Holy Ghost sheds abroad the love of God in our hearts, we shall have the same kind of love that Jesus Christ had. What we want is to be baptized with the spirit of Calvary.—*D. L. Moody.*

FROM REPORT OF AMANZIMTOTE SEMINARY.

BY G. B. COWLES.

(Our missionary, Miss Hattie Clark, is associated with Mr. Cowles.)

FARMING.

THE farming operations have been more extensive than usual. Special attention has been given to fruit and shade trees. About three hundred grafted trees, including oranges, citrons and limes, were purchased from the Botanic Gardens. We have now under cultivation 1,500 fruit trees, covering about sixteen acres of ground. Gum and wattle trees have been planted for future fuel needs. In addition, bananas, pineapples, pumpkins, mealies, and sweet potatoes have been produced. Abundance of rain and scarcity of locusts have made the year an exceptionally favorable one. The boys feasted on green mealies for a number of weeks, consuming three hundred ears at a meal, four ears being the allowance for one boy at one meal.

RELIGION.

The two terms of the year have been in marked contrast religiously. During the first term there was little response to the presentation of the truth. There was hardness and deadness. The second was quite the opposite, and was spiritually, as well as in every other way, one of the most satisfactory terms we have had. The boys were earnest in prayer and in the study of the Word. About sixty expressed a desire to choose Christ. In all of these meetings, Robert, the native teacher, was a leading spirit. To his consistent life, his anxiety for souls, his steady zeal, must be attributed in large measure the more than usual earnestness among the boys. Friday, May 3d, was especially observed for prayer by the school. The regular session was shortened and the industrial work suspended, the time being given to all for prayer. During the afternoon the boys scattered to the hill-top and elsewhere with their Bibles. At four o'clock, at a given signal, they arranged to meet in the open and have a prayer meeting. This was followed by a meeting at night, led by Mr. Cowles. The day seemed to have been one of much blessing to teachers and pupils.

ALUMNI.

In July, 1900, we had, as far as I know, the first gathering of the Amanzimtote Seminary Alumni. The native annual meeting, held at Adams, afforded exceptional opportunities for such an occasion. Many expressions of appreciation from the boys have been received for this occasion. No formal organization has been attempted, but we have the matter under consideration, and will take such steps toward it as seem to us wise.

TEACHERS' INSTITUTE.

For some time I have had in mind the desirability of a vacation school for teachers, and perhaps others. This might be for both sexes, and be held for a few days for Bible study and spiritual uplift, the study of school methods and school problems. We might combine the Northfield idea with the teachers' institute or summer school. There are no insurmountable difficulties, I think, unless it be the lack of time and strength to plan and carry out such a scheme with all that it involves.

LETTER FROM MRS. WEBSTER.

KAMUNDONGO, BIHE, W. C. A., August 6, 1901.

MY last letter was written, I believe, at Sakanjimba, where I stayed over Sunday. One day's journey from there took me to Ocilonda, the station of the English Mission. I stayed there two days and then went to Chisamba. I had a very pleasant visit with the friends at Ocilonda. There are three families and two young ladies there at present. They have a good location, and there, as elsewhere, the work is going forward hopefully. The same day I left Ocilonda I reached Chisamba late in the afternoon. It was just at the hour for their weekly prayer meeting, and as I had not been able to send definite word as to the day I would arrive, I found the houses all deserted. I found my way into Mrs. Currie's house by a back door, and made myself comfortable until prayer meeting was out. They were somewhat surprised to see me, for though they had been expecting me, they had about given me up; for through a misunderstanding, some one had written them that I had changed my plans and was not going to Chisamba. On the strength of that, Miss Melville, who had been planning to visit us in Bailundu after my visit with them, had called her carriers and was ready to start the day after I reached there. I spent a week at Chisamba, and had such a nice visit. I was pleased to meet Mrs. Bell again. They formerly belonged to the Phil-African League, and came to Benguella on the same steamer with Mr. Stover and me four years ago. I enjoyed seeing and talking with the young people of Chisamba. It is helpful in many ways to visit the other stations and see the work. While there I visited with Mrs. Currie and Mrs. Bell, the out-station at Ciyuka. The chief is a Christian, and quite a number of his young people, both men and women, are following his example. He is a man of about fifty years, I should judge, and a man of some standing. He had ten wives, and has put them all away but one. He has built a good schoolhouse, and they have morning and evening prayers and services regularly every Sunday, and week-day school during the school term. The

whole village attend all religious services. If a few more such men would take a similar stand, it would be a great blessing to the work everywhere.

I am now at Kamundongo spending a week with the friends here. It goes without saying that I am having a pleasant visit. All here seem very well. The work here is certainly making rapid strides. Last Sunday morning the church was full. There must have been four hundred and fifty present, and aside from those, about fifty others met in the schoolhouse at the same time. Small-pox is quite bad around here now, and they think it is wise to have the children of the station, with their mothers and all who have not had small-pox, meet by themselves. At seven different points schools have been started at the request of the head men of the village, and at all of these places many are professing Christ and burning their fetiches. Two days ago we visited the nearest school, and to-morrow we are going to one of the farthest, about an hour and a half distant. It is good to see this general awakening, and we pray that it may continue, and many may be brought to the light.

This week Friday I expect to start for Sakanjimba. It is two days' journey from here. I shall stay there ten days, and be at home again before the mail leaves the last of the month, if all goes well. Mrs. Stover writes that they are all well, though Mr. Stover is somewhat under the weather. She says Katito gets around on crutches now, and is much better. She writes also of the death of one of our little kindergarten girls from small-pox. She was a bright, sweet little girl, about four years old. Miss Stimpson and Miss Redick are coming to tea and spend the evening at Mrs. Sanders, and to-morrow I am to spend the evening and night with the young ladies.

WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM OCTOBER 10 TO OCTOBER 18, 1901.

COLORADO	430 02	MAINE	5 00
ILLINOIS	4,097 56	MICRONESIA	25 00
INDIANA	305 23	Receipts for the month	10,798 99
IOWA	3,162 98	Previously acknowledged	59,790 14
KANSAS	274 45	Total since October, 1900	\$70,589 13
MICHIGAN	1,156 09	CENTURY FUND.	
MINNESOTA	70 75	Received October 10 to October 18	1,175 17
MISSOURI	360 21	Already reported	3,131 77
NEBRASKA	35 99	Total since October, 1900	\$4,306 94
OHIO	104 28	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OKLAHOMA	1 75	Received October 10 to October 18	86 50
NORTH DAKOTA	11 05	Already forwarded	1,130 34
SOUTH DAKOTA	185 25	Total since October, 1900	\$1,216 84
WISCONSIN	573 38	MRS. E. M. WILLIAMS, Ass't Treas.	



GRADUATING CLASS IN THE AMERICAN COLLEGIATE INSTITUTE FOR GIRLS, SMYRNA, TURKEY.

[See page 68.]

Life and Light for Woman.

VOL. XXXII.

FEBRUARY, 1902.

No. 2.

OUR CONTRIBUTIONS. For the month ending December 18, our contributions were \$3,058.39 less than for the corresponding month last year, while there was also a slight decrease in special gifts. As there was no individual gift of great amount in the same month last year, we must attribute this large falling off to a slight decrease in the contributions of many of our Branches. It is earnestly hoped that with the best months of the year for work so rapidly hastening, a faithful effort will be made by every auxiliary to help in bringing up the receipts to the sum so greatly needed for the work.

OUR APPROPRIATIONS The Executive Committee of the Woman's Board, FOR 1902. after very serious consideration, have decided to assume work for 1902 in the different missions to the amount of \$115,639.68. As the sum voted at this time last year for 1901 was \$113,162.40, it will be seen there is about \$2,500 increase here, but this increase is accounted for by the fact that during the year we have sent out five new missionaries. While we have not, in making this amount the limit of our appropriations, actually cut the existing work for which we have become responsible, it needs to be emphatically emphasized that we have been unable to make any provision for the natural growth of the work. In the Marathi Mission, for instance, where about \$4,000 more than last year was asked, in order to provide for the actual necessities of the work opening before our missionaries, we were unable to grant any advance upon last year's appropriation; while in Japan, where the great forward movement of the twentieth century has so rejoiced the hearts of our workers, the increase asked for evangelistic work was reluctantly refused, as it was felt that only the sum granted last year could be allowed. Other missions have suffered in the same way, as it was felt by the Executive Committee that with the great effort which has been made during the past year to bring the Board back to its former basis of appropriating only what we have on hand at the beginning of the financial year, no increased responsibilities could be assumed until the Adjustment Fund, which still lacks \$15,000 of the \$50,000 asked,

should be completed. Will not every Branch, in the light of these facts, make an earnest effort in the coming months that such a condition may exist at the close of this year as shall warrant an appropriation sufficient to allow the work to extend in all its beauty and fullness, thus making glad the hearts of all who love the coming of the Kingdom?

MAPS AND PICTURES FOR THE UNITED STUDY TOPICS. Inquiries have come concerning the maps for our course of study, *Via Christi*. After much correspondence, a comparatively low estimate was received. The various Boards were asked to send on orders, with the expectation that enough would be received to guarantee the committee in ordering an edition of these maps. The returns were so very small—only one Board ordering any quantity—that it was impossible for the committee to venture. There is no fund to draw upon, and they can only depend upon the orders from the various Boards. The set of maps in Fisher's *History of the Christian Church* will furnish suggestions for those who wish to make maps for their own circles. An effort was made to secure these maps, but the publishers were unwilling to grant the privilege. The set of pictures published by the Perry Pictures Company is now in readiness. Price, 25 cents for every set of twenty. They may be ordered from the Perry Pictures Company, Malden, Mass.

OUR PLAN FOR LIFE AND LIGHT FOR THE COMING MONTHS. As stated in our November number, it is our purpose to give one article each month—previous to the one when they are used—on the topics adopted by the Central Committee on the United Study of Missions. The “Early Women Martyrs,” by Miss F. J. Dyer, in our December number, and “The Conversion of Our Anglo-Saxon Ancestors” are specimens of what we hope for in the remaining four topics. With these we expect to associate records of our own work among the people mentioned in the series,—such as a number largely on work in Constantinople, following the study of the period from Paul to Constantine; in Bulgaria, following the third lesson, which includes the first entrance of the gospel into that country; in Papal lands, following the period just before the Reformation. Aside from these we hope to present our current work in its varied departments,—educational, evangelistic, touring and medical. In this number we give descriptions of three of our boarding schools in Africa, India, and Turkey as specimens of all. In March we expect to take up day schools and kindergartens. We are sure that our readers will enjoy the information of these different departments, even if our limited space makes it necessary to crowd out other interesting matter.

INTERDENOMINATIONAL CONFERENCE OF WOMAN'S BOARDS OF FOREIGN MISSIONS. The Fifth Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada will be held in Toronto, Canada, at the Metropolitan Church, corner Church and Queen Street East, on Tuesday and Wednesday, February 25 and 26, 1902, the Conference opening at 2 P. M. on Tuesday, and closing at 5 P. M. on Wednesday. The executive officers and two delegates from each Board are invited to take part in the deliberations of the Conference. The main themes will be Interdenominational Policy, Educational Work, How to Develop the Mission Spirit in the Home Church, and Work among the Lepers and Blind in its Relation to General Mission Work. The Committee of Arrangements are making every effort that this Conference will be of practical value to the Boards represented.

ARRIVAL OF THE DEPUTATION. Dr. James L. Barton and Rev. J. F. Loba, of the Deputation to India, arrived in New York December 17th, Mr. Whittemore remaining abroad for further travel. Dr. Barton brings most encouraging accounts of the woman's work in both the Marathi and the Madura missions. He says it would be hard to overestimate the good done by the girls' schools. In Wai, where Dr. Harding is about to be stationed, the opening for the work of a Christian physician has come largely through our schools, under the faithful care of our own Mrs. Sibley and Miss Gordon, and now Miss Moulton, of the W. B. M. I. In the Madura mission, where much service is lovingly rendered by the married ladies, Mrs. Hazen, at Arrupukottai, has a school where eighteen castes meet on a common footing. Openings for work are almost boundless. How are we at home meeting the great opportunity in India?

LENTEN OFFERINGS. In view of the falling off in our regular contributions, and the increasing needs of our work, it has been thought desirable that our societies should be asked to use the Lenten Envelopes again this year. It is hoped that by this means some who do not contribute regularly to our work may be moved to some slight self-denial during these days which commemorate our Lord's suffering on behalf of the world. The envelopes will be furnished free, in any numbers which can be made useful, upon application to Miss A. R. Hartshorn, 704 Congregational House.

MISSIONARY PERSONALS. Miss Clara L. Brown, of Niigata, who had the misfortune to sprain her ankle upon her arrival at San Francisco, was most hospitably received by Mr. and Mrs. Cozad, who are spending the winter at Oakland, and recovered in time to spend Christmas with relatives in the East. Miss Annie L. Gordon has been warmly welcomed at Marsh,

and is entering into her many duties there; we have also heard of the arrival of Miss Halsey, of the W. B. M. I., at Smyrna, where she is to take up the kindergarten work.

ANOTHER SAD OCCASION IN CHINA. After all these months the friends of Miss Partridge, of the Shansi mission, have received from China a white silk banner, lettered in gold, which was carried with thirty-one others in the procession at the reburial of the Shansi martyrs. The banner is seven feet long, and was carried on a staff twenty-four feet high. The funeral service was most imposing. The dear dead were taken up, and recoffined in good caskets, and a vast multitude marched to the new missionary cemetery. The missionaries report it a most solemn occasion when they passed over the places where the precious martyrs had fallen.

THE CONVERSION OF OUR ANGLO-SAXON ANCESTORS.

BY MISS MARY BREESE FULLER, OF SMITH COLLEGE.

THE story of the evangelization of the English stock—our Anglo-Saxon ancestors—forms one of the most interesting periods in missionary history. Its appeal comes straight from the fervent heart and wise brain of Bede,—Venerable Bede,—who loved and prayed and worked to his dying breath for the church of which he wrote. His account is no mere dry chronicle, but the warm, vivid narrative, close in time and spirit to his events, yet judicial and fair in his treatment of them. Caught to our imaginations by Bede's quaint phraseology, the principal characters of the period live before us as very real people,—Augustine before King Ethelbert in Kent, Paulinus and Edwin in Northumbria, the intense Columba and the gentle Cuthbert traveling over the coasts and moors, while in the forefront stands Queen Bertha, the woman whose influence opened the way for it all.

The religion of the Teutonic peoples was the wild Northern mythology famous in song and story, but characterized by fear, not love, toward God, and savagery toward man. And closely bound with the higher elements of nature worship were a multitude of degrading superstitions, which lingered long after faith in Thor or Odin was lost. These were the beliefs of the "hordes of heathen" who poured into Britain in the fifth century.

An historian has said of the conversion of the Angles and Saxons, "The Romans planted, the Scots watered, the Britons did nothing." Contrary to a general impression, the Christianity of Roman Britain had not died out; British Christians still lived in large numbers when the Saxon tribes had

already spread over the island. But, like some Christians of modern times, they complained more of their enemies than they prayed for them. Withdrawing largely to the West, the British monks expressed their feelings in what has been called the "Querulous Book,"—*Gildas' History of Britain*. The intruders are called every fashion of vile name, but never regarded in the light of an opportunity; consequently, as Bede says, "God sent to the aforesaid nation much more worthy preachers to bring it to the light."

The first of these was a woman,—Bertha, the daughter of the Frankish king. The Christianity of the Franks was only a national veneer in the sixth century,—a wild, rough thing. But the scanty records of history about Bertha all seem to show that her Christianity was personal and vital. When the heathen king of Kent—the strongest of the English tribal kingdoms in that century—wished to marry her, she came to him only "on condition that she should be permitted to practice her religion with the Bishop Lindhard, who was sent with her to preserve her faith." From King Ethelbert's fear of "magical arts" it is evident how much tact and care his bride must have had to use not to antagonize her husband, and to prepare the way for the official missionaries. The ruined church of St. Martin of Canterbury was given to her for worship. The same Roman bricks which she put in the walls to repair them are still to be seen; a font in which Ethelbert was said to have been baptized, and a stone coffin called Bertha's, are now shown visitors to the little church.

The coming of this Christian queen certainly helped to direct Pope Gregory's missionary zeal toward England, though the familiar story of his seeing the fair English slaves in the Roman market place and exclaiming, "Not Angles, but angels," may be true as to the immediate accession of his mission. Augustine and forty monks landed on the island of Thanet in 597, "furnished with divine, not magic virtue, bearing a silver cross for their banner, and offering up their prayers to the Lord for the eternal salvation both of themselves and of those to whom they had come." One can well imagine the thanksgiving and added faith in Bertha's prayers. The king was cautious in accepting the new religion, but open-minded, and the life of the monks, as well as their message, and surely the preparation by Bertha, soon led to his conversion. Churches were repaired and new ones put up, as other converts followed the king. Yet there was no compulsion in the baptism of the English, as was used by some chiefs of continental tribes.

From Kent the work spread slowly but surely; for Augustine's determination was to build, not a tribal, but a national church. Therefore, long before there was any pretense of political unity among the different kingdoms, the church was binding all the people in the tie of a common religious

sentiment and a common ecclesiastical organization. In twenty-five years the monks had penetrated as far as the center of Northumbria, in the seventh century the leading kingdom of England. Again a woman prepared the way. Edwin, the king, in his turn asked to marry the Christian daughter of Ethelbert and Bertha. She came on the same terms as her mother also had come—with her Christian bishop. But Paulinus was bolder than Lindhard had been; “he was wholly bent upon reducing the nation to which he was sent to a knowledge of the truth.”

A most thoughtful man, King Edwin heard and pondered, and finally brought the monk before his council of wise men. One of them gave his advice in this exquisite parable: “The present life of man, O king, seems to me, in comparison of that time which is unknown to us, like the swift flight of a sparrow through the room wherein you sit at supper in winter, with your commanders and ministers, and a good fire in the midst, whilst the storms of rain and snow prevail abroad. The sparrow, I say, flying in at one door and immediately out at another, whilst he is within is safe from the wintry storm; but after a short space of fair weather, he immediately vanishes out of your sight into the dark winter from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow, we are entirely ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed.”

After counsel of other wise men, this poetry-haunted kingdom accepted the Roman priests and their doctrine. But the Northern half had not been penetrated by the gospel before a heathen king drove out the Christian one. The real evangelization of Northern England is due to another influence—to the lowly monks from the North.

Nearly a hundred years before Augustine landed in England, St. Patrick was preaching the good news in Ireland, and training missionaries who gave Scotland its name, and English Christianity monastery beacon lights on the border cliffs and islands. Columba, the first of the Scottish abbots,—the founder of Iona,—was a superb figure, with the strength of the rocks and the ceaseless energy of the waves around his island home. His hatred of evil was as marked as his tenderness for little children. “How I should have liked to see Columba get into one of his grand rages,” writes J. R. Green in a letter to Freeman. Yet his biographer, Adamnan, tells of the old white horse who put his head on Columba’s breast and wept for his coming death. Life in this monastery was frugal, industrious and holy; the monks ever spreading the spirit of Christ farther among their wild Pict neighbors.

Therefore, when King Oswald won back Northumbria from the heathen

Mercians, it was to Iona he sent to bring this life down to England. In 635 Aidan came and founded the monastery of Lindisfarne—Holy Isle. Its relation to the mainland was typical of the relation of its monks to the people. At high tide only was it cut off, all other times being united to the shore by a narrow strip of land. Lindisfarne was followed by Whitby, by Jarron, down the coast; Aidan by Cuthbert, the native apostle to Northumbria, by the Abbess Hilda, by Cædmon and Bede, all dear and familiar names. Bede says of these missionaries: "They neither gathered money nor built houses for the entertainment of the great men of the world. . . . The whole care of these teachers was to serve God, not the world; to feed the soul and not the belly." Everywhere they went the people flocked to hear them. Almost every monastery had a school attached, where English youths were taught, as Hindu and Chinese youths are taught to-day to minister to their own people.

Cuthbert, the most famous of the "native evangelists," is described as the "gentlest and simplest of men." Lame from his childhood, full of holy thoughts and visions, he traveled everywhere over the moors and hills, sometimes being gone a month from his monastery. No hill was too steep to hinder his reaching the shepherd on its side; no flood or storm too great to prevent Cuthbert's keeping on to the lonely village for which he had set out. It is told of Cuthbert, as of St. Francis of Assisi, that the animals followed him in love—two seals coming from the ocean to caress his feet.

The unselfish austerity of the Scottish monasticism made it possible for monks and nuns to live under the same guidance in separate wings of the monastery, under either an abbot or an abbess. Saintly women were as influential, and have as large a place in Bede's story, as saintly men. The Abbess Hilda, at Whitby, was long venerated for her nobility of character, as well as for the fact that under her rule English Christianity flowered into her first poet—Cædmon.

But at Cædmon's time, which was also the time of Bede's childhood, the evangelization of England was really complete. With this period the Scottish Church had done its work in the North, and the Roman Church proceeded to organize and to systematize all English Christianity, North and South. And with the organization, something of the simplicity, the beauty and the appeal of the story goes. Yet it is always there, for us to know; for the strengthening of faith, of hope and of love.

SOUTH AFRICA. INANDA SEMINARY.

BY REV. FREDERIC R. BUNKER.

A SCENE of rare beauty is that which bursts on the view as one stands on the hill above Inanda Seminary. The visitor returns to it again and again with ever-fresh delight. A vast natural amphitheater, ten miles in diameter, lies to the north, shut in by the great shadowy Inanda bluffs. The beautiful Inanda falls—that bridal veil of the centuries—sends its white signal cloud up to meet the morning sunlight from far down in the center of the amphitheater, as though a sacrifice were being offered in God's great temple. One's thought tarries for the moment on the struggles witnessed here in the past days,—the terrific warfare of the elements in the formation of this great building; the struggle for existence of vast herds of wild animals witnessed here in by-gone days, and the no less fierce struggles of wild men enacted in this valley. How weird the story if it could all be written. Turning to the south, the azure blue of sea and sky seems to have blended the glory of earth and heaven far away beyond these sloping hills at our feet. All is beautiful as though fresh from the hand of God.

In this view the eye is immediately attracted to the white walls of Inanda Seminary, cozily settled in the midst of its gardens and orchards in the near foreground. It does not seem out of harmony in this grand landscape, as is so often the case with man's work, but adds positively to the beauty of the scene, furnishing just that touch of life needed to give significance to God's creation. To our eyes there gathers a glory about those white buildings which transcends even the glory of hill and sea and sky.

Here have been enacted, during many years, scenes which must have proved of deep interest to that great audience of witnesses pictured by Paul as watching so intently the struggles taking place on the arena of Christian activity. The time would fail me to tell of what I myself have seen take place in this school. I could take you with me, also, to many a place far out among the kraals, where some undergraduate, forced by circumstances or by premature choice to leave the school, is carrying out under great difficulties the little learned in her school days. It may be in hut or hovel, in polygamy or monogamy, with clothing or without, the influences of those far-off days are still at work, and she has a deep-laid plan in her heart to send her boys and girls to school.

But I wish in this to describe some typical instances of the after life led by the graduates of the Seminary.

I will invite you to come with me to a cottage built on its own hillock at Itafamasi. Its walls are a basket work of wattle twigs daubed with mud. Its roof is thatch, and its floors are beaten clay. A long veranda protects the entire front from rain and sun. The interior is divided into small rooms



CHRISTIAN ZULU HUSBAND AND WIFE.

by "wattle and daub" partitions. A glance into the bedroom will reveal a home-made bedstead, a few cheap chairs, a white bedspread, a chest for clothing, and the usual fittings of a humble home. The sitting room has a center table, covered with a scarf and adorned with a nice lamp and books.

A settee is in the corner; good chairs, a clock, pictures (mostly advertisements), all find their place. In the dining room is a table spread with chicken, well cooked, mashed potatoes and sweet, pumpkin, rice, gravy, native delicacies, cake, etc., and you will have no cause for grumbling at your fare at this table. At the teapot sits the mistress of the house, well clad, refined in appearance—a faithful wife, a good mother. Her husband will take you with pride to show you the gardens and orchard which they have planted together, and it is possible, though not probable, that he may forget his old Zulu nature enough to tell you that he has a good wife. I would not say that she is never cross nor untidy nor lazy.



NOMDAYI, TEACHER IN THE IRELAND HOME.

Nor would I claim that a bit of neighborhood scandal never surprises her lips. There may be sad scenes laid up for sorrowful memory even in this home. She is not perfect. She would not fit her surroundings if she were. But there was that given her at Inanda Seminary before her graduation which has made her one of the few real home makers among all her Zulu sisters. She is the type of a goodly number, but they are still too few among the many.

A change in the scene will show you another of these well-trained girls, married to a wretch of a man,—a drunken, lazy brute of a fellow. Her home is a hovel; her days are spent in toil to support her husband and large family. She has lost hope for herself, but she will work her fingers bare and her back crooked to clothe her family decently and send her boys and girls to school. The bad blood may show in the boys and declare itself in the girls, but the influence of her school days keeps her true to her ideals. She is one of those uncanonized saints, high in God's favor, though the object of man's pity or contempt.

Now come with me to Durban—not a good place for our girls to go. Temptations burn like a furnace there. Some few mistresses are like mothers to their black servants, others care nothing for their welfare. The

service is not always easy, for even white women have been known to scold and be unappreciative.

One evening, after speaking to a white congregation in Durban on what God had done for our black Christians,—a fact not always known even there,—a gentleman came to me and said: "I can bear testimony to the truth of what you say. I had one of your girls in my home for a number of years. My wife died, leaving me three little children to care for, and for three years that Zulu girl cared for my children like a true mother. She



A CHRISTIAN ZULU HOME.

kept them neat and clean, taught them good manners and morals, kept my house tidy, and in every way showed herself a true Christian woman." High praise, indeed, for one of our graduates, who has chosen English service as a calling. They are not always as efficient or faithful as this, and are doubtless often as black as painted by their mistresses, but their evil habits are not taught them at Inanda, but the good are.

The very countryside about Amanzimtote is still fragrant with the memory of Nyumbazi—a graduate of Inanda Seminary, and afterwards a teacher and sister and mother to the "raw" kraal girls who sought a shelter in Ireland

Home from heathen oppression. A perfect lady in manner, though going barefooted and bareheaded, always tastefully dressed, modest in demeanor, intelligent and bright in conversation,—she was a true yoke-fellow and loved sharer of the labor and counsels of her white sisters in the same service. In fact, one becomes in serious danger of becoming color-blind when coming under the influence of the personality of some of these ladylike, intelligent, Christian Zulu women. This girl actually poured out her life for the Master in the service of the school, dying of consumption about two years ago—a disease which some believe was contracted in the crowded rooms and unsanitary condition of Ireland Home. A few dollars would have rectified this, but they were not provided, and the Home was finally closed. Retrenchment has its sins to answer for, and they are not few nor small.

A little wattle and daub schoolhouse, with clay floors, iron roof and backless seats, sits just under the brow of the hill at Entinyane. We enter it, and every seat is crowded. Ten years ago, when Mr. Ransom began to preach there under a tree, it was all bare heathenism; now that little brown teacher at the desk has a fine school of well-clad, cleanly children, though they come from those kraals which you can see from the doorway. She has made a name for herself in this region as a good teacher, and is teaching English, morals and religion, dressmaking, cleanliness and industry to these bright-eyed, curly headed, intelligent, ebony hued scholars of all ages and sexes, who have risen in respect as we entered.

There are many of such graduate teachers in the common and higher schools of the colony. The graduates of Inanda Seminary are in great demand by other missionary societies, and by independent workers, and go far afield in such service. As teachers our girls are playing a notable part in the civilizing influences making such rapid headway among the Zulus.

There pass before my mind as I write, the bright, pure faces of pastors' wives whom I have met in their homes. These women stand as true and efficient helpmeets to their husbands in their often hard, unremunerated service. They are the leaders of the singing, teach the classes of women and children, are general dressmakers for the station, and care for their own families, which includes heavy field work in the planting season.

Neither are these women wanting when their husbands take up service for peoples of far lands. Dalita and Fannie are daring the fever of the Gaza lowlands for themselves and their children—as true missionaries of the cross as ever left Holyoke or Wellesley. Inanda Seminary has done a good work, but its largest work is before it. It has need for an endowment and for better equipment, that it may meet the constantly increasing need for a well-trained Zulu womanhood.

INDIA.

THE MADURA GIRLS' NORMAL AND HIGH SCHOOL.

BY MISS MARY T. NOYES.

THE main object of the Madura Girls' Normal School is the training for Christian girls, to spread the knowledge of Jesus among their own people. The motto which greets one's eye on entering the main hall is, "That our daughters may be as polished stones." The school is primarily for the daughters of our Christians, especially for those who, having passed through the mission schools of lower grade, are found worthy of further training. We do not, however, shut our doors to Hindu girls; but few Hindu parents are willing to send their daughters to a boarding school where they will come into such close contact with Christians, and where the iron rules of caste will be broken. This year there are a few Hindus in the boarding department, whose parents braved the displeasure of their caste people. The school has a large place to fill, as in the whole district of Madura, as large as the States of Massachusetts and Rhode Island together, there is no other normal school or school of high grade for girls.

At present there are upwards of three hundred pupils, more than half of whom are boarders. Many are refused admittance for want of means to support them. Most of the pupils are from poor families, and self-support is still a long ways off, though we are slowly moving in that direction.

The system of education is based on the English Government Code, the school being submitted to government inspection and examinations. In the line of general education there are three departments,—primary, lower secondary and high school,—including eleven grades, from the infant class to the class preparing for the University Matriculation examination. There is also a normal department, where students who have completed the course of either of the three departments named above may be trained as teachers. The primary department serves as a practicing school for these students, its classes being taught by them under the supervision of trained teachers. The course of study does not differ essentially from that in use in England and America. The languages used are Tamil in the lower grades, English in the higher.

In the line of manual training are the kindergarten occupations, needlework and drawing. Instruction in singing is also given. Not the least important is the daily Bible lesson. The course for the lower grades covers the history of the Old and New Testaments. The upper classes make a more

critical study of separate books. Memoriter portions are assigned to each class.

While the school aims to train the girls to habits of neatness and cleanliness, it has seemed best that the mode of life of the boarding pupils should be the same as that in the average home. The girls wear the graceful costume of their country. The dormitories are unfurnished rooms, the girls

sleeping on straw mats spread on the brick floor. The food is the staple of India,—rice and curry,—served not on tables, but on the floor, the girls sitting in rows, each with her bowl in front of her.

Most of the actual teaching of the fourteen classes must be committed to an efficient staff of assistants. The two missionary ladies in charge find time to teach a few subjects, but the largest part of their work must necessarily be that of the general management of the school, the supervision of the work of the teachers, and the care of the large family of one hundred and sixty or more daughters. Many of the parents shift all responsibility for their children on to the shoulders of the managers of the school. They often say: "Now



A PASTOR'S DAUGHTERS IN THE MADURA SCHOOL.

she is yours. You, next to God, must care for her."

The spirit of the school has always been decidedly Christian and missionary. It is a pleasure to bear testimony to the Christian character and influence of the teachers, and to the spiritual growth evident among them. The morning and evening prayers, the school prayer meeting, the meetings of the Christian

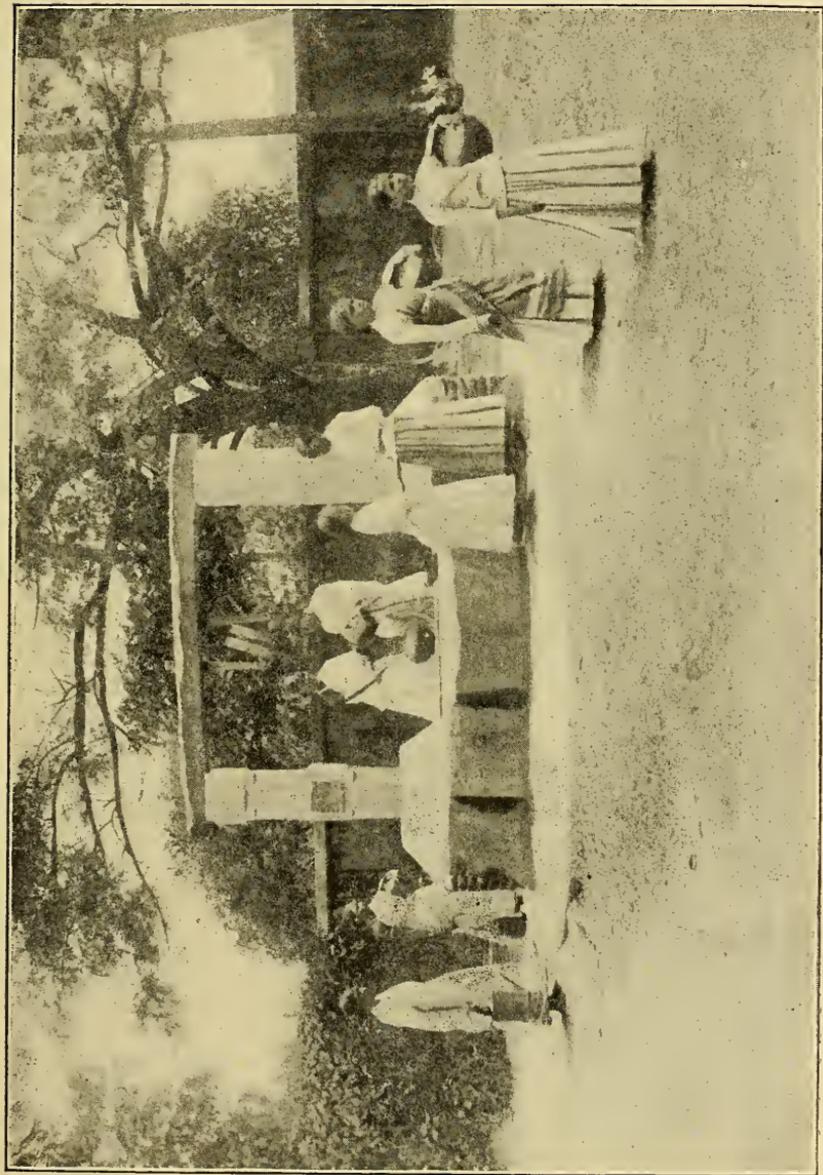


KITCHEN WORK IN MADURA SCHOOL.

Endeavor Societies, are also times of seed sowing; and they have borne their fruit. Almost never has a pupil finished her course without confessing Christ. About eighty of the boarding pupils are members of the church, and many of the smaller girls who have not yet taken this step are leading sincere Christian lives. During the current year about twenty have united with the church, and others are asking to do so. The Christian Endeavor Society has proved valuable in teaching the girls to work for others. Out of their poverty they raise money to support a Bible woman in some neighboring villages. A few sometimes accompany her in her tours, and assist by their sweet gospel songs. Often special sums are raised by great self-denial for some especial object, as for the famine sufferers in the north last year. A large Sunday school for the little Christian day scholars and Hindu children of the vicinity is carried on entirely by the girls. Sometimes as many as a hundred heathen children attend. They have learned to be quiet and attentive, and seem interested in the Bible stories told by their young teachers.

What becomes of the pupils after they leave the school is a question often asked. It goes without saying that in a country like India, where an old maid is a curiosity, that most of them are married; some as soon as they leave, and others after a few years. But those who complete the normal course, an average of about twenty yearly, must teach two years, married or unmarried, and many teach for a much longer period. All of the mistresses of our Madura School, most of those in the other boarding schools of the mission, and in the Hindu girls' schools, both under mission and government management, are our graduates. We find them, too, assisting their fathers or husbands in village schools. And not only in our district, but to the north and south, as far as the Tamil-speaking country extends, may be found teachers who were trained in the Madura School. Some as they grow older become Bible women; some are doing a noble work as wives of pastors and catechists; a few have gone into hospital work. Wherever they are found,—in the school, the church, or the home,—they stand in marked contrast to the uneducated women about them.

I would like to introduce a few of these graduates to you. There is Jeyamani, for several years head mistress in our Normal School, since then at the head of a large caste girls' school in Madras, where she has married. She has a wonderful gift as a teacher. Everyone loves her, and her influence has been strong for Christ. In the Women's Hospital we shall find Janaki, mother of four beautiful children; a woman of lovely, refined manner, doing a splendid work for her suffering sisters. In another part of the city we may call at the pleasant home of Agnes Packiam, wife of one of our



THE SCHOOL WELL.

pastors; a woman whose beautiful face reflects her sweet Christian character, who is active in every good work, respected by everyone; a tower of strength to her husband. In another mission station is Sudamani, a most successful teacher for years; a woman of fine scholarship, great force of character, highly esteemed as a peacemaker among her people. In a village school is Elizabeth, daughter of a man who used to wear an iron cage around his neck in pursuance of a heathen vow. When she entered the school she seemed dull and unpromising, but she developed wonderfully as her heart was changed by God's Spirit. She has an especial gift with children, and in the boarding school where she first taught had a great influence for good among her pupils. She now assists her husband in his work.

Tell me, dear reader, has the twenty or thirty dollars a year which it has cost to educate these women, and hundreds of others like them, paid? The promise, "Cast thy bread upon the waters, and it shall return to thee after many days," is literally fulfilled every time the rice is strewn upon the fields of water, and grows and brings forth its harvest. But its truest fulfillment is in the hundreds of transformed lives, which are the fruit of the work, philanthropic, evangelistic and educational, of the past century in the mission field. Are you sharing in this great work?

TURKEY.

THE SMYRNA GIRLS' SCHOOL.

BY MISS ILSE C. POHL.

DURING the past seven years it has been my joy and privilege to be one of the workers in Smyrna; and now, as I am enjoying a year of rest and change, I love to look back upon this space of time, remembering how good God has been to us, and can I be else than grateful? For all along the line there has been progress and growth, so much growth I sometimes fear as quite to distress our dear ladies of the financial committee in Boston, for this child of their tender care is shooting up, outgrowing its present garments, and wanting many things in order to remain respectable.

The number of pupils has almost doubled in those seven years. I remember when we rejoiced that we had one hundred pupils on the list; now it is two hundred we are nearly completing, and every year brings us nearer to it. Even the boarding department, which in a city like Smyrna, where the girls have their homes close by, is not easy to fill, is crowded this year so that sisters have to share one bed.

More pupils of course necessitated more teachers, until now we have a staff of seventeen teachers, not counting special ones for fancywork. The course of studies has been perfected year by year, and now we are proud of a curriculum which in twelve years offers an excellent education, which would compare most favorably with that of any high school in America, embracing besides the fundamentals, algebra, geometry, zoology, botany, physiology, geology, physics, astronomy, rhetoric, literature, ancient to modern history, history of art, psychology, ethics and pedagogy, besides modern and ancient languages, music, drawing, painting, needlework and gymnastics. The most prominent part is of course given to Bible instruction, which throughout the school forms the first lesson each day. The school is graded into three years of primary, four of preparatory and five of collegiate studies. Our humble name of American School for Girls had to give way to the more pretentious one of American Collegiate Institute for Girls, which to live up to is the constant aim of those in charge.

Now don't say, dear friends, that a good deal of this is unnecessary for a mission school. Try and understand that Smyrna, a seaport, is a large city, with good native schools, yes, excellent ones from any standard but the Christian and moral one. There all instruction is free; we demand tuition. We must offer something good,—as good at least and better than their own native schools do,—to induce parents to send their daughters to us. And how much we want them to comè that we may teach them the living Christ; to help them to form principles of high thinking and higher living; to show them the preciousness of their own souls; and to induce them to walk in the footsteps of our Lord, whom they know but in name in poor Turkey, Greeks and Armenians alike. We rejoice that we have a good number of Jewish pupils, and even two Mohammedan ones. Yes, we are ambitious to teach the best of science, literature and philosophy, but I dare answer for all my companions in that work that the single purpose before us is ever to teach the living Christ.

Can you realize the trials of a science teacher with almost no apparatus, with no room suited for the purpose of experiments; or of the geography teacher without sufficient maps and no globe; of the teacher whose class recites in the parlor or teacher's sitting room, who must migrate with her troupe in the midst of a lesson because some visitors have come? And where will she find a corner, poor thing? for there is not one unoccupied in all the house. And yet the march is onward in spite of all.

Our purpose has always been to fit our graduates to be workers among their own people and in the various mission schools. But how could they teach well without the necessary training? For teaching is an art, and yet there is no normal training school in all Turkey. Feeling, then, the impor-

tance of a careful preparation of our girls for their life work, we have added in their senior year a course of pedagogy, with practical teaching under supervision in the primary departments. Of the seven girls you see in the picture* of the last graduating class, six are teaching in various fields,—one in Gedik Pasha, Constantinople, one in Adana, one in Marsovan, two in Smyrna and one in the Smyrna kindergarten. Every year workers are sent out from the school. Seven out of nine native teachers in our Smyrna school are our own graduates. The motto of the school, “Not to be ministered unto, but to minister,” has spoken its message to their hearts. Apropos the life work of the girls, I should like to mention the two who have chosen nursing as their profession, and who are now in the second year of their training course in the excellent Scotch Mission Hospital in Smyrna.

The music department has developed so much since Miss Platt came to us. It creates a pure atmosphere, and makes discipline much easier. Strange that the Oriental, with all his passion and fire, has so little tone and pure music. But the girls learn to sing and to love it. It has been very sweet to me to notice the various groups during playtime around organ or piano, though they are old and almost worn out, singing the hymns they love.

“Where they sing, there rest in peace.
Evil hearts have no songs.”

Among the school organizations the King's Daughters' Society is the oldest and most numerous. Its work among the poor of the city has made itself felt, and is well known where there is distress and suffering. Almost daily needy ones find their way to the school to ask relief, and daily groups of girls, accompanied by a teacher, go out to visit those who are too sick to come, and bring relief and the doctor and medicines, as well as food and a word of cheer and smiles of sympathy and love. The work undertaken is not small, and means great sacrifice, not only of time and strength, but of money as well. The expenses of the society amount from \$250 to \$300 a year, all of which is raised by about sixty girls and teachers, not one of whom is blessed with much of this world's goods. Missionary interest is kept alive and for seven years the society has supported a child in Bombay. She grew up to be an earnest Christian and a teacher, then died rather suddenly, and since then a little famine orphan has been adopted in the same school. There is a young orphan boy in one of the stores in Smyrna who owes all his education, from the kindergarten on, to the King's Daughters, and now a little girl is paid for in the kindergarten, for which our prayers go up. I wish I had time to tell you more of the society and their weekly prayer and missionary meetings, of our bed in the hospital, of the Christmas joy and Easter gladness which they bring to so many miserable homes, also of the

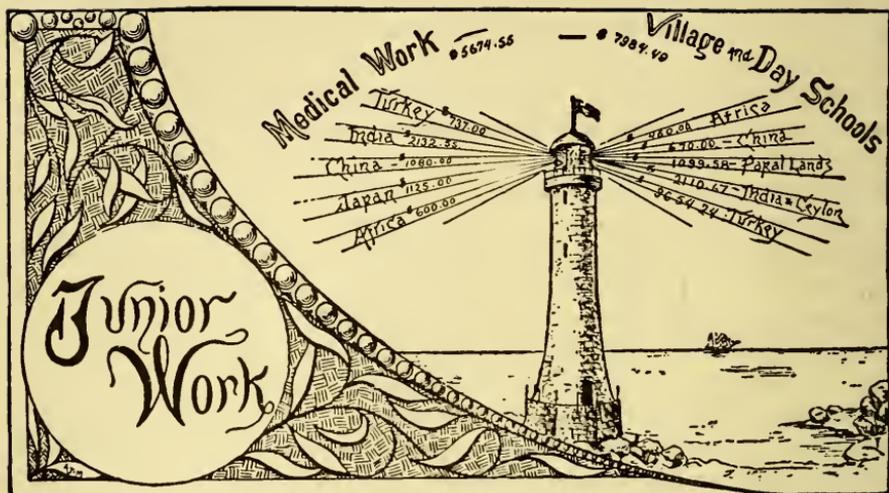
* See page 48.

previous Sunday afternoon meetings with the schoolgirls. But I must hurry and say a word of another society, started but two years ago. If the King's Daughters include the serious-minded and earnest girls who, after being tried at least one year as helpers, take upon themselves the title of King's Daughter, this other one includes the younger children,—the restless, mischievous element, which, however, is so warm-hearted and eager to help. The "Ready and Willing Club," nicknamed sometimes the "Rough and Willing Club," has about twenty-four members, whose busy little fingers have sewed during the past year an amazingly large number of garments for the poor, the material for which is bought with the pennies the children earn or save, and from the sale of such garments made by them as would attract friendly purchasers. Scrapbooks for the hospital and for sick children and boys are generously provided. How they love to give, and how well they do it! What an example one very poor girl among the older ones has been to me, who received less than one-half dollar a month of pocket money from a teacher, which should meet all her incidental expenses. She unhesitatingly subscribed half of that sum to the church, and manages to get along with the rest.

I wish I could acquaint you with the dear girls one by one, each one having such qualities as would make you love them. It is indeed a privilege to spend one's life in the service of opening to them the true meaning of life. But how we long to improve the school. It is getting so crowded,—not a corner of the house that is not needed for classroom; the apparatus from the primary upward is so imperfect; maps, globes, books, desks, blackboards, chairs, physical apparatus, a piano, everything is needed. Oh for the fairy godmother who would provide a little bounty for this dear Smyrna School,—this vigorous child, full of life and promise, who is wearing out its garments, whose frock is getting so short and shabby! But we will not worry, but trust that he who planted will water. Our Father is rich. He gave the growth, and he will provide.

THE growth of the Girls' Boarding Schools the last few years has been phenomenal. Appeals for the means for enlargement are constant.

REV. M. D. BABCOCK has said, "To launch a ship and neglect it is to lose it." In the end we shall be judged not alone by what we have done, but by what we could have done.



- To give light to them that sit in darkness Vol. 177 -

PAGODA BELLS, OR MEDICAL WORK IN FOOCHOW.

BY DR. KATE C. WOODHULL.

(Concluded.)

DISPENSARY WORK.

As year after year passes the work in the dispensary is much the same, and yet no two days are quite alike. Cases of indigestion, chronic bronchitis, rheumatism, stiff limbs, skin diseases, ulcers, wounds and bruises, and inflamed eyes are varied with something peculiar for nearly each day. One day it is a woman with a needle in her finger. The patient is not more glad than the doctor when the mischief-making bit of steel is removed.

Another day it is a man who claims he has a needle in his throat. But examination reveals only the fact that some kind neighbor, in trying to relieve, had torn the throat with his nail, and given rise to much suffering. We give him some bread to eat and find that he can swallow all right. He is sent away with a vial of sweet oil to soothe his sorrows.

Another day a father brought his daughter, fourteen years old, with her bound feet gangrenous and ready to drop off. "Could we heal them?" "No, but she can be relieved of her suffering by having the feet amputated."

But we cannot persuade them to leave her at the Hospital. They think a girl with no feet is not a very good result of Western healing. They said

as their final decision, "If you can restore the feet we will bring her to the Hospital."

A SPECIMEN OPIUM CASE.

One evening messengers came for us to go to a young woman who had taken a suicidal dose of opium. We called chair-bearers and made hasty preparation, and were soon on our way. We found a room full of excited people,—bound-footed women, large-footed women, men and children,—all trying to arouse the patient from her deep sleep. "Save her, save her! Use some good medicine and save her!" was repeated over and over again as we entered the room. This was varied by an occasional: "Do we need to be afraid? Can she live?" After the first excitement was over they were all attention to help us and bring what we needed. A tiny tablet of apomorphia and plenty of hot water soon did the work of washing out the stomach. But it was very difficult to keep the patient from sleeping. The limbs refused to do their duty, and they were obliged to lift her bodily back and forth across the room. Never did little feet look more helpless than hers, dangling about as her frantic rescuers tried to make her walk. After hypodermics of strychnia she began to gain strength, and the family were delighted when they found she was using her feet again. Soon she was able to walk with very little assistance, but it required constant exertion to keep her from sleeping. We stayed with her until midnight, when it seemed safe to leave her. We heard the next morning that she was doing well, and seemed as glad as were her friends that her foolish anger had not resulted fatally. We were not able to learn the cause of this strange freak. The Chinese sometimes swallow opium when they suddenly become angry from some trifling cause.

A COMPLIMENTARY TABLET.

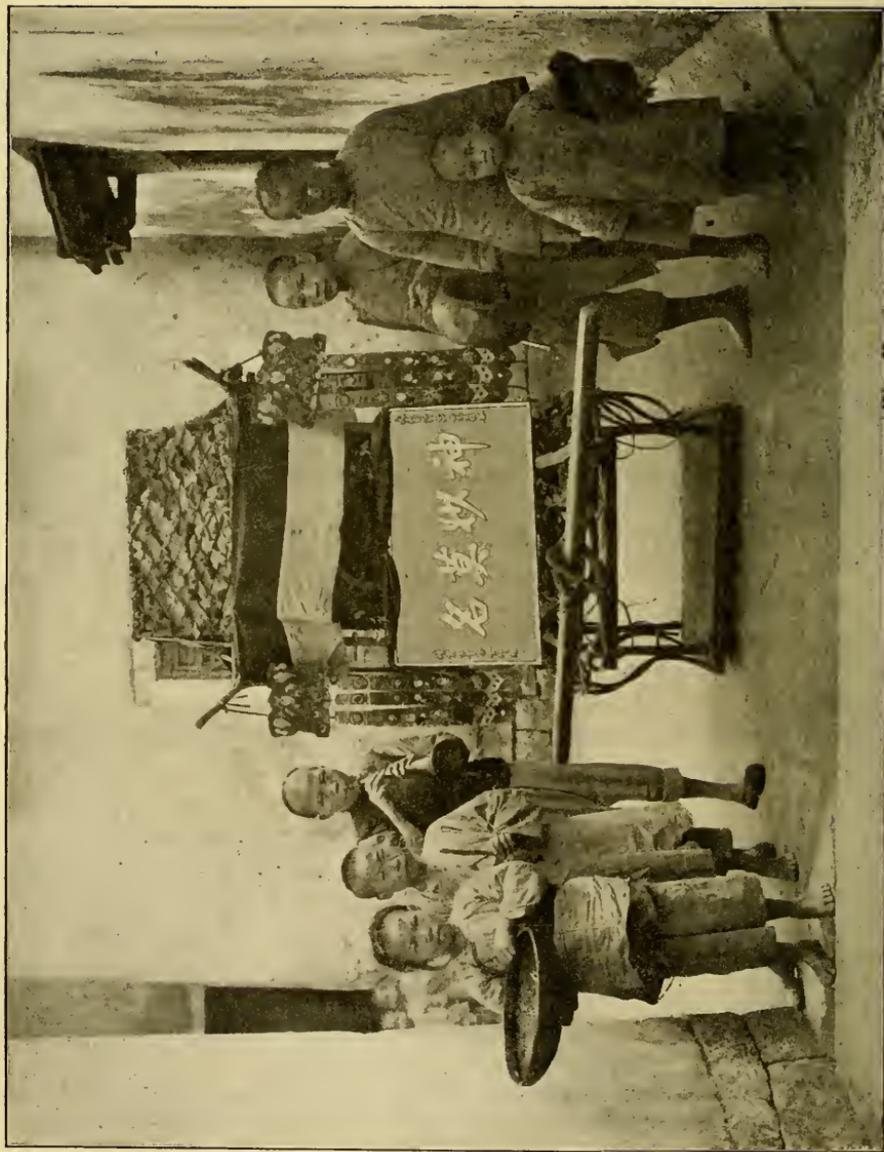
* Complimentary tablets are brought through the streets in a gayly decorated red sedan chair, accompanied with a little band of musicians, and fire-crackers are brought to be exploded upon arrival at the Hospital, and again when the tablet is fastened upon the wall.

When one of these came one day we asked them to wait until we could take a photograph. The boy standing at the left, holding a basket, is a little cake and cracker merchant, who did a big trade and nearly emptied his basket while they were waiting for the photographer.

The chief musician, who played the big brass horn, does not appear in the picture, as he refused to be photographed.

The Chinese characters on the tablet are "Sìng miêu mők mìnġ," mean-

* See January number, page 26.



BRINGING A TABLET TO THE HOSPITAL.

ing, "Wisdom that cannot be expressed." The small characters on the right read, "Presented to the lady doctor Hó, from Great America." On the left is the name of the donor.

THE HOSPITAL ASSISTANT.

When the Boxer trouble came in 1900, all the patients left the Hospital. Mrs. Ling, the Hospital assistant, was much alarmed at first, and thought she must leave, and go to her home in the country for safety. We told her we should be glad if she could stay, but wanted her to feel free to do as she thought best, as we could not tell whether or not there was real danger. She decided to remain, and we were very glad that our dispensary was open all through the vacation, as it was the only mission hospital that was not closed.

Mrs. Ling has been very happy working in the Hospital since she graduated. She has proved herself efficient in many ways in relieving me of care in the general oversight of the Hospital. She has had the care of the operating room, preparing for operations, sterilizing dressings, etc. In the more important daily surgical dressings she has been my right-hand woman.

The study of medicine is so absorbing and so fascinating, that if we are not very vigilant we shall find our medical students falling back in spiritual things. In our medical schools we need to nurture carefully the spiritual life begun in the literary schools, that we may help to attain unto their best in spiritual growth these young people who have devoted their lives to the responsible work of physicians.

After we had been engaged in medical missionary work a few years, we decided that the most efficient way for a missionary physician to do evangelistic work was to work with and through their medical students; that most of the time we could spend in strictly spiritual teaching should be devoted to them.

Our medical students are a chosen few, selected from the graduates of our mission schools. But we all know how much these students, who are the choicest results of missionary schools, need help. How far short most of them come of knowing how to enter in to their rich inheritance as "heirs of God and joint heirs with Christ," of being fellow-workers together with God! If we can strengthen and stimulate them to become zealous, earnest, consecrated workers, we shall do much to increase the efficiency of the medical missionary work as an evangelistic agency. If these medical students can get a hunger for spiritual growth and a love for soul-saving, if they can learn to depend on the teaching of the Holy Spirit and live the overcoming, victorious life, they will be an ever-increasing power on the evangelistic side of our work.

THE MESSAGE OF THE PAGODA BELLS.

One stormy night in winter the bells on the pagoda rang out suddenly and sharply. This time the message was for the sons and daughters over the sea, in the home-land. It said: "Awake thou that sleepeth! The day fleeth away and the night cometh. What thou doeth, do quickly! The Destroyer is doing a deadly work, and is blasting the fruit of this great land of China!"

The fierceness of the storm passed, but the sweet chime kept on, and it sang the Saviour's words, "Other sheep I have which are not of this fold. Go out to the heathen, and gather them in, that there may be one fold and one shepherd."

And when winter had passed, and the summer breezes played with the little bronze tongues of these same bells, they seemed to be singing: "Tell it out among the heathen, this glorious message of salvation. Tell the poor people who know no consolation in times of distress and sorrow except to pray to gods of wood and stone, tell them that the Lord is good. Tell the heathen mother, in her stony grief over her dead child, that 'Like as a Father pitieth his children so the Lord pitieth.' Oh, tell them ere it is too late!"

And one beautiful starlit night the message of the soft bell chimes was: "They that turn many to righteousness shall shine as the stars forever and ever." "He that winneth souls is wise."

Sweet pagoda bells! May your messages not go unheeded!

HELPS FOR LEADERS.

ENLISTING THE SUNDAY SCHOOLS.

BY MISS HELEN S. LATHROP.

BECAUSE of the lack of mission circles in most of our churches, great numbers of children are growing up without any missionary knowledge. Yet many of these children are in the Sunday schools, and since it is left to the Woman's Board to present work and secure contributions in primary and intermediate departments, we would plan for an active campaign in this largely neglected field. How can we most effectively reach these children? It was recommended at Pittsfield that a secretary be appointed in each Branch to have this work in charge; to interest the children in the needs they can relieve, and to urge that they be taught to give regularly by the use of the envelopes prepared for this purpose.

Some Branches have already been very successful in presenting information regarding definite work to children's classes, and asking from them a

definite sum, proportionate to their membership, for its support. Even young children are quick to understand and respond to an appeal they can appreciate, and are enthusiastically loyal to what touches their sympathy. We believe Sunday-school leaders will welcome such work, if it is rightly presented, for the sake of its broadening and developing influence upon the little ones in their charge, and will gladly give a few moments once a month to its consideration.

An object talk which holds the eyes as well as the ears will make heathen life far more real than any written appeal, and we suggest that some storyteller in each Branch prepare a story of child-life in mission lands, and go and tell it to the schools in her territory,—of the sad lot of the child widow in India; the undesired girl baby in China, and the pity of her little bound feet; the life of a boy on the Pacific Islands; the terrors of slavery and cruelty overshadowing the children in Africa, etc. The *Dayspring* has rich material for such a tale, and, with a little ingenuity, dolls can be dressed to represent its characters, and the recital of their experiences be made very realistic. Pictures also can be found in *LIFE AND LIGHT* and the *Dayspring*, and when pasted on a strip of manila paper or ribbon folded back and forth, they are effective for use, and easily preserved.

It is not well to waken sympathy without giving it opportunity for expression, and such a story should be followed by a definite appeal, either for some Branch work of which the school can be kept informed by quarterly letters, or for the distinct work which the Board places in the hands of the children from year to year. Special material is always prepared for this, to be obtained from the Rooms in Boston.

We need the help of the Sunday schools for the sad and neglected child-life of every land. Let us enlist them not only for the dollars they will give, but for the sake of that of far greater importance,—the training of the children's hearts and minds which alone will make them intelligent, systematic supporters of the great work of Christ's church.

EXTRACTS FROM RECENT LETTERS.

FROM MISS LUCILE FOREMAN, AINTAB, TURKEY.

Some of our girls are such a comfort, and some of the old graduates are doing so well. Our Bible woman is here now for a little rest and change. She is one of ten thousand,—she lives always so near the Master. I do not know of anyone anywhere of whose Christian character I think more highly. Some of the young men under Mr. Merrill's guidance are blossoming out

wonderfully. Three of them went out to visit some of the villages. They have a true, self-sacrificing, evangelistic spirit. Among the young Gregorians there is a very hopeful movement. A young girl, a Gregorian, who comes to see me often, and who is a true Christian, I believe, has formed a society for young women to meet and study the Bible. You know the Gregorians go to church on special occasions long before daylight. During Easter week this young girl went and found the church full of women. She felt led to speak to them,—an unheard-of thing in that church,—and after quite a struggle with herself she arose and gave them a talk. Many were much helped, but others did not like it at all,—they thought such a young girl had no business speaking in the church. She has had to bear a good deal of persecution, but she goes right on.

The Gregorian girl who graduated from our school two years ago, and who became an earnest Christian while in the school, is still true. She has very little opportunity to come to church, or anything of that sort, but she continues reading the Bible, and takes advantage of occasional visits to me to talk about the subject which always seems uppermost with her.

We have such a nice Gregorian in the class this year. I had such a good talk with her this morning. She is anxious to learn all she can, so as to be ready for her work next year. She will teach in the Gregorian school, and will have a grand opportunity to work.

FROM MISS ABBIE G. CHAPIN, PEKING, CHINA.

Thank you all for all your kind interest, and the assurances that not only during the one time of danger, but all the time, we have the upholding prayers and faith of workers at home.

I cannot express to you the comfort and strength derived from the knowledge of this during those awful days, and in the midst of the present peculiar and oftentimes trying, perplexing circumstances and conditions.

There has been so much to praise God for in the opportunities of work among the remnant of our people gathered here. The four little day schools, the systematic reading done by most of the women, and the different meetings, have all been a joy; while, on the other hand, we are watching anxiously and prayerfully the effect upon these "babes in Christ" of the varied and strange experiences,—persecution, suffering, danger, deliverance; want, then plenty; seeming triumph over their persecutors; indemnity received; then those whom they deem worthy of punishment bribing the officials, and now becoming boastful robbers out in the villages; in short, the whole chaotic outlook for the future as well. These things are trying their faith and Christian character as it has not been tested before; and I would bespeak for

them and for us your prayers, that out of these testings the church here may come forth stronger, purer, better fitted to enter the doors of opportunity, which we believe will open up as never before. It seems to me that just at the present crisis God is calling us to more "prayer work" than anything else.

FROM MISS ESTHER B. FOWLER, SHOLAPUR, INDIA.

I have much to be encouraged about, and much that has made me very happy in connection with the school. As a result of taking two of my teachers to see Pundita Ramabai's work, they started a morning prayer meeting with the girls. It has been faithfully kept up for three months, and the girls as yet show no signs of tiring of it. They rise at half-past four or five o'clock and have the prayer meeting, and then go to their day's work. I had previously started a noon prayer meeting, fifteen minutes at the close of the morning session, and that, too, they wanted to keep up, even after the other had been started. I do so want the spiritual life of the girls to grow and develop, that they may be strong Christians; and they have so few advantages for its development, and so much to keep it at low ebb. I am sure that the atmosphere is different since we have had these meetings, though, of course, the girls are by no means perfect.

A few weeks ago I went to Poona, and while there was taken sick, so that I could not come back at the appointed time, and my letters miscarried; so that one day all were quite anxious about me, and especially my head teacher, who is a very faithful and loving friend. She was so anxious that she suggested to the matron that she should go to Poona to see what was the matter. Some of the older girls overheard the conversation, and they held a council, and decided that they would give up their weekly allowance of wheat and meat, and give the money to the teacher to pay for her ticket. My letters arrived the next morning, and I followed soon after, so there was no opportunity for her going. But I was quite touched when the teacher told me of it afterwards, and of how much they had prayed for me.

This teacher told me the other day that she felt that all the blessings that had come to our school were in direct answer to prayer, because we had prayed so much about and for the school. Before it was built we prayed for the money; it was opened with prayer, and we have prayed so much for its success, and for the girls, and for God's blessing upon all the work done in connection with it. And the dear friends at home who are helping with their money and prayers are not forgotten, but are constantly mentioned in our prayers here.

Our Work at Home.

SHALL SINGLE LADIES WORK IN DANGEROUS PLACES?

BY MRS. L. S. CRAWFORD.

A SCHOOLBOY athlete said to me not long since, "When I go into a foot race I go with the thought that I will win, if it kills me, and I think that is the way to run." The boy actually faced death every time he ran a race. Life after life has been laid down in the endeavor to reach the North Pole. I do not say whether or not the good to be gained is worth what it costs, but it is a fact that, for lower and higher motives, life is constantly hazarded. It is often risked in the pursuit of wealth, not only by those who undertake the rigorous life of the Klondike, but by those whose brains are overworked in the office. A missionary from Africa brings the report that in the construction of an African railway a man's life was given for every rail. Employees on railroads, in mines, in powder mills, are in positions of danger. No one questions the duty of a fireman to risk his life to save life; of the nurse and physician, or it may be the unprofessional friend or neighbor, to voluntarily expose themselves to contagion that may prove fatal.

When these are the conditions of the life we live in this world, what shall we say when Christ's distinct work calls the Christian to place his life in hazard. I make no distinction between the foreign missionary and any other Christian. The question need not be answered by me, only to ask it calls to the minds of all of you, first, our Saviour's example—he "laid down his life." And his words come at once to your minds: "He that loveth his life shall lose it." "He that loseth his life for my sake shall find it."

Let us assume, then, that the Christian life and work may sometimes demand the life of its workers. This may be on foreign missionary ground; it is not unknown in lives of service at home. Many have given their lives for Christ's sake who have not died by violence. And what matters it how the life is given if only the service is rendered?

But some, granting this, would still say, "Are there not certain positions of danger in which we should place only the strongest ones?" Yes; difficult, dangerous places should be filled by the strongest. But what kind of strength does the Lord's work need? Is it physical strength only? Because men are physically stronger than women can they attempt every form of missionary work?

It is unnecessary to answer this question for those familiar with the work in mission fields that is peculiarly woman's work. You fully understand that, in the "diversities of gifts," woman has a work on mission ground that none but woman can do. But, again, some do ask, "Cannot all that is necessary be done by the wives of missionaries, who do not stand so alone and unprotected as does an unmarried woman?" We must bear in mind that the missionary wife and mother has an especial work of her own in making felt the mighty influence of a Christian home. While she conscientiously gives as much time as possible to outside work, we must remember that we cannot afford to have her neglect her home. Her life must be an example of the life of a home maker, for many homes are influenced by hers. I wonder if those who ask this question realize the magnitude of our educational work in foreign lands, or how large is the socialistic, evangelistic, medical and literary work done by women whose whole time is given to it. As well might we ask if married women with families might not be the presidents of our home colleges, or in charge of our social settlements.

Had I not recently heard one of the best of men, devoted with his whole soul to certain lines of missionary work, say that nothing would hire him to send his daughter where some of the missionaries of our own Board are working,—had I not heard this remark from an exceptionally devoted Christian, and one having far more of the missionary spirit than most men have, I should have thought this discussion unnecessary.

The remark I refer to was not drawn out by the unusual events of the past year in China, nor by the occurrence in Bulgaria that so fills our thoughts to-day, but by the life lived by our missionaries in times of comparative quiet.

If, in our discussion, we consider only the danger of death, our questionings and our fears must apply not alone to young women, but perhaps even more to men, and they must include not only mothers, but children. In one respect, however, the unmarried woman, especially during her first years of work, is under a peculiar tension. She is more alone than her associates; and, while still young and inexperienced, is often called upon to stand alone in her opinions, not finding it always possible to agree in judgment with her associates, even though they may be her seniors. To take this independent stand is hard on the nerves of a conscientious, sensitive young woman. We all know that a man takes such things more easily, and that a married woman leans on her husband.

In this respect, and only in this, it seems to me the unmarried woman's position differs from that of other missionaries. Most of us consider that even this need not debar our young women from the foreign work. We do think it best that their first years should be made as free as possible from unnecessary responsibility, that they should have all the help they can from their associates. We have seen many of them triumph over difficulties, and grow strong under the discipline. Health has sometimes suffered, but women in America are not insured from breaking down nervously.

When a missionary woman suffers violence,—an unusual occurrence,—the world is aroused in her defense. Some months ago Miss Stone was going quietly about her work. We knew her, but the world did not. Now the world is interested in her behalf. But the world must re-

member, in connection with these terrible months, the years of service in the past, compared with which these months are but a brief portion, and the experience they have brought a mere incident.

We must think, not only of the comparatively few missionaries who have suffered harm or violence, but of the great body of workers who have been spared that test. We must think of the mightiness of the work done by women who have given, and had strength and opportunity to give, long, faithful, earnest lives to missionary service. Think of them, one by one, as you know them. Think of the teachers who have given, and are giving, their lives to transforming girls. Think of what they have accomplished. Think of those who have healed the sick, whom custom and prejudice debarred from other human aid. Think again of our Miss Stone, of the work she has done, the band of workers she has trained. Even if death comes to her, would she—shall we—dare say that that work had better not have been done?

Even now, when events are impressing on us with especial emphasis what the work costs in human life,—now, when a more than ordinary sacrifice has been made,—even now, can we say that the loss shall be considered in comparison with the gain?

OUR BOOK TABLE.

Men of Might in India Missions: The Leaders and Their Epochs, 1706-1899. By Helen H. Holcomb. Published by Fleming H. Revell Co. Pp. 357. Price, \$1.25.

Mrs. Holcomb has rendered essential service to any who wish to make a study of missions in India, for her vivid biographical sketches of thirteen prominent missionaries to this country cover the development of Christian missions here. While there were others of commanding influence and usefulness besides these thirteen, yet these represented different denominations and different types of workers. Starting with Ziegenbalg, in the eighteenth century, one can trace the history and growth of the Christian Church in India until the very end of the nineteenth century. Numerous illustrations and a copious index add to the value of the volume.

James Gilmour of Mongolia. By Richard Lovett, M.A. Published by The Religious Tract Society, London. Pp. 336.

This well-known biography of one of China's greatest missionaries was published nearly ten years ago. It might almost be called an autobiography, as it is largely made up of his diaries, letters and reports; and Mr. Lovett's work is that of editing and arranging. Wherever one opens the book, it is of such absorbing interest, that it is hard to lay it down. In his prefatory note the author says: "James Gilmour has set before this generation a noble example of absolute devotion to duty; of self-sacrifice that shrunk from no cost in the service of the Mongols and the Chinese; of steady perseverance in a hard pathway, even when the eagerly longed and prayed for tokens of progress were not vouchsafed."

The Chinese Boy and Girl. By Isaac Taylor Headland. Published by Fleming H. Revell Co. Pp. 176. Price, \$1.

Those who were charmed by the "Chinese Mother Goose Rhymes," which appeared in the holiday season a year ago, will welcome a book gotten up in similar style of illustration and ornamentation, and by the same author. This book introduces us to the nursery, schoolroom and playground of the multitudinous Orientals; and they seem to be having a merry time, in spite of flood and famine and all the woes that infest that great empire. Our young people in Sunday schools and mission circles will feel more in touch with their contemporaries in China after examining this attractive volume.

SIDELIGHTS FROM PERIODICALS.

WHETHER or no the Chinese should come freely to our shores is a subject again up for discussion naturally, and of those who discuss it are Joaquin Miller in the *North American Review*, December, under the title, "The Chinese and the Exclusion Act"; Sunyome Pang in the *January Forum*, "The Chinese in America"; and Senator Boies Penrose in the *Independent*, January 2d, "Chinese Exclusion." Dr. Martin, President of the Imperial University at Peking, pays, in the same number, a tribute to China's "Grand Old Man," Li Hung Chang, additional to an article upon his life and work previously published in the *Independent*.

The World's Work, January. "'American Machinery forever'—in Spain," Edward Loury.

Nineteenth Century, December. "Child Settlers for South Africa," Francis Stevenson, in which the scheme is set forth of sending children from orphanages in England to South Africa, to become material for the future upbuilding of the people.

Forum, January. "A New Era in Mexico" is in optimistic vein. Prof. Paul Reinsch shows that Mexico has passed some doubtful and troublesome stages, and "in political affairs a régime of security has been established by a group of able men under the veteran president." Progress in industrial life is expected to be rapid in the next decade. Such conditions of prosperity, if realized, promise good to our mission enterprise in Mexico.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

TOPICS FOR 1902.

January.—Paul to Constantine. From the Apostolic Age to the Christianization of the Roman Empire. First to the fourth century. Early Missionaries; The Field; Results; The Converts; Early Women Martyrs.

February.—The Work of the Board in Constantinople. The Historic City; Evangelistic Work at Gedik Pasha; The American College for Girls in Constantinople.

March.—Constantine to Charlemagne. From the Christianization of the Roman

Empire to the establishment of the Christian Empire of the West. Fourth to ninth century. The Triumph of Christianity; Its Growth—In Countries of Western Europe—In Central Europe—In Asia; Women Missionaries; Rise of Mohammedanism.

April.—Charlemagne to Bernard of Clairvaux. From the Establishment of the Christian Empire of the West to the Crusading Church. Ninth to twelfth century. The second great Triumph of Christianity; Progress in Northwestern Europe; in the Slavonic Regions and Early Russia; Princess Olga; In India, China, and Africa.

May.—Our Present Work in Bulgaria and Macedonia. Sketch of the Mission; Evangelistic Work; The Mission Schools.

June.—Bernard of Clairvaux to Luther. From the Crusading Church to Luther. Twelfth to sixteenth century. The Crusades; Monks and Monasteries; Francis of Assisi and Savonarola; Catherine of Siena; Progress in Europe and Asia.

July.—Our Present Work in Spain and Austria. Schools; International Institute for Girls in Spain; School for Girls in Krabschitz; The Bible Women and their Work in Spain and Austria.

August.—Book Reviews. Three Late Missionary Books.

September.—Current Events. Conditions in Mission Lands; Latest News from the Missions.

October.—Luther to the Halle Missionaries. From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Seventeenth to eighteenth century. The Reformation; Missions to North and South America; Progress in Asia; Francis Xavier.

November.—Thank-Offering Meetings.

December.—The Halle Missionaries to Carey and Judson. From the Foundation of Early European Societies for the Propagation of the Gospel to the beginning of Nineteenth Century Missions. Eighteenth to nineteenth century. Danish Missions, Christian Frederic Schwartz; Moravian Missions, Count Zinzendorf; Mission to Greenland, Hans Egede; Organization of Modern Missionary Societies.

TOPIC FOR MARCH.

After a pleasant afternoon devoted to the present conditions of our work in Constantinople last month, we return to our study of missions as given in the second chapter of *Via Christi*, entitled "Constantine to Charlemagne." The following questions may assist leaders in preparing their programmes:—

1. What was the first great national triumph of Christianity, and what events led to it? Pages 39-42.
2. Describe the founding of the Nestorian Church. Pages 42-44.
3. What was the effect of the invasion of the various tribes into Rome and Gaul? Speak of Martin of Tours—the soldier bishop and founder of first monastery in France. Pages 44-47.
4. Describe the rise of Mohammedanism and the Hegira, and tell of the life and work of Boniface. Pages 47-50.
5. What was done in Ireland by Patrick? in Scotland by Columba? in Gaul by Columban? in England by Augustine? Pages 50-61.
6. Trace the progress of Christianity through Central Europe; its introduction into China and India. Pages 61-67. An addition to the interest of the afternoon would arise by an enumeration of the great events as found in Table No. 2, by a special reference to the great names of the period, and the great productions from the fourth to the ninth century. Extracts from the literature of the period will be found on pages 68-82. The progress of the translation of the Scriptures during this period is of great interest. In the fourth century the translation into Abyssinian and into Gothic by Ulfilas was produced. The Latin Vulgate translation by Jerome, and the Armenian by Mesrob, were made early in the fifth century. The translations into Anglo-Saxon and Arabic were made in the opening years of the eighth century.

WOMAN'S BOARD OF MISSIONS.

Receipts from November 18, 1901, to December 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 15; Calais, Aux., 28; Camden, Aux., 19.75; Prim. Dept., S. S., 5; Orland, Collection Hancock County Conf., 1.65; Somesville, Aux., 4.66; Waldoboro, Aux., 7.35, 81 41

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Bethel, Aux., 5; Cape Elizabeth, South Cong. Ch., Aux., 10; Freeport, Aux., 2; Gorham, Aux. (of wh. 25 const. L. M. Mrs. Leon O. Glover), 38; Minot Centre, Ladies, 16; Portland, St. Lawrence Ch., Aux., 8, Second Parish Ch., Aux., 10, State St. Ch., Aux., 24.55; Westbrook, Miss Fannie E. Lord, 25. Less expenses, 4.54,

Total, 134 01

NEW HAMPSHIRE.

A Friend, 10; Hopkinton, A Friend, 40 cts., 10 40

New Hampshire Branch.—Mrs. Allen L. French, Treas. Bath, Cong. Ch. and Soc., 2; Campton, Aux., 17.60; Concord, Aux., 68.50; Lebanon, West, Aux., 26.75; Swanzey, Aux., 10.50; Wilton, Second Cong. Ch., C. E. Soc., 10,

Total, 135 35

LEGACIES.

Claremont.—Legacy of Mrs. Mary E. Whitcomb, through Treasurer of New Hampshire Branch, 363 53

Orford.—Legacy of Miss Myra S. Lane, through Treasurer of New Hampshire Branch, 112 25

VERMONT.

Townshend.—Nancy B. Batchelor, 1 00

Vermont Branch.—Mrs. T. M. Howard, Treas. Bradford, C. E. Soc., 6; Burlington, College St. Ch., 42.55; Chester, 13; Essex Junction, 3; Ludlow, 9; Middlebury, 12.85; Newport, 24; Port Mills, 7; Springfield, 26.96; St. Johnsbury, North Ch., 35.20, C. E. Soc., 8, Jr. C. E. Soc., 6; Westford, 7; Westminster West, 8.70. Less expenses, 69.40,

Total, 139 86

MASSACHUSETTS.

Mrs. H. S. Nichols, 10 00

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, Chapel Ch., 138.70, South Ch., 100.65, C. E. Soc., 15; Lawrence, South Ch., 10.05; Lexington, Hancock Ch., Miss Hamlin's S. S. Class, 7; Malden, Cong. Ch., Prim. Dept., S. S., 10; Melrose, A Friend, 2, 283 40

Avon.—Selma Loyen, 1 00

Barnstable Branch.—Miss Amelia Snow, Treas. Harwich, Aux., 13; Hatchville, 2; North Falmouth, 12.62; South Dennis, Aux., 10, 37 62

Berkshire Branch.—Mrs. Chas. E. West, Treas. Canaan Four Corners, Aux., 1; Housatonic, Aux., 3.80, Th. Off., 6.75;

Lee, Second Ch., Aux., 119.46; Pittsfield, First Ch., Aux., 5; Sheffield, Aux., 14.07, 155 08

Dalton.—S. S., 20 00

Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. M. Soc., 6.50; Salem, Tabernacle Ch., A Friend, 1, Y. W. Aux., 30, 37 50

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Conway, Aux., 20; Jr. C. E. Soc., 3; Greenfield, Aux., 25.90; Northfield, Aux., 23.80; Orange, Aux., 15.33, Little Light Bearers, 3.46; Shelburne, Aux., 27.96, 119 51

Hampshire Co. Branch.—Miss Harriet J. Kuehland, Treas. Hadley, Aux., 43; Hatfield, Wide Awakes, 20; Northampton, Edwards Ch., Aux., 139.69, First Ch., Aux., 132.55, 335 24

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Wellesley, Wellesley College Y. W. C. A., 148 00

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, Waldo Ch., Aux., 10; Easton, Aux., 9.50; East Norfolk, C. E. Union, Holbrook, C. E. Soc., 15; Braintree, C. E. Soc., 25; Hanson, Aux., 19; Quincy, Aux., 22.10; Plympton, Aux., 6; East Weymouth, Aux., 33.75; South Weymouth, Old South Ch., Aux., 32.40; Wollaston, Miss. Study Club, 30, 202 75

North Attleboro.—Aux., 6 30

No. Middlesex Branch.—Mrs. Lydia R. Hudson, Treas. Ashby, W. Union, 10 00

Old Colony Branch.—Miss Frances J. Runnels, Treas. Attleboro, Aux. (with prev. contri. const. L. M. Miss Lizzie W. Perry), 112 25

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Blandford, Aux., 31.25; Chicopee, First Ch., Aux., 1, Third Ch., Two-Cent-a-Week Band, 10; Palmer, First Ch., Aux., 6; Springfield, First Ch., The Gleaners, 10, Park Ch., Aux., 11.93, 70 18

Suffolk Branch.—Miss Myra B. Child, Treas. Arlington, Bradshaw Miss. Assn., 1.88; Boston, Mt. Vernon Ch., Aux., 83, Park St. Ch., Aux., 28, Shawmut Ch., Aux., A Friend, 25; Brighton, Aux., 92.21; Brookline, Leyden Ch., Aux., 42; Cambridge, First Ch., Aux., 107, Shepard Guild, 4.25, Pilgrim Ch., Aux., 7; Chelsea, Central Ch., Cradle Roll, 34.82; Dedham, S. S., 10; New Dorchester, A Friend, 40 cts.; Dorchester, Pilgrim Ch., Aux., 5, Second Ch., Y. L. Aux., 102.57, Jr. C. E. Soc., 25, Village Ch., 10, Y. L. M. Soc., 20; Hyde Park, Aux., 115.22; Jamaica Plain, Central Ch., Cradle Roll, 14.27; Medfield, District Meeting, 1.61; Newton, Elliot Ch., Prim. Dept., S. S., through helpers, 6; Norwood, M. C., 10; Roxbury, Elliot Ch., Aux., 14, Elliot Stars, 17.53, Immanuel Ch., Aux., 45; Somerville, Broadway Cong. Ch., Aux., 30, Franklin St. Ch., Aux., 55, Winter Hill Cong. Ch., Aux., 10, Y. L. M. Soc., 50; Waltham, Aux., 45; West Newton, Second Cong. Ch., Aux., 22.16, 1,013 92

Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Hubbardston, Aux. (with prev. contri. const. L. M. Miss Sarah A. Howe); Worcester, Plymouth Ch., Aux., 25, Union Ch., Aux., 25, 50 00

Total, 2,550 50

LEGACIES.

Boston.—Legacy of Lucretia D. Watson, Geo. W. Dorr, Francis J. Dyer, Henry A. Clifford, Exrs., 1,000 00

NOTE.—Legacies amounting to 520, reported in January number of LIFE AND LIGHT, were as follows:—

Brockton.—Legacy of Mrs. Catherine Keith, Preston B. Keith, Exrs., 500 00
Worcester.—Legacy of Albert Curtis, 20 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnfield, Treas. Newport, Aux., 5.75; Penedale, Aux., 20.25; Pawtucket, Swedish Ch., Cradle Roll, 2.35; Saylesville, Mem. Chapel, C. E. Soc., 3.12; Seekonk and East Providence, Aux., 3; Woonsocket, M. B., Jr. C. E. Soc., 2; Providence, Beneficent Ch., Jr. C. E. Soc., 3, Pilgrim Ch., Aux., 56.36, Laurie Guild, 10, C. E. Soc., 7.75, Plymouth Ch., Aux., 10, 123 58

Total, 123 58

LEGACY.

Newport.—Legacy of Mrs. Eliza D. W. Thayer, Francis B. Peckham, Exr., 5,217 78

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Bozrah, Aux., 11.50; Danielson, Aux., 23.50; Jewett City, Aux., 5; Lisbon, C. E. Soc., 5; New London, First Ch., Aux., 17, 1b. Off., 54.42, Second Ch., Aux., 23, Th. Off., 162.57; Stonington, First Ch., Aux., 25; Windham, Aux., 16.50, C. E. Soc., 10; Norwich Town, Aux., 18, 371 49

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 41.25; Ellington, Aux., 77; Farmington, Aux., 35; Hartford, Asylum Hill Ch., Aux., 2; Farmington Ave Ch., Aux. (of wh. 50 by Mrs. Nathaniel Shipman const. L. M's Miss Elizabeth Hubbard and Mrs. William H. Stevens, 25 by Mrs. William P. Williams const. L. M. Miss Florence M. Griswold, and 25 by Mrs. Charles R. Burt const. L. M. Miss Lorraine Seymour Brown), 206.50, First Ch., Aux., 303, Prim. S. S. Class, 5, South Ch., S. S., 25; Manchester, Second Ch., Aux., 62.70, C. E. Soc., 15, Jr. C. E. Soc., 15; Unionville, Aux., 23.30, 810 75

New Haven.—Mrs. Wm. B. Danforth, 5 00

New Haven Branch.—Miss Julia Twining, Treas. Bethel, Aux., 3.90; Branford, Aux. (75 const. L. M's Miss Julia Dwight, Miss Mary Dwight, Mrs. Samuel G. Cooke), 77; Bridgewater, South Ch., Aux., 105.74; Brookfield Centre, Aux., 5.50; Canaan, Pilgrim Ch., Aux., 9.50; Centrebrook, Aux., 10; Cromwell, Aux., 69; Danbury, Aux., 7; Derby, First Ch., Aux., 7.30; Litchfield, Aux., 45.50, Cradle Roll, 5.23; Madison, Aux. (with prev. contri. const. L. M's Mrs. D. Eugene Kelsey, Mrs. Ellen Redfield, Miss Etta

Bishop, Miss Georgiana Seranton, Mrs. James U. Conklin, 120; Meriden, First Ch., Aux. (250 const. L. M's Mrs. David Smith, Mrs. H. S. Wilcox, Mrs. A. S. Laue, Mrs. E. J. Doolittle, Mrs. N. U. Beckwith, Miss Sallie Collins, Miss Annie Ives, Miss Sarah Tucker, Miss Susie Dunham, Mrs. Amelia S. Newell), 260; Meriden, Centre Ch., Aux. (25 by Mrs. F. P. Griswold in mem. of her mother, Mrs. Wm. S. Hull, const. L. M. Mrs. Wilbur F. Smith), 57; Naugatuck, Aux., 20; New Canaan, Aux., 3.35; New Haven, Ch. of the Redeemer, Aux., 101.65, English Hall, Aux., 5; Newtown, Aux., 4.45; Northfield, Aux., 30.40; North Haven, Aux., 21.21; North Madison, Aux., 9.66; Norwalk, Aux., 37.75; Plymouth, Aux., 43; Portland, Aux., 10.25; Salisbury, Aux., 40; Stamford, Aux., 25; Stratford, Aux., 5; Warren, Aux., 29.25; Washington, Aux., 20.70; Watertown, Aux., 10; Westbrook, Aux., 14; Westport, Aux., 24; Whitneyville, Aux., 12.40; Winsted, First Ch., Aux. (25 const. L. M. Mrs. Margaret Colt), 46.60, Second Ch., Aux., 55.05, 1,351 39

Total, 2,538 (3

NEW YORK.

Golden's Bridge.—A Friend, 1 40

Parma.—A Friend, 1 40

New York State Branch.—Mrs. F. M. Turner, Treas. Albany, Aux., 40, C. E. Soc., 20; Aquebogue, Aux., 16.50; Brooklyn, Central Ch., Aux., 166.67, Lewis Ave. Ch., Aux., 50, Tompkins Ave. Ch., Aux., 40.50, King's Daup., 20; Bristol, L. M. Soc., 6; Canandaigua, First Ch., S. S., 33.31; Coventryville, Aux., 7; Deansboro, Several girls, 60 cts.; Gaines, Aux., 10; Greene, C. E. Soc., 5; Homer, C. E. Soc., 5; Hopkinton, Miss A. S. Kent, 40; Jamesport, W. M. Soc., 5; Java, C. E. Soc., 5; Lockport, First Ch., Aux., 16; New Haven, Aux., 19.80, Willing Workers, 13.99; New York, Bedford Park Ch., Cradle Roll, 12.50, Manhattan Ch., Manhattan Guild, 22.27; Norwich, Aux. (const. L. M. Miss Barbara Wohlleben), 25, Owego, Aux., 2.25; Plattsburgh, Aux., 35, C. E. Soc., 8.77; Rochester, South Ch., Aux., 10; Spencerport, Aux., 25; Syracuse, Danforth Ch., Aux., 45, Less expenses, 63.55, 642 61

Total, 645 41

GEORGIA.

Atlanta.—Atlanta University, C. E. Soc., 30 00

Total, 30 00

ILLINOIS.

Elgin.—First Cong. Ch., C. E. Soc., 10 00

Total, 10 00

CANADA.

Kingston.—Mrs. McCallum's S. S. Class and Friends, 5 70

Total, 5 70

General Funds. 6,182 85

Gifts for Special Objects, 173 00

Variety Account, 227 99

Legacies, 6,693 56

Total, \$13,277 40



President.

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Oakland, Cal.

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Home Secretaries.

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576 East 14th Street, Oakland, Cal.

Treasurer Young Ladies' Branch.

MISS GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

MICRONESIA.

LETTER FROM MISS WILSON.

KUSAIE, CAROLINE ISLANDS.

DEAR FRIENDS: "Sail ho! Sail ho!" These are words that always make us drop whatever we are doing, then there is a rush for the veranda. "Where is the ship?" "What is it?" are the questions that come from many lips. "There, don't you see the smoke coming around the point?" Yes, it was smoke, from the German steamer from Sydney, on its way to Ponape. Five o'clock Saturday evening of the 11th and no tide for some hours to come. Our first thought was, had they gone into Lellu Harbor, and was there any mail for us, and would anyone come around in the night and bring it if there was? We went to bed without hearing anything. The next day being Sunday no one came around, as the Kusaian only use their canoes on the Sabbath in a case of necessity. Monday morning we got up early, and I started off with thirty-two girls to a place about a mile and a half from home to make charcoal for our irons, as we cannot use the ordinary irons in this climate. We found a large pile of cocoanut shells, where the natives had been making cocoa. Having already asked permission to use these, the girls dug large holes in the sand on the beach.

After starting fires in them they filled them up with the shells. In an hour or so they were burning down, then they sprinkled the coals well with salt sea water and covered them up with leaves. In four or five hours it had stopped smouldering, and was sufficiently cooled off to gather into baskets and carry home. These latter were made on the spot. A few leaves cut from the cocoanut trees are soon woven into baskets and ready for use. It is so convenient to have it so. The people who owned the place were away visiting some of their relatives, but along about noon the man and his small son appeared with some breadfruit to make an "um" to treat the crowd. After he had covered it up with leaves and it was baking, he climbed a cocoanut tree and got each of the girls a young cocoanut to drink.

On our homeward tramp we stopped at a Kusaian house and asked if they had heard any news from the steamer. "Yes," they said, "a man came over the path across the mountains and brought a lot of letters." I did not care to stop and talk any longer, but hurried on as fast as I could go, climbing a steep path to make a shorter cut home. I almost expected to have some one greet me at the door with letters in their hand, but instead I found Miss Hoppin in the kitchen preparing a hot dinner. She did not say anything about letters, so I remarked, "Hattie told me there were a lot of letters." "Why, a man brought some native letters written from the Marshall Islands, but they say there is a bag of them at Lellu,—ten miles away,—which Mr. Channon started out this noon to go and see about." Another wait! But really I took it quieter than I expected I could, and waited as patiently as I could until nine o'clock. Poor Mr. Channon walked overland going and coming, and only rested an hour in between. As soon as he returned our mail was sent to us, and the contents of a bag was emptied at my feet. Letters! Papers! How glad we were to get them! Can you imagine which letters we opened first? Perhaps not, so I will tell you. The ones we knew would tell us about a new vessel, if there was one being built. Up to March 4th the word was, "Plans are made for a two hundred ton schooner, but as yet have not found anyone to build her." I must say that was not very encouraging news. While we do not enjoy the idea of a gasolene schooner in this warm climate, we will welcome anything that comes to us—if something only will come! In talking to one of the girls about the size of the vessel, I said I thought Captain Garland was going to oversee the building of it. "Oh," she said, "if Captain Garland has anything to do about it, he will have it built larger." She knew the size of his heart, if not the size of his pocketbook. These people handle so little money that they do not realize that one cannot do much without it. Several months ago one of the large German Lloyd steamers was wrecked on the reef at Yap,

one of the most western of the Caroline Islands. It was a total wreck, but without loss of life, I think. This new line has its headquarters at Sydney, and is supposed to make a trip through this group once in three months. It has called here twice now, and if it continues we will feel as if we really had some connection with the outside world. . . .

For a long time we have longed for a place where we could go away from our large family for a day or so, and be perfectly quiet and rest when we get all tired out. To go to one of the native villages is a change, but not a rest, for there one must visit and be visited. While this is enjoyable and helpful to the people, it is not always desirable or a help to one's nerves. We took walks back in the woods. We looked at different hilltops. We talked to our neighbors. What did they think about our having a little native cottage back in the woods? They took walks with us, and agreed that it would be an excellent plan. As soon as it was decided that we would have one, Mr. Channon sent his boys off to cut the posts, thatch, and so on. It is almost finished now. It is situated on a little knoll, not much larger than the house itself—a charming spot, with a beautiful view of the ocean to the north and west, and the mountains, with their bright green foliage, to the east and south. So restful and quiet, away from the noise, with only the cooing of the wild pigeons and the chirping of the other birds to disturb the stillness. Only about ten minutes' walk from our dwelling house, so one would be within call if wanted. . . .

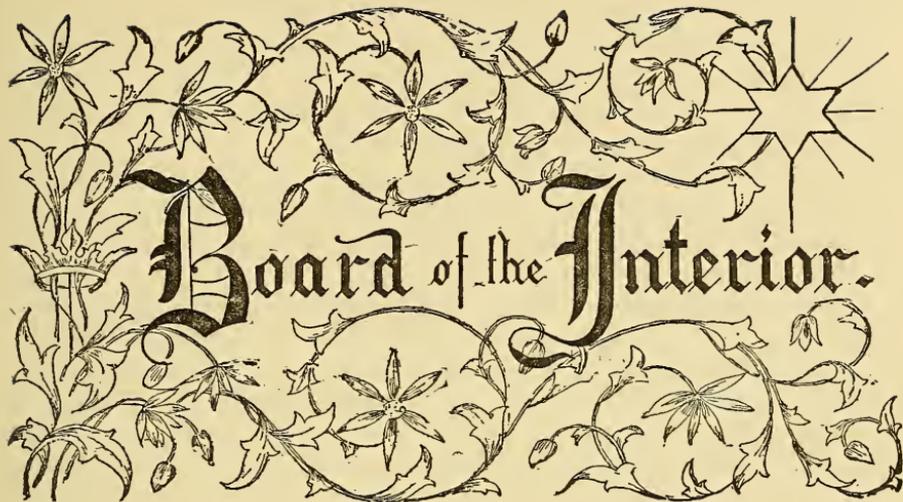
I saw a strange sight some months ago. We went for a canoe ride, and stopped at one of the places along the way. The people were away from home, but the girls called my attention to a stone wall, some three or four feet high and about a hundred feet from the dwelling house. They said, "That is the grave of the old woman who died here; let us go and see it." On top of the grave was a Kusaian bed, covered with a mat. Some coconut cups and other native dishes were placed at the head. I am afraid there is some superstition connected with these things, but could not find out if there was. They said if a person died no one ever used again the last things used by that person before their death, and it was a sign that the relatives loved the departed one very much if they placed these things on the grave. Just how it showed their love, I could not make out. Rather a dangerous custom, I should think, when they die with such diseases as dysentery and consumption.

A young man who acted as second mate when the *Star* last went to San Francisco has come back and taken a firm stand for Christ, and is seeking to lead others out into the light. A few months after uniting with the church himself, his heart was rejoiced by seeing his wife, a sister and a

brother taking the same step. He is now attending the Gilbert Training School. Another bright and influential young man is Polakna, a high chief and a nephew to the present king, whom he will succeed some day. He is in the Marshall Training School, so he and his family live on this side of the island. His house is the abiding place for most of the children who come here to the day school. He asked if the number of children was to be limited. When told "No," he said he could take care of fifty without very much trouble. Now his mother begins to find fault with him for allowing common children to mingle with his chiefish children; but while he is always kind and courteous to her, as a son should be, yet he does not let her chiefish notions interfere with what he believes to be a good work, and to all appearances he treats all the children alike. One is no better than another when it comes to a case of discipline.

A white trader calling at the island told a young man that there was no God, and for him not to believe such things. The answer he received was something like this, "Whether there is a God or not, I know there is a good way, this way of living, and I am going to stick to it." Surely God would bless him in living up to what light he had. I feel rebuked when I think of this. How many helps we have in the way of friends and books, yet how often we are found faithless and unbelieving. Here is a people without a written language, yet they are doing the best they know how to serve our Saviour. Day by day we have new revelations of God's love, and his power to save and help his children to overcome. The Kusaians seem to be steadily advancing in the right way. They have some peculiar ideas about some things. One is about people joining the church. They only take in the married people. This we think is a mistake, and have told them so. There was no doubt a reason for it in the early days, but now there is none. I had been conversing with the friends from Lellu, and after I came in the house one of the girls inquired, "Is there any news?" "Yes," I said; "I have good news for you. Your brother Fred has decided to be a Christian." A few evenings after the sister came to me and said, "Mother Wilson, you told me Fred had repented?" I said, "Well, hasn't he?" Her answer was, "He hasn't said so in the church, has he?" I said I did not know anything about that, but I knew that he had told Mr. C. that from henceforth he intended to lead a Christian life, and that to my way of thinking he was a Christian as soon as he gave his heart to Christ, without waiting to speak in the prayer meeting. But the native way of thinking is, if a person should profess to be a Christian and not make an open confession with his mouth in prayer meeting, he or she is not a Christian at all.

(To be continued.)



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LETTER FROM MISS HASKELL.

The following is a part of a letter from Miss Haskell, of Bulgaria, giving us a glimpse into her daily life:—

I SUPPOSE the Lord saw that the Bible Institute training was to be more needed by me than college work, for it seems to have turned out so.

There could be no graduating class this year, so the trustees voted to allow two girls to take training for Bible workers. In the mornings the girls study. They have two or three classes a day, as follows: Music, drawing, synthetic study of the Old Testament, theology, personal work for souls, child study, children's occupations, and church history.

Wednesday afternoons we have a sewing class for girls, and a young man from the boys' school has a class of boys in shoemaking.

Saturday afternoons is our children's meeting. There were over seventy present last time. On last Sunday there were over one hundred children present who received Golden Text cards. We give these cards only to outside children and to the smaller Protestant children.

After service on Sunday I had children come to look at stereoscopic views and pictures, and hear stories. My girls made calls in the city. People are very kind to us, and welcome us everywhere. We see sights that make a stout heart weak,—sick people and old people without fuel or enough food; little children with no home training, out on the streets all the time, fighting and throwing stones. In the neighborhood where the girls of our school could scarcely go to walk a few years since, on account of the boys stoning them, the last time we went the boys came around (we try to know them personally now), and a crowd of them came following our school procession back to our church for a prayer meeting. I think none of them actually reached the meeting, for they fell off to follow the dogs and boys who met them on the way; but smiling faces are better to greet one than stones.

A woman who saw them following us cursed them, and said to me, "They are simply cattle and animals and wild beasts, and our future brigands." And that put a new resolution in my breast,—to show that woman she is mistaken; that out of these boys can come future respectable citizens of the principality. They are a terror to the neighborhood now, but if you good people will only let some one come here to take my place in the school, and let me be free to carry on the work, Samokov and other places will see the results, I hope,—not of my work, for I cannot do much, but I can, at least, be patient and persevering, and awaken other people, and we know that God will bless the work.

"THE work of God is everywhere onward, and I wonder the Devil is not discouraged in his vain resistance. His hosts are mighty, but the fight is a losing fight."

"I WON'T say that England is unselfish—I wouldn't tell so big a lie as that right out. But I will say that England goes nearer dividing with the Lord than any other country I know of."

"THE kingdoms of this world are just the scaffolding God uses to build his house."

AN EXTRACT FROM THE REPORT OF LAST YEAR'S WORK AMONG THE TUNG-CHO CHRISTIANS.

Of the eighteen under the age of sixteen orphaned by Boxers last summer, one is now living in the Bridgman School, six are in the boys' station school. The remainder were scattered in the homes of Christians; but in December it was thought best to gather eight of them together in an orphans' home, with a Chinese woman as matron, and a Bridgman School graduate to have special care of their moral training. Miss Chapin has charge of this home.

Day Schools.—Three day schools for little children were started last September, and another has been added since. Sixty-eight children have been taught in these schools, and as their homes are all close about us, the attendance has been unusually regular. We were much crippled for months by the lack of books, but gradually our most pressing needs have been supplied. These schools have been superintended by Miss Evans, Miss Chapin, Miss Miner, Mrs. Tewksbury and Mrs. Sheffield, the latter having recently taken the school superintended by Mrs. Tewksbury.

Junior Endeavor.—A Junior Endeavor Society meeting Sunday afternoon has much interested the children, who are very proud of their committees, and watch eagerly for their changing once in two months. The average attendance at the meetings is over fifty. Never have the prayers of the children been more full of meaning than this year. Few, except the very youngest, hesitate to voice their petitions in public, and the lessons of the past year seem not to have been lost on the little ones.

Women's Classes.—Our two usual heads of Bible woman's work and station classes are merged in one this year. As the women are all living in their own homes within easy reach of us, and where they can easily attend our three Sunday services, the Wednesday church prayer meeting and the Friday meeting for women, it was not thought best to have station classes on the old lines. Last fall all who were willing to help teach their less advanced sisters were asked to volunteer a certain number of hours a week to this service, the fact being emphasized that the younger women, who were usually cut off from house visiting, could go about freely in our Christian colony, and had now a rare opportunity to pay a little of the debt which they owed for their own instruction. The result of this appeal was most gratifying, about thirty volunteering time,—some only an hour or two a week, some several hours, while others, who at first offered only a few hours a week, have been drawn by their interest in their scholars to give much more time to teaching. Two or three of our women give not less than ten

hours a week to this labor of love. In this way over seventy women have been taught for several months.

Our colony is divided into four sections, in care of Miss Chapin, Miss Miner, Miss Evans and Mrs. Sheffield. We visit the homes for weekly reviews, realizing that under this rather loose system of instruction both teachers and scholars might soon neglect their duties and privileges without such supervision. For the past three months it has been thought best to pay our Bible woman, Mrs. Chao, her regular salary, and expect her to give full time to the work, as of old. Thus far this has not had the effect feared, of causing the volunteers to relax their efforts. Mrs. Chao was set free from the thralldom of foot-binding by a bullet, which passed clean through one foot during the Peking siege. When after weeks of suffering she could again stand on her feet, they were encased in a new style of shoe.

We have with us a number of well-advanced women, who have studied in the Bridgman School, and as these could not well be taught by one another, fifteen of them have met with Mrs. Sheffield an hour a week for special Bible study in the book of Hebrews.

But two of our women succeeded in bringing even a Bible through the fires and fights and flights of the summer. Peking had been burned clean of all literature on the Index Librorum Prohibitorum of the Boxers. The armies of the Allies monopolized transportation facilities. So, many weeks passed before Bibles, hymn books and tracts could be furnished our people. When at last they were told that there were such books for sale, the eagerness with which they flocked in with money to buy them was very touching.

The women and children of our church have been less exposed than the men to the peculiar temptations of the times, and the summer's experiences have, on the whole, brought to them a wider, deeper knowledge of God's love and power. As we come out from under the shadow of this calamity, with its benumbing pain, we will begin to apprehend the spiritual results more than we do now. Our forty years in the wilderness are not ended yet. We have not yet reached the rest and the inheritance, but before many years have passed we believe that the Tung-cho church, purified and enriched not only by the summer fires, but by the testing and trials of the ensuing months, will glorify the Master's name.

We cannot close this report without brief mention of the work done for the American soldiers, who have spent so many months in Peking. In this work Miss Chapin, Mrs. Tewksbury and Miss Grace Wyckoff have been most active, their efforts being especially directed to the Y. M. C. A. reading and coffee rooms. The success of this enterprise has been largely due to their enthusiastic labors. Miss Evans has also given much time to this

work, and Mrs. Sheffield has had a weekly Bible class in her home for the soldiers. All missionary homes have been open to them, and while only a small proportion have been drawn within the circle, it is hoped that their intercourse with the missionaries has dispelled a little of the misunderstanding and prejudice which for some strange reason pervaded the American army. Our missionaries have held many evangelistic services in the camp, in the reading room and in the hospital, and have also given the soldiers a course of lectures, in which they were much interested.

RICH.

BY KATHARINE CONWAY DANFORTH.

MARGARET ATHERTON walked home from the missionary meeting utterly oblivious to the fact that

“Robins called robins in tops of trees,”

in their rollicking joy in the sweet spring weather. Her mind was filled with thoughts stirred by the earnest words of the missionary, who had brought to those present the need of Chinese womanhood, pleading yearningly for a new building, where girls ready to listen could be taught of Christ; thoughts stirred also by petulance, because, forsooth, she was not rich! How nice it would be to respond with a generous gift when one's heart was touched as hers had been, instead of being cramped for money and always having to consider the expenditure of every dollar. If she only had the income of Mrs. Ponsonby or Mrs. Ascot now; they could give a hundred dollars just as well as not—of course she gave her tenth (she didn't believe Mrs. Ascot did), and oftentimes an extra quarter or dollar, but to be able to give even ten dollars all at once,—oh how delightful it would be to be rich enough for that! And Margaret sighed as she opened the door and entered the cozy library at home. There on the table lay the afternoon mail; it was always nice to find a letter waiting one's coming, and this,—yes, it contained a check from Miss Barton for clerical assistance on the proof-sheets of the forthcoming Barton Genealogy. Such an appreciative note, and five dollars more than the amount Margaret had expected for her services. She had spent it many times and in divers ways in anticipation,—every woman does that with the money that is not expressly “for current expenses”! But now as she passed the parlor door on her way upstairs, she said to herself: “Now I can have the mahogany table redressed—did the polisher say six dollars or seven? Never mind; here is five dollars extra, and I can afford to spend it just as I please, and I've wanted that done for so long.”

Don't judge her too promptly, dear friend,—she was a “real, live young woman”; and even on the heels of a missionary meeting, suddenly finding yourself in possession of a sum of money which you had not anticipated, would your first thought be of God's needy, waiting ones? Is it not apt to be, like Margaret's, of some pleasure or luxury, long denied, but now possible?

Upstairs in her pleasant room, Margaret sat down at her desk to write a little note of acknowledgment to Miss Barton. The tiny programme of the afternoon meeting lay side by side with the check; and then, like the shuttle in a weaver's loom, back and forth went the thoughts in Margaret Atherton's brain. How full her life was, how cramped and dwarfed the lives of Chinese girls; true, riches as commonly estimated had never been hers,—it was not a home of wealth into which she had been born,—but long years of honest thrift on the part of father and mother had furnished it with much more than bare necessities; there had been much “high thinking” she was sure, but she doubted if her New England “forbears” would consider it strictly “plain living,” yet since the “hard times” there had been “financial stringency,” which was not agreeable,—but, after all, “daily bread” was assured, and almost always the “jelly on it” for which wee niece Helen had insisted upon paying.

Her own personal income as private secretary to the rich Mrs. Ponsonby, though small, covered all her ordinary needs during the year, and—yes—she must admit that club fees and birthday remembrances to friends, occasional books, and a few pounds of candy, were all items that could be dispensed with by one whose poverty pinched! And here was this additional sum,—to be sure, it had been earned by toilsome hours of extra work,—but in a certain sense was she not for the time being rich? Were not rich people, commonly speaking, those who had more than enough money to pay for the daily necessities of life? She remembered the remark made by her minister in his sermon but a few Sundays ago,—“Anyone who has even five cents over and above the amount necessary for the payment of all his bills is rich; it is the man who has five cents less than such an amount who is poor.” Mrs. Ascot would probably smile at the idea of a check for twenty-five dollars being considered riches, but if she ought to give in proportion to her income of wealth, what ought Margaret to give of her wealth for these Chinese sisters, who, eager to learn, must be turned away for lack of room in that building?

Like a picture at the end of a long gallery, Margaret saw the white-haired minister of her early girlhood standing in the pulpit of the old church, and like a far-off echo came his voice in the words of his text, “That our

daughters may be as corner stones, polished after the similitude of a palace." What was the polishing of her treasured "heirloom," the old mahogany table, compared with a chance to help in some way the polishing like to the corner stones of a palace of some of the "daughters of sorrow" far off "in the land of Sinim"! If she were rich as Mrs. Ascot or Mrs. Ponsonby she would give,—yes,—and being rich as Margaret Atherton, she would give just as generously, just as gladly of her riches. And so it came about that the missionary felt that her journey of so many extra miles, and the weariness thereby endured, was more than made up to her by the gifts of those who listened. And Margaret Atherton had learned a new lesson on giving.

LETTER FROM MISS HARTWELL.

PAGODA ANCHORAGE, FOOCHOW MISSION, September 30th.

I FEEL so anxious that money be given for more Bible women and station classes in this Pagoda Anchorage field. I realize more and more as I go about how great is the need of Bible women in all these villages, to visit the homes and bring light and comfort to the sad hearts of the women imprisoned by their bound feet. All through this region the women have their feet bound far tighter than in other districts. In the fisherman's hut the women all have tiniest feet, so also in the homes of the farmers; hence they must be visited in their homes.

Yesterday I had the sweet privilege of teaching the first verse of the fourteenth chapter of St. John to a dear woman—the only Christian in her village—unable to read, and at such a distance from the nearest church she can only attend occasionally. She grieved over the death of her only Christian companion, a daughter-in-law. This young woman died when her youngest child was one hundred days old, and according to Chinese superstition she would be punished in the next world by being submerged in a lake of blood. All the heathen had urged this Christian woman to pay money to the priests to get her daughter-in-law out of the lake of blood, but she would not do so. Still, unable to read the Word of God, she greatly needed the comfort of Jesus' promises to prepare a place and come again to receive his own. To strengthen these scattered ones, and plant station classes to teach them to read, is the blessed work we want a new worker to take up. Will you not send her soon?

"MAN is worth the amount of intelligence he has, plus his moral character and industry."



ST. BERNARD AND MADONNA.

Life and Light for Woman.

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MARCH, 1902.

No. 3.

OUR CONTRIBUTIONS FOR THE MONTH. We regret to be compelled to state that our gain in contributions from the Branches shows only an increase of \$380 for the past month, while the decrease in contributions during the first three months of our fiscal year, from all regular sources, results in a loss of \$3,000. We are glad to state, however, that a special gift from a generous giver has enabled us to meet the pressing need for a new school building in Canton. While we would not sound a note of alarm, yet we must remind our societies again that the days are speeding away, and we must needs make the most earnest efforts to redeem the time and our sacred pledges to our missionary workers, one of whom writes upon hearing that the W. B. M. cannot this year make the desired advance in appropriations, "It must be very hard for the Woman's Board, which has always stood so splendidly by its work, to be obliged to deny us." Not a word of complaint. Is not this the missionary spirit? We are hoping much from the faithful use of the Lenten envelopes during the month of March, that much that is extra may thus find its way into our treasury.

OUR FRIDAY MEETING. The Friday meeting in Pilgrim Hall, January 17th, was of unusual interest. An enthusiastic audience of two hundred women listened to Dr. Barton as he talked of the work for women in India as he saw it during his recent visit with the other members of the deputation. The Oodenville school, apparently accidental in its origin, the result of a thunderstorm, has sent out graduates who are now Christian wives of lawyers, business men, pastors and teachers in many homes. At a recent alumnae meeting, "old girl meeting" as they call it, two hundred were present, and at the reception of the deputation thirteen "old girls" sat upon the platform who remembered the former deputation forty-six years ago, and the same man again interpreted. As other schools were described, the Bible women in their daily rounds, the doctors in their hospitals and dispensaries, with the various phases of effort, the work loomed up before the eyes of the listeners with marvelous proportions and an increased sense of responsibility, and yet Dr. Barton said, "You can have no fair conception of it; numbers, however definite and magnificent, do not measure it; one on the ground feels it." The missionary women, under a cloud of caste

influences, are doing what they can for the superstitious, ignorant and bigoted women of India; the women, who as mothers-in-law and grandmothers are said to rule the land; the women, who are the greatest obstacle to the spread of Christianity in India.

MISSIONARY PERSONALS. Miss Channell, who was obliged to return to this country on account of her health, after a brief stay in Guam, has recently passed through a severe surgical operation, but is recovering strength. Miss Alice Pettee Adams writes hopefully of the work in Japan as she finds it upon her return from her furlough: "On returning I see many encouraging things. One especially is the change in the government schools in our city—Okayama—toward Christianity. The largest high school in the city now has a Christian man as principal, and six of the teachers are baptized Christians, while when I first came out, eleven years ago, not one Christian would have been kept on the faculty." Two young ladies are under appointment, and have been adopted by the Woman's Board,—Miss Olive S. Hoyt, assistant professor in chemistry at Mt. Holyoke, who is to go to Kobe College, Japan, and whose support is to be assumed by the Y. W. C. A. of Mt. Holyoke, and Miss Adelaide Dwight, daughter of Dr. Dwight of Constantinople, whose case has been under consideration for some time, and who will go to render much needed assistance in the Boarding School at Talas, Western Turkey. Mrs. Edward Webb, who with her husband gave eighteen years of service in the Madura Mission, entered into her rest on the 20th of January, 1902. Her daughter, Miss Anna F. Webb, is now in the International Institute for Girls in Spain. Dr. Harriet E. Parker writes in December of the pleasant visit from Miss Ellen C. Parsons, editor of *Woman's Work for Woman*, in Madura. At the request of the Broadway Tabernacle Church, New York, which gives largely to its support, Miss Parsons visited Pasumalai College. Dr. Parker accompanied her to Madras, where they spent four days in visiting the various institutions of that city. Letters from Ahmednagar, dated late in December, brought the distressing news of the serious illness of Dr. Julia Bissell from "relapsing fever," consequent upon overwork. We are happy to state, however, that later letters bring cheering reports of her condition, and we hope that she is by this time far on the road to recovery.

RETURN OF THE COURT TO PEKING. The return of the court to Peking is an event of great importance to the empire. It will tend to quiet the people, strengthen the government, and make reforms possible. It was a long procession which left Hsian. Great preparations had been made. Notwithstanding the troubles of the empire, the Dowager Empress did not

propose to abate her desire for display. Buildings must be especially prepared for the reception of the Imperial family and the great company of retainers. The whole country contributed to the expense account, and the region passed through was especially to be commiserated. The court stopped at Kai Feng Fu, capital of Honan, and then came on to Pao-ting-fu, capital of Chihli province. At the latter place they struck the railroad, and the Empress and Emperor had their first ride behind steam cars outside the palace (there is a miniature road in the palace grounds). On reaching Peking the Empress very kindly presented the foreign manager of the road to the Emperor, and thanked him for bringing them so safely to Peking. The streets were lined with kneeling thousands as the Imperial procession moved along, the Emperor in advance in his sedan, which seemed to indicate, as some thought, the restoration to his proper position. But this is not the case, and the Empress Dowager still holds the reins of power. She seems to have learned valuable lessons from her recent experiences, and doubtless plans to move slowly but surely along the line of reform.—*Dr. W. S. Ament.*

THE STUDENTS' MISSIONARY CONVENTION. The programme of the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, which will be held in Toronto, Canada, February 26th, to March 2d, promises to be very strong. The meetings will be held in Massey Music Hall,—the largest meeting place in the city. Some of the ablest missionary speakers of North America and from the mission field will address the convention at the five evening sessions. These addresses will deal largely with the obligations of promoting the missionary enterprise and the means which are essential to its success. A part of each day will be devoted to the consideration of the relation of students to missions, the promotion of missionary interest in the colleges, the financial problems of missions, the extension and development of the Student Volunteer Movement, and the responsibility resting upon clergymen and laymen in view of the consecration of students to world-wide evangelization. Among the speakers who will address the convention are: Rt. Rev. M. S. Baldwin, D.D., Bishop of Huron; Rt. Rev. A. Sweatman, D.D., D.C.L., Bishop of Toronto; Mr. Robert E. Speer, of New York; Hon. S. B. Capen, LL.D., President of the American Board for Foreign Missions; Bishop Charles B. Galloway, of Jackson, Miss.; Bishop J. M. Thoburn, of India; Rev. J. Ross Stevenson, D.D., of McCormick Theological Seminary; Dr. and Mrs. F. Howard Taylor, of the China Inland Mission, and Professor Gamewell and Dr. Ament, who are so well known in connection with the siege of Peking.

MISS STONE'S DETENTION. Once more we must go to press without the longed-for news of Miss Stone's release, awaited with so much of hope during the past month. Various complications arising between the Turkish and Bulgarian governments seem to be the occasion of the frustration of plans which seemed on the point of success, and new arrangements have now been entered into. Meantime let not the friends of Christian missions and of humanity fail to continue fervent in prayer for persistent and successful effort for these captives, concerning whose life positive assurance has been received within a few weeks.

THE CONTENTS OF THIS NUMBER. We give a good portion of our space this month to two articles which we hope will be useful to those who are taking up the topics in our historical course of study, the period for this month being from Charlemagne to Bernard. The article on Christian Women of the Middle Ages is capable of great expansion. Those who are taking the supplementary topic of Bible translation will find special assistance in Mrs. Stimson's most admirable article on another page. We hear that the *Woman's Missionary Friend* for March is to have a charming story by Mrs. M. A. P. Stansbury, whose plot is suggested by the third chapter of *Via Christi*.

GLIMPSES OF CHRISTIAN WOMEN IN THE MIDDLE AGES.

BY MISS ABBIE B. CHILD.

THE reign of Charlemagne has been said to be like a sudden meteor, because of the darkness that preceded and followed it. At its close there began such a decadence in religion and morals in his empire as in time to threaten the very life of Christendom. Corruption, vice and ribaldry ran riot among the priesthood, and even in the Vatican itself. Women, alas, had their part in the general corruption; scheming courtesans had great and baneful power in the church, and even ruled the pontificate. A description of their lives and deeds must not soil these pages. Nearly two centuries of corruption reached a climax in the "Year of Doom." The belief that in that year, 1033,—a thousand years after the death of Christ,—the world would be destroyed, enveloped priests and people in superstition and deadly fear.

After the year had passed, however, Christianity began to show some of its former life and force. The disgust of Christendom was at last sharply roused, and the necessity for reform was keenly felt. The Christian religion had not died, although it had been deeply buried. A re-awakened spiritual force began to appear. In the revival womanhood was revered once

more, and Christian women were found in places of honor and influence. Among the many noted ones we may select three types for special mention: Matilda of England, or the "Good Queen Maude," as she was called; Hildegarde, the Abbess; Alethe, or Alice, and the Mother of St. Bernard.

MATILDA OF ENGLAND.

Matilda of England was the daughter of Malcolm and Margaret Atheling, King and Queen of Scotland, and a direct descendant of the great Alfred. We see her first during the troublous times that followed the Norman Conquest, as a child with her younger sister Mary, and the learned Turgot, her preceptor and father confessor, tenderly ministering by the bedside of her dying mother. They are interrupted by the entrance of her brother Edgar bearing the heavy tidings from the siege of Alnwick Castle, that her father and brother Edward were slain. The shock to the sainted mother is so great that in a few moments, with a touching prayer upon her lips, she sleeps in death.

Deprived of both parents in one day, and committed by her mother to the devout Turgot for education, we naturally find her in the convents, first of Romsey, then of Wilton, where all the royal virgins of her race had been taught, and where her mother's sister, Christina, was the abbess. Here she is being "instructed in the art of reading and the observance of good manners," yet rebelling against the fiat of her aunt that she shall devote herself to the church. At times we see her trembling and cowed by the rasping tongue and stinging blows of her aunt, submitting to the placing of the veil of the novice on her head; now defiant, determined, tearing it off and trampling it under her feet; now donning it herself as protection against a distasteful marriage, or the troublesome advances of some Norman noble; now throwing it aside again to visit with her uncle at the palace of William the Conqueror, where she met her future husband, William's son Henry, soon to be King Henry I of England. Later on we see her facing the whole assembled hierarchy of England, telling the true story of her youth as her aunt declared that she was a cloistered nun, and that her marriage would be sacrilege; and later at the altar, as King Henry's Saxon bride, bringing to her husband what all the power of the conquering Normans could not gain, except by most stringent measures—the loyalty of Saxon England.

Finally we see her, as the Queen of England, carrying with her to the palace many of her monastic ideas. Resembling her mother, Queen Margaret, in beauty and marvelous personal charm, she imitated her in constant attention to devotional exercises and unremitting efforts for the sick and the poor. We find her going almost beyond the bounds of reason, to say nothing of

the restraints of royalty,—wearing a hair shirt, going the round of the churches in Lent with bare feet, taking care of lepers, washing their feet and kissing their scars. The friend and patron of the great Anselm, she influences her husband to bring him back from his exile, aiding in his wise plans for the church under his guidance, building hospitals and churches, leading her husband to many beneficent deeds for his people to such an extent, that their enemies named them Leofric and Godiva. It is said that Henry once asked her when she was urging him to keep some of his promises to his people, “Would you do for my villeins in London what Godiva did in Coventry?” “I would,” was the calm reply; and doubtless she would have fulfilled her promise had it been required. Such was the life of “Good Queen Maude,” a fair picture on a dark and troublous background.

HILDEGARDE THE ABBESS.

In Europe during this period there were many women famous for their devotion to the church. Of these perhaps no one was more distinguished than Hildegarde, the abbess of a convent in the Rupertsberg near Bingen. Although born of noble parentage, she was consecrated to the church in infancy, and entered a convent when a child of eight years. Unlike Matilda of England her dreamy, mystical nature took kindly to the quiet, uneventful life of the cloister. From her early childhood she had, or believed she had, visions and revelations from unseen powers. A most remarkable feature of these experiences, showing great self-control in one so young, she preserved utter silence with regard to them. The excitement of the visions and the strain of silence was so great that it undermined her health; but not till she was over forty years old did she reveal them to any other mortal. At that time she believed that she received from heaven a command to make them known, and she began to speak as one having authority. Princes, nobles, priests,—none were too high for her warning voice to reach, and she was absolutely fearless in denouncing the evils in church and state, which were neither few nor small. With all her mysticism she had a human shrewdness that made her advice most valuable.

St. Bernard seems to have believed in her supernatural power, and even the Pope, Eugenius III., after the Council of Treves, wrote her of his amazement that she was so filled with the Spirit that she could reveal things unseen. To this frail woman, without the aid of arms or wealth or station, came through all her eighty-nine years men of all ranks for advice,—for the disclosing of future events; for the settling of questions of church and state, and disputed points in theology; for intercession and for spiritual consolation. Dr. Storrs says of the women of this period, of whom Hildegarde

was only one, "The clergy might be vicious, the prelates arrogant, indolent, unbelieving, but a vivid faith was maintained by the women; and the whole power of their inspiring moral energy was exerted without stint for the furtherance of institutions to which they felt themselves deeply indebted."

ALETHE, THE MOTHER OF ST. BERNARD.

Alethe, or Alice, the mother of St. Bernard of Clairvaux, a descendant of the ducal house of Burgundy, as a child desired to enter a convent. Her parents, however, having little inclination for a religious life, married her at the age of fifteen to Tescelin, a knight of Fontaines. As wife and mother in a castle she carried out her monastic ideas as far as possible. Although the mother of seven children, and burdened with the cares of her high station, she spent much time among the poor, caring for the sick, preparing their food and cleansing their household utensils with her own hands. Partaking somewhat of the mystical tendencies of the period, she thought she was told in a dream that her third son—Bernard—was to be a distinguished champion of the Church. Inspired by this thought she devoted herself heart and soul to his religious education, and her influence on his whole life was acknowledged by him, and felt by others to be most remarkable. Although she died when her famous son was quite young, he remembered her teachings, and revered her more and more as he grew to manhood. Her memory was so vivid he thought she appeared to him in bodily presence at times, lamenting and reproving his hesitation in choosing the noblest things.

It was after one of these appearances or visions that Bernard, notwithstanding his exceptional advantages for high worldly position, turned aside from all the allurements of court and camp, of wealth and rank and pleasure, even from the fascination of the schools, and chose a life of self-denial and unremitting labor. Entering a wayside chapel alone with his Lord and the memory of his mother, he fulfilled her vow for him, and, renouncing all else, solemnly dedicated his life to the service of God in a monastery. He was said even to have inherited his mother's beauty of face, her elegance and charm of manner, as well as her intense spirituality and devotion to duty whatever the cost might be.

The records of Alethe's life are few, but her death was most remarkable. As was her custom, she had invited the neighboring clergy to celebrate with her the festival of the patron saint of the church at Fontaines—St. Ambrosien. Before the time arrived she was seized with a presentiment that she would pass from earth on that day. On the day before the feast she was attacked with fever, and, calling her household together, she told them that her death was approaching, but on no account should the hospitable plans be

interrupted. After the supper was over she assembled her guests at her bedside, and joined with them in the prayers for the dying. When they reached the petition, "By thy cross and passion, O Lord, deliver her," her voice failed, and, making the sign of the cross with her uplifted hand, she was gone. Her body was placed in the convent of St. Benignus at Dijon.

By these few and meager glimpses we can only slightly hint at the multitudes of Christian women "who," writes Dr. Storrs, "in the midst of centuries so dark possessed and used great power for the Church, and the influence of their words as reinforced by the earnestness of their character and the holiness of their lives became often a mighty though subtle force" in the religious life of the age. It was their part to do much to purify the Church and make it worthy of its high calling of spreading the gospel through the world.

PRINCESS OLGA OF RUSSIA.

No glance at this period, however brief, should omit Princess Olga of Russia, who lived in the early part of the tenth century. Reliable accounts of her life are exasperatingly meager. We may, however, imagine this royal princess, as her dominion spread toward the South, coming in contact with Christianity in the person of a Greek emperor or patriarch, or possibly through some humble subject of her own kingdom in whose heart the beautiful seeds had been sown through commercial intercourse or government service. Whoever the messenger may have been,—as has happened so often since, even down to the year 1902,—the wonderful teachings of Christianity and its simple worship as compared with the horrible rites and superstitions of paganism touched a woman's heart, and she must know more of this "new way." Questioning in her own country brought no satisfaction, and, with a resolution and enterprise in advance of her age, she determined to go to Constantinople and see for herself what this new religion was which so attracted her. Like the Queen of Sheba of old, she found that the half had not been told her. Profoundly impressed by the beauty of the worship of the true God, and, as the result proved, at heart a Christian, she received the rite of baptism before she returned to her kingdom. Can we imagine the scene in the marvelous San Sophia,—then a Christian church,—with its multitude of brilliant lights and lofty music; its solemn procession of "hypo-deacons" marching back and forth with torches and flabellas, and in the midst of all this pomp and splendor, the observed of all, a woman's figure bowing her head for the simple ceremony. The deed was done, and she returned to her own land a Christian.

Full of zeal, she tried to bring her son, Sviatoslav, and her court to accept the great blessing she had found. Her efforts were in vain; but her son yielded so far as to grant freedom of conscience to all who followed, and—fatal mistake from his standpoint—allowed Olga to teach his children. So it happened that when her grandson came to the throne, with much caution and hesitation and after various “tests,” he proclaimed Christianity to be the religion of his domain. With Vladimir to decide was to act. He caused the great national idol, Perun, to be overthrown and dragged furiously across the country and thrown into a river. Crowds of horrified people gathered at the scene expected some terrible vengeance, but the helpless Perun disappeared harmlessly under the water, and “paganism was dead in Russia.” Full of zeal, Vladimir ordered all people to the river to be baptized. None dare disobey, and “Russia became a christened if not a Christian nation.”

Some of his tests were remarkable. He besieged the city of Kherson, in the Crimea, vowing that if he took the city he would become a Christian. Kherson became his, but he made still another condition. He sent word to the Greek emperor that if he would give him his daughter, Anne, in marriage he would accept Christianity. The refined Greek maiden shrank from alliance with a barbarian, but sacrificed herself for the salvation of a nation. Thus it was that through the providence of God two women, Olga and Anne, brought Christianity to all the Russias.

INDIA.

VILLAGE SCHOOLS IN THE MARATHI MISSION.

BY MRS. W. O. BALLANTINE.

THE foundations of many a great man's greatness have been laid in the little country school he first attended, with his mother's happy eyes watching him as he went off with his slate and book under his arm. Human nature is the same the world over, and the same things that lead New England John to be a good man will also be an influence to little Rama over in sunny India.

This is one of the best reasons why the country school in India should be maintained. It takes Rama's parents in hand, too. They soon speak of “our teacher” and “our school,” and when the native pastor comes on his preaching tours, or the missionary makes his promised visit, they are all ready to listen and often to heed.

In an ideal school the first requisite is a teacher whom all can love and respect. May I tell you of one such teacher? In a small village miles

away from the traveled road, some years ago, a school was begun. The teacher was not fully up to the standard, having never attended a normal or even a high school, but for some reason it was decided to give him this school. There was no building. In hot weather—which was most of the



ORPHANS AT SHOLAPUR.

time—the children sat on a raised stone platform, built around an immense peepul tree. When the rain came down they scattered to whatever shelter each could find. Often had this teacher begged us to visit his school. It was far away from Rahuri, and the road to it almost impassable; but at last

we went. The teacher looked hardly more than a boy, yet always brave, smiling and enthusiastic; but we were not prepared for the sight that met us there. Almost every child in town had been gathered in. Men and women who were not obliged to be in the fields at work welcomed us, too,—high and low caste all together, so that a stranger could not tell which was which.

The children recited the twenty-third and other Psalms, the Commandments, the Golden Texts and their lessons. Then the teacher called on the men and women; each had some Psalm or text or word of prayer to repeat, as well as answers to Bible questions. He had not neglected the blind woman, nor the one with her hands burnt off, nor the poor old man who was lame and crept on the ground from place to place. We had never seen the poor having the gospel preached to them more truly. This work of teaching had been done at night, after the school work was done—none of these men or women could read or write.

The teacher's wife was a frail and gentle woman, to whom he was married in childhood—both came from Hindu households. She was anxious to attend our conferences for women, and once crossed the river in flood, with her baby on her head to keep him safe and dry. In spite of famine and hard times and deep poverty, these village people have contributed largely toward a school building. The teacher has never thought of asking for a more promising and prosperous field of labor. He has made it what he wished it to be,—“by God's blessing,” he himself would say.

The “lines” might certainly have fallen to him in less “pleasant places.” Under a friendly tree in a quiet village is not the hardest place in which to teach. Let us glance at one in a larger village. In every Hindu village, for a place of public meeting and as a convenience to travelers passing through, different castes of Hindus have built for themselves what is called a Rest House, possibly so named because there is no rest or quiet to be enjoyed there. This building is often used for a school. It is well built, inclosed on three sides, the front left invitingly open. At one end we may see a school of the American Mission, with fifteen or twenty children in attendance. The teacher shouts in his loudest voice to command attention. A few feet removed from the school a number of Hindu gentlemen are smoking Indian hemp or some equally fragrant weed. In another group a whole family has encamped for a morning meal, which is still cooking, adding its savory odor of garlic to the general sweetness of the air. A snake charmer with his cobras is tucking their protruding heads back into their respective baskets, and the schoolboys are making very natural, but vain efforts to see the entire length of them. As we come upon this scene a great number of

men, women and children gather about, and after much confusion and shouting at each other, seat themselves, and the school inspection begins. It is really wonderful how, amid such distractions, the teacher has contrived to teach those children anything, but the government inspection is ahead of him and he has done his best. There are times in the day when the Rest House is nearly deserted, and these are golden moments. After school was over some of the men followed us begging for a schoolhouse. "We will



MAHAR WADI SCHOOL, WAI, 1900.

pay half," they said. They were poor beyond any telling, few of them knowing where the next day's food was coming from, or whether it would come at all. The children wore nothing that could be called a whole garment, yet the little girls' hair was braided and tied with a bit of string. The teacher and his wife live in this Hindu village—the only Christians there. If they do not become discouraged and depressed by it all it is a miracle. The teacher's wife, who is an efficient Bible woman, entertained us at her home. We stooped down nearly double and crept in at her front and only

door. There was no window. Parts of the wall having been broken, a thatch of grass has been put over it. The March wind sifts in the dust and sand, but she keeps everything carefully covered. The Hindu women outside sarcastically ask me what I think of the teacher's nice house. This teacher's wife was carefully brought up in Ahmednagar, and would enjoy living in a respectable, modest house.

One Saturday morning, taking our little girl for company and a Bible woman for work, we started off for a several days' trip, intending to visit all our schools in that direction. We examined five schools and held out-of-door meetings in a dozen different places, returning home Monday night. It was in March, and though the early mornings were comfortable, yet before nine o'clock the sun seemed directly overhead and heat waves seemed to rise from the ground. The place visited on Sunday contained one of the best of schools. It was during the time of plague in Ahmednagar, and some relatives of the teacher, who were teachers themselves in the city, were living with them. The day school of the week met as a Sunday school on this day. It was held in a large room adjoining the teacher's house. It had grown so large, that the teacher's wife, a well educated and refined woman, had to assist her husband in teaching daily classes. Four lovely children of their own were in the school. The children greatly enjoyed the organ, which was played for all their hymns; none of them had seen an organ before except the teacher's children, who had visited us in Rahuri. The pupils were of both low and high caste, yet there seemed no difference between them. All were so happy and at home that it was more like a large family gathering than a school. This building is located in the central part of the town and not outside, where Hindu outcasts live. Many good schools have been held outside the towns, but no high-caste child would be allowed to attend school in such a place.

In the afternoon we all went out to see the children's parents and the Hindu women of the town. There was great interest in the organ, which was carried about for us on a man's head. In our company were several good singers, and all that Sabbath afternoon those Hindus listened to "How sweet the name of Jesus sounds," and many other hymns of English meter as well as many of Hindu meters, which really sound more sweet to native ears. The memory of that Sunday is a pleasure to us yet. The delightful spirit of the school and the teacher's family, their loving care for us and their evident interest in the Hindu people around them, was just what we would like everywhere to see.

Somewhere we have seen a picture of a village school of a most simple kind, and in front, teacher and pupils were arrayed as is their delight to be.

In the children's faces, taken years ago, we can trace the features of those of maturer years, who have grown up to be themselves teachers and catechists ; Bible women and pastors in our mission and in the work of other societies ; their years full of earnest and faithful work, multiplying by many times their teacher's and the missionary's efforts.

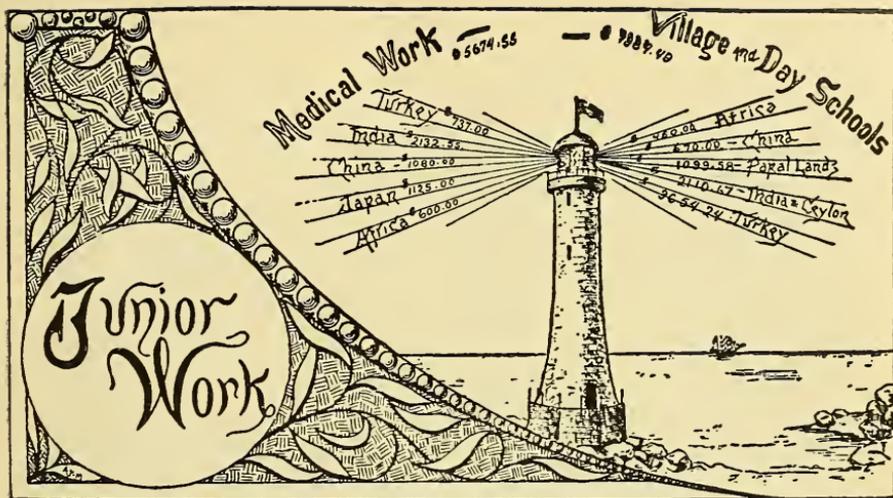
It may not seem so to those faithful ones who have worked for years teaching a small out-of-the-way village school, but the recent ingatherings by baptism to the church are largely the result of these schools. The men of to-day were children but a few short years ago, learning their lessons in numbers and in scripture truth together. Preachers have visited them from time to time, but they have but watered the seed planted by the village teacher in the little school. God has given the increase.



JEUR SCHOOLS, AHMEDNAGAR.

It has been said that in the past, three fourths of all the native agents employed in the Marathi Mission have come from the village schools in the two large districts north of Ahmednagar. Station schools, normal and high schools have had, it is true, most of their training to do, but the village school came first. These pupils love the villages where they were born, where they first went to school, where their dearest friends now live ; and their influence is there as well as in the place of their life work.

“God hath chosen the weak things of the world to confound the things which are mighty.” His great work in India has been among the poor and the outcast ; but the low caste of to-day becomes the caste which is respected and honored. This is the message that comes to each generation as it steps out from its darkness into the light. “All things are yours, and ye are Christ's, and Christ is God's.”



— To give light to them that sit in darkness Luke 1:77 —

WEST CENTRAL AFRICA.

KINDERGARTENS IN WEST CENTRAL AFRICA.

BY MRS. WM. E. FAY.

COULD you visit our kindergartens in Africa, I fear you would think them a rather wild sort of garden; but what more can you expect in "the wilds of Africa"? The model kindergarten of civilized lands is almost, if not quite, as far removed from the present possibilities here as is a high state of civilization from their crude and simple mode of life. We have here not only the embryonic state of the child, but of the race. All the possibilities exist, though lying dormant. Neither can we look for help in their development in the home life or the mother's guiding hand, which, according to Froebel's plan, was to be the source and mainspring in first guiding the child. In adapting the system to the needs of these little wild Africans, we have had to be content to have high ideals without seeing them realized. Imagine a room full of these small, wild Africans dressed with a string or a rag of cloth a yard wide, or perhaps not dressed at all. A fat worm or locust or a small rat may be tightly squeezed in the chubby hand, which, perhaps, has been caught on the way to kindergarten, and is awaiting a favorable opportunity to be roasted and eaten. The hair may have been combed a month ago, but is kept smooth by frequent applications of oil.

Some may never have had a bath at all, though clean hands and faces are insisted upon. They are as light and free as air, as frisky as colts, and as hard to tame.



RAW MATERIAL.

The room has at least the attraction of bright pictures, though the floor is but hardened earth, and the rickety benches, which are constantly nibbled at by the white ants, often send a seat full of unsuspecting children tipping backward with arms and legs squirming in the air. Old tin cans must be used to hold the work of the children, because there is nothing better. O

kindergartner, who may scan these pages, how can "the good, the true, the beautiful" come out of anything so crude? How about those high ideals that must be carried out? Where is the dainty, delicate work that must be done with dainty fingers? and if by chance it should be done, how can it be appreciated in a dingy hut with not light enough even to see it?



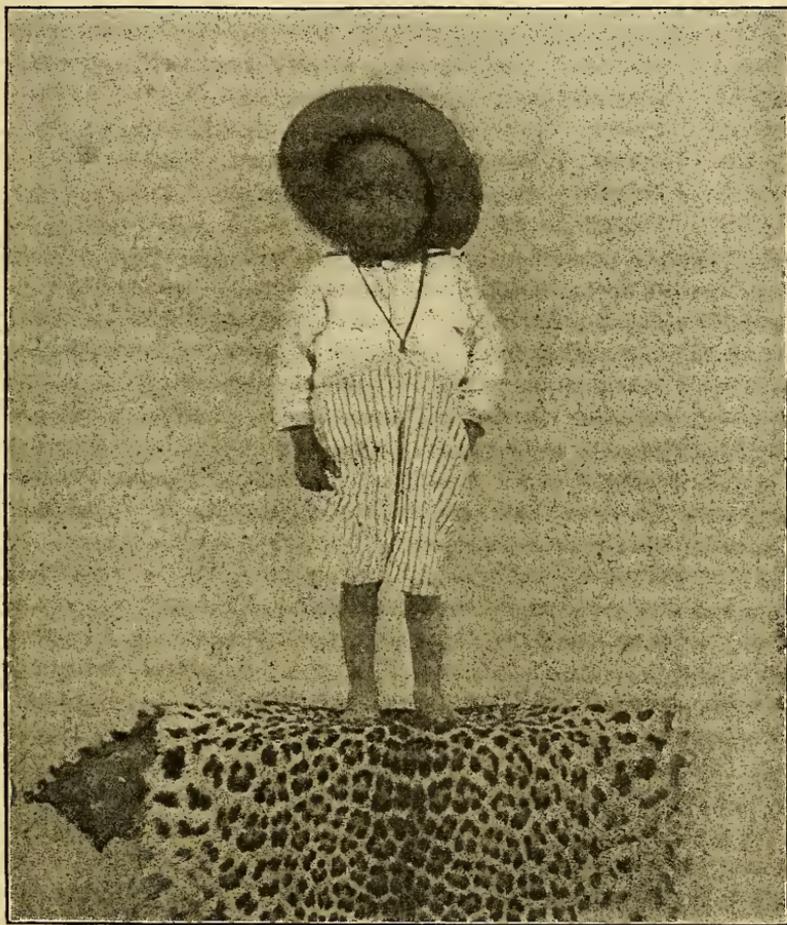
CONSTANT ATTENDANTS AT KINDERGARTEN AND PARENTS.

But take courage, as we have, for sunshine and gladness prevail, and our kindergarten is a practical success even if crude. The work is adapted to the needs of the people, and our aim is that of the true kindergartner everywhere,—to fit the child for future usefulness and true living. The occupations are taken up in the most simple way. The children love to string beads, and sometimes corn or beans are used, which have first been

soaked. These are afterwards cooked and used as a treat, for the hungry tots have but one square meal a day, and are glad enough for an extra morsel when it is to be had. They also string small pieces of cloth about an inch square, which are finally wound into a pad and sewed together; and this the child carries home to the mother with the greatest delight, for it serves as a rest for her heavy basket, which is always carried on the head. Weaving and clay modeling form good subjects for a future industrial department, leading at length to the making of baskets, hats, floor mats, and the modeling of the indispensable cooking pots. Picture books open up to them the wonders of the civilized world, and are a never-failing source of delight. The same old books that have been looked at over and over again become "old friends," one of the favorites being the *Army and Navy Catalogue*, from which we order our supplies. One little girl refused to look at any other until at last we concluded it would be better to teach her to be satisfied with the book that fell to her lot; and the same little girl for a long time would take hold of no one's hand but a white person's. Gradually, however, through patient effort on the part of the teachers, she was induced to hold the hands of the other children, though sometimes it was only done with the tips of her fingers or by wrapping her cloth about them first, and once a child was gingerly held by the upper part of the arm.

The songs and games here as everywhere have been highly appreciated by the children. At first, because of the length of the words, it seemed almost a hopeless task to translate the songs so that an idea could be squeezed into small enough space to fit the music. If we sang about a star it must be *olumbungululu*; if flowers, *oloneneho*; if a butterfly, *acimbiambinlu*; if birds, *olonjila*, and if to form a ring, *ocindongombela*. After many attempts, the first successful song came like an inspiration. It was the simple one, "Would you know how does the farmer sow his barley and wheat?" The women are the farmers in Africa, and this describes how they plant the corn, cultivate it, carry it to the village in baskets, pound it on the rocks, sift it by shaking on a grass plate, make mush of the meal, and, finally, how the children eat it; and they end up by thanking their mothers for it. The delight with which this was received by the children gave courage, and other songs and games are being constantly added by different members of the mission. Thus Froebel's idea of winning and developing the child through play, which it loves, is one of our greatest aids in attracting these children. Now, if you would ask what special benefit these children have derived from the kindergarten, I would ask you just to look at the accompanying illustrations, which speak for themselves. Behold

the contrast between the "raw material" and that of the constant attendants, whose Christian parents are helping as light dawns. The change has been gradual. After insisting upon clean hands and faces, the weekly bath has followed. A clean cloth has taken the place of the discarded rag, and shirts



A PROMISING KINDERGARTEN PUPIL.

and even dresses adorn clean bodies. A look of awakening takes the place of the listless expression, and not only the outward appearance, but the inner life of these poor, little, neglected children has become purer. The Golden Text, which has been repeated every day, is committed by the time

Sunday arrives, and the habit of daily attendance is established, so that the children never think of staying away from church, but attend *en masse*. While the mothers do not yet fully appreciate the benefits derived from the kindergarten, they do appreciate the convenience of leaving their children so that they can go unhampered to their work in the fields. A kindergarten has been established at each station of our mission, and the happy children who attend are our hope for the future.

HELPS FOR LEADERS.

IN studying the second chapter of *Via Christi* we shall find those five centuries from Constantine to Charlemagne so crowded with events that the societies who try to cover their history in one meeting will be compelled to omit many interesting topics. It will be wise to make sure that our classes have a thorough knowledge of the matter given in the text-book. Perhaps even the older women will like to feel that they are again like girls at school with lessons to learn and recite. Be careful to make your questions in this part of the hour definite, clear and suggestive. A clearly put question will often flash into a pupil's mind a sense of ignorance, which leads to a desire for knowledge, or a thought of the connection of things unperceived before.

You must dwell a little on the early hermits in Egypt, and the monasteries with their help and their hindrance to the spread of the gospel. One might read Tennyson's *St. Simeon Stylites* to show the temper of that life.

We need also to study with some thoroughness the rise of Mohammedanism, "the greatest obstacle to Christianity." Do not overlook Carlyle's portrait of the Hero as Prophet.

It will be wise, however, to give most of the time to studying the way in which the gospel came to our own ancestors. Bring out the way in which those early Englishmen were living, and try to make clear the heroism of those missionaries who went from sunny Italy to that far away island of forests and fogs, almost the Ultima Thule. *In the House of the Wolfings*, William Morris gives in charming prose and verse the sunshine and shadow of those primitive men. Ask some imaginative girl to impersonate St. Hilda, telling in the first person the romantic story of her strenuous and most useful life. Those storm-beaten cliffs of Whitby should be hallowed ground to us. "Saxon and Norman and Dane are we," and we are German and Kelt as well. So we must not fail to learn what Boniface and Columbanus, St. Patrick and St. Bridget, have done for us.

Let those who question the need or the usefulness of foreign missions consider what our forefathers were before missionaries came to their shores. To know rightly the story of England from Constantine to Charlemagne will give a truer idea of the sacrifice which has brought the truth to us, and of our responsibility to carry the message to all the children of men.

H. F. L.

EXTRACTS FROM RECENT LETTERS.

FROM MISS ANNIE L. GORDON, MARASH, TURKEY.

WE reached Marash November 5th. The weather, until the last two days, had been delightful, and it was well we did not have the rain till the last part of the journey. The college seemed like a haven of rest to us after our long journey, and Miss Blakely and Miss Calder like good angels as they hastened to give us dry clothing and to make us comfortable. Our first impressions of Marash were very favorable, as the streets were unusually clean,—washed by the rain,—and the gardens looked fresh and beautiful. This is the most finely situated city that we have seen in Turkey. It is surrounded on three sides by mountains, with a large plain extending in front of us to the south. One cannot fail to be impressed with the greatness of the Supreme Being when one sees the works of his hands round about. The mountains always suggest to me the words of the Psalmist, “I will lift up mine eyes unto the hills from whence cometh my help.” . . . We had many callers after our arrival, and I was much interested to notice the great difference in brightness and general intelligence between the women who had a college training and those who had not. Nearly all of the educated ones showed an intensely earnest desire for the uplifting of their countrywomen, and most of them are working nobly for it. Miss Blakely gave a little reception, to which were invited those who had attended the Girls’ College. It was interesting to see the pride of one woman who had been here years ago, and whose daughter is a student now. Several graduates were comparing the ages of their daughters to see whose would be ready first. At home we love our Alma Mater; but the love of these women for theirs must be infinitely greater, for their training here means everything to them.

FROM MRS. M. L. GORDON, KYOTO, JAPAN.

I must tell you of a call from an old lady over eighty years old. She came on a rainy day to be sure of finding me. We talked a while and then we sang some hymns, very slowly so that she could sing with me. Just before she left she asked if I would take charge of her subscription for the Ainrinsha church. She said, “I pay one cent a month, and at Christmas I

pay five cents; here are six cents." Poor old soul! she hasn't a roof over her head. Somebody gives her food and clothing, but she has nowhere to lay her head. If all our church members did as well we should not be so dependent on American money.

FROM DR. KARMARKAR.

My dispensary work is, on the whole, encouraging. Probably at the end of the year I may find a diminution in the total number, but the patients that are coming are from a better class of people. Several Brahmin women have been included. Some of the women can pay for each treatment, for which I am very glad. I was able to persuade a few patients to attend the annual meetings held for all the Bible women of Bombay.

The meetings were well attended, about one hundred and fifty women being present from eleven A. M. to four P. M. every day. The last two days were chiefly left in the hands of Pundita Ramabai, who conducted the meetings with such earnestness and zeal that we all were impressed. The one great result of Pundita Ramabai's coming was that a home missionary society was established, and it was resolved to employ a Bible woman and pay her expenses. A collection was taken amounting to forty rupees, of which twenty-five came from girls who gave every Sabbath day for mission enterprise. We had the pleasure of entertaining Pundita Ramabai at our home; she eats coarse rice and doll, the same as her girls do, and is doing a grand work.

FROM MISS ELIZA TALCOTT, NOW IN HONOLULU.

I hardly think I shall be back in Japan by April,—our month on the Calendar,—but it will depend on how soon Dr. and Mrs. Scudder can get ready to come and take hold of work here. It is all one work. We have felt the influence of the increased interest in Christianity which has accompanied the Forward Movement in Japan; and we have recently, since the opening of the new year, been holding special evangelistic services here, with street-preaching. The boys and girls of our Christian boarding school formed the nucleus of two processions that carried bright-colored paper lanterns and banners, all with some Christian truth inscribed on them. The most popular air we sang on the streets was "Marching through Georgia," the words being a hymn composed in Japan for their street work. As crowds gathered, the procession halted, and short talks were given, and all were invited to follow us to the church or chapel, where a longer service was to be held. A young Japanese, Mr. Kiniwa, on his way home after several years in the States, and recently from the "Moody Institute" in Chicago, was providentially here and did most of the preaching.

The results of four consecutive days of such efforts cannot, of course, be tabulated, but we have the names and addresses of two hundred and fifty persons who signified their desire to study Christianity, which means increased opportunity for personal work. Over sixty signified their decision to accept Christ as their Saviour, but I doubt whether all of these realized at all what this meant. The Christians have been stirred with a new sense of the power of God to reach men's hearts, and we hope for a year of ingathering.

FROM MISS THERESA L. HUNTINGTON, HARPOOT, TURKEY.

I wish you could come into our new schoolhouse. At first glance it would seem to you like an American school, I am sure: the blackboards, the desks, the rows of busy girls, the quiet and order. But when all the girls stood to greet you, when you saw a foreign language on the board, and noticed the style of dress and stocking feet of many, you would realize that you were in Turkey. I am sure you would think our teachers—at least the older ones—very sweet and ladylike. You would find it harder to talk with the younger ones, because they consider it the part of modesty to say little and withdraw as soon as possible. Miss Platt's assistant in the kindergarten is so earnest, true and sensible that you would be sure to like her. We call her Dēgēn Mariám (Mrs. Mary). She has two little boys here, and a husband away off in Bulgaria or Hungary. Dēgēn Mariám gives organ lessons to seven or eight pupils, part of this being her regular school work, and part extra work which she asked to do so that she might have money to put two or three poor children into school.

They have just taken a new little scholar into the kindergarten—another Mariám, the fourth of the name there. This little one has only a mother and a sister. The mother is a ragged, weary looking woman, who does the work of a common laborer on our buildings,—carrying stones and water and sifting dirt with the men and a few other women as forlorn as herself. Miss Seymour pays the rent of the room she lives in. The sister of seven or eight years, little Hanum (lady), was taken into the orphanage some time ago, but it was impossible to take in the younger child. Of course, Hanum was comfortably dressed and sent to school, while the other little one wandered about in rags, begging. You don't know in America what real rags are. This child, with her bare, tousled head, big eyes and wild ways, made me think of a hare or some other little wild creature of the woods. One day I gave her some food left over from a meal, and she sat down on the steps to eat it, dutifully using a big fork which was on the plate. At last she found the fork too much for her, and was reduced to fingers. She handed the empty plate

up without a word. "What do you say?" said I. "I don't say anything." "Don't you say thank you?" "Thank you," she repeated obediently, and then turned and was off at a run as fast as her flapping shoes and long skirt would let her.

Very often she went to the primary school at recess time to see Hanum. Many times I have seen the two, the well-clad little orphan schoolgirl and her ragged, dirty beggar sister, sitting side by side on the ground playing with little bones as our children play with jackstones. But the bell always rang and Hanum went in, but the door of paradise was shut upon little Mariám.

It was a day of rejoicing this fall when Miss Platt decided to take her into the kindergarten, and gave her a whole dress, and a cotton handkerchief for her head. She and her mother came more than once to kiss "the teacher's" hand, and express their gratitude. The second or third day of her school life she had to be sent home with several others to have her hands and face washed and her hair combed. She came back after a long time with her hair still uncombed, but dripping wet, and with the same dirt somewhat differently arranged on her face and hands. There was no one at home to help her, so she had done this herself at a public fountain. Imagine that little five-year-old trotting away off to the fountain and making her toilet there! Just now she is sick most of the time with malaria, and rolls over and goes to sleep too often in school to learn very much. I didn't mean to write so much about this child when I began, but I think you like to know what sort of children we are helping.

Our Work at Home.

OUR BIBLE AND THEIRS.

BY MRS. HENRY A. STIMSON.

A FEW years ago a little group of men and women were witnesses of the dramatic completion of the Gilbert Islands Bible. They gathered in the composing rooms on the fifth floor of the Bible House in New York, a sympathetic circle around Dr. and Mrs. Bingham, who told in simple, touching words of the labor of thirty-four years, just finished. This little company heard read the last words of the last chapter of the Revelation, which were

then put into type, and the proof corrected. With hearts full of emotion they bowed their heads and joined in a prayer of praise and thanksgiving. The way was then led to the big press room, the type was placed in the form, the wheels of the press revolved,—the last page of the first Bible in the Gilbert Islands tongue was printed. A people who half a century ago knew nothing of the gospel, and whose language even had never been written down, had now the entire word of God as revealed in his book, in the every-day speech of the people.

What does this mean? Micronesia seems far away, and perhaps of not very great importance—and the Bible is very familiar to us. What is the significance of this incident? We sometimes forget that once the Bible was a sealed book to our forefathers. How did it come to be what it is to us?

Our restless minds, continually craving some new thing, signs and wonders and startling portents, might imagine other ways in which God could have given his spoken word to men. Choirs of seraphic beings might have chanted in celestial antiphones, "The Lord is my shepherd, I shall not want"; the sea, as it dashed upon the rocks, might have roared in articulate words, "Thou shalt not kill," or God's finger might have written in fiery letters on the inky sky, "For God so loved the world, that he gave his only begotten Son." Or, again, it is possible to conceive that it might have been arranged so that each human being should have given to it, sent straight from the sky, a nicely bound copy of the Bible in some universal or composite language—a perfected Volapuk—that all might read and understand.

But our ways are not God's ways. The tender, patient love which sees the fragrant lily in the protoplasmic cell, and bids us, when the beautiful flowers have come to perfection, to "Consider the lilies of the field, how they grow," is the same love which has given his Word to the Gilbert Islands, and bids us consider how, humanly speaking, it has grown.

Think back with me to the beginnings of things,—to a date we are still waiting for scientists to agree upon. God began the story, and told the first of it to a people insignificant and lonely. They said it and sang it around their fires, and pondered it under the stars at midnight. Fathers told their sons, and they told theirs, and history, tradition and story grew and grew, differing from all other stories ever said or sung, because grand with the thought of one God—one personal, supreme, holy God.

Follow the steps of this story when men learned to write it down. From Moses to Malachi, a Hebrew book. Made into Greek by the Seventy, joined by the Gospels also in the Greek, the first whole Bible a Greek book. Translated into Latin by Jerome. This version, the Vulgate, the bulwark of the Church for more than a thousand years, and we think with grateful hearts of

the faithful scholars and patient monks who toiled on, year after year, trying to give the Word of God to the people in their own tongue. We would remember the Venerable Bede beckoning back the death angel until the last words of John's Gospel should be translated, and King Alfred, well named "the Great," and many another—all preparing the way for the Bible which comes to us. A thousand years and more after Jerome, Wycliffe, the "Morning star of the Reformation," gave the Bible in the vernacular to the English-speaking people.

The rest of the story is familiar, but let me quote from Greene, the historian, the effect of the work of Wycliffe and his friends. He says: "England became the people of a book, and that book the Bible. It was as yet the one book that was familiar to every Englishman; it was read in the churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a striking enthusiasm. The effect of the book on the people at large was simply amazing. The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class. Literature reflected the general tendency of the times. The whole nation became, in fact, a church." The authorized translation, published in 1611 by the authority of King James I, and our own Revised Version of comparative recent date, the result of the work of a company of English and American scholars, complete the history of the growth of the Bible as we now have it.

The great missionary movement of the nineteenth century was pervaded with the thought that the printed Bible must be given to men in connection with the spoken gospel. William Carey felt this when, in 1793, as he was about starting for India, he was introduced to a young printer in the streets of Hull, for he put his hand on his shoulder and said, "We shall want you in a few years to print the Bible; you must come after us." That printer, William Ward, did join him not many years later, and it is said that before Carey's death there were printed on the press which they set up in Serampore 212,000 volumes of the Scriptures in twenty-four different versions.

And now every missionary going to a new and untilled field expects as a matter of course to subdue the hitherto untamed language, and through the printing press force it to utter the truths of God's Word to multitudes to whom the first printed word comes with a power we can but dimly imagine. Just as Dr. Judson had finished translating the New Testament into Burmese he was cast into prison. His wife took the precious manuscript and buried it in the ground. But if left there it would soon decay, while to reveal its existence to its foes would surely lead to its destruction. So it

was arranged that she should put it within a roll of cotton and bring it to him in the form of a pillow, so hard and poor that even the jailer did not covet it. After seven months this pillow was taken away, and his wife redeemed it by giving a better one in exchange. Some time after Judson was hurried off to another prison, leaving everything behind him, and his old pillow was thrown out into the prison yard to be trodden under foot as worthless cotton. One of the native Christians found the roll and took it home as a relic of his dear friend and teacher, and then long afterwards the manuscript was found within the cotton, complete and uninjured.

We have spoken of the Gilbert Islands' Bible. After Dr. Bingham had spent five years in Micronesia he had translated the Gospel of Matthew, and sent it to Honolulu to be printed. More than a year after the Morning Star returned to Apaiang bringing back his manuscript unprinted; but to try and compensate him for the disappointment they also brought him a printing press. But who was to use it? Not until a new trade was mastered could the people have a printed gospel. Two days after the Morning Star sailed away again a boat arrived with a party of men who had been shipwrecked some hundreds of miles away. They had struggled for days to get to Apaiang in order to catch the Morning Star, and so get to Honolulu, but storms and head winds delayed them, and they arrived just two days too late. But one of the company was a printer! Dr. Bingham says, "We love to think that God sent that kind printer to us over the wide ocean to help us in giving the Word of Life to the poor Gilbert Islanders."

There are now more than three hundred different languages into which the Bible, as a whole or in part, has been translated. The difficulties have been so great that it has only been by Christian love and God's blessing that they have been overcome. The Bible has needed to be translated into languages which were not only barren of spiritual ideas, but of words for love, truth, duty. It has had to be circulated among peoples who never had an alphabet. It has had to encounter the enmity of jealous and bitter foes who trampled it in the dust, cast it into the flames, and uttered fearful anathemas to hinder men from owning or reading it. Hardships and sufferings have been the lot of the translators; and sometimes their lives have been the price of their work. You may think that such things occur only in far-away Africa or the islands of the sea.

But we, finding ourselves as we do in a free country and with an open Bible, are profiting by just such sacrifices. The biographer of William Tyndale tells us that he could find no place in all England to translate the Word of God; that he crossed to Antwerp, and from there he journeyed from city to city,—from Antwerp to Cologne, and from Cologne to Worms,

trying to escape from his enemies. But at last he was taken and thrown into prison, from which he writes a letter which makes us think of Paul in every line. He requests the governor of the prison to ask "the procureur to send me from my goods in his possession a warmer cap, for I suffer extremely from a cold, which is considerably increased in the cell. A warmer coat, also, for that which I have is very thin." Then he adds, "I wish also his permission to have a candle in the evening, for it is wearisome to sit alone in the dark. But above all I entreat and beseech your clemency to be urgent with the procureur that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar and Hebrew Dictionary, that I may spend my time with that study." You remember Paul's cloak that he left at Troas, and the "books, but especially the parchments"?

How do the missionaries themselves feel concerning the long, laborious months and years in which they have struggled with obstinate words and unresponsive idioms? Do they think it has paid? Listen to these words from Mrs. A. E. W. Robertson, who translated the Bible for the Creeks and Seminoles. "I said to some ladies the other day, as I showed them a beautiful volume: 'I have just had the crowning joy of my life, in receiving the Muskokee New Testament entire.' But, I immediately added, as I thought of the four children all of whom God had made earnest workers for himself, 'Should a mother say that?' And yet, although this may not be the crowning joy in its nature, it surely is in the vastness of its occasion." You remember what Dr. John Paton said in similar circumstances: "An ever memorable event was the printing of my first book in Tannese. Thomas Binnie, Esq., of Glasgow, gave me a printing press and a lot of type. Printing was one of the things I had never tried, but now, having prepared a little book in Tannese, I got my press in order and began fingering the type. But bookprinting turned out to be for me a much more difficult affair than house-building had been; yet by dogged perseverance I succeeded at last. My biggest difficulty was how to arrange the pages properly. After many failures I folded a piece of paper into the number of leaves wanted, cut the corners, folding them back and numbering as they would be when correctly placed in the book; then folding all back without cutting up the sheet I found by these numbers how to arrange the pages in the frame or case for printing, as indicated on each side. And do you think me foolish when I confess that I shouted in an ecstasy of joy when the first sheet came from the press all correct? It was about one o'clock in the morning. I was the only man then on the island, and all the natives had been fast asleep for hours. Yet I literally pitched my hat into the air, and danced like a schoolboy round and round that printing press till I began to think: 'Am I los-

ing my reason? Would it not be liker a missionary to be on my knees adoring God for this first portion of his blessed Word ever printed in this new language?' Friend, bear with me, and believe me that was as true worship as ever was David's dancing before the ark of his God. Nor think that I did not, over that first sheet of God's Word ever printed in the Tannese tongue, go upon my knees too, and then, and every day since, plead with the mighty Lord to carry the light and joy of his own holy Bible into every dark heart and benighted home on Tanna."

One hundred of the ripest scholars of England and America worked for fourteen years to revise an already admirable translation of the Bible, with all the aids which the highest civilization could give to them. Steam and electricity did their bidding, and carried their words back and forth for comparison and criticism, and when the New Testament was completed you remember how it was telegraphed to one of the Chicago dailies, which printed it entire. Contrast with that the lonely missionary at midnight, while all around him slept, rejoicing that a new language had been crystallized and made luminous by the Word of God. This picture of Paton simply illustrates what is true of a multitude of others. Narratives just as thrilling are written in the Lamb's Book of Life, and it would take weeks, not minutes, to tell of what we ourselves know of what has been done by other missionaries for civilization just along this line of language and literature.

The missionaries of our American Board set up the first printing press in the Turkish Empire, and Drs. Eli Smith and Cornelius Van Dyck gave to the world the first correct, classical translation of the Bible into the Arabic language, of which probably not less than a half a million copies have been sent out in thirty-two different editions all over the Arabic-speaking world. This translation gives the Word of God to one hundred and thirty million who speak this tongue, as the Arabic is not only spoken in Arabia but also in Syria, Egypt and Mesopotamia, and is read by Moslems from Morocco to Peking, and from Central Africa to Tartary. As some one has beautifully said, "Just as Syria, once lighted up with oil made from her own olives, is now illuminated by oil transported from America, so the light of revelation that once burned brightly there, lighting up the whole earth with its radiance, long suffered to go out in darkness, has been rekindled by missionaries from America, in the translation of her own scriptures into the spoken language of her present inhabitants."

The translation of the Bible into the Chinese tongue means the gospel for four hundred million, and the Zulu translators builded better than they knew, as that language turns out to be the key to the tongue of Umzilas

kingdom in Mashona land, and probably for the vast plateau of Southern Africa. Many other instances might be mentioned of the vastness of the results of the patient, intelligent work done by our missionaries.

There is no part of this story where God is not. He gives wisdom in the choice of words and overrules blunders. He whispered in the ear of Miss Chandler, who was struggling to make clear to a heathen woman's mind the meaning of the word love, and induced her to say to her, "What is that you feel for the little one in your arms?" The mother's heart responded by clasping her baby to her breast. Miss Chandler said, "That is love; so God feels for you." God was with that missionary years ago in the heart of Africa, teaching him to use the rude hand press and ink balls with which to print the Gospel of Luke. He prepares a language for a people, and he prepares the people for his Word. He uses all the arts of man to spread his printed Word—commerce, the telegraph, the mails and war even; he uses all for his purposes. God is in it all.

An old chief had eagerly helped Paton in translating and preparing his first book in Aniwam. He came morning after morning, saying: "Missi, is it done? Can it speak?" At last Paton was able to answer, "Yes." The old chief eagerly responded, "Does it speak my words?" Paton said, "It does." "Make it speak to me, Missi! Let me hear it speak!" Paton read to him a part of the book, and the old man fairly shouted in an ecstasy of joy: "It does speak! It speaks my own language! Oh, give it to me!"

So from every land we hear them speak to-day "in their own tongues the wonderful words of God," given to them by missionaries we have sent out and supported, the costly offering of many a Christian home sending its son or daughter to the heathen; there to open the well of the water of life, whose returning streams flow back in abundant blessings upon us as we are moved to profound gratitude, and incited to still larger labors, more earnest consecration.

OUR BOOK TABLE.

Proceedings of the General Conference of Protestant Missionaries in Japan, held in Tokyo, Oct. 24-31, 1900. Pp. 1,048. Methodist Publishing House, Tokyo. Price, \$1.50.

At this third General Conference held in Japan, there were forty-two missionary societies represented, with 399 delegates from Japan in attendance, and 51 from abroad, making a total of 450. At the first Conference of

this kind, held in Yokohama twenty-eight years ago, only twenty missionaries were present, but these comprised nearly all who were then in Japan. The second Conference was held in Osaka seventeen years ago.

The veteran missionary of the American Board, Rev. D. C. Greene, D.D., as chairman of the Editorial Committee writes the prefatory note, and he also gives the first paper at the opening of the Conference, which is a comprehensive "Historic Review of Missionary Work in Japan since 1883." Dr. Verbeck's "History of Protestant Missions in Japan," previous to 1883, which was given at the Osaka Conference, covering about 130 pages, is reprinted in the Appendix. This, taken in connection with Dr. Greene's paper and special supplements prepared by leaders in different denominations, give one the latest and most trustworthy data in regard to mission work in Japan. Rev. Dr. J. D. Davis, of Kyoto, as chairman of the Conference, strikes a high keynote for the meeting in his admirable "Message." He emphasizes the need of bearing "witness to the substantial integrity of the Bible, and the fact of man's great need of the Sabbath, and so of his perpetual obligation to observe it." Dr. Davis also feels that the Christian missionary has an important message to bear to the church in Japan in regard to "the Divine Christ, and to the barrenness of every attempt to modify his divinity."

Missionary homes bring a needed message to Japan of the value of home and of the dignity of woman. A well-known Japanese recently said, "We are two hundred years behind the West in our appreciation of the dignity and rights of women." While divorces equal about one third of the marriages; while concubinage is commonly practiced by those who can afford it; while the social vice is legalized, and while daughters place filial devotion above personal chastity, the Christian home in Japan is needed as an object lesson. Dr. Greene brings out the fact that the large number of Christians in high social and official positions helps to mold public opinion, and also the three thousand young people who pass out of the Christian schools every year serve to strengthen an ethical sentiment in harmony with the Christian teaching they have been under.

Among the women speakers at the Conference, Miss Julia E. Dudley, of Kobe, spoke on "Woman's Evangelistic Work"; Miss Susan A. Searle, of Kobe College, on "Schools and Colleges for Girls"; and, as we should naturally expect, Miss Annie L. Howe gave a most valuable paper on "The Kindergarten." The sessions of each day opened with a strictly devotional paper on such subjects as "The Place of Prayer and Intercession in the Life of the Missionary," and "The Hindrances to the Spiritual Life of the Missionary." So while practical subjects were fully presented and discussed,

there was time given to the things of the spirit. Rev. J. H. Ballagh expressed his opinion at the Conference that "Japan is pre-eminently the place for lady missionaries. . . . The great evangelizing agency in Japan is Christian women." In regard to the position of our representatives in Japan, Dr. Davis stated that "All the ladies of the American Board Mission, both married and single, have the free right of discussion, and vote on all questions just as the men."

No one can examine this elaborate report without being impressed by the prominence given to the members of the American Board Mission in Japan. With Dr. Davis presiding officer, and Dr. Greene giving the opening paper and Chairman of the Editorial Committee, the Conference would seem to have a strong American Board flavor. But the fact is the specialists on certain lines belong to our Mission. When Japanese hymnology was to be discussed, and its history traced, who so well acquainted with this topic as Mr. Allchin, who led the singing during all the sessions of the Conference; and his male quartette, composed of the missionaries of our Board, did much of the special singing. When the training of Bible women was the topic, who was better fitted than Miss Dudley, after her long connection with the Bible Training School of Kobe. Miss Searle, as the head of Kobe College, the most advanced educational institution for girls in the kingdom, was naturally chosen to open the discussion on the Higher Education for Girls; and Miss Howe, with her training school for kindergarten teachers, and her most successful kindergartens, was eminently fitted for the topic assigned her. We have abundant reason to be proud of our representatives in Japan.

While many of the papers deserve most careful reading, yet the book is eminently one for reference, and should be in the library of every student of missionary history, methods and problems.

G. H. C.

In Memoriam.

MRS. MARIA W. WARREN.

SINCE the last annual meeting of the Middlesex Branch some of our auxiliaries have transferred memberships from their living numbers to the membership of that sainted company in heaven who, though invisible in the flesh, and whose living presence we miss, still are with us in spirit.

doing the same work, ever dear to their hearts here, of helping in the salvation of the world for Christ.

Among the number is our former treasurer and beloved co-worker, Mrs. Maria W. Warren, who, after a faithful walk with God for nearly four-score years, was called in October to a higher life.

She was one of the founders of the Middlesex Branch, and its treasurer from November, 1870, until, forced by failing health, she was obliged to resign, having served the Branch faithfully for eleven years. The cause of Zion in all its branches was very dear to her. She brought an educated, well-trained mind into all her work, and her judgment was of great benefit to us all. She was a woman of prayer, and was always ready to lift up her voice in earnest petition at all our meetings. We have missed her in our Framingham Auxiliary meetings these past few years, since weakness of the body prevented her attendance. We felt, however, the inspiration of her prayers at home, and we feel now that she is lifting up her petition with ours, that we who remain may be more faithful in the good works we are undertaking.

Truly can we say of our faithful friend whose loss we mourn to-day, "Give her of the fruit of her hands, and let her own works praise her in the gates."

SIDELIGHTS FROM PERIODICALS.

AN occasional suitable poem well read adds heart power to a missionary meeting. Dr. Henry Van Dyke furnishes appropriate lines for this purpose in his beautiful "Dwellings of Peace," *Harper's*, February.

A timely article upon "The Turkish Situation," *Review of Reviews*, February, by an American born in Turkey, is a careful study in history and present conditions.

Two lights upon China, *Forum*, February, "The Settlement with China," Mark B. Dunnell, "Li Hung Chang," a character sketch, Gilbert Reid.

A picture of "April near Ningpo," by Mrs. Archibald Little, in the *New Illustrated Magazine*, January, may be of interest.

Some time since, the discovery of a new animal, the Okapi, made by Sir Harry Johnston, K. C. B., in African forests, was noted in the daily news and in periodicals. The same discoverer writes in the February *McClure* of "The Pygmies of the great Congo Forest," a race he has found while serving as special commissioner for Uganda.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR APRIL.

Charlemagne to Bernard of Clairvaux. From establishment of the Christian Empire of the West to the Crusading Church. Ninth to twelfth century.

Following the study of last month, we take up the progress of Christian Missions as given in chapter three of *Via Christi*.

1. Give an account of the reign of Charlemagne, with references to *Alcuin*; also read extracts from Longfellow, pages 85-92.

2. Who were the first missionaries to Denmark and Scandinavia? pages 94-99.

3. Tell of the work in Iceland and of the dark closing of the tenth century, pages 99-102.

4. Describe the work from the Thessalonican center, speaking of the workers such as Cyril and Methodius, Bogoni and Clement, and Princess Olga, pages 102-106.

5. Tell the sad story of the attempt to Christianize Africa, China and India, pages 106-109.

6. Read extracts from the selections, prose and poetry, of the period, concluding with singing a part of Bernard of Cluny's beautiful hymn, pages 110-116.

Themes for papers or further study can be found, page 117. Most attractive among them would be the first, tenth and eleventh. If the proposed questions cover too much ground, leaders of auxiliaries can select one or more divisions, and give the entire time to those special points.

The translations of the Bible at this interesting period were in 862 A. D. into Slavonic, and in the eleventh century the Psalms were translated at St. Gall.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18, 1901, to January 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		
<i>Saco</i> .—A Friend,	2	10
<i>Eastern Maine Branch</i> .—Mrs. J. S. Wheelwright, Treas. Bangor, Sunshine Makers, 1, Aux., 1; Brewer, Aux., 12.50; Calais, Aux., 19.50; Greenville, Aux., 8; Searsport, First Cong. Ch., C. E. Soc., 17; Thomaston, Aux., 15; Wiscasset, A Friend, 11. Expenses, printing Annual Report, 40.	45	00
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Bath, Central Ch., Aux., 16.50, Winter Street Ch., Aux., 100; Portland, High St. Ch., Aux., 169, Second Parish Ch., Aux., 7, Ch., 47.30, State St. Ch., Aux., 19.07; Scarborough, Aux., 10; South Gardner, Aux., 6. Expenses, 14.99,	359	88
Total,	406	98
NEW HAMPSHIRE.		
<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Concord, Aux., 24.75, South Ch., Prim. Dept., S. S., 5.25; Derry,		
L. S. Prescott, 10, Central Cong. Ch., Aux., 27.50, C. E. Soc., 2.50; Franklin, Aux., 10; Hanover, Aux., 83; Hinsdale, Aux., 7.10; Jaffrey, Monadnock Bees M. C., 7; Keene, First Ch., Aux., 51; Nashua, Aux., 25.96, Mrs. E. J. Barnes (to const. herself L. M.), 25, Y. L. Miss. Soc., 10; Winchester, Aux., 25,		314 06
Total,		314 06
VERMONT.		
<i>Ricker's Mills</i> .—Mrs. A. B. Taft, 25		
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Ascutneyville, 5.25; Berkshire, East, 12; Bennington, North, C. E. Soc., 5; Brattleboro, West, 6.30; Burlington, First Ch., 64.25; Chelsea, Jr. Ben. Soc., 2.50; Dorset (with prev. contri. const. L. M. Mrs. Gertrude B. Liddle), 17, Guildhall, 6; Hardwick, Jr. C. E. Soc., 1.50; Hartford (with prev. contri. const. L. M. Mrs. Melvin Reynolds), 14; Hinesburgh, 4.10; Lunenburg, 4; Manchester, 14.76; Milton, Aux. (a friend, 5), 10;		

Newport (with prev. contri. const. L. M. Mrs. Clara E. Whitiker), 5.25; Northfield, 25; Randolph Centre, Two-cent-a-day Off., 3.12; Saxton's River, Merry Rills, 3; St. Johnsbury, North Ch., S. S., 13.30, Aux., 6.70, South Ch., 3.15; Thetford, C. E. Soc., 5; Vergennes, S. S., 20; Wilder, 7.35; Williston, 3,

261 53

Total, 261 78

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, South Ch., 33.45, Seminary Chapel, 12; Lowell, Kirk St. Ch., 8.35; Winchester, First Cong. Ch., 1.04, 54 84

Barnstable Branch.—Miss Amelia Snow, Treas. Chatham, Aux., 11; Hyannis, Aux., 5; Waquoit, Aux., 4, 20 00

Berkshire Branch.—Mrs. Chas. E. West, Treas. Dalton, A Friend, 100, Aux., 139.30, Penny Gatherers, 73.68; Great Barrington, Aux., 73.35; Hinsdale, Aux., 14.76; Pittsfield, First Ch., Aux., 42, 443 09

Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux., 171; Swampscott, Prim Dept., S. S., 9.75, Special Gift from Branch, 21; Wenham, C. E. Soc., 10, 211 75

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Ashfield, 1.25; Buckland, C. E. Soc., 5, Prim. Dept., S. S., 2.83; Greenfield, 32.29; South Deerfield, 9; Shelburne, S. S., 24, 74 37

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux., 32.16, First Ch., Prim. Dept., S. S., 25, North Ch., Woman's Miss. Soc., 25.40; Belchertown, Aux., 1.50; Easthampton, Aux. (of wh. 25 const. L. M. Mrs. A. B. Merrill), 31.48; Southampton, Sunshine Band (to const. L. M. Miss Ethel Amy Tiffany), 25; Williamsburg, Mrs. James, 50, 190 54

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Ashland, C. E. Soc., 10; Natick, Prim. S. S., 5; Saxonville, Edwards Cong. Ch., 2; South Framingham, Aux., 13; Sudbury, Helping Hands Soc., 5; Wellesley, Aux., 47.25, 82 25

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Abington, Aux., 12.50; Braintree, Aux., 11.10; Bridgewater, Aux., 6; Brockton, Porter Ch., Cradle Roll, 10.51; Duxbury, Aux., 12; Hanover, Aux., 4; Hingham, Aux., 29; Milton, East, Aux., 6; Plymouth, Aux., 55; Plympton, Aux., 13.60, C. E. Soc., 5; Quincy, Aux., 18.12; Randolph, Aux., 1.50; Stoughton, Aux., 5; Weymouth Heights, S. S., 5; Weymouth, South, 2.30, 196 63

No. Middlesex Branch.—Mrs. Lydia R. Hudson, Treas. Acton Centre, Aux., 10.19; Littleton Common, United Workers, 10; Westford, Aux., 33.95, 54 14

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 4.10; Holyoke, Second Ch., Jr. C. E. Soc., 5; Longmeadow, C. E. Soc., 6; Palmer (with prev. contri. const. L. M. Mrs. J. C. Wing, Mrs. D. L. Bodfish); South Hadley Falls, Aux., 25; Springfield, Hope Ch., Woman's Bible Class, 5, Mem.

Ch., 7, South Ch., 113, S. S., 45, Aux., 51.45; Westfield, First Ch., S. S., 50, 311 55

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 36.92; Arlington, Bradshaw Miss. Asso., 10.30; Auburndale, Y. L. Aux., 50; Boston, A New Year's Gift, 3, A Friend, 200, A Friend, 10, Central Ch., Y. L. Aux., 250.29, Mt. Vernon Ch., Y. L. Aux., 68.50, Old South Ch., Aux., Mrs. Hamilton A. Hill, 50, Mizpah Class, Dau. of the Cov., 30, Park St. Ch., Aux., 45, Jr. Aux., 30, Shawmut Ch., Aux., 43.75, Union Ch., Aux., 60, Y. L. Aux. 72; Cambridgeport, A Friend, 40 cts., Prospect St. Ch., Aux., 89.35; Chelsea, Central Cong. Ch., Women Workers, 75, Third Ch., Aux., 31.50; Dedham, Aux., 10; Dorchester, Central Ch., Aux., 10, Harvard Ch., Jr. C. E. Soc., 5, Second Ch., Y. L. Aux., 70, Go-Forth M. B., 7.43, Village Ch., S. S., 9, Busy Bees M. C., 5; Everett, First Ch., Jr. C. E. Soc., 4.91; Franklin, Mary Warfield Miss. Soc., 90; Jamaica Plain, Boylston Ch., Y. L. Soc., 10, Central Ch., Aux., 127.70, Jr. C. E. Soc., 5; Hyde Park, Aux., 38; Medfield, Aux., 5; Needham, Aux., 30; Newton Centre, First Ch., Aux., 58.36, C. E. Soc., 5; Newton, Eliot Ch., Aux., 346; Newtonville, Y. P. M. Club, 30; Newton Highlands, Aux., 22.63, Cradle Roll, 15.04; Norwood, Aux., 33.65; Revere, C. E. Soc., 5; Roxbury, Eliot Ch., Jr. C. E. Soc., 1.11, Highland Ch., Int. Dept., S. S., 6.60, Immanuel Ch., Aux., 95, Walnut Ave. Ch., Aux., 218.56; Somerville, Broadway Ch., Prim. Dept., S. S., 2.60, Prospect Hill Ch., Woman's Union, 80; South Boston, Phillips Ch., Aux., 24; Waltham, Trin. Cong. Ch., Aux., 25; Watertown, Aux., 7.32; West Medway, Aux., 3.10; West Newton, Aux., 102.84, 2,664 86

Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Holden, Aux., 11.75; Leicester, C. E. Soc., 10; Oakham, L. M. Soc., 5; Petersham, Cong. Ch., Ladies' Union, 25; Ware, Aux., 15, Prim. Dept., S. S., 5.70; Warren, Aux., 12; Westboro, Aux., 12.21; Winchendon, Aux., 68; Worcester, Piedmont Ch., Aux. (with prev. contri. const. L. M. Mrs. Joseph Drury, Mrs. John W. Greene, Mrs. Marshall Greene, Miss Emily C. Wheeler, Mrs. Elmer C. Potter, Mrs. Charles E. Hildreth), 60, Kindergarten Dept., S. S., 5, Plymouth Ch., Ladies' Ben. Soc., 30, 259 66

Total, 4,563 68

LEGACIES.

Northampton.—Legacy of Miss Katherine Tyler, E. W. Tyler, Exr., through Treasurer of Hampshire County Branch, 1,000 00
Reading.—Legacy of Martha R. Temple, Galen A. Parker, Exr., 109 83
Worcester.—Legacy of Albert Curtis, 20 00

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Chaplin, Aux. (with prev. contri. const. L. M. Mrs. H. D. Witter), 22.65; Colchester, Aux., 30; Groton, S. S., 7.65; Lebanon, 4.30; Mystic,

Aux., 30.50; New London, First Ch., Aux., 27; Norwich, First Ch., Light Bearers M. C., 20, Second Ch., Aux., 113.82, Park Ch., Prim. Dept., S. S., 30 (25 in mem. of Tom and Alice Bacon); Pmfret, Aux., 45; Putnam, Aux. (with prev. contri. const. L. M's Miss Harriet Brown, Mrs. Mary Lincoln Kenyon, Mrs. Annie Bacon Spaulding), 38.61; Thompson, Aux., 11.87; Wauregan, Aux., 20, 401 40

Hartford Branch.—Mrs. M. Bradford Scott, Treas. A Friend, 2,000; Berlin, Aux., 82.9; Enfield, Ladies' Ben. Soc., 60; Hartford, Asylum Hill Ch., Aux., 155.33; Farmington Ave. Ch., S. S., 40, Prim. S. S., 8.40, First Ch., C. E. Soc., 14; New Britain, South Ch., Aux., 65.96; Plainville, Aux., 51; South Manchester, C. E. Soc., 5; Tolland, Aux., 6; West Hartford, Aux., 25.74, 2,517 38

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 29; Bethlehem, Aux., 6; Black Rock, Aux., 16; Bridgeport, First Ch., Aux., 58.32, Olivet Ch., Aux., 21.56, Park St. Ch., Aux., 150; Brookfield Centre, Aux., 1; Canaan, Aux., 10; Colebrook, Aux., 4.50, S. P. I. V. H. L. Circle, 58; Cromwell, Jr. M. C., 20; Danbury, Second Ch., Aux., 21.50; Darien, Aux., in mem. of Mrs. E. T. Payne, 22; Deep River, Aux., 6; East Canaan, Aux., 13, What. Ten, 8; East Haven, Aux., 16.32; Greenwich, Aux., 49.45; Guilford, First Ch., Aux., 20; Ivoryton, Aux., 21.75; Kent, Aux., 56; Litchfield, Y. L., 175; Madison, Aux., 5; Middlebury, Aux., 14.10; Middletown, First Ch., Aux., 71.67; Morris, Aux., 25; New Haven, Grand Ave. Ch., Aux., 126, Dav- enport Ch., Aux., 50, Plymouth Ch., What. Ten, 15, Yale College Ch., Aux., 18; New Milford, Aux., 1; Newtown, Aux., 5.40; Norfolk, Cong. Ch., 17.74, Aux., 50, Y. L., 10, Whatsoever Circle, 5; Northfield, Aux., 25.50; North Madison, Children's M. B., 18.45; North Stamford, Aux., 1; Prospect, Aux., 13, Glean- ers, 25; Reading, Aux., 7; Salisbury, Aux., 8; Sherman, Aux., 20; South Britain, W. A., 5; Stamford, Aux., 37.67, Y. L., 10; Stratford, Aux., 33.05; Torrington, First Ch., Aux., 10, Centre Ch., Aux., 125.25; Waterbury, Second Ch., Aux., 7.84, Glad Tidings, 20, Light Bear- ers, 5, Y. L., 25, Third Ch., Dan. of Cov., 21; Wilton, H. H. Circle, 15; Woodbury, Aux., 15, 1,644 07

Total, 4,562 85

NEW YORK.

Clifton Springs.—Mrs. Elizabeth S. Clark, 20 00
Wycokoff.—A Friend, 80

New York State Branch.—Mrs. F. M. Turner, Treas. Berkshire, Aux., 25.70; Brooklyn, Lewis Ave. Ch., Earnest Workers, 25, Park Ch., Aux., 4.35, Puri- tan Ch., C. E. Soc., 30, Tompkins Ave. Ch., Aux., 50; Buffalo, First Ch., Aux., 50; Buerofft, Aux., 20, Cradle Roll, 20; Niagara Sq. Ch., Aux., 65; Candor, Jr. C. E. Soc., 4; Carthage, Aux., 6; Cort-

land, Aux. (with prev. contri. const. L. M's Mrs. Fannie Reese, Mrs. Sarah Place); Coventryville, Aux., 3; East Smithfield, C. E. Soc., 15; Gloversville, Aux., 55; Harford, Pa., Aux., 17; Howe- oye, C. E. Soc., 5; Lockport, East Ave., Aux., 25; Moriah, Miss E. Dewey, 10; Miller's Place, Mt. Sinai Aux., 11.87; New York, Mt. Vernon, Aux., 10; Orient, Aux., 33, C. E. Soc., 15, Jr. C. E. Soc., 6; Oswego Falls, Aux., 10; Pough- keepsie, Aux., 50, S. S., Prim. Dept., 5; Rutland, Aux., 7, Ch., 5.25; South Hart- ford, Aux. (of wh. 25 const. L. M. Rev. John A. Parker), 35; Syracuse, Good- will Ch., Jr. C. E. Soc., 5; Sherburne, Aux., 40; Warsaw, Int. Dept., S. S., 2.30; Wellsville, Mrs. L. A. Marvin, 15; Westmoreland, Aux., 4.25. Expenses, 89.10, 595 62

Total, 616 42

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Fla- vell, Treas. D. C., Washington, First Ch. (25 by Mrs. Frances N. Hooper to const. her granddaughter Katherine Baker Hooper a L. M.), 80; N. J., Asbury Park, Aux., 10; Bonnd Brook, Aux., 20; East Orange, Trin. Ch., Aux., 33.85; Newark, First Ch., Aux., 10, Belleville Ave., M. B., 25; Plainfield, Aux., 20; Westfield, S. S., 53.82. Expenses, 35.38, 217 29

Total, 217 29

GEORGIA.

Atlanta.—Spelman Seminary, Eugenie Shapleigh, 5 00

Total, 5 00

FLORIDA.

Ormond.—Aux., 8 00

Total, 8 00

MICHIGAN.

Port Huron.—First Cong. Ch., Mrs. C. B. Stockwell, 25 00

Total, 25 00

CANADA.

Canada Cong. W. B. M., Delhi, Ontario, Miss Ida Foster, 3.52; Western Ontario, A. B. C., 13.20, 16 72

Total, 16 72

General Funds, 10,737 28
Gifts for Special Objects, 260 50
Variety Account, 335 37
Legacies, 1,129 83

Total, \$12,462 98



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MICRONESIA.

LETTER FROM MISS WILSON.

(Concluded.)

KUSAIE, CAROLINE ISLANDS.

AT the beginning of the year a number of the Kusaians gave their hearts to Christ. Among these was the old king, a man almost, if not quite, sixty years old. His former reputation has been that of a man with a most violent temper, hard and unforgiving when wronged or injured by another. The Kusaians had been working for several weeks clearing a path overland from Lellu to our side of the island, so anyone could go around there or come here and not have to wait for the tides. The different villages had been taking turns about supplying the food for the whole crowd, and each time they tried to see which company could outdo the other in the way of getting up a feast. The result was a great deal of jealousy; and when the path was about finished, and they had a general feast at Lellu, it almost resulted in murder. When one of the chiefs could not have his own way about the food, he went into his house and got two guns, carrying one himself and getting another young fellow to carry the other. When they came along by the king's place a big plank was on the path. Sikain (the chief) sent it flying through the air, and came within a few inches of killing two children with it. He then took his gun and pounded the end of the king's canoe until it was all broken in. The king came out of his house to see what the commotion was about. A crowd began to gather; and the king

said if they were going to quarrel about the food, they would throw it all away. That did not cool Sikain down any, and he tried to load his gun, but was so nervous and excited he could not get the cartridges in. The people were trying to coax him to give up the gun; but I think they had to take it by force; then the man fainted. When he came to himself he realized what a fool he had been, and how much harm he might have done. He sent a message to the king, saying he was ashamed of himself, and wished to beg his pardon. The king sent word back that he forgave him freely, and would not remember what he had done.

Mr. Channon happened around there that same evening after the trouble. The king in talking to him about it said: "I was so glad I was a Christian! Why, any other time before this I would have been so angry that I would not have gotten over it for a week; but when I saw how angry Sikain was and what he did, I went back into my house and sat down and thought. I said to myself, 'He is so angry he does not know what he is doing, so I will not remember what he has done; but I will just say, I will forgive Sikain,' and then I felt so happy! O, I am so glad I am a Christian!" Wasn't that a victory over self? They said none of them would have blamed the king if he had lost his temper, too, for he had great provocation. But no; he was tested and tried, and God gave him the victory. Mr. Channon remained with them over Sunday, and preached to them on "Brotherly Love." At the afternoon prayer meeting Sikain asked the king and all the people to forgive him for the way he had acted. He said he was beside himself, and did not know what he was doing; but when he started out with the guns he had intended to kill some one and then kill himself. But, thank God, it did not come to murder. From all we see and can learn the ones concerned did forgive one another, and are good friends to-day.

Perhaps we may call the subject of this letter the Kusaian, and bring it to a close by telling you about our donation party. At first it was supposed to be a great secret. I very innocently asked one of the Kusaian girls one evening about the news in a letter she had just received from her father. She looked embarrassed and laughed, and said, "I cannot tell you now." "Will you tell me to-morrow?" "No; some other time." That aroused our suspicions, and we began to tease her a little by asking her if the Kusaian were going to give us some kind of a surprise. We knew from her confused manner that something was being planned, so concluded not to question her more if it really was something they wanted to keep quiet. After prayers Rebecca went to Miss Hoppin and said, "Oh, I am so afraid; if Togusa (the king) comes to call, you must not know anything!" In other words, we must not let the king know that we had even had a hint of anything.

Thursday afternoon of the 16th the canoes came around this side of the island by the dozens. It looked very pretty to see so many white sails on the water at one time. The cat was out of the bag. Some days before they gave the girls permission to tell us they were going to give us a feast, "for it would be impossible to keep it a secret with their preparations going on right in sight of one of the boys' schools." Friday noon we heard a shout down on the beach, and the march began. The king and several others headed the procession. The band was next in line with their usual instruments: an accordian, whistle, dishpan, tin horn, an iron bucket, and the top of a kerosene can, with some nails tied on to make a jingle. Then came a large tray, made of sticks cut from the wild hibiscus tree. This was carried by no less than fifty men. It was forty-one feet long and four feet wide, and loaded down with cooked and uncooked food. Three kinds of "fafa" (a Kusaian dish), made by baking bananas or taro, and pounding it until they get the lumps out and it is a stiff, smooth paste. It is made into cakes, with cocoanut milk or sugar-cane sap on top for a frosting. This was arranged on banana leaves. A pig roasted whole, with baked breadfruit and taro beside it, held the next place on the tray. The uncooked food came last. Quantities of bananas, breadfruit and taro.

Amid the shouting and cheering, the women walked up on the veranda and piled their gifts before us. The men did the cooking. Mats, baskets, tols and shells: at the close I counted at least one hundred and sixty-five articles of different kinds. No sooner had they put down their tray and gifts than they turned to go. We said: "Don't let them go! Why are they going so soon?" To our astonishment we were told they were not through yet, but were going back to get more. The second time they came back carrying a tray which in every way resembled the first one. The women and children in the rear were loaded down with sugar cane,—some three hundred people in all. They marched back and forth with their heavy load, in accordance with their captain's cries, until they were about tired out and only too glad to sit down on the grass and rest after the command had been given to put down the tray. All the scholars of the other schools had gathered with us and so enjoyed their feast together. We served light refreshments to the Kusaians; for while there was food enough for all, and to spare, according to their customs they would not think of partaking of a feast they had prepared in this way as a gift to others. The small Kusaian children of our day school entertained them for an hour or so by singing kindergarten songs. There are now about twenty in this branch of the work. Such bright, sunny little tots, some of them. They range in age from three and a half to ten years. We were pleased with this expression of good will from

the people of the island on which we live. I remarked to one of the older men as he shook hands at parting, "We are glad to know that the missionaries and Kusaians are such good friends." "Yes," he said. "That is what we are always praying for,—that we will all love one another." I wish they had a missionary to do special work amongst them for a few years,—it would be such a help to them. As it is, they are doing better work than I have known them to do for some years,—more along the evangelical line.

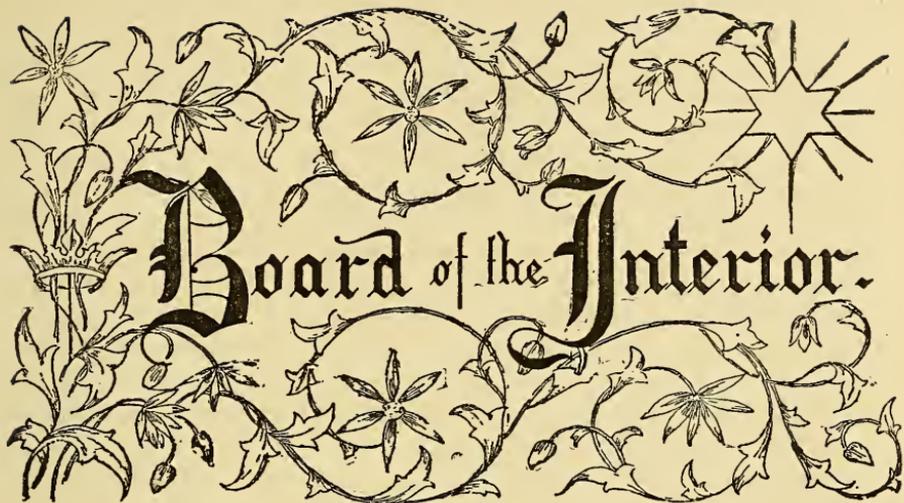
IN MEMORIAM.

BY F. B. CHERINGTON.

At a regular meeting of the Executive Committee of the Woman's Board of Missions of the Pacific, held January 8, 1902, the death of Mrs. S. S. Smith was announced, and resolutions of sorrow and appreciation were voted. They are as follows:—

"In Mrs. Smith the Woman's Board of the Pacific has lost one of its founders, a member who for twenty-four years was the Recording Secretary of the Board, and subsequently one of its Vice Presidents. With that whole-heartedness which characterized all her Christian work, she gave much time and thought to the interests of the Board. Her faith was equal to any emergency. Her earnest Christian character, her forceful energy and her love of missions easily made her a power in shaping the policy and history of the Board. While we mourn her death, and extend sympathy to her husband and family circle, we can but rejoice in her joy, an element of which may be the meeting with those whom she has helped to gather before the throne—of 'all nations and kindreds and people and tongues.'

"The Home and Foreign Missionary Societies were dear to her heart. The Ladies' Aid and the ladies' prayer meeting were always in her mind and heart. The sick of the church and the needy were constant objects of her thought and care. Strangers she promptly and faithfully looked after, and was at pains to make them feel welcome. Visiting people in their homes in the interests of the church occupied much of her time and strength. To very few have the words of Timothy Dwight's hymn been more vividly real—'I love thy church, O God!'—than to her. The church in every part of its machinery was to her thought only a means to bring people to Christ. Her faith in God's promises was absolute, and her own forceful character brought many wavering, hesitating minds into greater confidence in those promises also. The last five years of her life were spent in great weakness and suffering, but her interest in her church never flagged; and from her sick chamber she continued up to the very last to send out influences of stimulating power into various lines of church work. She literally, in spite of weakness and suffering, passed from labor to reward."



President.

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AN EXTRACT FROM MISS SHATTUCK'S LETTER.

An extract from Miss Shattuck's letter to a church who helped her in the care of her orphans.

OORFA, TURKEY.

WE thank you all for your continued help in our work for orphans. Like ordinary households, we have experienced sunshine and clouds during the past year. We have been free from illness, with much typhoid in the city.

The Home for our girls is now supplied by water from the mission premises just across the street, where is our Home for the boys, and work has begun to turn more advantageously for the two departments. Wheat is washed by the boys, taken to gristmill two or three times a week; bread made by the girls and baked in our new *tondour*, a kind of Oriental brick oven. Last year the storeroom in the girls' new Home had to be left with

only earth floor and everything upon it. The small sums kindly sent us by different persons, and insufficient from one source for support of a child, have helped to pave this floor; we have put up a raft for loft storage, and partitioned off a bread-making apartment. At quite heavy expense a cooking range has been built and other improvements made in the kitchen, by which we are now able to have the cooking entirely done there, and hot water always abundant for dish-washing in both Homes. A door at the head of the roof stairway has converted the little covered platform into a quiet prayer place for individuals, or for groups of five or six. Some such place was eagerly desired by the household.

We have also improved the boys' premises by paving the small back yard. Since digging the well the mud tracked everywhere had become unendurable. The "Chicago Aerometer" is more than "The Seven Wonders" for our people, seen from every part of the city and far outside; hundreds have come this summer to examine its working, even before it was working. Nobody experienced serious injury during the perilous task of erecting the aerometer in the very limited surface space, or from the deepening of the well to two hundred feet in the solid rock. Our boys worked hard at the windlass all summer, and in lugging off mud and stones. All this is easily told; for though it implies much thought, vigilant care and constant work during an unprecedented summer for drought and heat, it was sunshine to the heart.

We rented a vineyard an hour outside the city, and took our boys and girls in groups of twelve and fifteen for a day and a night during the vintage time; some physically more needy remained several days. The fresh fruit for our Home lunches and the raisins made were enough to pay expenses, so the "good times" were all gain. Our lame boy, Garabed Melkonyan, came from Aintab Hospital in early summer, and got through the heat without a setback. He is learning cobbling and studying a little. He is much improved in disposition by his more than two years of suffering and waiting.

Miss Chambers, my associate in the orphan work, left in February for a well-earned vacation in the United States. We eagerly await her expected return this winter. Our house-mother in Boys' Home had one month of vacation at Easter, her first absence during the five years. Bu Solomon got off for College Commencement and General Conference in Aintab in the early summer, and we had one of the theological students with us for extra help while boys were out of school. This young man was a real blessing to certain of our boys, and the good influences are bearing fruit by his converts from naughty ways working very effectually among their companions. The entire household is in harmonious, obedient and happy state, earnest in school and other work.

We expected that one would come from the United States this autumn for the Manual Training Department, and have had extended correspondence with him and concerning him. It is finally decided he is not to come. The contributions solicited for this department when I was in the United States (about \$2,000) are yet in hand. We have entered upon an arrangement recently by which a part will be used. A small salary will be given our cabinet-maker, who will attempt instruction of two classes of six boys each, one before evening meal and one after, all from twelve to thirteen years of age. Benches have been simply, but very neatly, fitted up with tools and teacher; assistant and pupils have entered heartily into the beginning of this work. Krikore (whose acquaintance I first made in our binding up of massacre wounds and nursing through those trying weeks, and who has long been in charge of the Women's Embroidery Department) has an evening class of boys somewhat younger than those at cabinet work. These are carving all sorts of things in the soft limestone, more easily marked when damp than wood. While the cups, vases and salvers, books, birds and camels are being developed, Krikore's daughter has half of the dozen boys at the prosy work of knitting stockings, and enthusiasm is not less in one end of the room than the other. This is the best we can do at present, while we wait the trained leader. I feel that something more ought to be accomplished than is being done to make skilled workmen, who can in this land of dull business have fair chance for comfortable support and occupation requiring activity of brain that shall tend to progress instead of retrogradation when the boys leave us. It is not an easy problem, and while we wait to work it out our children go on in growth, and precious opportunity is passing. May the Lord guide us all into the right ways for best good to these precious children.

NIIGATA NOTES.

We are indebted to Miss E. Pauline Swartz for a copy of these interesting notes on the Niigata work.

THE great event of the year at Niigata has been the Industrial Exposition, which began its fifty days' existence on the tenth of August, as per advertisement, with buildings all complete, grounds in perfect order, and exhibits practically all in place. With a constituency including Tokyo Fu and the eleven prefectures that form the wide belt running north and south between Tokyo and Niigata, the city was naturally the focus upon which many streams of travel centered, and the demands upon the hospitality of the community have been unprecedentedly great. That these demands have been met in such a way as to give general satisfaction, with hardly a simmer of

complaint, must be set down to the credit of the Exposition management not only, but to that of the local enterprise, which for the past year has been making preparations patiently, systematically and enthusiastically for renovating the numerous canals of the city, putting in new bridges, widening streets, erecting many new buildings and touching up the old ones, till the city may well be called by the name often applied to it, the New Niigata. . . .

To utilize this opportunity, a series of evangelistic meetings was planned and carried out during eleven days, from August 18th to 28th, and a further series is planned for September. The heat during August was most oppressive, but it seemed to serve only to heighten the ardor of the local evangelists, who entered most heartily into the plans and worked most effectively in carrying them out. Great assistance was rendered, also, by several brethren who came in from outside for a few days each, depriving themselves on our account of a part of their well-earned vacation days at Karnizawa. . . .

The plan was to have a meeting every night at the chapel on Furnmachi, in the business center of the city, and on Sunday and Wednesday nights at both the chapel and the church at the same time. Other special meetings were held also at the Presbyterian church and at our chapel in Shima, the lower part of the city. But to say that at these fifteen meetings two thousand persons listened to the preaching of the gospel, tells only a part of the story. Cards of invitation to these meetings, with appropriate Scripture texts and Christian sentiments upon the margins and several popular hymns printed upon the back, were widely scattered, and short, pithy tracts were distributed by thousands.

What the results of these meetings may be it is, of course, quite impossible to say. The preaching was invariably earnest, serious, and in the best sense evangelistic; and the fact that thirty people were willing to give in their names as desirous of becoming followers of Christ was, of course, a great encouragement. But one of the most beneficial results was the quickening of the spiritual life of the Christian people, and the stirring of them up to a desire to engage in active service for the Master, toward whom the faith of some had become lukewarm. In this fact lies the hope for the future success of the church in Niigata and in Echigo. . . .

An attempt was made to have one of the Christian book stores of Tokyo open a branch here for this special occasion; but though this could not be brought about, the Kyobun Kwan kindly forwarded several boxes containing a large selection of the best Christian literature, and at the close of our series of meetings the chapel was transformed into a very attractive-looking book store, the young men of the church spending their evenings there as salesmen, and entering most heartily into this form of Christian service.

THE FALL CAMPAIGN IN ECHIGO.

Echigo may be slow, perhaps, about getting started on a thing, but once started there is a sort of inertia that carries a movement forward at times farther than was at first anticipated. . . .

The coming of Mr. Ishii, with his orphanage band and stereopticon lectures, in the early part of September, was welcomed both for his own sake and for the sake of the further evangelistic meetings of which his performance was known to be the precursor. The orphanage was introduced to Echigo publicly this year for the first time. The probability is that the recollection of that excellent brass band concert, and the simple but most affecting recital of the growth and work of the institution which they represent, will long remain. . . .

Mr. Ishii's tour through Echigo was a real success, both from the financial and the spiritual side; he profiting by the former, we by the latter. He gave his concert and lecture for three nights each at the two cities named, receiving about yen 700 at the former and yen 900 at the latter. . . .

Following close upon these meetings, special evangelistic services were held in these two cities, participated in by all the workers in the field, both Presbyterian and Congregational. This was the first series of the autumn *taikyo dendō*, and covered five days at each place. At Niigata, in addition to the ordinary methods, the plan was tried, and with good results, of street preaching in the vicinity of the Exposition, in the park, and through the whole length of one of the principal streets which is especially thronged during the evenings. The large crowds that gathered about the red lanterns listened with perfect decorum, and the aggregate audience for each of these parade evenings was from two thousand to three thousand. Many tracts were distributed by the young men. At Nagaoka the parade feature was dispensed with, and all the services were held at the church, which was filled to overflowing every night. Where less than two hundred could be accommodated with seats, there were twice that number of applicants; but among those who stood outside the doors and windows there prevailed the same unusual decorum as had been so noticeable at the Niigata meetings. There is no doubt about the change in sentiment here toward Christianity. A month after these meetings a similar series was undertaken in October at Nakajō. Here, again, all the evangelists of the field were massed for these few days, and found strength and vigor in such union. One of the pleasant features of this series was the fact that all the expenses of the meetings, including the travel and lodging of the visiting workers, were defrayed by the local Christians, not a cent of aid being asked from outside. In all these places good results are already visible in numerous inquirers, who are now formed into classes for further study. Many additions to the churches are expected from among these during the coming months. . . .

Reference was made in the last *News* to the Bible selling that was carried on here during the summer by Mr. Lawrence, of the Bible Society, and his efficient helper, Mr. Katsumata. They continued their work here at Nagaoka during a good part of September, disposing of over six thousand Bibles and Testaments and portions (chiefly the latter), besides devoting a part of their time to sympathetic work among the recent inquirers, and making themselves a very helpful element among us.

In addition to the above from Mr. Newell's reports in *Mission News* about the Advance Movement in Echigo, I would just mention the more recent special meetings. For three evenings, from the 14th, there were special prayer meetings; then the next three evenings came evangelistic meetings, two speakers each time. Very many signed the cards, indicating their desire to become followers of Christ, and the true interest of some has been shown by their attendance at the church prayer meeting and preaching service. The evening following these meetings a social gathering was held for mutual acquaintance between these new friends and the Christians. Notwithstanding one of the worst storms of the year,—wind, rain and hail,—many came out. Some told how they happened to become interested in Christianity, while others gave advice and suggestions; so this meeting, which lasted several hours, was most profitable. At least one Christian has the right spirit on the weather question, as may be seen by the following: Seeing what a terrific storm was blowing, he remarked, "Surely I must go out to-night, as maybe only a few others will be there." But he was happily disappointed. Don't think this Advance Movement ends with this year. We all believe the good work has only just begun, and that God himself is blessing Echigo far more than we can ask or think.

MISS E. P. SWARTZ.

NIIGATA, JAPAN, NOV. 27, 1901.

LETTER FROM MRS. CHANNON.

Mrs. Channon writes from Kusaie, August 12th, to Miss Little:—

YOUR letter of December 17th, sent by Hong Kong, reached me August 9th. We had two Sydney mails before that from Hong Kong which finally arrived; Captain Hitchfield brought the letters and the Spreckles brought the papers. But we were glad to hear from you, even although late. The Sydney mail is a sure mail; the mail bag from Sydney is one marked for Kusaie, and we feel quite pleased that there is no delay about it. Our mail going from here goes all through the Carolines and back to Jaluit, then to Sydney, before it can go on home, but we are thankful to hear directly. The Hong Kong line is a failure for us, if not for themselves; for, as you know, one mail steamer on that line has already been wrecked at Yap.

Our school work has been moving on as usual, except that more opportunities continually present themselves, and more extended work in the school. Mr. Channon has adopted the marking system, and finds it a great impetus to the scholars. His printing press keeps him busy. The little paper issued quarterly seems to be a success. Lately he has made out a little leaflet of topics for Sunday evening prayer meetings. The books which he plans to print have to have their turn in between. But the press is certainly paying its way.

The work on Kusaie is encouraging. The king is certainly a changed man, and striving to lead others to be Christians. Shrivisa has joined the church, and several marriages have been performed.

The most recent conversion is Dan, who used to be on the Star. He went pig hunting, hung his gun on a tree; a rain came up, and he went to cover the gun with his coat, when the gun went off, entering the fleshy part of his leg, passing down the side and lodging near the knee. He took his work knife and cut the slug, which was one he had made for shooting pigs. He then went home, poling himself part way. Mr. Channon was sent for in the night and went around, finding no bone or artery touched; but he had his opportunity to talk with Dan about his soul, his main object in going. Since then (six weeks ago) Dan seems to have a change of heart, and is waiting to be taken into the church.

Perhaps you have not heard of the king's conversion. He cut his arm, which swelled as large as a stovepipe, and he was seriously in danger of blood poisoning. Mr. Channon went around, doing all he could, but with hardly any hope of recovery. The day he spent there he returned continually, each time exhorting him to be a Christian. His change was slow, but now he is a different man, and faces the temptations of captains, refusing both drink and smoking. Just before the Carrie and Annie came we had a fine present of taro, which was especially acceptable at the time.

My Kusaian woman's meeting on Fridays is a pleasure to me. We have sometimes eight, but I only expect the four or five who live at Insaaf and Leap. Mr. Channon has started a Kusaian class on Friday afternoons. It is to consist of those who have been appointed by the church to preach at the different villages for Sunday, and any at this side who wish to attend, and they are to preach from the lesson he gives them. He has a regular plan of Bible studies for these meetings. These village meetings are still growing, and are proving to be a regular thing. There are supposed to be about four leaders each time, but others are coming in, and last week there were nine.

Well, at last a ship came—the Carrie and Annie. We had given up all hope of it, and were confidently expecting Dr. Rife and family and the yearly provisions on the Sydney steamer due August 2d. Mr. Channon was going around to try to get the steamer to come to Lea harbor to land the freight. August 2d was Friday. But Monday before, at daylight, came a "sail ho," a schooner "about our size." This was not Captain Melander or Captain Hitchfield, and a boat was coming in front of it, which, the more we thought about it, we thought must be Dr. Rife in his steam launch. We only had just time enough to get things in order before the launch was in at the boat passage, and we could meet them at the mouth of the river, the tide being out. The mail came ashore in the launch, and how thankful we were for good news from every one.

Mrs. Foster and daughters stayed with us. The schooner arrived July 29th and left August 6th. Sunday,—yesterday,—the 11th, Mr. Walkup appeared, having letters saying that his supplies were to be left here. So we are having quite a treat of ships. Miss Foss made us a call of three days while visiting the islands around Ponape. All the dry goods of the three schools were wet with salt and bilge water. Dr. Rife's and the girls' schools all wet, ours not so bad. I washed two bolts of denim this morning.

Life and Light for Woman.

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THE RESURRECTION MESSAGE.

(John xxi.)

Tune: *DIADEMATA*, by G. I. Elvey, or any short metre tune.

BY MRS. MERRILL E. GATES.

It is the risen Lord!
He stands beside the sea,
Where low the rippling waves are heard,
By dawn-lit Galilee.
His brow is like a star;
In majesty more bright
Than morning's glory, flashing far,—
His is the Godhead's light!

Jesus! It is the Lord!
 His voice floats o'er the tide.
 "Cast ye the net"—it is his word—
 "Upon the hither side!"
 Since he commands, his power
 Will fill the nets we draw.
 His resurrection-word, this hour,
 In heaven and earth is law!

Deathless forevermore,
 He stands beside life's sea,
 And to each one he saith thrice o'er,
 "Disciple, lov'st thou me?
 Then feed my lambs most dear,
 And feed my sheep," saith he.
 To-day his word of power rings clear
 As once on Galilee.

WASHINGTON, D. C.

THE RELEASE OF MISS STONE.

ON Monday morning, February 24th, a sigh of relief was breathed in thousands of homes the world over at the announcement that our beloved captives in Bulgaria were released, and with their friends. The long, anxious watch is over at last, and those to whom the captivity has meant so much are filled with gratitude to the Giver of all good. The anxiety of the week previous to the release was intense, not even second to the first few days of the seizure. Those who had the matter in charge had dared to pay over the ransom, and yet for seventeen days the friends were as mysteriously concealed as ever. Only the utmost confidence in the wisdom of those conducting the negotiations prevented loss of hope and criticism as to the methods employed. Results have proved that confidence was not misplaced, and we may admire the courage as well as the wisdom that risked so much. Doubtless the workers there saw—as we could not at this distance—that the course adopted was the only one possible in the circumstances. We may rejoice with all our hearts that the plan was successful.

As for obvious reasons the negotiations were carried on with the greatest secrecy, information concerning them are meager and uncertain, but we take up the case as it was left by Mrs. Haskell on another page, and give what is supposed to be approximately correct. At the time of writing the article, January 27th, Mrs. Haskell was hourly expecting a telegram announcing the release. We suppose that the missionaries were then at

Serres, carrying on the final negotiations, and probably stayed on to meet the captives on their release. The brigands, however, did not take them to Serres, as was expected, but to the little village of Gradusher, near the town of Strumitza, at three o'clock in the morning. The particulars of the first hours are described in Miss Stone's own words, sent to her brother, as follows:—

“Freed, thank God, and well after our captivity of nearly six months. Sabbath morning Mrs. Tsilka and her seven weeks' old daughter, Elene, and I found ourselves left by our captors near a village an hour distant from Strumitza. For three hours we waited for dawn, then secured horses and came to this city.

“Kind-hearted Bulgarian friends rushed from their house as soon as they caught a glimpse of the strange-appearing travelers, took us in their arms from our horses, with tears and smiles and words of welcome, and led us into their house. Word was quickly sent to the friends engaged in their morning service at church, and they came, old and young, to greet us. What thanksgiving to God for this proof of his faithfulness to answer their prayers, for all—even the little children—had never ceased to pray for us, their lost friends.

“Since that hour our waking time has been crowded with friends from the city and surrounding villages, who have brought us their heartfelt congratulation for our deliverance.

“The Turkish government did not fail to question us as to our experiences. The governor of the city, with his suite, called this morning and again this afternoon, after the arrival of Dr. House and his son from Salonica, accompanied by M. Gargiulo, the first dragoman of the American embassy at Constantinople. The last three have come to accompany us to Salonica to-morrow, where Mr. Tsilka awaits his long-lost wife and their baby. They have brought me a bundle of letters from mother and my brother and dearest friends.

“Thus, with unspeakable gratitude to God, and to all friends who by prayer and gifts have helped to free us, we begin our life of freedom.”

The good news was received by cable by Dr. Judson Smith in the one word “safe,” which meant, according to a prearranged code, “Miss Stone, Mrs. Tsilka and child released; in good physical condition and in good spirits.” Later a second dispatch was received from Mr. Peet, saying, “Stone's release completed. Inform friends.” The joyful news was quickly carried to family and friends, and soon flashed around the world.

At the time of writing, March 9th, Miss Stone is in Constantinople, and, in response to suggestions made to her in November to come to

this country as soon as possible after her release, expects to be in this country in a few weeks. She will receive the warmest of welcomes from thousands whom she has never seen, as well as from her friends. We wish to make one plea in her behalf: that churches and societies and even personal friends will allow her time for rest before she is called upon to go over and over the painful experiences either in public or private. Our prayers have been literally answered; she will soon be with us in the flesh; and our hearts are filled with joy and gratitude. Can we not let this suffice for a few months to come?

OUR CONTRIBUTIONS. The month closes with a more encouraging condition of the treasury than for some time, as the books show a lessening of the deficit of \$3,000 reported last month. By the regular contributions from the Branches, the loss has been reduced to \$1,200, as compared with the first four months of last year. The circular letter and leaflet which have been sent out by the Board during the past month, calling attention to the serious need of increased funds, will doubtless meet with a warm response; and with the offerings from the Lenten envelopes, we hope this loss of \$1,200 will be far more than met ere another month shall close. Mrs. Lamson's appeal in the *Congregationalist*, reprinted in the leaflet just referred to, is already bringing treasure into the storehouse, from which it shall be sent out to gladden anxious missionary hearts.

MISSIONARY PERSONALS. All friends of Dr. Bissell will be grateful for the good news of her continued improvement, and for the hope of her entire restoration to health after a much-needed rest in this country. She, with her sister Emily, are expected to arrive in this country the last of March, leaving the great work in Ahmednagar in faithful but already over-burdened hands. Miss Florence Hartt, who has been less than a year in Ahmednagar, has assumed the care of the great boarding school, and feels greatly the need of the prayers and support of the friends here at home in her new and arduous work.

IN MEMORIAM. Sad tidings have come to us of the death of Mrs. O. MRS. O. R. IRELAND. R. Ireland, of the Zulu Mission, at the home of her son, Rev. Wm. S. Ireland, in West Groton, N. Y. Her years of service numbered more than thirty—nearly a lifetime of earnest, effective effort for the cause and the people that she loved. During the last five years while in this country her one desire has been to go back to Africa, and spend her last days working for the kraal girls in the Ireland Home. Neither advancing years nor impaired eyesight nor the prospect of unsanitary surroundings daunted her eager courage. The desire of her heart was about to be gratified, as she was expecting soon to go to Africa. The passage was taken on

a steamer sailing in May, with Mr. and Mrs. Bunker. She has been called to the higher service, where, with eternal youth, laying aside every weight of physical disability, she may unceasingly and untiringly, in closer and visible contact with her Master, continue the labors so well begun here, assured of final victory.

A SPECIAL PRESENT It is a great relief to feel that the remote suffering **RESPONSIBILITY.** from famine has been so much abated among the people in our Marathi Mission. The worst horrors of starvation are over, but our missionaries still have a great burden in the care of thirty-three hundred orphans placed in their hands, it would seem, directly by the Lord himself. They came flocking to our missionaries, and in common humanity could not be turned away. They are still with us, and again humanity demands that they shall be cared for. We believe that more than humanity—the call of a great opportunity—comes to our Board at this time, to save these little ones from physical suffering, and, what is more important, to fit them in our schools for teachers, Bible women, heads of Christian households. The most promising of them will be taken into our schools, so far as there are funds to support them, and this is the very best that friends of our Board can do for them. By vote of the mission we were asked to appropriate more than \$10,000 for our schools. We were able to grant only about \$7,000 or \$3,000 less than was asked. It costs \$20 a year to place one of these girls in one of our boarding schools,—not a large sum to lead a human soul to the Lord Jesus, and to enable that soul to lead others to the same loving Saviour. Who will help?

OUR WORK IN As will be seen by our list of topics for auxiliary meetings **BULGARIA.** for the year, we have suggested that the third topic in *Via Christi*, which includes the introduction of Christianity into the Slavic regions, should be followed by the study of our present work in Bulgaria. Prominent among the missionary workers in the ninth century were two brothers from Thessalonica—Cyril, a scholar and philosopher, and Methodius, a scholar and an artist. The brothers accomplished much as evangelists, but their greatest service was thought to be the translation of the Bible and the liturgy into Slavic or old Bulgarian. The Orthodox Church of Bulgaria still has its service chanted in the language of the days of Cyril and Methodius, although it is entirely a dead language to the people. When the new light began to dawn in Bulgaria, the first necessity was a Bible that the people could read. The New Testament was translated by a Bulgarian monk, and published by the British and Foreign Bible Society. The eagerness with which this was received led our missionaries in Con-

stantinople to issue tracts and portions of the Bible in Bulgarian. This in turn led to the establishment of the European Turkey Mission of the American Board, which now includes two stations in Bulgaria—Philippopolis and Samokov—and two in Macedonia—Monastir and Salonica. The two large girls' boarding schools in the mission at present, at Samokov and Monastir, are supported by the Board of the Interior. In the latter school, however, the two American teachers—Miss Harriet L. Cole, now in this country on furlough, and Miss Mary L. Matthews—are missionaries of our own Eastern Board. Our readers will be interested in Miss Matthews's sketch of the school at Monastir on another page, also in Mrs. Marsh's description of the Bible woman's work in the mission, which has been largely under the care of Miss Stone.

CONFERENCES OF YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS. The American Committee of Young Women's Christian Associations announce four conferences for the coming season: At Capitola, California, May 16-26; at Asheville, North Carolina, June 13-23; Lake Geneva, Wisconsin, August 22-September 2; at Silver Bay, Lake George, June 27-July 7. This latter conference is the one heretofore held at Northfield. A cordial welcome is given to the public interested in the Christian development of young women to attend these conferences. The strong Christian work in the colleges and cities throughout the year, the increasing interest in Bible study and missions, bear witness to the importance of these gatherings.

INTERDENOMINATIONAL CONFERENCE. The fifth interdenominational conference of Women's Boards of Foreign Missions was held in Toronto, Canada, February 25th and 26th. The Metropolitan Church—Methodist—was hospitably placed at the disposal of the conference for its three sessions, and the cordial welcome of the Toronto ladies made all feel themselves at home from the outset. The distance from the headquarters of most of the Boards prevented as large a representation as at previous gatherings, but delegates from fourteen organizations registered, and an interested local audience made a large attendance upon all sessions. The presiding officer was Mrs. J. B. Wilmott, of the Methodist Board, Toronto. Much consideration was given to the important topic of the United Study of Missions, the discussion being opened by Mrs. J. T. Gracey, one of the central committee who have so ably perfected plans for this work. Discussion served to show that *Via Christi*, the first book of the series, had found a field of usefulness beyond all expectation. The universal testimony was to the great demand for the book and its general adoption in auxiliary societies of all classes and ages of students. Other subjects discussed were Missionary Literature,

opened by Mrs. Williamson, Church of England; Deputation and Devotional Work, Mrs. McQuesten, Presbyterian; Work among the Lepers and Blind in its relation to the general work, Mrs. C. A. R. Janvier, Presbyterian. The Higher Education of Girls was ably treated by Miss F. A. Fensham, Dean of our American College for Girls in Constantinople, and interesting addresses on the Comparative Value of Industrial, Boarding and Day Schools were given by Mrs. J. A. K. Walker, missionary of the Baptist Board in India; Miss Belton, Methodist, Japan; and Dr. Oliver, Presbyterian, India. A question box was conducted by Miss K. G. Lamson of our own Board. The Spiritual Side of Mission Work formed the subject of the last paper of the conference, and as given thoughtfully and earnestly by Mrs. J. D. Nasmith, Congregational, formed a fitting close for the deliberations. The closing session was followed by a social hour and tea, giving a welcome opportunity for the intercourse which is so valuable a part of every gathering of those interested in a common cause. K. G. L.

BULGARIA.

EFFORTS FOR THE RELEASE OF MISS STONE.

BY MRS. MARGARET B. HASKELL.

(Written January 27.)

WOULD that Miss Stone was free to tell her own story, but as she is not, I will give you some account of the efforts made for her release. For three weeks after her capture a deathlike silence prevailed. This was broken by a letter from her, which a brigand delivered at our house in the night. The story that he flourished a pistol, etc., was a pure embellishment of a New York reporter. He did say that if Mr. Haskell informed any one of the receipt of the letter, his life would be in danger. In it Miss Stone requested him to go to Constantinople to consult with our Treasurer, Mr. Peet, about the ransom, and to ask Consul General Dickinson to persuade the Turkish government to withdraw its troops from pursuing them, as this placed the lives of the captives in peril. Eighteen days of grace were given for the payment of the ransom, but there was no threat of taking Miss Stone's life in case it failed to be paid at the end of that time. Mr. Haskell started for Constantinople the next morning. A consultation there resulted in Consul Dickinson's going to Sofia to urge the Bulgarian government, if possible, to get in communication with the captors, and compel them, for the honor of Bulgaria before the civilized world, to give up their prize without ransom. This plan, which some were very sanguine about, failed. About October 6th we learned from a trustworthy source that the captives



MISS STONE AND HER CLASS OF BIBLE WOMEN. (SUMMER, 1901.)
(Mrs. Tsilka sits at Miss Stone's right hand.)

were on a thickly wooded mountain called Gul Tepe (Rose Mountain), near the Bulgarian border. A carrier was sent to Sofia with this news, and a plan laid to have the brigands pressed by troops on the Turkish side, and, as they fled, fall unawares into the hands of Bulgarian troops on this side of the border. The movements were conducted with the utmost secrecy, but before anything could be done the American newspapers revealed all, and the bird had flown.

October 25th we received another call from the brigand. He came at 7 P. M. in a driving rain without overcoat or umbrella; but as I was alone, and as we live about eight minutes' walk from the Mission compound, I was not quite hospitable enough to invite him in, but told him to come again at nine o'clock. Providentially Mr. Baird and our daughter came up before that time. Promptly on the hour there was a rap at the gate, and after a parley, with promises of good faith on both sides, the robber was admitted. The interview was with the gentlemen alone. The bandit brought a letter from Miss Stone asking that the time and place for the payment of the ransom be arranged. He seemed confounded when told that both the United States Government and the American Board refused to pay a ransom; that the only money available was from private sources, and was nothing like the amount demanded. He said he was not empowered to take less. It was decided that he communicate with his comrades, and learn their lowest figure. Meanwhile Mr. Haskell would ascertain how much Mr. Peet had in hand to give. The man said five days would be required to get word from the band.

When the five days had passed, we began awaiting his return. Every late footfall on the pavement made our hearts beat faster. We occupied a bedroom with windows on the street, so that if any one came in the night we should be sure to waken; but the man never returned. Probably it was not easy for the robbers to agree among themselves. All the efforts made in America to raise the ransom were immediately telegraphed to Bulgarian newspapers, and led the brigands to believe that by waiting they might secure the whole amount. Also the appearance in a small city like this of three American correspondents excited our local officials, and patrolmen were put on the streets to intercept suspicious-looking persons. This of itself was enough to keep a brigand away.

About this time negotiations were transferred to the State department. Toward Thanksgiving there was special activity on the part of Consul Dickinson and the missionary assisting him. So hopeful did I feel of her speedy release, that I sent a letter to Miss Stone in Sofia begging her to come to us for Thanksgiving,—but, alas! the day came, and there was no response.

Shortly after we heard from various sources that the captives were dead. One of the reports was deemed so reliable that, in reply to an urgent press agent, Mr. Haskell sent a telegram of twenty words expressing his fears that this was true. This dispatch appeared multiplied by five, and yet signed by his name.

Since then the weary weeks have dragged on. From first to last the press has greatly impeded the case. We understand and appreciate the fact that America has been deeply moved. We have been proud and grateful for the sympathy shown, and have realized the eagerness that must be felt for news. Of course not all press agents have been unscrupulous, but greater care in publishing news would have made it far



THE MONASTERY WHERE MISS STONE WAS REPORTED TO BE CONCEALED.

easier for Mr. Dickinson to carry on negotiations with the brigands, who were led to suppose he was playing false with them when their accomplices reported to them that their secrets were in the newspapers. Also the reputation of the missionaries for honesty has been clouded by the sensational reports published in America, and immediately telegraphed back here.

And the end is not yet. It would not be worth while to rehearse the painful reports that have come to us from time to time in regard to our dear ones. When Miss Stone is freed we shall know the truth. The interest and sympathy of our Bulgarian Christians in the case have been warm, even pathetic; and many outside our circle have spoken most affectionately of Miss Stone. It is our earnest



A GORGE IN THE RITO MOUNTAINS.

It is our earnest

prayer that "the things which have happened" to her may fall out "unto the furtherance of the gospel." We love this people, and should greatly deplore any rupture of feeling between our two governments. We can only cry with the psalmist, "Show thy marvelous loving kindness, O thou that savest by thy right hand them that put their trust in thee."

BIBLE WOMEN'S WORK IN THE EUROPEAN TURKEY MISSION.

BY MRS. GEORGE D. MARSH, PHILIPPOLIS, BULGARIA.

My attention was first called to this work when, on arriving at Constantinople in 1868, under appointment to Brousa, Turkey, I was met by an earnest request to come instead to Philippopolis to take up the Bible work, which even so early in the history of the mission was felt to be a valuable, hopeful branch of mission work.

In those early days the pastors' wives were the principal Bible women, and many and warm are the tributes paid to their memory by those whom they led from darkness into the marvelous light. But there were a few others, too,—girls who had studied under Miss Raynolds, and caught her sweet spirit of self-sacrifice and zeal for the Master, and were ready for Christ's sake to brave mobs of ignorant, excited men and women, or to make long journeys over the mountains in answer to the Macedonian cry.

In 1870 Marika Genchova, the first Bulgarian girl who became a Christian under Miss Raynold's instruction, writes of her work among the Bansko women, whom she had reached by a five days' horseback journey. She stayed several weeks with them, teaching many to read, and leading many more to the Saviour; but she was then obliged to return to her post as teacher in Eski Zaghra, though her heart longed to stay with them as they held her in their arms crying, "Child, how can you leave us?" Two sisters, Magdalena and Katerinka, also did good work as Bible women in Philippopolis and near villages. Fanny Meizner, a warm-hearted, earnest Christian Bohemian woman, the first teacher in the mission school for girls, felt deeply the need of special workers among the women, but neither she nor Miss Raynolds nor Miss Norcross could spare time or strength from their school duties to make tours; and in 1869 Miss Minnie Beach came to the mission, especially appointed to the charge of Bible work among Bulgarian women. Miss Beach's health failing, however, she was obliged to return to America before having fairly entered the work. For the next ten years

Bible workers trained in the mission school and a few rare souls, women trained by much tribulation and called of the Lord, were located wherever places were ready for them, and, helped and encouraged by pastors and missionaries, developed the work healthfully and hopefully.

Of the first class, six in number, graduating from the Samokov Girls' School, four have done good service as Bible women. One of them, dear Yordanka Antonova, eager to do "what she could" for the miserably poor,



STREET SCENE IN SAMOKOV, BULGARIA.

sick, bereaved survivors of the Turkish massacre in the Bulgarian village of Batak, so overtaxed her strength that coming to our home for a rest after some months of such work she soon passed away, happy in the assurance of meeting her Master's "Well done." Two others after longer service have also gone to their reward.

In 1883 Miss Ellen M. Stone was given charge of the Bible women's work in the Philippopolis and Samokov fields, bringing to our help rich

stores of enthusiasm, experience and consecration, and giving a new impulse to the work in all its branches.

As Miss Stone's associate in the Philippopolis field I have had abundant opportunity to know of her untiring devotion to the work, of her endurance in "journeyings oft," her loving counsels to, and thoughtful plannings for, the workers, as well as her own constant, personal efforts in soul winning. As I have visited different parts of the Philippopolis field since Miss Stone's removal to Salonica, in 1898, I have found her held in loving remembrance in many and many a home by those she had comforted in sorrow, taught the way of life and loved as sisters. I was so impressed and encouraged during a tour last October by the earnestness, the simple faith of the constant prayers I heard offered for her release from captivity, that it was a bitter disappointment to find on getting home that such prayers had not yet been answered. That the Lord of the harvest will in his own good time restore to his work this beloved and efficient worker we do not for a moment allow ourselves to doubt.

This mission at its annual meeting last July put Miss Mary Haskell in charge of the Bible work in the Samokov field, and also of a department in the Samokov school for the special training of Bible workers. We often speak of these Bible workers as Bible women, but really the majority of them begin work soon after leaving school, and feel their limitations, but carry bravely the responsibilities laid upon them.

As her name indicates, the aim of the Bible woman is to make known the Bible, and this she does by reading it wherever she can find or make an opportunity; teaching women to read, that they may study it for themselves, gathering the children, in some places in great numbers, to teach them Bible verses and stories and gospel hymns, and by exemplifying in her own self-sacrificing, happy Christian life the Bible truths she teaches. Like the apostle of old, the Bible woman must strive by all means to gain some, and so she is equally ready to join in a husking-bee or a grape-gathering, to help a tired mother with her sewing or in the care of sick children. Groups of women before their doors knitting or spinning, though they sometimes curse the Bible woman and the Book, more frequently respond to her pleasant greeting with an invitation to stop and talk,—an opportunity of which she makes the most to interest them in something better than the gossip—or worse—which forms the staple of their usual conversation. A Bible woman of long experience seeing on the street one day a stranger with a sick child, stopped to speak with her, and told her of some simple remedies for the child, talking to her at the same time so earnestly and affectionately of the love and care of her Heavenly Father that her ministrations were doubly blest.



FATIMA HANUM.

The child got well, and both mother and father came with their sin-sick souls to the Great Physician, and have just been admitted to church membership, the first in their village to confess Christ.

Miss Stone, in her last report of women's work in the Salonica field, tells us that last summer one of their Bible women so interested a village priest in her talk with him about the Bible, that he persuaded her to address his flock in the Orthodox church the next morning. Another Bible woman, finding deep water between her and her waiting Sunday afternoon audience, got her husband to carry her over it on his back.

There are at present working among their Bulgarian sisters in Bulgaria and Macedonia eleven Bible women and teachers who, besides their duties in the schoolroom, teach the women to read, lead prayer meetings, and in general, as far as time and strength will allow, do the work of a Bible woman or preacher's wife. The noon recess is often the best time for the women's meetings, when the teacher after a hasty lunch, or none at all, rings the little church bell, and the women, distaffs in hand, spinning as they walk, not to lose a precious minute, Testament and hymn book tucked in the girdle, and often with babies on their backs, gather for the prayer hour so dear to them. It is a godly sight, and one to make believers in the work of the Bible woman, to see these hard-handed, labor-bowed mothers of many children able to read understandingly, if not fluently, and to sing so sweetly the hymns we all love, thanks to her untiring patience and loving encouragement.

In addition to these Bulgarian Bible women there has been at work in Philippopolis the past three years a Turkish Bible woman. For a great many years she served as Bible reader and colporter in Constantinople, but obliged to flee from there after the troubles of 1896, she gladly took up the work of a Bible woman among the more accessible Turkish women and refugee Armenians in this city. Though nearly seventy years old, her heart is so warm with love to her Saviour, and so full of longing for the salvation of her people, that there are few days in the year so cold or so hot, so rainy or snowy, that she does not go out with her little Osmanlu Bible and some Turkish or Armenian tracts. In most of the many homes she visits she finds a welcome; failing in this, occasionally meeting threats, she makes her salaam, and passes on to some other quarter. In visiting with her I have been greatly interested to see her tact and skill in showing to the people the Messiah of the prophets, Christ the Saviour. Occasionally in response to her urgent invitations, Turkish women, as well as men, have come to the Turkish preaching service.

We thank God for Fatima Hanum, and for all these humble, faithful workers who are hastening the coming of his kingdom.



MONASTIR, FROM THE WEST.

THE AMERICAN SCHOOL FOR GIRLS, MONASTIR, TURKEY, IN EUROPE.

BY MISS MARY L. MATHEWS, MONASTIR.

IT is no longer true, in this part of the world, that a girl, simply because she is a girl, must remain ignorant. The last twenty years have seen a great change in this respect. When boarding schools were established by the mission at Samokov, Bulgaria, and in this city, there were few other schools where girls could receive an education. Parents did not see why their daughters should know more than their mothers and grandmothers had known. Now, however, it is a recognized fact that an educated girl has some advantages over her more ignorant sisters, and every nationality has its own schools for girls as well as for boys.

The Girls' School at Samokov is older, and has a longer roll of pupils, with a larger teaching force, and a course of study two years higher, than the Monastir school. It has sent out its graduates to be Bible women, teachers and home makers, and not in this world can the good done by them be estimated. May its future graduates be as consecrated to the service of Christ as many in the past have been, and do even more for him. One of the Samokov pupils has become widely known, by reason of her capture by brigands as Miss Stone's companion. It was with great difficulty that Mrs. Tsilka, when a girl, overcame the prejudices of her parents, and succeeded in attending that institution, of which she had heard from one who had been there.

The Monastir school was opened in 1878. At first the Bulgarian language was used almost entirely, as it is understood quite generally in this region. English was introduced as an extra, but the demand for it has increased. As from five to nine nationalities have been represented among the pupils each year, it was decided, in 1897, to make English the principal language, but giving Bulgarian also. When necessary, classes in Greek and Albanian



MONASTIR GIRLS' SCHOOL, 1901.

have been taught. The change to English opens up before our pupils a richer literature and better text-books, and enables them to use many helps in Sunday and day school work when called to such responsibilities.

From the first the religious influence of the school has been strong; therefore, the attendance has been limited to the children of Protestants and those least affected by prejudice. "The natural man receiveth not the things of the Spirit of God." The fact that each nation has in this city schools sup-

ported by its own government explains some of our difficulties. For instance, the Servian school has drawn pupils by giving free dinners, uniforms and hats. No other scholars in the city wear the last-named article, and to some a simple sailor hat is a great attraction. The writer remembers visiting a home in Radovich, in 1893, where a little child was so frightened by her plain, brown hat that she cried a long time, and she screamed out with fear at sight of this same inoffensive hat in church the next day. Such a thing would not occur now, for hats and bonnets are worn by many women who are "well-to-do."

Four years ago it was decided to charge tuition at the rate of forty-four cents per month in the preparatory, and eighty-eight cents in the higher grades, making reductions in special cases. No girl is received without some payment. Instead of diminishing, the day attendance has gradually increased, showing that people value that which costs them something. There has been a marked gain in regularity of attendance and thorough scholarship which we never secured with free tuition. Rarely are scholars absent, even on saints' days, except from illness.

Eighteen day pupils have been enrolled this year, and the number of boarders is the largest in the history of the school. There are twenty-two, all from places outside of Monastir. For a while there were twenty-four. Two of the day pupils became boarders in November, when their father's illness necessitated the removal of the family to Vodena. This man was an earnest Christian, employed as a bookseller. His wife was much opposed to the truth, and did not like to have the girls here, even as day scholars. Sometimes, in their father's absences, she had kept them at home by refusing to comb their hair. Soon after leaving Monastir the father went to his eternal home; then the mother came to take her little daughters away. Both wept bitterly at leaving, for they had been very happy here. We were disappointed, too, as they seemed promising, and we had hoped they would remain to finish the course. While they were here the dormitories were so full that the only storeroom had to be put in order for a teacher, and another teacher moved that a room might be available for these children. Extra furniture had to be stored in a recitation room which is in daily use. In the summer we hope to enlarge one of the dormitories to permit a total of thirty boarders, and we believe that number will be reached soon.

Miss Stone's capture touches this school very closely, for she is one of its trustees. Both she and Mrs. Tsilka were present at the public exercises in June, 1901. Words cannot express the sorrow and sympathy felt by teachers and pupils for these friends in this great trial. Our prayers ascend with those of God's people everywhere for their release.

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It is well known that this institution has no political aims, nor is it intended that its usefulness be limited to any one nationality. It is open to all, with a course of two years in the primary, four in the preparatory and four in the high school. Bible study is prominent. The higher classes use English text-books in literature, history, arithmetic, algebra, geometry,



MISS COLE, MISS MATTHEWS, AND NATIVE ASSISTANT TEACHERS.

physics, physiology, and written examinations are required in that language. On five days in the week the girls speak only English until supper time.

Two Americans and four assistants make up the usual corps of teachers, but this year Miss Cole is in the home land for her well-earned furlough, after a period of ten years of teaching. Her return is looked for in the summer. Next year's work hardly can be carried on without her, as we expect to graduate a larger class than ever before.

Besides book learning, the girls receive training in all kinds of domestic work. All services required for the household are performed by them, except washing floors. No matron is employed. It is more satisfactory to put the responsibility for the work upon the girls, under the direction of teachers. The cooking, washing dishes, sweeping and arranging of rooms, and their own laundry work, give them some healthful exercise, which is supplemented by gymnastic practice and walks. Some training in the care of the sick, and an occasional object lesson in this line by Miss Pavleva (who was at one time a nurse in the Presbyterian Hospital, New York), help to fit them for life's duties. Practice in making their own dresses, in the sewing class, has demonstrated its own value. There has been marked progress in this line in the last two years.

The records of the past show the names of twenty-one graduates, and of about two hundred pupils who, for various reasons, did not complete the course. Many of the latter are having an influence for good to-day in the places where they live. Some are married, and have well-ordered Christian homes.

Of the graduates, every one has been a church member, and only two have given evidence of turning back. All but four of the twenty-one have taught from one to ten years in connection with the mission,—the total of their years of service being above sixty, making an average of three and one-half years for each. Two who continued their studies at the Constantinople Home and the Samokov school, respectively, are teaching at Kortcha, the only school in existence for Albanian girls in their own language. Five others, also, have received diplomas at Samokov, and one teaches there. Seven have married Protestants, and their homes are centers of Christian influence. The class of 1900 consisted of one Albanian, one Bulgarian and one Servian. The first entered the American College at Constantinople last September, ranking as half freshman and half sophomore. She is to become a teacher at Kortcha, we hope. Her classmates are teaching now, the Servian having at her home the first evangelical school in that language for girls. Two graduates of our school have been promoted from earth to God's higher university.

A C. E. Society, officered entirely by pupils, has been a channel of blessing to many hearts. The quiet time set apart for Bible reading and prayer, morning and evening, has been always one of the strongest influences for good. Let us remember our covenant, that "we will not cease to make offerings of prayer, time and money, to the end that the daughters of sorrow—in this land—may know the love of Jesus."

EXTRACTS FROM RECENT LETTERS.

FROM MISS MARY E. ANDREWS, PEKING, CHINA.

YOU were surprised that I wanted to come back to China, but could it have been otherwise? After all these years of work for this people, of course my whole heart is here. I love the people, I love the work for them, and nothing but a very plain word from the Lord would make me willing to give it up to take up any work at home. As to the danger, I could not think of that, for it is as safe for me as for anyone, and of necessity some of us must stand by our people in their time of need. The apparent danger of the situation grew less and less as we drew nearer to Peking, and here no one talks or thinks of danger. Everyone is busy and full of plans for the opening out of work. Of course there may be danger; no one can foresee what will be, even in the near future. The court will reach Peking next Tuesday, and there will be a very grand procession, no doubt. I do not expect the coming of the Emperor and Empress Dowager to make any immediate difference in our condition or work. Tung-cho is to be reopened as a station, and the college rebuilt there as soon as there are funds. There seems to be some misapprehension at the Rooms in regard to the state of our finances, judging from the cablegrams received. We have no indemnity funds in hand except those granted to our native Christians, which, of course, we have no right to use except for them. I hope the money may be forthcoming from some source, as it seems very important that we should begin building as soon as the spring opens.

A fortnight ago we went down to Tung-cho—a great company of us, between two hundred and fifty and three hundred—for the funeral services of our martyred ones there. It was my first going into the city since we left it that sad day in June, and it was a sad going back to the dear place which had been home to me so long. Accounts were written of the funeral services at Pao-ting-fu and at the villages around Tung-cho, and I am sure some one with a readier pen than mine will write of the day at Tung-cho as well. We went by rail, chartering a train for the occasion, for though the road is complete, trains are not yet running regularly. I am glad of the railroad, and, oh, I am so glad we are to reopen our work there again!

Meantime there is plenty to do here, and the days are full. I find a good deal to be glad over, as well as much to sadden. This past year has been a far more serious testing time to our native Christians than the time of the terrible outbreak. A good many of them have lost ground in their spiritual life without seeming to be conscious of the loss. It is a state of things

which makes one feel so powerless to help, and at the same time so glad that the Lord, with whom we work and whose the work is, is not powerless, but almighty; so glad, too, that he loves every one of these dear people, and longs to help them. It makes us strong and brave to come to Him and ask large things to know this, and it keeps us from bending under the burdens. The great need is for a mighty working of God's Spirit in our church, and that is what we are asking and waiting for. You will help us pray, I know.

I am very well, and am snugly settled in Miss Miner's rooms, which look very pretty with my fresh home furnishings.

FROM MISS FLORENCE E. HARTT, AHMEDNAGAR, INDIA.

I cannot tell you how delighted I was to meet Dr. and Mrs. Barton. They brought me a strong whiff of the home-land. I was sorry that we could not see more of them. Small houses may have their advantages, but they have many grievous disadvantages, and perhaps the greatest is the suppression of the hospitable spirit. I suppose Dr. Barton will have told you about my new duties as head of the boarding school. It is a very big burden to give to one who will not until the fifth of this month be a year in India; and yet I know there was no help for it. I am very sorry for Miss Bissell; I know she feels the parting keenly. Last night was her last in school. I chanced to go in, and found the girls all dissolved in tears. Poor things, no wonder they wept at parting with so kind a friend as Miss Bissell. It is hard for them to be left to the tender mercies of a stranger.

This morning I went to the dormitories and took an account of their worldly possessions. Shall I give you a sample of what I found in one of the twelve? Keramabai matron has charge of fifteen girls, and has in stock: three brass drinking cups, six brass plates, one mixing dish, three cooking vessels, one measure, one pohora (to draw up water with), two gamalas, five water pots, two wash pots, one turner, one sieve, one basket. (to carry the bread in), one knife, one lamp, two mills and one curry stone.

You will see the rigid economy that Miss Bissell has had to practice,— five girls drinking out of one cup, and three eating off of one plate. I found the whole one hundred and seventy-eight girls had but fifty-three cups, or tambas, as they call them. We are so hampered for funds!

Does it not seem as though disasters came not singly? You will probably have heard that Dr. Julia is having a severe attack of relapsing fever. The doctor (civil surgeon) told Miss Nugent that a few nights ago he did not expect to find her alive in the morning. The past three or four days she was delirious, knew no one; but this morning there is a decided change for the better,

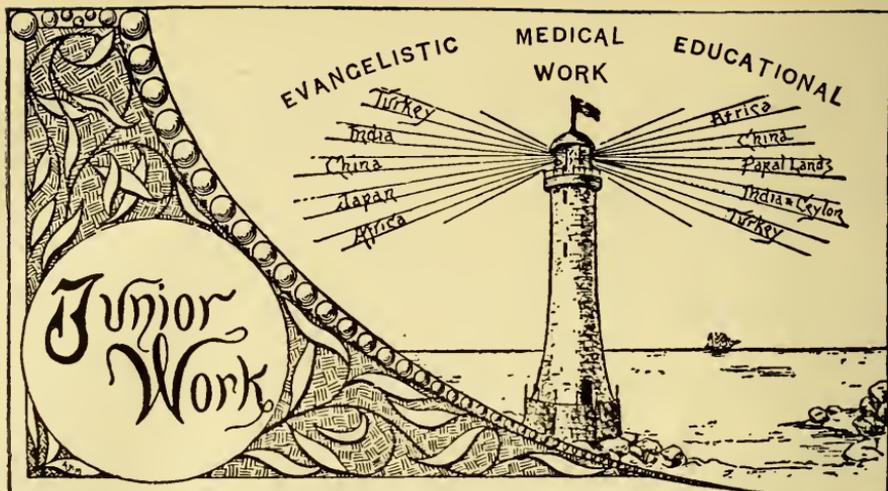
and she wished her nurse a "happy New Year." The doctor wondered how she could possibly know what day it was. On Monday night the church held a prayer meeting to pray for her recovery, and I could not keep the tears back when I heard some of the prayers. The doctors say she will have to take a long rest.

FROM MISS NELLIE M. CHENEY, CANTON, CHINA.

Mr. Nelson and my Chinese boy were in Hong Kong to meet me last Sunday noon when the China arrived. We took the night steamer for Canton, and were here at six o'clock Monday morning. Miss Myers is doing well with the language; she has a good ear for tones. Mrs. Nelson has even more Chinese visitors than of old. Christmas day we had a service at the chapel at twelve o'clock, and when we got there, about fifteen minutes before the hour, it was all I could do to press through the crowd of women to get to the organ on the men's side, and the preacher's wife said they had been there since eleven o'clock. I wonder what you home people would have thought of the singing by the day-school girls. They had a number of Christmas songs without the organ, and they sang as though they enjoyed it more than we did. Two of the preacher's sons, six and seven years of age, sang a song of four verses together. The younger boy, for some reason, repeated the first verse instead of singing the chorus when his brother did, but it didn't trouble either one in the least, and they finished the song with the little one just a verse behind the other boy all the way through, and the last chorus was sung alone by the younger boy, perfectly unconscious that anything was wrong. So much for the Chinese method of study.

FROM MRS. BISSELL, AHMEDNAGAR.

As for my village work, it has gone forward slightly during the year; there was no alternative. Some new work came to us unexpectedly and could not be lightly set aside; and when the people of Shendi offered us their village schoolhouse, we had to accept it, though in both cases an additional teacher was required. I could not stop to ask if it could be afforded. It was the step forward we had so long been wishing to take, and I felt I might just as well be in America as here if I cannot make use of these opportunities as they are presented. The famine still exists all around us, so that we cannot expect help from the people. Just now there is much fever in the villages, and not a day passes but some poor families have to be helped through an illness with either medicine or food. In addition to this drain, how can we stand the additional one of reductions upon our work?



— To give light to them that sit in darkness John 1:9 —

IDEAL RELATIONS BETWEEN SENIOR AND JUNIOR ORGANIZATIONS IN THE BOARD.

To obtain information and practical help on this subject, letters were sent to Presidents and Junior Secretaries in our Branches asking for opinions and suggestions on the following points:—

1. The Ideal Relation between Senior and Junior Auxiliaries.
2. The Relation of Junior Auxiliaries to the Branch,—*a.* How can they strengthen the Branch? *b.* How can the Branch promote its Junior Work (1) in Branch meetings, (2) in routine work of societies.
3. Ideal Relations between Junior Auxiliaries, Mission Circles and Cradle Rolls.
4. Importance of including Junior Secretaries in Branch councils.
5. Give description and instances of specially happy relations between Senior and Junior work in your Branch.

REPLIES.

FROM BRANCH PRESIDENTS.

BETWEEN SENIOR AND JUNIOR AUXILIARIES.

Most of the Branch presidents consider the ideal relation between senior and junior organizations to be that of the members of a family,—“simply older and younger children in one family, having common interests and aims, with differing methods adapted to age.” There should be “loving helpfulness on the part of the seniors and appeal for counsel by the juniors”; “a common interest and mutual helpfulness, which can be secured only by an intimate knowledge of the conditions and needs one of the other;” “a oneness of interest and a tendency among the juniors to assume an interest in the life of the senior auxiliary.” This will usually be the case if the seniors desire it, and regard the juniors as future helpers, not as rivals. “Occa-

sional invitations to juniors to take some part in the senior meeting, now and then uniting forces in one company, or securing the assistance of juniors at social gatherings, may naturally bring about an ideal state of affairs if it does not already exist, and may cement bonds of union where already there is an interchange of interest." The sending of delegates to each other's meetings is also strongly recommended.

One writes: "There has ever been most hearty co-operation in the varied work among seniors and juniors. If the senior society has wanted help, the juniors have most graciously helped. They are also taking the places of the senior members as they drop out of active service. The junior societies deserve much from the seniors, for they are busy young women, having various other good works on hand besides their clubs, their music, social and other duties, and nothing can be so cheering to the older women as their hearty co-operation. This winter the junior workers connected with one of our city churches, and at their own happy suggestion, have charge of the programme on the study of *Via Christi* at the monthly meetings of the Branch, arranging and planning the work,—thus relieving their elders of much care, but increasing their pleasure by listening to fresh, young voices and bright, breezy papers and talks, and, above all, thanking God for such young lives consecrated to his service."

RELATION OF JUNIOR AUXILIARIES TO THE BRANCH.

"Junior auxiliaries are the most important factors of the Branch, which needs the inspiration of youth, with its enthusiasm, culture and tactfulness combined with the zeal of consecrated Christian lives. The Branch should aim to develop and utilize all these qualities." "I could not speak of the 'relation' of junior auxiliaries to the Branch. They seem to me an integral part of it. Their existence strengthens and feeds it and provides for its future existence, and their needs and oversight are as truly and legitimately Branch responsibility as any part of the work."

A sense of "identification with the Branch is most important; the feeling of belonging to the Branch will help wonderfully." Every reply emphasized the value, if not the necessity, of giving junior work a place in Branch meetings,—"a prominent place, that the juniors may feel that they are in reality a twig of the Branch," "sending invitations beforehand to young people's societies, and asking that delegates be specially appointed." "Let Branch officers authorize junior secretaries to visit junior auxiliaries, to make clear to their minds the object and methods of the Branch, providing for the necessary expense. This will pay well." "An exercise by the younger juniors is often a pleasant feature of a Branch meeting." "Arrange for a junior rally each year." "Supplement as far as possible the direct work of the junior secretaries, being careful to send them all messages from the Board and the executive committee of the Branch."

BETWEEN JUNIOR AUXILIARIES AND MISSION CIRCLES AND CRADLE ROLLS.

Naturally the promotion of these interests would fall upon the officers or members of the junior auxiliary. Under their fostering care the gradation from cradle roll to mission circle and to the junior auxiliary is simple and

easy, and none of the young members need be lost from the older organizations. At times the members are the official leaders of the mission circles, sometimes only assisting in their meetings and general plans, giving encouragement and stimulus as they may be needed.

IMPORTANCE OF INCLUDING JUNIOR SECRETARIES IN BRANCH COUNCILS.

Every reply recognizes the importance of including junior secretaries in Branch councils. They "should always form a part of the Branch executive committee, and feel that they share responsibility in all Branch measures, not only in those concerning the junior department."

"A Branch should exercise great care in the choice of its junior secretary. This office requires a person of good common sense and tact, as well as missionary enthusiasm. With such a secretary, the importance of including her in Branch councils can hardly be overestimated. If excluded, one could hardly be expected to work in harmony with the Branch, or win the juniors to union with, or loyalty to it."

"If junior secretaries are Branch officers there would be no reason for excluding them from Branch councils. They may be able to aid greatly in the discussions, and their present and future usefulness depends largely upon their knowledge of Branch affairs.

"The work as a whole should be kept in mind by all Branch officers, that there may be perfect harmony and uniform expansion in the work, which has received careful study in many lights."

FROM JUNIOR SECRETARIES.

RELATION BETWEEN SENIOR AND JUNIOR SOCIETIES.

Under this head all the junior secretaries express a desire for sympathy and assistance from the senior auxiliaries, for "true love, mutual helpfulness and deep interest in everything that concerns each other." "The senior auxiliary should eagerly advocate and organize the junior auxiliary, and never criticise its workings or dictate to its members after it is organized. I believe it is not only possible, but reasonable for the senior society to recognize the importance of its younger sister, and to assist her so tactfully as to cause the young ladies to realize in their turn that they have no monopoly of plan or purpose, of zeal or efficiency, but that God is using each for the advance of his kingdom." Let the senior auxiliary have a separate fund for the giving of LIFE AND LIGHT to carefully selected juniors; let some senior member occasionally open her house for a junior meeting, taking the opportunity to inquire about their work and offering assistance; let some other person invite to her home the junior leaders, who are apt to feel disheartened at times, and encourage them in their work.

RELATION TO THE BRANCH.

Junior auxiliaries "can strengthen the Branch by being represented at its meetings, by informing themselves of the work of the Board,—especially of that of the Branch,—and by contributing to the Branch pledged work. The Branch will promote its junior work in its meetings; first, by seeing that

junior auxiliaries, leaders of mission circles and superintendents of cradle rolls have early and full notices of the meetings, with invitations to attend; and, second, by giving the junior work a prominent place on the programme."

"The presence of youthful vigor always strengthens declining years. Christ did not wait till the time of his death before he sent out the seventy. In so doing his work here was strengthened before his death. Why not apply the same principle to the strengthening of the Branch by the juniors?" "In routine work of the societies, the Branch can promote junior work by asking the assistance of the juniors in preparing programmes for meetings. When sufficient interest has been aroused to warrant it, change the day of the meeting at least once a year to Saturday, so giving the juniors an opportunity to attend."

"The Branch can strengthen the junior societies by having officers who shall make it their especial business to enlist, inspire, and help them; by having public meetings that shall be interesting to them; or securing a speaker who has talent in winning them, to visit every one, if possible, explaining over and over, if need be, as the constituency changes, what the W. B. M. stands for and how it works, and what their responsibility is, and especially by holding in its pledged work some specific lines from which they can secure or prepare good, regular and interesting information, that shall be given to them as their part of the responsibility.

"As is the auxiliary so are the junior organizations. Anyone who has undertaken plant culture knows the process of securing healthful new growth. The best plants furnish the best seeds or cuttings, or the best bulbs are saved to multiply, and they are not set out or planted at random, but under right conditions of soil and light and water. If auxiliaries are indifferent the junior societies are short lived."

The ideal Branch has a junior secretary who lives for her work, and to her above all the officers of the Branch is trusted the rousing of the uninformed and the enthusing of all the young people within the Branch limits. If a true servant of Christ, the junior secretary uses every particle of her influence to reach her charges, and by her consecrated effort the Branch is kept in touch with those on whom its very life depends.

RELATION OF JUNIOR AUXILIARIES TO MISSION CIRCLES AND CRADLE ROLLS.

"As children working together in the best family relation," "as links in one chain, the junior auxiliary should be to the mission circle what the senior auxiliary is to the junior."

IMPORTANCE OF INCLUDING THE JUNIOR SECRETARY IN BRANCH COUNCILS.

All the replies on this point show that it is very important that the junior secretary should be so included. "The junior secretary of this Branch has always been included in Branch councils, and would feel very much alone without the support and sympathy of the other Branch officers." "One junior secretary has always been included in Branch councils, and does not understand how it would otherwise be possible to conduct the work."

INSTANCES OF HAPPY RELATIONS AND SUGGESTIONS.

Junior work in some form finds a regular place upon the programmes for Branch meetings; and junior secretaries are found ready to share responsibility in many ways at these meetings.

An annual junior rally held in the early fall, while planned by the secretaries for junior work, and attended by a larger proportion of young people than the other meetings of the year, is still regarded as a Branch meeting, and is attended by Branch officers and other members of senior auxiliaries. A third of our Branch officers are actively engaged in work with juniors, and this includes some connection with Christian Endeavor Societies.

A number of leaders of the mission circles and of the cradle rolls in the Branch are officers in senior auxiliaries. One officer in a senior auxiliary meets with four different groups of "young" people, varying in age from forty-five or fifty years down to the very youngest members of the cradle roll whose years are not yet months. In at least one church the mission circle carries on the monthly concert once or twice a year. The occasional visits of Branch officers with junior societies has always proved helpful. While there is still work enough waiting to be done, yet under the leadership of the one who was the president of our Branch for three times seven years the foundations have been well laid, as the pleasant relations existing between seniors and juniors prove.

At the auxiliary meeting (senior) some one representing the junior society comes in as a herald, bringing word of undertakings, conditions and results among the younger people. I should think it might be well to reverse this method sometimes, and let a messenger from the older society visit the younger, so that each may know what the other is trying to do, and with what success.

In one auxiliary a lady, a year since, gave five subscriptions to LIFE AND LIGHT to what is aiming to be a junior auxiliary. One afternoon I entered a mission circle unobserved, and soon heard one of the leaders telling a story from the magazine. She had never known anything about missions, but through LIFE AND LIGHT had become interested enough to help in the mission circle. It was a good answer to the remark made when it was proposed to give the subscriptions,—“They won't read it if you give it to them.” In one place some of the members of the junior auxiliary act as collectors for the seniors. One writes: “I believe that in the organization of our missionary work the senior auxiliary should have under its direct supervision every other department,—junior auxiliary, mission circle and cradle roll, each—with perhaps the exception of the junior auxiliary—superintended by a committee appointed by the senior auxiliary at its annual meeting. At this meeting there should be submitted a written report of the year's work in each department. This has been the plan pursued by one church for more than twenty-five years, and has proved a success. It is the plan that I have urged throughout our Branch, and has been successful wherever tried.”

“Our best growth has been in cases where the auxiliary has kindled a flame in the heart of some woman to start a cradle roll. Then the interest started must be preserved in a mission circle, and so on.

"It was a mother, whose own interest had been secured by attendance at missionary meetings, whose little daughter prayed two years that they might have a mission circle in their church like those elsewhere of which the mother had heard. It was a committee of the officers of the auxiliary society that called the first meeting of the circle that came from the prayer. It was the mother, who knew what it would mean in the future to her own children, who led the circle, even though it involved her in a ride of three miles, but that circle's life is drawn from the heart of the auxiliary."

"Seventeen years ago, in a certain church, there was no junior auxiliary. The senior auxiliary felt the need of one. The president talked up the matter in several of the Sunday-school classes, and finally brought it before the whole school. A couple of the Branch officers and the auxiliary president called the young people together, and a mission band was formed, which existed as such for more than a dozen years, when it was merged into another society, remaining auxiliary to the Branch. The president of the senior auxiliary was a warm, helpful friend to the Band. To her the newly elected officers went with their difficulties. From her they received counsel and encouragement. Practical help came in the form of bright missionary clippings and leaflets, with suggestions as to how they might be utilized in making programmes. 'Go thou and do likewise,' we would say to the senior auxiliary in whose church there is no junior auxiliary to be related to."

"More recent years have brought experience in another church. Here, although there is no constitution binding the senior and junior auxiliaries together, the leaders and workers of the younger society feel a strong, helpful sympathy emanating from the senior society. The word of encouragement and of appreciation is not withheld. Frequently senior members visit the meetings of the mission band, sometimes to introduce new members. Real interest is shown by them in the efforts of the juniors, and pleasure is manifested when these efforts prove successful. We sometimes hear that our juniors are an inspiration to the seniors. If this be true, it is but another proof that 'he that watereth shall be watered also himself.'"

Our Work at Home.

CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT.

No more remarkable event passes in review before those who are watching for the signs of the coming kingdom of our Lord than the Student Volunteer Convention, which occurs every four years, or once in the period of a student's college life. The fourth of these quadrennial gatherings was held in Toronto, Canada; February 26th to March 2d. Of the presiding officer, Mr. John R. Mott, it is hardly necessary to say more than that the Movement, which owes so much to his consecrated spirit and wise guidance, was

blessed once more on this occasion by his leadership. While of necessity calling attention to some individuals who figured prominently as speakers and leaders at this time, we would follow the spirit of the Convention as closely as may be, and say less of men than of the brooding power of God, who, in a marked degree, inspired thought and action. Statistics will tell the significant story of the representation at this Convention, and are as follows: Registered delegates, 2,955, of whom 2,296 were students and 212 professors, coming from 465 colleges and theological seminaries; 82 secretaries of mission Boards; 107 returned missionaries; and 28 editors of religious papers.

Mr. Mott's report for the four years since the last Convention showed wonderful progress in all lines of this work among students. There are 1,953 Volunteers already upon the field. In the last four years sixty per cent more have gone to the foreign field than in the preceding period. A mighty religious influence has been exerted by the Movement in the colleges and other institutions, about 800 of which have been reached by its efforts. The number of students in mission study classes has doubled within four years, showing a present enrollment of 4,797. The question is sometimes raised whether the leaders of this remarkable Movement consecrate themselves to the work upon the foreign field, and receives inspiring reply in the following figurés: "Of the 46 Volunteers who have served the Movement as members or secretaries of the executive committee, 27 have sailed, and nine are either under appointment or have applied to the Boards. Of the remainder, five have been prevented from going by ill health, and four are still in preparation." We note briefly, but with deep interest, the policy of the Movement for the next four years: First, that the number of students engaged in the study of missions be greatly increased; second, more students of real promise and ability should be enrolled as volunteers; third, the best possible preparation of volunteers for their life work should be promoted; fourth, every effort should be made to hold the volunteers true to their life purpose ("In the beginning of the Movement the Church needed men who were willing to go; now she needs men unwilling to stay"); fifth, those students whom God prevents from going abroad should be led to feel their responsibility for this work at home; sixth, directly and indirectly, the Movement should seek to develop the spiritual life of the colleges and theological seminaries; and, seventh, the solidarity of the Movement as a worldwide student missionary uprising should be accentuated. A desire for closer co-operation with mission Boards was expressed several times during the Convention, and awakened a hearty response on the part of the representatives of these Boards.

Conspicuous among the speakers, whose words instructed and inspired all hearers, were Mr. Robert E. Speer of the Presbyterian Board of Missions, New York; Rev. Prebendary Fox, Honorary Secretary of the Church Missionary Society of England; Bishop Thoburn, missionary Bishop of India, Methodist; Dr. and Mrs. Howard Taylor of the China Inland Mission. The spirit of the Convention did not exhaust itself in the earnestness and thoughtfulness which characterized the vast audiences gathered in Massey Hall. It became necessary to organize overflow meetings for the benefit of the thou-

sands who could not gain admittance to the hall, and for this purpose the Metropolitan Methodist Church was utilized each evening. Even this provision proved inadequate, and on the last two evenings a Presbyterian church, with a seating capacity of three thousand, was also filled to the utmost. The afternoons were devoted to sectional meetings, which were held in various churches throughout the city. On Thursday afternoon the various mission fields were considered. Turkey, Persia and Egypt were classified together,—Dr. C. H. Daniels, of the American Board, presiding. Here the voices of many missionaries were heard, including those of Misses Pohl and Fensham of the Woman's Board of Missions, and Mr. Wingate of the American Board. On Friday afternoon the sectional meetings took the form of denominational rallies. The Congregational rally was presided over by Mr. L. D. Wishard,—Dr. Daniels making a valuable address on the points where workers are needed imperatively at the present time, and the essential equipment for these posts. Saturday afternoon meetings were devoted to the consideration of special phases of the work, as educational, medical, evangelistic, editorial and leaders of young people's movements.

On Sunday afternoon a mass meeting for the people of Toronto was held in Massey Music Hall, while large numbers of the guests of the Convention were distributed throughout the churches of the city, filling pulpits, addressing Sunday schools, and lending their aid in many other ways. At the closing session on Sunday evening, for delegates only, the teachings of the five days were gathered up and pressed home upon the hearts of all present. This meeting was rendered particularly impressive by the band of one hundred and thirty Volunteers who rose together when those who are expecting to go to their fields within the next twelve months were called for. All fields were mentioned by them as one after another told his goal, and the reasons given by them for their choice showed obedience to the heavenly vision, with no regard for selfish aims. Cable messages were read at this last session from many parts of the world. From Calcutta came the words, "The fields are white, the time is short; send Volunteers full of faith and power." From Shanghai: "One million students, leaders of four hundred million suddenly awakened. Pray. North China calls fill up the gaps." From Tokyo, "Christ conquers Japan," signed by one hundred former members of the Volunteer bands of Great Britain and America. And so passed into history the Fourth International Convention, and the influences which had met there from all over the world, all concentrating upon the matchless theme of the world's evangelization, scattered again to diffuse as widely the new-born inspiration. Topic cards given the delegates for their consideration on their homeward way ended with the pivotal thought, "It is God that worketh in you both to will and to do."

KATE G. LAMSON.

OUR BOOK TABLE.

China in Convulsion. By Arthur H. Smith, twenty-nine years a missionary of the American Board in China. In two volumes. Published by F. H. Revell Company. Price, \$5.

The highly intellectual and well-equipped modern missionary frequently adds to his faith in the ultimate success of Christian missions such a thorough knowledge of the country where he dwells, and the people among whom he works, that he becomes a specialist as could not well be evolved in any other way.

Who made India so well known to us years before it was visited by the globe tourist, as the founder of Methodist missions in India—Dr. Wm. Butler—in his fascinating book on the *Land of the Veda*? We are indebted to a missionary for first opening up *The Middle Kingdom*,—S. Wells Williams,—whose stately two volumes were for years the standard history of China to the Occidental student.

Dr. M. L. Gordon's *American Missionary in Japan* was reviewed favorably by the *Nation*, a paper that could hardly be considered a partisan pleader for missions. And no one has made us so well acquainted with China and its multitudinous millions as the author of the latest phase of this ancient empire, *China in Convulsion*. After reading that wise and witty book, *Chinese Characteristics*, we seemed introduced to the interior of a Chinaman's brain and all its curious convolutions. *Village Life in China* acquainted us with the teeming life of those populous towns, for it is said that Chinese cities and villages are like a basket of eggs,—if one is well-known, the others are but duplicates. *The Critic* says, "There is all the difference between an intaglio in onyx and a pencil scrawl on paper to be discovered between Mr. Smith's books and the printed prattle of the average globe trotter."

The prefatory note is dated at Tientsin, June, 1901, and the volumes are "affectionately inscribed," "To my wife, who before the siege in Peking, during the siege, and after the siege, was a succorer of many, and of myself also, in memory of thirty years of partnership, all of them associated with the Celestial Empire."

To our readers Mrs. Arthur H. Smith is as well-known as her husband, by her vivid pen portrayals of Chinese life, and those who have had the pleasure of hearing her speak know that her husband's rapid and felicitous utterance is fully equaled by her own.

During the anxious days of the siege Dr. Smith was the editorial correspondent of the *Outlook*, and many of the chapters of these volumes were first published in that enterprising weekly. Numerous illustrations and maps and an index add to the attractiveness and value of the volumes.

Dr. Smith acknowledges his indebtedness to Mrs. D. Z. Sheffield, of Tung-cho, "for the collection and arrangement of most of the narratives of the experiences of Chinese Christians during the Convulsion,"—a very graphic and unique addition to the recital. The nineteen chapters of the first volume are largely given up to the genesis of the Boxer Movement, and the misunderstandings and complications leading up to this outbreak. Volume second deals with siege life and its relief, and what followed during a twelvemonth of foreign occupation, together with notable experiences and personal narratives. These books will be widely read by those who are either indifferent or hostile to Christian missions, and we rejoice that such an acknowledged expert as our author agrees with the following quotation

from the *North China Daily News*, "The charge that missionaries have manifested an improper desire to see vengeance done on the perpetrators of last year's outrages is, except in possible isolated cases, as unfounded as Mark Twain's ignorant charges against Dr. Ament and his colleagues in Peking and its vicinity." Dr. Smith also quotes Minister Conger's remark, "I am prepared to justify the conduct of the missionaries before the siege, during the siege, and after the siege."

The closing sentence is full of hope: "When Christianity shall have been thoroughly tested, and have had opportunity to develop its potentialities, it will give to China intellectually, morally and spiritually the elixir of a new life."

G. H. C.

SIDELIGHTS FROM PERIODICALS.

THE Philippines hold the unique position of being to us both home and foreign missionary ground. A comprehensive account of the progress made by our Government in the educational system devised for the Filipinos may be found in the *March Atlantic*, by the Superintendent of Education, Frederick Atkinson.

Albania is a section of Turkey we hear less of than of other portions, yet from it we have pupils in our mission schools, and an article upon that province may be of interest in *English Illustrated Magazine*, February.

The question of Chinese Exclusion is discussed pro and con in the *March Forum* and *Arena*. In the *Forum*, also, Chas. Denby, former United States minister to China, explains the "Duties of a Minister to China."

"Coming Events in Central Asia" are forecast by D. C. Boulger, in *February Contemporary Review*.

Review of Reviews, March, "Practical Missions," by Edwin M. Bliss. This is at once a review of Dr. James S. Dennis's late book, "Centennial Survey of Foreign Missions," and also an explanation of the "Bureau of Missions" established in New York City, in three departments.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR MAY.

Our present work in Bulgaria and Macedonia.

We leave our study of the growth of missions this month, and take up the work of our own Board in Bulgaria and Macedonia, known as the European Turkey Mission. A condensed account of this region will be found in *American Board Almanac of Missions*, page 18. The mission has attracted special attention as being the scene of Miss Stone's life work and abduction. The mission has been specially rich in its workers. An account of them will be found in the *Lesson Supplement* for May, which may be procured at the Rooms.

Recent copies of the *Missionary Herald* contain the following articles: March, 1901, page 98, has an interesting sketch of Elias Riggs, D.D., LL.D. April, 1901, page 145, contains an account of the "Collegiate and Theological Institute at Samokov," by J. L. Barton, D.D. "Church Building at Salonica" will be found in

the October *Herald*, 1899. "Salonica Station," page 111, March, 1900. "Philippopolis," page 136, April, 1900. "Christian Workers' Convention in European Turkey at Salonica," page 141, April, 1900.

Missionary Service No. 1 on Bulgaria is a full and attractive programme on this mission, prepared by Rev. W. W. Sleeper. It can be obtained of Rev. Dr. Hitchcock, Secretary A. B. C. F. M., 153 La Salle Street, Chicago. (Inclose stamp.)

A sketch of the European Turkey Mission of the American Board, by Rev. J. F. Clarke, D.D., can be had by applying to the Congregational House, Boston.

The LIFE AND LIGHT gives us, among other articles in recent volumes, the following: "Relief Work in Varna," February, 1898, page 58. Letter from Dr. Clark, October, 1899, page 458. "Chrysanthemum Story" will be found in February and March numbers of 1900. Extract from a letter from Miss Stone is in LIFE AND LIGHT for May, 1901, page 217. "The Abduction of Miss Stone" is the opening article of the November, 1901, number. The December number for 1901 contains an article on pages 543-545, written by Miss Stone, in the Annual Report of the Mission, on "Woman's Evangelistic Work in Macedonia."

The daily papers and current magazines have been filled with descriptions of Bulgaria and Macedonia, and most interesting items can be found by leaders of auxiliaries, which have grown in number since "our captive" is free. We would mention an illustrated article in *Everybody's Magazine*, the January number, 1902, pages 45-55.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from January 18, 1902, to February 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Brunswick</i> .—Birthday Th. Off.	5 00
<i>Eastern Maine Branch</i> .—Mrs. J. S. Wheelwright, Treas. Bremen, Aux., 3; Foxcroft, Piscataquis Conf. Coll., 1.05; Hampden, M. B., 10; Machias, Aux., 22.50; Rockland, Women's Assn., 25.	61 55
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Y. L. M. B., 20; Bath, Central Cong. Ch., 20.25; Centre Lebanon, 7; Gorham, Aux. (of wh. 25 const. L. M. Mrs. George S. Adams), 40; North Berwick, Judge Hobbs, in mem. of Mrs. Ellen F. Hobbs, 25; Portland, High St. Ch., 79.50, Seamen's Bethel Ch., 9.21, Cov. Dau., 8, Second Parish Ch., 26.91, State St. Ch., 75, Aux., 94.45, Williston Ch., Aux., 14.35, West Ch., 85 cts., Woodfords Ch., 3.40, Warren Ch., Cumberland Mills, 1, Westbrook Ch., 40 cts., Yarmouth Ch., Aux., 14.35, Other sources, 6.68. Less expenses, 7.36.	438 99
Total,	505 54

NEW HAMPSHIRE.

<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Barrington, Aux., 13.20; Hancock, Jr. C. E. Soc., 1.50; Keene, First Ch., M. C., 10, Cradle Roll, 9.55; Littleton, Aux., 44.11; Newport, Cong. Ch., 9.	87 36
Total,	87 36

LEGACIES.

<i>North Hampton</i> .—Legacy of Abbie Gove, additional, through Treasurer of New Hampshire Branch,	150 00
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Orford.—Legacy of Myra S. Lane, additional, through Treasurer of New Hampshire Branch, 1 00

VERMONT.

<i>Bennington Centre</i> .—A Friend, 1; Morgan, A Friend, 40 cts.; Waitsfield, A Friend, 80 cts., 2 20	
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Barnet, 4.50; Brattleboro, West, Aux., 5, S. S., 10; Burlington, First Ch., 20, Coll. St. Ch., 30.25; Cambridge, Aux., 2, C. E. Soc., 1; Fairfax, Mrs. A. B. P., 2; Ferrisburgh, 10.25; Franklin, Aux., 3, C. E. Soc., 1.50; Highgate, 2, C. E. Soc., 1.50; Hyde Park, North, Jr. C. E. Soc., 1; Ludlow, C. E. Soc., 10; Lyndon, Aux., 5; Rutland, Aux., 58, S. S., 20; St. Albans, C. E. Soc., 5; St. Johnsbury, South Ch., C. E. Soc., 5, North Ch., Aux., 10.55; Townshend, 5; Uuderhill, Th. Off., 10; Woodstock, 45,	267 55
Total,	269 75

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, South Ch., C. E. Soc., 5; Chelmsford Centre, Aux. (with prev. contri. const. L. M. Mrs. Rebecca Frances Park), 10; Lawrence, Trinity Ch., C. E. Soc., 5; Lexington, Aux. (of wh. 25 const. L. M. Mrs. N. H. Merriam), 101.85; Lowell, First Ch., Aux. (with prev. contri. const. L. M's Mrs. Caroline E. Holt, Miss Hannah Varnum, Mrs. Helen Osgood

Graves), Cradle Roll, 5; Maplewood, Jr. C. E. Soc., 6.34, Cradle Roll, 5.66; Montvale, C. E. Soc., 3.10; Wakefield, Aux., 25; Woburn, Woburn Workers, 32, 198 95
Auburn.—Mrs. Braman Rich, 20 00
Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 25; Canaan Four Corners, Aux., 12; Lee, November Club, 11.46; North Adams, Aux. (of wh. 50 const. L. M.'s Mrs. Eliza M. Harrison, Mrs. J. C. Goodrich), 201.44; West Stockbridge, C. E. Soc., 10, 259 90
Boston.—Mr. James H. Ross, 5 00
Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux. (with prev. contri. const. L. M.'s Mrs. S. J. Byington, Ruth Byington), Y. P. Miss. Soc., 10; Danvers, Maple St. Ch., Aux., 20; Special gift from Branch, 8, 38 00
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Wellesley, Aux., 22, Wellesley College, Y. W. Ch. Asso., 180, 202 00
Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Braintree, Light Bearers, 2.24; Braintree, South, Aux., 5; Brockton, First Ch., Aux., 120, Porter Ch., Aux., 52.14; East Norfolk, C. E. Union (Wollaston, C. E. Soc.), 15, Halifax, Aux., 24.31, C. E. Soc., 5; Hanover, Aux., 6; Hanson, C. E. Soc., 2; Hingham, Aux. to const. L. M. Miss Lizzie Cushing, 25, S. S., 9.52; Holbrook, Aux., 54; Manomet, C. E. Soc., 1; Marshfield, Aux., 9.66; Plympton, Prim. Dept., S. S. 90 cts.; Quincy, Bethany Ch., Jr. C. E. Soc., 10; Rockland, Aux., 20.77; Scituate Centre, Aux. (of wh. 25 const. L. M. Miss Annie F. Pierce), 28.57; Stoughton, Aux., 5, Jr. C. E. Soc., 1; Weymouth and Braintree, Aux., 25; Weymouth, South, Old South Ch., Aux., 15; Wollaston, Aux., 96.27; Th. Off. at Weymouth and Braintree as follows: Braintree, Light Bearers, 5.60; Milton, Aux., 20.40; Stoughton, Aux., 1; Weymouth, South Union Ch., Aux., 32.75; Wollaston, Aux., 22; Other sources, 10.30, 625 43
No. Middlesex Branch.—Mrs. Lydia R. Hudson, Treas. Fitchburg, Rollstone Ch., Aux., 70 38
Old Colony Branch.—Miss Frances J. Rannels, Treas. Attleboro, Second Cong. Ch., S. S., 40, Ch. Offs., 2; Berkeley, Woman's Cent Soc., 10; Fairhaven, Aux., 1; Fall River, Aux., 330, First Ch., Mrs. Dr. Richards, 25, Aux., 20; Taunton, Winslow, C. E. Soc., 17.50, Cradle Roll, 6.15; Rochester, C. E. Soc., 10, 461 65
Salem.—Friends, 15 00
Shutesbury.—A Friend, 40
Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Huntington, Mrs. Schuyler Clark, 1; Palmer, Second Ch., Aux., 10; South Hadley Falls, Aux. (with prev. contri. const. L. M. Miss Elizabeth Gaylord); Springfield, First Ch., Aux., 4, Park Ch., Aux., 11.20, C. E. Soc., 5; West Springfield, First Ch., Aux., 10.50, 41 70
Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Y. L. Aux., 41; Boston, "Self Denial," 5, Friends, 21, A Friend, 3, Berkeley Temple, Aux., 10, C. E. Soc., 19, Central Ch., Aux., 860, Mt. Vernon Ch., Aux., 40, Old South Ch.,

A Friend, 2, Shawmut Ch., Shawmut M. C., 55, Union Ch., Aux., 25; Brookline, Harvard Ch., Aux. (50 Memorial, Feb. 1st), 125.65; Cambridge, First Ch., Aux., 124, Pilgrim Ch., Y. L. Aux., 18.24; Charlestown, First Ch., Aux., 21; Chelsea, Third Ch., Aux., 28, Floral Circle, 5; Dorchester, Second Ch., Aux., 59.69, Pilgrim Ch., Jr. C. E. Soc., 25; East Boston, Ladies of Maverick Ch., 16; Foxboro, Aux. (of wh. 25 const. L. M. Mrs. Mary Bridge), 40; Medfield, Aux., 11; Newton, Eliot Ch., C. E. Soc., 10, Helpers, 21.50; Newton Centre, First Ch., Aux., 90.30; Roxbury, Eliot Ch., Aux., 89, C. E. Soc., 17.23, Walnut Ave. Ch., Aux., 25; Somerville, Broadway Cong. Ch., Aux., 63.63, Earnest Workers' M. C., 10, Highland Ch., Aux., 5, Prospect Hill Ch., C. E. Soc., 1, Winter Hill Ch., Y. L. M. Soc., 20; South Boston, Phillips Ch., Aux., Miss Lucinda Smith to const. L. M. Miss Louise Gordon Russell, 25; Waverly, Aux., 15.15; Wellesley Farms, A Friend, 10; Wellesley Hills, Aux., 74.25; West Roxbury, Aux., 24.50, 2,056 14
Turner's Falls.—First Cong. Ch., L. M. Soc., Mrs. B. W. Mayo, 12 00
West Boylston.—A Friend, 80
Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Charlton, Cong. Ch., 5; Globe Village, Aux., 5; Petersham, Miss Elizabeth B. Dawes, 200, Aux. (with prev. contri. const. L. M. Mrs. P. R. Crowell); South Royalston, Aux., 5; Warren, Aux., 8.30; Webster, First Cong. Ch., 10; Whitinsville, E. C. D. Band, 14.06; Worcester, Central Ch., Aux., 116.90, Old South Ch., Aux., 40, Park Ch., Aux., 5, 409 26
 Total, 4,416 61

LEGACIES.

Arlington.—Legacy of Alfred Tufts, in memory of his wife, Caroline M. Tufts, George D. Moore and Arthur T. Tufts, Exrs., 200 00
Boston.—Legacy of Mrs. Susan D. Warren, Samuel D. Warren, Fiske Warren, Exrs., 1,000 00
Worcester.—Legacy of Albert Curtis, 82 00
Worcester.—Legacy of Harriet Wheeler Damon, additional, 5 50

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Barrington, Bayside Gleaners, 50, Prim. Class, S. S., 8.10; Central Falls, Aux., 47.04, C. E. Soc., 3; East Providence, Armington's Corners Jrs., 2.40, C. E. Soc., 1, Newman Ch., C. E. Soc., 5; Newport, United Ch., Aux., 250, S. S., 250; Pawtucket, Park Pl. Ch., Jr. C. E. Soc., 5; Peace Dale, C. E. Soc., 20; River Point, C. E. Soc., 20; Saylesville, Sayles Mem. Chapel, Y. M. Miss. Soc., 5, C. E. Soc., 3.13; Slatersville, Aux. and S. S., 11, Interest to date, 4.09; Providence, Pilgrim Ch., Aux., 66.93, Little Pilgrims, 35, Plymouth Ch., Aux., 13.50, Morning Stars, 10, 810 19
 Total, 810 19

CONNECTICUT.

In memory of S. P. C.,	25 00
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Danielson, Aux., 27.27; East Willington, S. S., 1; Exeter, A. Friend, 2; Griswold, Aux., 1; Greeneville, S. S., 9.45; Hampton, Aux., 15; Lebanon, First Ch., C. E. Soc., 4; Lyme, Aux., 18; Woodstock, Aux., 14.59; Th. Off., 19.90; Cradle Roll, 2.82,	115 03
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Ellington, C. E. Soc., 5.82; Enfield, Aux., 47; Farmington, Aux., 20; Hartford, Asylum Hill Ch., Aux., 2; Mrs. C. B. Smith, 10, Mrs. S. T. Davison, 10, Farmington Ave. Ch., M. C., 40, First Ch., Aux., 1, Park Ch., Aux., 40, S. S., 30, Windsor Ave. Ch., Aux., 67.75; New Britain, First Ch., Aux., 146.73; Plainville, Aux., 35; Terryville, Dau. of Cov., 1.82; Unionville, Prim. S. S. Class, 9.50; Wethersfield, Aux., 23.33; West Hartford, M. C., 5,	494 95
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, Jr. C. E. Soc., 5; Beacon Falls, Un. Ch., C. E. Soc., 5; Bethany, Aux., 2; Bethlehem, Jr. C. E. Soc., 3; Bridgeport, Park St. Ch., C. E. Soc., 5; Canaan, Pilgrim Ch., C. E. Soc., 15; Centrebrook, C. E. Soc., 15, Jr. C. E. Soc., 1; Cheshire, Aux., 59.65; Chester, Aux., 10.05; Colebrook, C. E. Soc., 4; Cornwall, C. E. Soc., 10; Cromwell, Eaton Circle, 36.50; Danbury, First Ch., Aux., 83.21; East Canaan, C. E. Soc., 5; Essex, C. E. Soc., 5; Goshen, C. E. Soc., 15, Jr. C. E. Soc., 5; Greenwich, Aux., 23; Housatonic, C. E. Union, 5; Ivoryton, Jr. C. E. Soc., 9; Killingworth, Aux., 15; Little Haddam, C. E. Soc., 10; Meriden, First Ch., Jr. C. E. Soc., 2; Middlebury, C. E. Soc., 15; Middlefield, C. E. Soc., 5.29; Milton, C. E. Soc., 10; Morris, C. E. Soc., 10; Nepaug, C. E. Soc., 5; New Canaan, Jr. C. E. Soc., 2; New Haven, Yale College Ch., Aux., 60; Newtown, C. E. Soc., 3; Norfolk, C. E. Soc., 2; North Haven, C. E. Soc., 5.61; North Woodbury, C. E. Soc., 25; Plymouth, C. E. Soc., 5; Salisbury, C. E. Soc., 3; Sound Beach, First Cong. Ch., L. M. Soc., 21; South Britain, C. E. Soc., 5; Stamford, Aux., 25, C. E. Soc., 10; Stratford, C. E. Soc., 10; Wallingford, First Cong. Ch., 17; Warren, C. E. Soc., 16; Waterbury, Third Ch., Dau. of Cov., 11.63; Watertown, C. E. Soc., 10; West Cornwall, C. E. Soc., 25, Jr. C. E. Soc., 1; Westport, Aux., 10; West Torrington, C. E. Soc., 5; Winchester, C. E. Soc., 4.20; Winsted, First Ch., C. E. Soc., 5, Second Ch., C. E. Soc., 20; Woodbury, First Ch., Aux., 7.60,	702 74
Total,	1,337 72

NEW YORK.

<i>Castile.</i> —Mrs. E. S. Beckwith, 6; New York, Mrs. George S. Hickok, 5; Fredonia, A. Friend, 1,	12 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Albany, Aux., 30; Arlington, N. J., M. W. F., 5; Brooklyn, Central Ch., Aux., 166.67; Evangel Circle, King's Guild, 25, Mrs. T. P. Wilkinson, 10, Immanuel Ch., Aux., 13, Lewis Ave Ch., Evangel Circle (of wh. 25 const.	

L. M. Mrs. Bertrand C. Smith), 41, Tompkins Ave. Ch., Aux., 121.12, Willoughby Ave. S. S., 33; Cambria Centre, C. E. Soc., 5; Clifton Springs, A. G. W., 15; Cortland, Aux. (const. L. M's Mrs. Eleanor Wright, Mrs. Esther Dalton), 50; Deansboro, Dau. of Cov., 4.50; Elmira, Aux., 15; Fairport, Aux., 13; Flushing, Aux., 52.25, C. E. Soc., 10; Gaines, Aux., 3; Homer, Aux., 36.82; Lysander, C. E. Soc., 2.60; Middletown, First Ch., Aux., 20; Napoli, Aux., 10; New York, Broadway Tab., Aux., 200, Manhattan Ch., Aux., 32.05, Pilgrim Ch., Aux., 35; Patchogue, Aux., 21; Foughkeepsie, Aux. (25 const. L. M. Mrs. Elizabeth Propson), 30; Riverhead, Aux. and S. S. (with prev. contri. const. L. M's Mrs. S. M. Foster, Mrs. H. P. Terry, Mrs. B. F. Howell), 65, S. S., 10, Sound Ave. S. S., 17; Rocky Point, Mrs. M. S. Hallock, 15; Sidney, C. E. Soc., 8; Smyrna, Aux., 10; Syracuse, Plymouth Ch., Aux., 90.70; Wadham's Mills, Aux., 5; Walton, Aux., 24.38; Warsaw, Aux., 70, 1,318 09	
Total,	1,330 09

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. Washington, D. C., First Ch., Aux., Miss Huntington, 40; Philadelphia, Pa., Central Ch., Aux. (with prev. contri. const. L. M's Miss Mary J. Jennison, Miss Anna M. Martin, Mrs. Elizabeth M. Sheldon, Mrs. C. E. Carr),	40 00
Total,	40 00

NORTH CAROLINA.

<i>Southern Pines.</i> —Mrs. Anna M. Foster, 5, Harriet A. Barrows, 5,	10 00
Total,	10 00

ILLINOIS.

<i>Concord.</i> —Joy Prairie Cong. Ch., C. E. Soc.,	2 00
Total,	2 00

CALIFORNIA.

<i>Pasadena.</i> —A. Friend,	1 10
Total,	1 10

CANADA.

Canada Cong. W. B. M.,	494 37
Total,	494 37

TURKEY.

<i>Aintab.</i> —Miss E. M. Trowbridge, 2; Killis, Mariam Beddoian and her pupils, 1.83,	3 83
Total,	3 83
General Funds,	8,891 54
Gifts for Special Objects,	417 02
Variety Account,	256 85
Legacies,	1,438 50
Total,	\$11,003 91



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SMYRNA.

BY SUSAN MERRILL FARNAM.

WHAT a bright, brave set of people the missionaries are! Educated, cultivated, progressive, enthusiastic, devoted,—one cannot find anywhere a class of men and women who come nearer one's ideal than here. If a person who "does not believe in foreign missions," and who considers a missionary a second or third rate individual, could spend a few days among them, if he were not converted it would be owing simply to his own stupidity.

In our goings to and fro and wanderings up and down on the earth, it chanced that we alighted for two or three days in the city of Smyrna. Here, without any previous acquaintance, or planning, and with no bond but the strong one of a mutual love for the missionary cause, we were taken at once into the heart and home of a missionary by Miss Bartlett of the Huntington kindergarten, and the days we spent there will always be remembered as red-letter ones.

The grave of the martyr Polycarp is at Smyrna. Polycarp was a pupil of the Apostle John and a teacher of Irenæus. His grave is on a high hill over-

looking the city and the surrounding country. It is close to the stadium where he was burned in 155 or 160 A. D., and is acknowledged to be authentic. The Turks own it now and have built a cenotaph over it, and count him one of their saints, under the name of Josef. They keep a green turban wound around his headstone, thus signifying to the world that he was a good Mahometan, although he died some four hundred years before Mahomet was born.

We spent one delightful day at Ephesus, a description of which deserves an article by itself. The great pleasure of our stay at Smyrna, however, was in visiting the mission schools and the Collegiate Institute of the A. B. C. F. M., and in making the acquaintance of the teachers and the faculty. At the girls' school there were one hundred and fifty pupils. We met them at morning prayers, and had the opportunity of seeing them all together. They seemed such a bright, happy, earnest company. There is a flourishing society of King's Daughters in the school. They publish a paper called *Light in the East*, and its motto is, "Walk as children of the light." They support a girl in a mission school in India and maintain a free bed in Dr. Bolton's hospital in Smyrna, besides other benevolent work.

The principal, Miss McCallum, was absent in America, but the affairs of the school were being successfully carried on by Miss Pohl, Miss Mills and Miss Platt, with several assistants, among whom were Miss Garabedian and Julia and Photika, formerly of the Brousa school. We dined and passed a social evening with these young missionaries in their own private, homelike apartments, and this is how we learned that one of them is a fine singer, one an enthusiastic archæologist, and one a gifted artist, and that all these talents are consecrated to the Master and used for the furtherance of his kingdom.

The kindergarten here is a perpetual delight, not only to the little ones, but to the teachers and friends. One of the brightest, happiest appearing ones of the group is a deaf and dumb boy. Miss Bartlett told us that when he first came to school he had a dreadful temper, and his fits of anger were uncontrollable. One day, after having exhausted all other means of making him obey, she had the kawass take him home, and the thought of not being allowed to come to school any more was such a dreadful punishment to him that he begged to come back, since which time she has had no more trouble with him.

She told us of one family which she visited where the father, after his rent was paid, had two dollars a week to support himself and wife and three children. By close economy they managed to save enough to pay the small tuition necessary for one child; but another, a very bright little girl, wanted to go, and cried every morning because she could not. At last Miss Bartlett

invited her to come as a guest for a day or two, and such a happy little thing as she was. We saw her there, and a kind-hearted tourist friend left the money for a year and tuition, so one child was made the happier for the visit.

We were present at one of the weekly prayer meetings of the native women, which was held in Miss Bartlett's dining room. There were some twenty-four women present; two or three were young women with little children, but most were older and some quite old. Miss Bartlett said that there was scarcely one of them that had not some special load of sorrow or trial to bear, which we could well believe as we looked into their care-worn faces. And for them there seemed but one message—the sympathy of Christ.

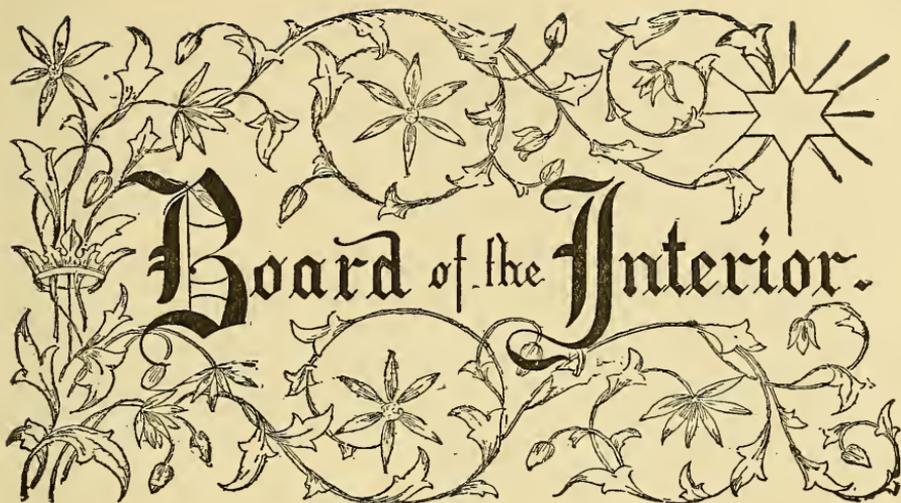
They did not understand our language or we theirs, but Miss Bartlett turned English into Turkish, and we felt sure as we spoke to them that we were all one in Christ Jesus.

The Armenián pastor, Rev. Hagop Tashjian, is a man who truly bears the griefs and carries the sorrows of his people. He is a most intelligent, kind-hearted man, and they come to him with all their troubles, and consult him in all their business affairs. They trust him, and there are not many around them that they can trust.

The face of the Bible woman is an inspiration. The late Mrs. Bartlett was the means of her conversion and of her coming to Smyrna. She has labored here for some years. She took us to see some of the khans where she visits, and they were a revelation as to how some people live. A khan is a square court, surrounded by buildings on four sides; in this case, with what are called dwellings—miserable one-story shanties they were, where one family occupies one room only, and sometimes there were seven children in one family. There were forty families living within this court. The court was not paved, and the drainage was imperfect, if, indeed, there was any at all. The mud was deep from a late rain, and near the part where the sinks were the stench was intolerable. A child in an adjoining hovel had been ill a year. How could it ever get a life-giving breath of pure air! Another khan was smaller, had a paved court and was more tolerable. These khans are owned by the Armenian community, and are rent free to the poor.

These mission schools and colleges that dot the Sultan's dominion, both in Europe and Asia, are bright spots in the outlook for the future, where the sun shines, darkness is dispelled; and the light that is being shed abroad through these schools shall one day shine forth, and ignorance, and shadow, and filth, and degradation, and false religions shall flee away. May God hasten the day!

HEROES AND HEROINES. Do you know what life at a mission outpost means? Try to imagine a loneliness exceeding that of the smallest station to which the government has sent you,—isolation that weighs upon the waking eyelids, and drives you, perforce, headlong into the labors of the day. There is no post; there is no one of your own color to speak to; there are no roads; there is, indeed, food to keep you alive, but it is not pleasant to eat; and whatever of good or beauty or interest there is in your life, must come from yourself and the grace that may be planted in you. In the morning, with the patter of soft feet, the converts, the doubters, and the open scoffers troop up to the veranda. You must be infinitely kind and patient, and, above all, clear sighted, for you deal with the simplicity of childhood, the experience of man, and the subtlety of the savage. Your congregation have a hundred material wants to be considered, and it is for you, as you believe in your personal responsibility to your Maker, to pick out of the clamoring crowd any grain of spirituality that may lie therein. If to the cure of souls you add that of bodies, your task will be all the more difficult; for the sick and the maimed will profess any and every creed for the sake of healing, and will laugh at you because you are simple enough to believe them. As the day wears, and the impetus of the morning dies away, there will come upon you an overwhelming sense of the uselessness of your toil. This must be striven against, and the only spur in your side will be the belief that you are playing against the devil for the living soul. It is a great, a joyous belief; but he who can hold it, unwavering, for four and twenty consecutive hours, must be blessed with an abundantly strong physique and equal nerve. Ask the gray heads of the Bannockburn Medical Crusade what manner of life their preachers lead; speak to the Raoiné Gospel Agency, those Americans whose boast is that they go where no Englishman dare follow; get a pastor of the Tubigen Mission to talk of his experience,—if you can. You will be referred to the printed reports, but these contain no mention of the men who have lost youth and health—all that a man may lose, except faith—in the wilds; of English maidens who have gone forth and died in the fever-stricken jungles of the Panth Hills, knowing from the first that death was almost a certainty. The reports are silent here, because heroism, failure, doubt, despair and self-abnegation on the part of a mere cultured white man are things of no weight as compared to the saving of one half-human soul from a fantastic faith in wood spirits, goblins of the rocks and river fiends.—*Rudyard Kipling, in "The Judgment of Dungara."*



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JESUS RISEN.

All hail! dear Conqueror, all hail!
Oh, what a victory is thine!
How beautiful thy strength appears,
Thy crimson wounds, how bright they shine.

Down, down, all lofty things on earth,
And worship him with joyous dread!
O Sin, thou art outdone by love!
O Death, thou art discomfited!

Ye Heavens, how sang they in your courts,
How sang the angelic choirs that day,
When from his tomb the imprisoned God
Like the strong sunshine broke away?

—F. W. Faber.

UNITY AMONG MISSIONARY SOCIETIES.

THE increasing unity among Christians on broad lines is one of the significant signs of the times. Organic unity, were such a thing possible, is at present, doubtless, out of reach, but "the great underlying unities" being the same among all true believers, a common bond results, as strong as it is precious and lasting.

The "Woman's Missionary Union" forms such a bond, uniting more or less compactly the various missionary societies of village, town or city, for mutual help and fellowship. This may be well compacted with constitution, by-laws and a corps of officers, holding several meetings during the year; or it may be just a thread of organization, lightly binding for a single yearly meeting, but which shall yet express oneness of hope, faith and aim, and allow concert of thought and action.

As an instance of the first class we may mention the "Union" at Springfield, Ill. Organized ten years ago, it affiliates twenty-nine auxiliaries of six denominations, holds three meetings yearly, and gives an annual banquet. It has originated a unique custom, that of a printed schedule of visits, by which each auxiliary sends monthly a visitor to every other society in the Union, thus interchanging about four hundred visits during the year.

As a sample of a less complex organization we will note that of Rockford, Ill., which holds but one afternoon meeting during the Week of Prayer. A single committee emphasizes the work of this Union. To its members are intrusted the securing (by donations from the different societies) of the thirty-four periodicals which crowd the missionary table of their Public Library.

They have also compiled a list of the books in the library which are essentially missionary. This is classified under different headings, not forgetting also a catalogue of bright books calculated to interest children in home and foreign missions. The list now numbers, not including the *Missionary Encyclopedia* and the full series of the bound volumes of the *Missionary Review*, about one hundred and eighty volumes.

One "new departure" has signaled the present year. Just back of the table they have placed a leaflet case with compartments, where are congregated over six hundred sample leaflets of the various denominations. Those on the same general subject are placed together under covers, for better preservation. There are ninety-nine of these packages, and their contents range from instructions and stories concerning the baby band and cradle roll to abstruse papers on ethical subjects. There are leaflets for business men, mothers, pastors, girls in teens; historical and statistical sketches,

valuable for reference; biographies boiled down, but retaining the piquant flavor of personality; stories; hints for programme-making; reports; calendars; almanacs; maps; and pamphlets of pictures prettily mounted from magazines, etc. The members expect to receive signal benefit this year from these books and magazines in the library in the line of the united course of study.

Besides the towns alluded to, Topeka, Kan., Des Moines, Iowa, Seattle, Wash., Pasadena, Cal., West Bay City, Bay City and Detroit, Mich., Melrose, Malden, Wakefield, Everett, Boston and Springfield, Mass.,—Hartford and New Haven, Conn., and Pittsburg, Allegheny, Warren, Lewiston and Philadelphia, Pa., are paying special attention to missionary books and periodicals. The Student Volunteer Movement has placed 2,500 sets of their campaign library of sixteen volumes on Missions in churches and Young People's Societies; another library of twenty volumes has followed this, while some public libraries, notably those of Detroit and Baltimore, have themselves published separate catalogues with the titles of books on Christian Missions.

FIFTEEN DAYS IN A TEPOIA.

The following journey to the West Central Africa Mission was condensed from Miss Louise B. Fay's account of her first journey inland:—

LANDING from the steamer at the Portuguese trading port of Benguella in south latitude twelve, and having received kindly help and courtesy from the merchants, we proceed to engage our porters for the inland journey of two hundred miles to Bailundu (By-loon-doo), the nearest station of the West Central Africa Mission. The first miles we make by train on a sandy track that must be repaired after every rainy season. Here we take our last glimpses of the sea, and wind our way back among the hills to Catumbella, the beginning of the great caravan route to the interior. An old-looking vehicle, drawn by a donkey, conveys us to the "Dutch House," where we spend the night, and in the morning we begin our journey of fifteen days, swung from the shoulders of our sturdy bearers.

The first day's journey is over the E Congo, a low range of barren mountains, with little water or vegetation. We have not yet left behind the low fever-range of the coast, and the heat is intense. Up and down the hills we go, sometimes over paths so steep we betake ourselves to our own feet. The long, picturesque caravan moves, single file, in a path worn deep into the ground by the tramp of bare human feet, and so narrow as to be almost impassable for animals, or for a man with boots. As the hours go on the

caravan straggles, because the *tepoia* men gradually leave the "load men" behind.

About six o'clock the camp is reached, the tents are stretched, cots put up, supper cooked, and from our tent door we watch the tired men resting by the fire. For fifteen nights we must repeat this experience, and for fifteen days the changing panorama passes before our eyes. There are the sweet, still mornings, when the mountain tops are wrapped about in mist; there are golden sunrises; grand, rocky canons, from the depths of which come the chattering of monkeys among the trees.

Sometimes half way up the rocky steep the monotony is broken by the meeting of another caravan, which, amid a mighty hubbub, contends for the right of way.

In some places the water is scarce, and hardly fit to drink in the dry season. Here and there are immense granite boulders, that look as if they had fallen from the tops of the mountains. Some large trees resemble cacti plants. Several varieties of the honeysuckle appear, and lantanas abound.

Here is a native village, and there a native cemetery, where a funeral dance is going on, but we cannot stop to watch it. As we push on, vegetation becomes more abundant. Near the Kuvalli River we pass into a wide region of burnt grass, the black soot of which is brought by a stiff breeze to our faces, clothing and beds.

Sometimes at evening the missionaries have prayers in the Umbundu tongue, and the native Christian boys sing the gospel hymns and pray in their own tongue.

Rivers and brooks abound the more as we go on, some forming cascades in the descent from the mountains. Flowers, too, become more numerous, —orchids, lilies, wild hyacinths, and small pink water lilies resembling the lotus. We pass the Olombinga Horn Mountains, and later Mt. Elonga. On the twelfth or fourteenth day out we cross the Keve or "big river" in a leaky native canoe made of bark, and on the following day we are keenly alert, for we are nearing Bailundu, the first station of the mission.

So thick are the surrounding woods we are almost at the compound before we can see the houses, but once there the little group of buildings inside the fence look very homelike and comfortable. After the dinner, which is splendidly enjoyed after so many days of picnic breakfasts, dinners and suppers, there is the excitement of paying the men and separating the loads, for it is a new caravan that is to take us on to-morrow to Sakanjimba. We are too thankful to be here to dwell upon the swift exchange of checks that claim our baggage in civilized lands, and, the ordeal over, we turn away for a look at the little Bailundu church, and the God's acre in which sleep some of his beloved.

THE LIGHT SHINETH IN DARKNESS.

“HAD it not been for all these troubles I should never have known you, for I used to hate Christianity.” Such were the words of a dear Chinese woman some months ago. Would that you could see her,—a perfect lady, an ideal Chinese wife and mother, and yet for years a regular Saul in her persecution of her husband, who had become a Christian. He is a small official, well connected, and of some means. He became interested in Christianity through observing the changed life of one of his companions. This man would steal anything he could lay his hands on to get money for gambling, even to taking things from the palace when on duty there. After a time all was changed; Mr. Ming looked on and marveled. As months came and went and there was no more stealing or gambling, he asked his friend what had caused the change, and the friend said, “I have found the true God, and he has saved me from my sin.” From that time Mr. Ming went often to the chapel with his friend, and it was a glad day when he said, “Yes, this is the truth, I believe and accept it; your God is now my God.” When he went home and told his wife, and wanted to take down the idols, she was most bitter and in a terrific rage, and made the children laugh at their father, took his books whenever she could find them and threw them into the court. When he would kneel to pray she would laugh and make fun of him. Sundays she would have breakfast too late for him to get to church, and then hurry and get the afternoon meal all cleared away before he reached home from Sunday school. She told him she would not cook for him the days he went to the devil’s place.

Again and again the dear city Bible woman, Mrs. Chang, who is of our martyr band, went to call on her and reason with her, but Mrs. Ming would not listen to her or invite her into her rooms, and the last time she went there she pushed her out of the court and reviled her for several minutes.

Much prayer was offered for her by this dear Bible woman and others, and after many days and through deep waters the answer has come.

The continued opposition of his wife at last told on Mr. Ming, and the last year before the trouble he was seen but few times at the chapel.

When the Boxer mob gathered outside the gate she opened it herself and asked the leaders in to have some tea. They were taken back at her coolness, and asked if Mr. Ming did not live there; she said yes, but he is a good servant of the emperor. Mr. Ming came forward at once and gave himself up; he was taken to the Boxer headquarters, but through the influence of his brother and other influential friends was let off on payment of a sum of money. A few days after the foreign troops came a strange lady called to see us, bring-

ing with her some rolls of white silk. She said, "I know you have lost everything; can you not make some dresses of this?" Great was our surprise to find that this was the lady for whom we had so often prayed. They brought their five sweet girls and other valuables and moved down near us where they could be protected by Mr. Ament. Oh, friends, that you could have watched with us the ripening of this first fruit after the terrible persecution! Every Sunday and every prayer meeting Mr. and Mrs. Ming and their five girls, his widowed sister and her son, also another sister and a nephew,—eleven souls are in attendance. All last year the girls were in the day school, and this year the second and third are in the Bridgman School. This second daughter is very pretty and sweet, and such a simple, earnest Christian,—a delight to all who know her, and the joy of her mother.

We love to think the dear Bible woman knows and in heaven rejoices over these precious souls.

The widowed sister, Mrs. Wang, is a fine woman, and from the first was in full sympathy with her brother and loved to hear all about the new religion; but only once did she venture to come to the chapel, and that was about four years ago. On her return home Mrs. Ming told her that if she went again she would have to move out of the court, as she would not have her daughters contaminated.

"Oh," said Mrs. Wang, "you don't know the change in our home; now it is like heaven, and it used to be like hell."

Mrs. Wang is learning to read, and is studying the Bible that she may become a Bible woman. She is so strong and refined, and is such an earnest Christian, she will be a great help to us.

Rejoice with us, dear friends, over this the first fruit of the Peking church. Yes, the light is shining in the darkness and the morning is coming.

EXTRACT FROM A LETTER FROM MISS N. O. PRESCOTT,
PARRAL, MEXICO.

THE ladies of the Interior are very kind to remember us with their yearly gift. I have never been so fortunate until this year as to have the calendar of the Eastern Board. This week has been ours on their calendar, and I am sure we all feel stronger and encouraged to do more for the cause of Christ in Mexico.

We have never had so many opportunities of reaching people in Parral as now, and we are feeling our responsibility, and are trying to shoulder it.

I enjoy having Miss Dunning with me. It is so much easier to take hold of work knowing there is some one ready to help lift, if there is need of it.

Our schoolrooms are full and running over. Almost every day we have to turn pupils away. Just now we have a good teaching force, but no room to receive pupils. We have already given up the girls' dining room to school purposes, and nothing remains but our two sleeping rooms upstairs,—one used by Miss Dunning and myself, and the other by the other six members of our family,—our little saca, two kitchens and our small dining room. I am wondering every day what changes we can make another year so that we can take more boarders and more day pupils.

SCHOOL FOR BLIND CHILDREN IN BOMBAY.

(From the *Bombay Guardian*.)

A PLAIN, whitewashed Indian bungalow, furnished in the simplest manner with forms, cupboards, a dozen low, neat cots in the bedrooms for the bigger children, and nearly thirty sightless little ones of all ages,—such is the school for blind children which about a year ago was started by Miss Millard, of the American Marathi Mission, in Bombay city.

The children had not finished their lessons when we entered the school-room one recent afternoon. They had been writing, and we examined the neat, regular pricking of letters and words which, when reversed, the sensitive little fingers could rapidly read, but many lessons are committed to memory.

When the children had taken their seats on the matted floor we listened to their reading. It was all in English, for Miss Millard explained that although Miss Bernard, of Poona, had with great pains reduced the Marathi language to the Braille character, yet the books were so few that their knowledge would be greatly limited were she to have the children taught only Marathi; whereas English books for the blind are so many that their education may be wide and varied when once they are able to read in that language. There is actually, she told us, a monthly paper for the blind published in English.

“I—love—little—pussy—her—coat—is—so—warm.” The familiar words sounded strangely. A little girl who had been longest in the school was reading.

“Does she really know what she is reading?” we asked, for a year is a very short time in which to learn a language as well as to learn to read. “Ask her,” Miss Millard replied. “How do you spell work?” she was asked. “W-o-r-k work, *munje kam*,” the little one answered promptly, and similarly with several other questions.

It was a pathetic scene,—these children standing and sitting, smiling and talking, but almost all in utter darkness to themselves. They seemed wonderfully happy in their new home and in the kind friends they find, when once they settle down; but the tiny ones are homesick at first, and those who have been rescued from famine areas are frail and sickly.

Before we left, the children sang to us. They are well trained in singing, and are led by a blind boy, whom Miss Millard thinks to be a musical genius. But an instrument is needed for him and the other children to learn upon; a piano is one of Miss Millard's great needs. Here is one of the songs the children sang:—



Painted by Carracci.

CATHERINE OF SIENA.
(See page 195.)

In the Borghese Gallery at Rome.

Life and Light for Woman.

VOL XXXII.

MAY, 1902.

No. 5.

CONTRIBUTIONS It is with great thankfulness that we report a gain of **FOR THE MONTH.** \$838.36 in contributions for the month ending March 18th as compared with last year. This reduces the deficiency in general donations previously reported to \$335.02. A special gift of \$2,000 for a school-building in Canton, China, although not available for the regular work, supplies an extreme need, and makes a gain for the five months of the year of \$1,664.98. It must surely be very easy to wipe out this small deficiency for the regular work in the month to come if only our friends will bear it in mind. There is danger that one will leave it for "some one else," and that what might be done will fail of the doing through neglect. Let us take it to our hearts, each one of us, and undertake our part of it. If only some individual would be moved to send in the whole amount! If more than just the sum mentioned should be received there would not be the slightest trouble in appropriating it.

MISSIONARY Miss Emily and Dr. Julia Bissell, from Ahmednagar, India, **PERSONALS.** arrived in New York, March 24th. They are both in great need of recuperation on account of ill health, and are at present in a suburb of Philadelphia, seeking absolute rest for the present. Miss Ilse C. Pohl, of Smyrna, sailed for Germany, April 10th, called there by the death of her father. She hopes to go back to Smyrna in the early autumn. Miss Ellen M. Stone arrived in this country April 11th, reaching her home in Chelsea, Mass., on the same day. Miss Stone seemed in good health and spirits, and her friends could hardly realize the great trial through which she had passed. Her first public appearance was in her home church in Chelsea, when a large number of friends gathered to bid her welcome. Addresses were made by Rev. A. E. Dunning, D.D., of the *Congregationalist*, Miss Jennie T. Buck, of the Ladies' Missionary Society of the church, and Rev. A. H. Plumb, her former pastor and life-long friend. On Thursday, April 17th, a reception was given for her in the church by her family and the ladies missionary societies. On Friday, the 18th, a meeting, under the auspices of the Woman's Board, was held in Park Street Church, Boston, at which she was welcomed by Hon. S. B. Capen and Rev. James L. Barton, D.D., representing the American Board, and Miss A. B. Child, for the Woman's Board. At all these gatherings she charmed all with the story of her captivity.

OUR FRONTISPIECE. The illustration on our first page is of St. Catherine of Siena, from a picture by Carracci.

The stigmata on her hands recall an interesting event in her life. It is related that one day after receiving the sacrament from her confessor, Father Raimond, as was not unusual with her, she fell into a trance. In the midst of it she started up suddenly, with her arms outstretched, and then fell to the floor. As soon as she revived she exclaimed, "Be it known unto you, Father, that I bear on my body the marks of the crucifixion of our Lord Jesus Christ." She then went on to say that in her trance she saw the Lord Jesus Christ surrounded by a great light descending to earth. From his body emanated five rays of light; at first blood red, afterwards changed to a pure white; these rays touched her two hands, her feet and her heart, making wounds like those of Christ on the cross. From these wounds she afterwards suffered intense pain. This vision of a distorted imagination might have passed unnoticed among many visions had it not been made the cause of great rivalry between the Dominican and Franciscan orders of monks. It seems that about half a century previous to this vision, when the body of St. Francis of Assisi was being prepared for burial, the marks of these same five wounds on his hands, his feet and over his heart were discovered. They were thought to be miraculous evidence of the recognition of St. Francis as a most holy saint, and were used later to prove the superiority of the Franciscans over other monastic orders. That St. Catherine, a Dominican, should receive the same recognition was not to be thought of, and hot dissension raged over it for years. It went so far that Pope Sixtus IV, a Franciscan, forbade any representation of the stigmata on St. Catherine. Such was superstition in the fourteenth century. The article on Catherine on page 196 by Miss Crowther, will be of great value to those taking up the fifth *Via Christi* topic in auxiliary meetings.

REPORT OF THE STUDENT VOLUNTEER CONVENTION. We wish all our leaders might have attended the Student Volunteer Convention in Toronto, to share in the wonderful enthusiasm and uplift of the meetings. For those who had not that privilege the next best thing is to read an accurate and full report of the proceedings, which will soon be issued. The volume will be bound in cloth, and will contain more than six hundred pages. Although the price of the book, postpaid, will be \$1.60, orders sent in immediately will be taken at \$1 a copy, postpaid. Friends wishing to order in advance can do so by sending a postal card to the Student Volunteer Movement, 3 West 29th Street, New York City. When the book is ready for delivery all subscribers will be notified, and they can then send the money, on receipt of which the book will be forwarded promptly.

UNITED STUDY OF MISSIONS. At the Woman's Interdenominational Foreign Missionary Meeting in Toronto, it appeared that the plan for the United Study of Missions was being carried out in the different Boards with unexpected enthusiasm. The historical course has been very generally adopted, has proved most interesting to all grades of local societies, and has attracted many not hitherto interested in foreign missions. The Central Committee now suggest for 1903 a course of six lessons on India,—a country full of romance and fascination, as well as the first heathen nation to which missionaries carried our blessed gospel. The Committee consider themselves fortunate to have secured Mrs. Caroline Atwater Mason to prepare a special text-book for use in the study. The success of her recent book, *A Lily of France*, has given her a wide literary reputation, and her hearty interest in missions is well known in the Baptist denomination. The success of *Via Christi* has been most gratifying, and we predict for the succeeding book a similarly wide circulation.

INTERNATIONAL MISSIONARY UNION. The Nineteenth Annual Meeting of the International Missionary Union will be held in Clifton Springs, N. Y., June 4-10, 1902. All evangelical foreign missionaries, whether in active service or retired, are eligible to membership and entitled to free entertainment. For further particulars address Mrs. C. C. Thayer, Clifton Springs, N. Y. These meetings are of the greatest interest to all lovers of missions, but especially so to missionaries who may chance to be in the country at that time. Entertainment is free, but traveling expenses must be paid; if anyone with a long purse should wish to provide these for any of the workers from the front it would bring just the refreshment which is so much needed.

THE REPORT OF THE DEPUTATION TO INDIA AND CEYLON. The report recently issued by the members of the Deputation to India and Ceylon is a most interesting document. It shows that the journey was not one for rest and pleasure, but one filled with labor consequent on the most thorough and searching investigation of all departments in the missions. We make a few extracts specially applying to woman's work:—

WORK AMONG THE YOUNG. One department from the first considered as most important in our Board has been among the young. Of this the report says: "The most hopeful work in India is that carried on among and for the young. The opportunities for work among the children are far beyond the ability of the missionary to seize. Parents without number are now saying to them: 'We cannot become Christians ourselves, but we are willing

to have our children Christians. You may take them and teach them as you wish.' Villages in which no Christians live are asking for Christian schools. The opportunities for reaching the children are limited only by the number of teachers to send and of means to support them. The people will partly or entirely support these schools as they become financially able to do so. The Young People's Society of Christian Endeavor has gained already a strong position in the country, and is a positive force in the missionary work. Rev. F. S. Hatch, the General Secretary for Burma, India and Ceylon, by his earnestness and tact, is welding these forces together, besides greatly enlarging the scope of the movement."

HINDU GIRLS' SCHOOLS. Many of our societies are supporting day schools in India and other missions, and they are sometimes discouraged in the good work because there is so little of change or special interest to report from month to month, or even from year to year. The long look forward or backward taken by the report shows their importance: "The Hindu girls' schools are filled with girls from Hindu families, many of them of the higher castes. Necessarily they are all day schools, the children going home at the close of the school hours. In these Hindu schools the children learn the Bible stories, repeat many choice passages of the Scripture, and sing gospel hymns. It is difficult to hold the girls after they are twelve or thirteen years of age, for at that time the husbands to whom the girls have been married in childhood claim their wives; others are taken out to be married, and those who are widows are compelled to shave their heads, don the garb of servitude, and enter upon their gloomy life. It is not expected that a large proportion of these girls will openly profess Christ and be baptized; some do, and suffer severely for it; but it has been demonstrated that in later years, when these girls become heads of households, they will be eager to have their children educated, and will be much more willing to have them become Christians. The missionaries are often made to believe that some of these girls secretly love Christ, and are striving to serve him, although united to heathen husbands and shut up in the zenana. The Bible women follow them up in the homes, and help to keep alive their Christian hope and joy."

THE ONE FAITHFUL MEMBER.

We sometimes hear of the one faithful woman who keeps the breath of life in a missionary society, and it seems she has her counterpart in the field. The report says: "In the Aruppukottai station, which is not the largest station of the mission, but perhaps one of the best developed, there are one hundred and twenty separate villages in which there are Christians. In some of these there are

strong churches, and in others only a little band of praying men and women, or it may be only a single soul who believes in Jesus Christ. We were in one village of this station where there is now a considerable congregation, but where for eight years one faithful woman remained alone, firm in her new-found belief, and not ceasing to pray that others might know her Saviour. Her prayers were recently answered, and we saw the fruits thereof in the form of a crowd of men, women and children who met us out upon the road a mile away, and conducted us to the house of her who had watched and prayed so long."

THE SITE FOR THE NEW HOSPITAL IN AHMEDNAGAR. Last January came the welcome news that the site so long desired for the hospital at Ahmednagar had been granted us by the government of India. Within a month from that time, Sir Power Palmer, commander-in-chief of the British army in India, on an official visit to Ahmednagar, was shown the four-acre lot we wished, and confirmed the grant, which it was within his power to give or to refuse. The site is a nearly rectangular piece of land, fronting on three streets,—as an Irishman would put it,—less than a quarter of a mile from the eastern gate of Ahmednagar city. The ground slopes away from the spot on three sides, rising gently to the wide-reaching Parade Grounds of the British troops to the northeast. A trial boring showed that good, solid rock would be reached at a depth of six to nine feet. There are some trees on the site already, and the soil promises to be favorable for a garden, where the children and other patients in the hospital may enjoy themselves when able to be out for a "constitutional." There is open country on three sides, and city sights, sounds and perfumes are far away. At the same time, being within easy walking distance of the city, it will be readily accessible to friends, whose visits mean so much to the sick ones in a hospital ward. The site is four and one-third acres in extent. On the east, over five hundred yards away, is the historic fort of Ahmednagar, occupied by the Duke of Wellington, in years gone by, after he had captured the city. On the north and east are open fields and highways, and nearer at hand two old Hindu temples; on the west, at some distance, are a few native houses, and further on, near the city wall, the Roman Catholic church; toward the south more open fields slope gently to the river's edge, three quarters of a mile away. Now that we are assured of this, the best and in every way the most suitable site for our hospital that could be found anywhere near the city, the eighteen months of waiting for it seem but a short time, and when the buildings are ready for occupation the years of anticipation will seem shorter still.—*Dr. Julia Bissell.*

A FOURTEENTH CENTURY PEACEMAKER.

BY MISS ELIZABETH CROWTHER,

Assistant Professor of History, Mt. Holyoke College.

BETWEEN the twelfth and sixteenth centuries the great forces were at work which changed the mediæval to the modern world. This was the era of the Crusades—those wonderful expeditions of the West against the East, which affected not only the religious but also the intellectual life of Europe, and its social and political institutions. Everywhere the old exclusive and narrow ideas gave place to wider and more general interests. In the fourteenth century the Renaissance began in Italy. The home of this movement is Florence—one of the great city republics that had gained independence of the empire and the right of self-government. But political liberty in those days did not mean political equality. Although the strength of Feudalism was broken, its spirit remained, and there was great hostility between the nobles and people. The consular constitutions adopted in many of the cities amounted to but little more than a division of power between the classes, and secured peace only so long as there was harmony between the rulers and a docile spirit in the ruled. Let anything disturb this harmony or change this spirit and the city at once became a prey to civil strife, the horrors of which are faithfully pictured in Dante's great poem. Nor was there any tie binding these republics together. The same petty jealousies and quarrels ruled in the states, and Italy was torn with civil dissensions and harassed by lawless bands of mercenary troops. To this distracted country Catherine Benincasa came as an angel of peace.

She was born in the city of Siena in 1347. Her father was a dyer and a member of the great middle class. She was the youngest of a large family and the pet of the household; her disposition was so sunny that she won for herself the name of Euphrosyne. Early in life she devoted herself to the service of God and humanity, and about the year 1364 was admitted to the so-called Third Order of St. Dominic. During the next six years her biographers tell us of fastings and penances, of a bed of boards, of a "discipline" of iron chains garnished with sharp points, with which, in imitation of St. Dominic, she chastised her body three times a day, once for her own sins, a second time for the sins of others, and a third time for the dead. They tell us, too, of visions and revelations, of a wonderful love for the souls of men—a love that finds expression in the following words, "Could you but know the beauty of one immortal soul you would think it little to give your life a hundred times over for its salvation." She acquired so great a reputation for charity and good works that when a revolt broke out in the

city, and the lives of her two brothers were in danger, she conducted them to a place of safety through streets lined with their political enemies.

The year 1370 marks the beginning of her more public life. According to Catherine's own account, she heard the Divine voice saying to her: "Daughter, there are a great number of souls which I will to have saved through thy means. Thou shalt no more keep within thy cell, but shalt go abroad into the world to win souls." During the plague which visited Siena in 1374, she was constantly ministering to the needs of the sick and dying. In that terrible time, when "in some streets not a creature was left alive to answer the call when the dead cart stopped at the door," the people learned to know and love, as never before, the one who brought comfort and consolation and peace into their troubled lives. Her fame spread beyond the walls of her own city of Siena, and officials in church and state came or wrote to her for advice. Here begins her distinctive work as a peacemaker. "It was not long," says one of her biographers, "before Catherine acquired such a reputation for success in the reconciliation of long-standing family feuds that appeals were made to her arbitration from all quarters."

To two of the nobles she writes: "Yes, my dear children, I want to see hatred disappear out of your hearts. Do not act as madmen do, who, by seeking to injure others, only injure themselves. Be reconciled both to God and your enemies; you cannot have peace with God unless you have peace with your neighbors." To the legate of Bologna she gives the following advice: "If possible, make peace. Is it not miserable to see us with arms in our hands fighting against one another, whilst every faithful Christian should be ready to do battle only against infidels? Peace, then, dear Father. Urge the Holy Father to think more of the loss of souls than the loss of cities, for souls are dearer than cities to the heart of God." Catherine, filled with a passion for souls, here urges the pope to remember his duties as head of the Church, and to lose sight of his own temporal power in caring for the spiritual interests of the Church. Italy might have been spared many years of wars and invasions had the pope listened to her advice.

In 1375 eighty cities joined in a league to resist the claims of the pope, who at that time lived at Avignon. Affairs having come to a crisis, the Florentines appealed to Catherine for help. It is in connection with her intercession for Florence that she urges the necessity of the pope's return to Italy as the best means of healing the troubles of that country. In 1376 she writes to the pope: "My Father, I say to you in the name of Christ, come, and come quickly. Remember you hold the place of the Sweet Lamb of God, whose unarmed hand slew all our enemies. He made use of no other weapons than those of love. He thought only of spiritual things, and

how to give back to men the life of grace. My dearest Father, with that same sweet hand of His, I conjure you, come and conquer all our enemies in the name of Christ crucified; do not listen to those who would hinder you; be generous and fearless. Respond to the call of God, who bids you return to the city of St. Peter; come and live there, and there raise the standard of Holy Cross. This will deliver us from our wars and divisions and iniquities, and will at the same time convert the infidels from their errors." Catherine hoped that the pope's return might bring about a reconciliation with the cities, and also lead to reforms in the Church—a substitution of "good pastors" for the "wolves" who were "devouring the flock." The Church reformed and harmony restored, a crusade might be waged against the infidels in Asia, and thus Italy might be freed from mercenary troops and the warlike nobles and leaders who put the chief obstacles in the way of unity and peace. The advice of Catherine strengthened the resolution which Gregory XI had already made to leave Avignon, and helped him to overcome the opposition of his cardinals. He received a royal welcome at Rome, and all Italy rejoiced in his coming, but troubles soon began. Selfishness in church and state brought to naught the efforts of those who had the welfare of both at heart. Discouraged and disheartened by the failure of his hopes and plans, Gregory XI died at Rome in March, 1378. Catherine was at that time in Florence, trying to make peace between that city and the pope. She continued her work, and a treaty was made in July, 1378, between the city and the new pope, Urban VI. Her mission ended, Catherine returned to Siena.

The new pope, Urban VI, seems to have been a man of courage, but without tact. He also had a temper hard to control. He was not popular with the clergy or the cardinals, who tried to have him resign. This Urban VI refused to do, and, being deserted by them, he appointed new cardinals to show them his determination to stay at Rome and reform the Church. They retaliated by declaring his election void, and choosing a rival pope, Clement VII. Thus began the "Great Schism," which was one of the causes of the fall of the papal power. The tidings of this trouble reached Catherine soon after her return from Florence. Summoned by Urban VI to Rome, she left Siena in the fall of 1378, and spent the last two years of her life advising and aiding the pope. She wrote to kings, princes and nobles, begging them to hold themselves in allegiance to the rightfully elected pope, and thus restore peace to the Church. In several cities her letters kept the magistrates friends of Urban VI. This was especially true of the Roman magistrates. In May, 1379, they attacked the castle of St. Angelo, where Clement VII was staying, and forced him to leave the city.

He went first to the kingdom of Naples, but was driven from there, and finally settled at Avignon. These were dark days for Catherine; a true patriot and a devoted church woman, she mourned over the evils under which Italy and the Church were suffering, yet she never lost hope. In spite of the outlook, she writes: "Thanks, thanks be to the Most High, the Eternal, who has placed us like knights on a field of battle to combat for his spouse, protected by the shield of Holy Faith. The field is won! The victory is ours!" Thus encouraging the hearts of those who knew her, and full of confidence that God would bring the Church out of all her troubles, and cause righteousness and peace to prevail, she entered into rest in April, 1380. As truly as if she had suffered the martyrdom she so earnestly desired, she gave her life for the Church. Her name is to-day in Italy a synonym of peace, love and good works.

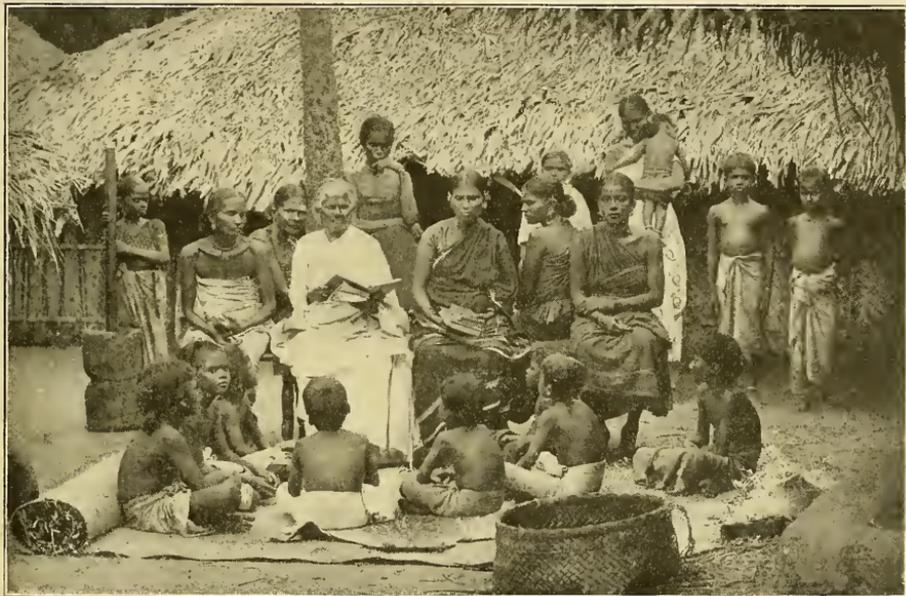
BIBLE WOMEN IN CEYLON AND INDIA.

BY REV. JAMES L. BARTON, D.D.

THE idea of a Bible woman, that is, of a woman who shall go from house to house in a city or village and give lessons in reading, or in anything else, is entirely foreign to these countries. The women there, even the self-respecting heathen women, do not do such things. For a woman not a Christian to thus go about alone and unprotected would expose her to great moral peril. These facts are all known to the missionaries, and they constitute one of the difficulties of this kind of Christian work. The work would not be done in this way if any better means could be found for reaching the zenanas from which the women cannot come for instruction, and into which only women can enter from outside the immediate family. The woman missionary can go to these places; but it is impossible to sustain on the field a force of missionaries large enough to make much of an impression upon 50,000,000 homes or family centers in India and Ceylon. The missionary must multiply herself many fold by setting other women to do the same work, or the work must remain undone.

In spite of the difficulties, gradually women with more or less qualifications were found to accompany the missionary upon her daily visits to the zenanas, and as these women showed ability and strength they were sent out upon separate rounds of calls. Some of these proved unworthy or unable to do the work demanded and were dismissed, while others grew in strength by the service and have become great auxiliaries in the work.

These women have also other duties than that of calling at the homes or accompanying the missionary where she goes; they are an advance guard for the missionary in the places where they reside. When the missionary is to visit a place in which, or near which, a Bible woman is located, word is sent to the Bible woman to have the women of the village collected for a meeting with the missionary. The Bible woman goes from house to house and makes the announcement; she has the place ready, and when the hour approaches for the arrival of the missionary, she gathers in the women so as



A BIBLE WOMAN WITH LOW-CASTE HEARERS.

to be ready for her. The missionary can thus accomplish in a brief visit what could not be done in hours, and probably not at all, were it not for the Bible woman's services.

When one meets a company of these Bible women in the rural districts of Ceylon or India for the first time, there is a sense of disappointment in them. It is evident that the most of them are villagers, and that their education is limited, indeed. Now and then one is found who can read only with difficulty, and we naturally ask why such women are engaged at all for this most important work. The answer at once is given that they are the best to be

found at present who can give their time to this work ; and later we came to see that for work in the most ignorant villages and towns, probably a woman with only a little learning (to know how to read at all among the pagan villages is a mark of high education) can come nearer to the hearts and lives of the people than could one who had more of the refinements of the high-school graduate. But the work of the less-trained woman must necessarily be briefer, to be superseded by better trained and stronger workers as the needs enlarge and better women can be trained.

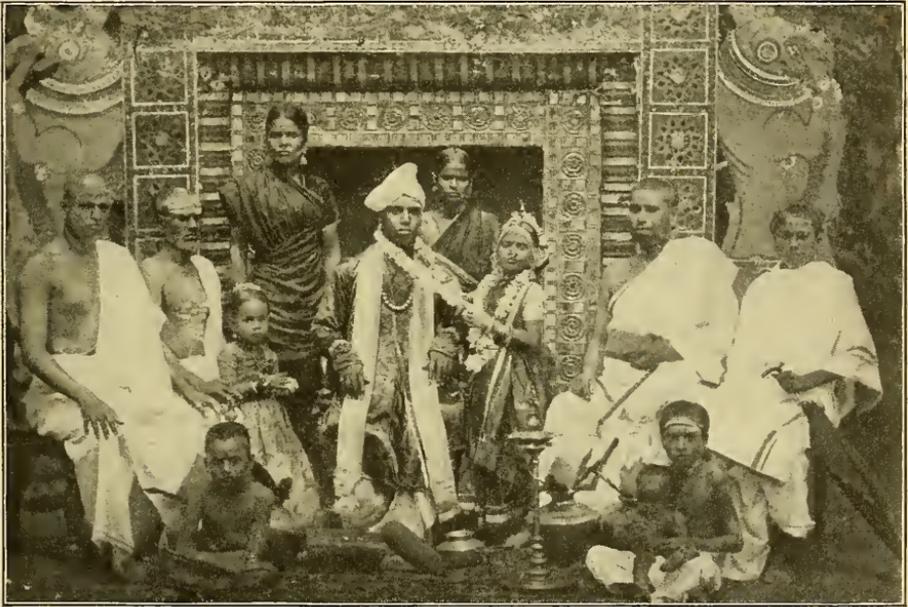
The missionaries plan to make the very work of the women preparatory for better work. Not infrequently, and in fact in most cases, monthly meetings are held with the Bible women, in which Bible lessons are gone over with and new Bible stories taught, all to be used in the coming month in all the field. In this manner the missionary multiplies her power and greatly enlarges her field. They search out and find many cases of inquirers and bring them to the missionary, while they carry messages from the missionary to all parts of their field.

We saw personally, and spoke with a large number, more than three hundred, of the workers who are called Bible women. Some of them are well educated, and are doing the work of missionaries as they go into the homes, carrying the light and peace of the gospel. Not a few of these able and devout workers have won places for themselves in the confidence, if not the affection, of almost the entire community. Many of them are women of deep faith, of much prayer, and as they remain in the work they grow bold in the service. The people show them honors, and recognize their power of leadership.

We were at an open bazaar meeting in Ceylon, which was regularly held each week at Chavagacherry by Dr. Young and a Bible woman who accompanies her in this evangelistic work. It was a motley company of old and young, strong men and brawny women and numberless children, which crowded to suffocation the sheltered spot in the center of the plaza. While the most of the audience were men, it was decidedly a woman's meeting. An obstreperous man of perhaps fifty-five years began to be noisy, when the gentle doctor put her hand out and laid it upon his head, pressing down, and keeping her eye fixed upon his ; he stood it but for a moment, and then he grew limp and sank down upon the ground by the side of her chair. One native preacher spoke at that service, but the impassioned, earnest appeal which held that large, motley throng in complete silence, and with fixed attention, was the address of the Bible women. It was a strange sight to them, no doubt, and yet they have long since learned that the gospel of Jesus Christ brings many strange things with it, and one of them is that the Chris-

tian daughters of the land prophesy in a manner never known before in that pagan country.

In Madura we met an earnest, clear-eyed company of women in the Bible Training School. Every one of them had a thrilling story to tell, if she could be induced to tell it, of what she had endured from paganism, and what she had already suffered that she might witness for Jesus Christ. As we heard the story of some of them, told us by Miss Swift, it seemed almost as if we were looking upon the faces of those who had already come out



HEATHEN WEDDING IN INDIA.

of great tribulation. A few days later we were at a great heathen festival, some twelve miles from the city of Madura, where from fifty thousand to eighty thousand people assembled for two or three days to carouse, feast and perform their heathen ceremonies. On the main road from Madura to the great temple, and not far from the entrance to the temple ground, we saw some tents pitched, and learned that these were the outposts of the attack of the Bible women of Madura upon that heathen throng. We mingled in the crowd of listeners, and as we could not understand what was said, took the

privilege of looking about. Three or four of the women were conducting the service at the time we were there. They were under a large tree by the side of the road, where the shade was inviting to the weary pilgrims. Each one had her Bible, and they spoke in turn for fifteen or twenty minutes each, going around the second time or being reinforced by new recruits. The service had the appearance of a protracted meeting.

We saw pilgrims, whole families, eagerly plodding along the road with their faces fixed upon the temple before them. Suddenly their attention is attracted by the voice of a woman, and they halt, glance around, and after a hasty word among themselves, they turn aside and enter the circle of listeners. The head of the family stands for a time with his mouth open and listens to strange words from a woman; not words of anger and vituperation which he has been accustomed to hear from the women of his acquaintance, but words of kindness, bearing a message of love and blessing. After a few moments he lays down his bundle and sits down upon the ground, prepared to hear all that is said. He was there with his entire family sitting behind him when we came away. It may be at this very moment as I write, in some obscure Indian village, a man is telling to his neighbors and relatives strange things that he heard that day from the lips of a woman under a banyan tree near the famous temple of Alagercovil.

In the evening a screen was stretched, and the crowds that thronged the road saw pictures of Christ with illustrations of the parables, etc.; and as they feasted their eyes the story was driven home to their consciences.

In Sirur, in western India, we attended a woman's meeting in the church, where more than one hundred women were present. The chapel was tastefully decorated with pictures of Bible scenes and colored papers. Upon the front seats sat some Bible women, who are working in the city and near places under Mrs. Winsor's superintendence. Some of these were young in the work, while others had grown strong under many years of Christian service, battling with evil and against Hindu prejudices in that Sirur field. Muktabai, the oldest Bible woman in the Marathi mission, was there, who has led many to Christ. A company of several scores of women from the city and near villages were present,—women who had been sought out and trained by the Bible women, now eager to unite with the church. The church was bidding them to wait until they should prove by their lives their ability to endure persecution and withstand temptation.

After the meeting was opened, one of the Bible women came forward and explained to the company one of the Bible pictures upon the wall. At first she seemed a little timid,—somewhat abashed, perhaps, by the unusual presence of a deputation from the American Board. Gradually she forgot



BIBLE WOMAN IN JAFFNA.

that strangers were there, as her heart seemed to warm and glow with her theme. The eyes of every woman in the house were fixed upon the speaker, glancing from her face to the picture as she pointed out the various objects there and drew the lessons therefrom. Many in the audience leaned forward in their seats as if to catch a little earlier the words of the story that gathered around the Bible scene.

It would be impossible for one to witness such scenes as these and not feel the power that those Bible women exert over the lives of the women whom they teach. All of these women may not be learned, measured by our standards; some of them may seem weak leaders of the people and feeble preachers of the gospel of Jesus Christ, and yet in all India I did not see the attention of an audience of women more fully arrested or their hearts more apparently touched than in that woman's meeting in Sirur. Multiply that audience by many hundred, and that woman—leader of women—by ten score and more, and you will but begin to catch a glimpse of the influence the Bible women in that country are exerting over their less favored and terribly needy sisters. The Bible women cannot be spared.

CHINA.

MRS. DIONG CING-HIONG, BIBLE WOMAN.

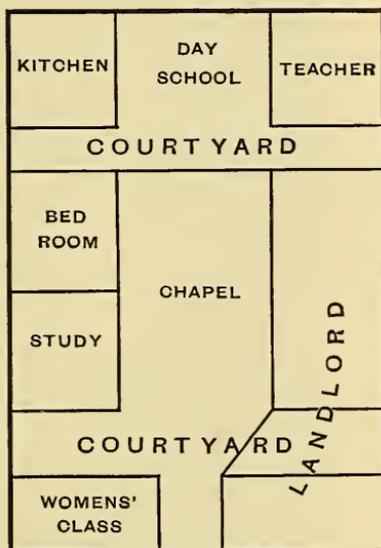
BY MISS C. E. CHITTENDEN, FOOCROW CITY.

DEAR FRIENDS AND FELLOW-WORKERS: I am very glad to introduce to you one of your representatives in the Foochow Mission, Mrs. Diong Cing-Hiong, or Cing Hiong-So, as we call her. The less than five hundred surnames are so overworked in China to supply four hundred million people, that the given name and title is used by even slight acquaintances. So means Mrs., and Cing-Hiong is her husband's name,—given name. It may seem more natural at home to say Mrs. Diong.

Mr. Diong Cing-Hiong, her husband, has been preaching for six years, all in the beautiful Cieng-Muang (Battle Slope) Valley, six miles north of Foochow City. In his diligent seed-sowing his wife has shared, and now she is sharing the harvest that is beginning to come. There are nearly a hundred members in the three churches that have grown up in the valley the last six years, since the gospel was first brought to them regularly by resident workers. Of the hundred members less than ten are women. A number are waiting for admission, and still more are, we trust, Christians in God's sight, though not yet sufficiently confirmed in the new life to be received to

full membership. In this vital work of touching the mothers, Mrs. Diong is doing work in which you will rejoice to share.

Her work is threefold: First, her home duties, the family consisting of her husband, herself, three children, one a baby, and the feeble mother-in-law. To prove that an educated Christian woman can be a dutiful daughter-in-law and wife—I use the order advisedly—and a better mother than she would be without her new faith, this must be the foundation of her influence among those ignorant of Christianity and prejudiced against it. That the “five human relations” can be loyally fulfilled by those who do not follow the idolatrous parts of the ancestral worship needs to be demonstrated before the prejudice of those among whom the Christians live will change to respect and love, as it has done in the case of Mr. and Mrs. Diong. The details of her home duties are much like those of a pastor’s wife on a small salary anywhere. She does her own housework and sewing, and cares for the children with such help as custom and poor health allow her husband and mother-in-law to give. Fortunately for her, housework is more simple in China than in America, but you would wonder, as I often do, how she does so much and so quickly with such clumsy utensils.



As you see in the plan, the chapel is simply the large central room of a farmhouse, making its surroundings as natural to the people as possible. The “parsonage” you see marked at the left. The living room is also Mr. Diong’s study and reception room. Every visitor must be served with tea; often light refreshments or a substantial meal must be provided suddenly for visitors from a distance, and all other interruptions met which come to a pastor’s wife in China as well as at home.

Across the courtyard you see the place of the second part of her service, the women’s class room. Since this room was opened, in March of last year, it has been used almost every afternoon, except at the busiest times, China New Year and harvest. The regular term is from three months in the spring and three in the fall. The attendance has varied from ten to

twenty, the total enrollment being twenty-five. They are all farmer women, working in the fields early and late, or carrying heavy loads of rice or tea into the city, or great bundles of grass and fagots down from the mountains. All the refuse of the great city of six hundred thousand is carried away by such country people to enrich their fields. At first sight there seems nothing in their life to lift them above the mud of the rice swamps. Yet there is a touch of womanly refinement about the roughest of them, in their smooth black hair, always with flowers in it, and in their dress of coarse dark cotton, grotesque in our eyes, but adapted to their work, and kept wonderfully neat when considering what that work is. Many of the younger ones have very fresh, pretty faces.

All who cannot read are called "blind" in China, and a common term for women is *ch'ang-m'ung ngu* (blind cows). It is from such women that Mrs. Diong's class is gathered. They have grown to be mothers or grandmothers without knowing they had any mental life, and study comes a little hard. Day after day her patient, loving, sympathetic teaching gives them courage to keep on until the strange signs suggest familiar words, known before by ear only; the familiar words bring glimmerings of wonderful, new ideas; the ideas slowly link themselves into connected thought; and they are reading for the first time in their lives. From the first her daily message is: "There is some one to *d'ong coi* (bear our sins). Jesus the Saviour died for our country of China, too, and for us, even if we are just women."

During the Boxer trouble ten of the women studied on through the summer, disbanding only for two or three days of the greatest danger from Boxers. When threatened with sufferings we in our quiet homes cannot imagine, they said: "We will not give up Christ whatever you do. If you are determined to kill us, then we will go to the *Sing-sang-mu* (teacher) at the church, and all die together." But the riots did not break out, and the work and study went on as quietly as though no fiery trial had visited the Christians of the North; but the impress of those days and weeks, when they faced what those in the North met, will never leave those who passed through that summer.

Now, ten of the class are studying again; getting up very early, and doing extra work in the fields these hot mornings, so they may have the afternoon's study without neglecting their share of the family work. During term-time they are allowed 30 cash (a cent and a half) for every day of prompt attendance and good study, to pay for their books. That is only a part of what they would earn for a full day's work, so this summer class in the busiest season, with no help, proves how deeply Cing-Hiong So's work has touched their lives, and won the appreciation of their husbands' families.



MISS HARTWELL AND BIBLE WOMEN IN THE FOCHOW MISSION.
Mrs. Djong sitting at the left in front of Miss Hartwell.

The third part of Mrs. Diong's work is visiting women in their own homes, to tell them the gospel for the first time, or to strengthen their faith, or to comfort them in trouble. She never speaks to the men directly,—Oriental custom would not allow that, and she is very careful,—but many stand at one side and listen. Last year the dear wee baby in her arms meant little strength and less time for his mother to go out to the homes of the women in the class, and to the many others open to her, but this summer she writes gladly of this part of her work. In the group of Bible women she sits in front of Miss Hartwell, wearing a dark garment. The picture does not show how unusually attractive her face is, with clear olive complexion and large, expressive eyes. She is a good wife and mother, teacher and friend. To her missionary fellow-worker she is a kind hostess and dearly loved helper. A missionary of wide experience calls her one of the sweetest spirits she has seen in China. She has her own share of hard things to do and to overcome. In the daily help of your prayers she trusts and rejoices, and hers go out to "the honorable ladies in the Great Beautiful Country" who give for Cieng-Muang, though unknown to her by face or name.

The twenty dollars sent for her could do more in no other way, I believe, to lay the foundations of the Cieng-Muang (Battle Slope) church deep on the Rock, because through this earnest, winsome life the mothers are hearing and learning to read God's Word, and are being led to the Saviour there promised.

BULGARIA.

LETTER FROM MISS ELLEN M. STONE.

SALONICA, TURKEY, March 14, 1902.

ON what day could I better send to all my beloved sisters among the officers and the membership of the Woman's Board my thanks for their telegram of "love and welcome home," than on this day which they have designated as my day on their Calendar? I thank you, too, for this beautiful record for each day of the year, by means of which you bind together your work and workers the world around. In our captivity we could and did pray for God's work and all his faithful laborers in general; but now we can mention them specifically, with great delight uniting in the great stream of prayer for them. We are glad to be freed in season to pray especially for God's work in Bulgaria and Macedonia. There is such crying need for a powerful turning of hearts here to seek the Lord, that I would plead with every praying woman to enter into the presence of the Lord, and take from

his open hand the spiritual blessings for which Macedonia is groaning. The horrible fact that we could be captured in a land where I have worked so many years, and where those who know me know that, in common with all our missionaries, I am here only for the good of the people, proves how low is the moral sense of many inhabitants of this province. So much the more clearly do we see and feel the need of work in the mighty name and power of the Lord of Hosts in this dark land. The light of his gospel shines from thirty or more centers in Macedonia, but they are like little candle lights in dense darkness, instead of the magnificent electric light, which drives darkness even from most hidden corners. Now let prayer be made for such heart-turning to God that this land shall be transformed into Immanuel's land instead of being a rendezvous of brigands.

Will you kindly let this suffice for my word of greeting to all of your officers and constituency until I can come to you, if God will, in April?

FINAL ACCOUNT OF MISS STONE'S RELEASE.

BY MRS. MARGARET B. HASKELL.

JUST when we were at the lowest ebb of discouragement in regard to the release of our captives, came the telegram from our son, saying that they arrived in Strumnitza that morning, February 23d. Great was the rejoicing here. Faces beamed through tears of joy, and voices choked with sincere expressions of thanksgiving. Nor was the happiness confined to our own circle. Bulgarian neighbors and orthodox friends grasped our hands cordially, and rejoiced with us. Miss Clarke wrote from Sofia: "All was smiles and congratulations and hand-shakings at our evening meeting. Everybody sympathized and rejoiced." Praise services were afterward held in various places.

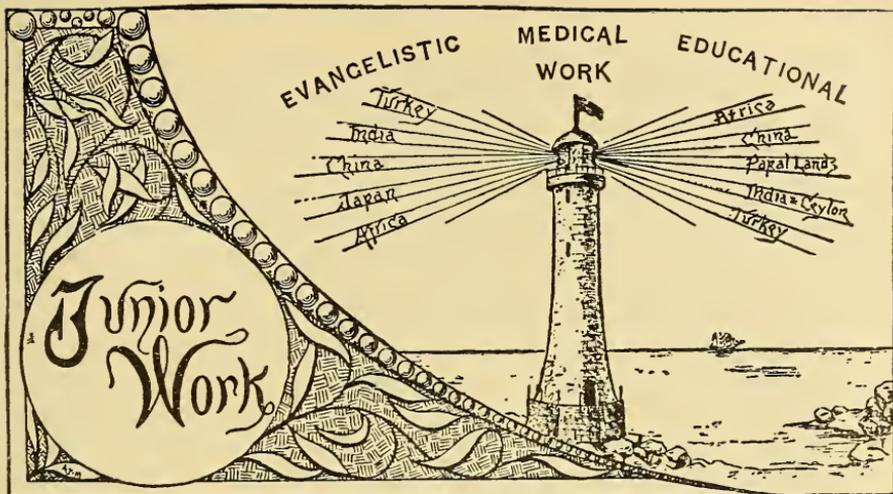
Mrs. Edward Haskell writes that the ladies were left under a tree near the village of G——, three hours before dawn. It was very cold, and before daybreak the party started for help; but the fierce village dogs came at them, and they were obliged to retreat. At dawn Mrs. Tsilka went, leaving baby with Miss Stone, who, on account of a lame knee, could not run if the dogs attacked them. She was met by a Turk, who, as soon as he learned who they were, brought them to the village, found the Kodjibashee, who procured horses, and escorted them to Strumnitza, an hour distant. They went directly to the house of Preacher Kimoff, whence they telegraphed to Salonica. The next day, Monday, Dr. House, accompanied by Mr. Gargiulo, the efficient first dragoman of our legation, who was one of the

committee who paid the ransom, went to bring the rescued ones home. Strange to say, Mr. Tsilka was not allowed by the Turkish government to go with them, but went the next day in company with Mr. Holway, and met the party half way to Oodovo on the railway. Strumnitza station is three hours from Salonica on the railway going north to Nish; but the city is five or six hours beyond by horseback, so the trip there and return cannot be made in one day.

It was late Tuesday evening, therefore, when a large party, comprising the American Consul, wife and son, the German doctor, wife and daughter, Mr. and Mrs. Crosbie, general missionaries to the Jews, and many others, besides the missionaries of our Board and Bulgarian friends, gathered at the Salonica station to welcome the wanderers. There was great excitement when the train arrived. The ladies of the station had sent up wraps, etc., so that the travelers should not appear dressed in "sheepskins and goat-skins." Mrs. House and Mrs. Haskell were first admitted to the car where sat Miss Stone, "looking as natural as though she had returned from an ordinary tour." She is thinner, however, and we fear will always "bear about" some "marks" of this cruel experience. Mrs. Tsilka looked pale and worn. Mr. Tsilka was beaming as he held the precious baby Ellen—a plump and healthy child despite the strange circumstances of her short life. When the greetings and congratulations were over, the missionaries gathered in Dr. House's home, where a prayer of thanksgiving was offered.

The next day the missionaries were invited by Mrs. Lazzaro, wife of the American Consul, to an elegant lunch, to which the early spring flowers lent grace and fragrance. The Lazzaro's home is beautiful, and the contrast with her previous surroundings must have been marked to Miss Stone. On Thursday Mrs. Haskell entertained the "station" at a "Thanksgiving dinner," just three months after the November Thanksgiving, which was so heavily shadowed by the news then received of the death and burial of the captives. Thank God they are not dead, and the Lord has mercifully turned their captivity and given the "garment of praise for the spirit of heaviness!"

As to where, how and to whom the ransom was paid we shall probably never know. It is a secret between the brigands and those who paid the money. The robbers have shown great cunning. At last the long trial is ended. It has been an unspeakable comfort during the recent severe cold weather to think of our dear ones as safely housed in Salonica. Now we all await the story of their wanderings from Miss Stone's own pen.



- To give light to them that sit in darkness Luke 1:77

TURKEY.

TUSHOON OF HOGHI.

BY MISS CARRIE E. BUSH, OF HARPOOT.

I WISH you could begin to realize how depressing is the religious and spiritual atmosphere of this town of Hoghi. It is very low down and hearts very hard. There is one bright spot, and that is the path of the Bible woman as she goes on her daily rounds. Her name is Tushoon, and she has worked here many years. She has only one eye, and her husband, who died many years ago, was totally blind. She has three children, two of whom have been in our schools in Harpoot. Tushoon is brave and cheerful, and is well known and loved in all these homes. She has, little by little, been drawn into the work of a nurse, and has been most successful. Everyone seems to trust her, and all the little children run to her lovingly. She is called by Turks and Gregorians, as well as by Protestants. I asked her where she learned to be so skillful, for she has had some difficult cases. She says that the Lord has seemed to teach her. She is able to relieve much suffering. I am grateful for this, and grateful, too, to have a woman show that she can learn and grow and support herself. Besides this work, she has her twenty scholars or more whom she is teaching to read. She is very correct and particular in her teaching, and seems a born teacher. She also leads the women's meetings and is the adviser and friend of all.

One day last week Tushoon came out of the evening meeting at the chapel, and seeing a crowd of young men standing at the corner, went up to

them and said, "It is a hard thing to say to you, but I'm going to say it; you have been stealing!" They looked at each other, and then at her, and demanded what she meant. "Yes, you have been stealing," she reiterated. "Here is the chapel door open, and the Gregorian church door open, and the Lord invites you to go to one or the other to worship him; but, instead, you have wasted his precious time gossiping on the street." Just then the priest came along, and asked what she was saying. She told him, and he said, "Yes, that is the very truth, because the Bible says, '*Buying* (redeeming) the time, because the days are evil.'"

We were sitting in a house together, and I was reading and talking, when she fell into a deep meditation over some dry leaves shaking on a tree. It was something like this: "Now those are leaves, but they give no pleasure, because there is no life in them; so we, if we have no life, though we may shake about like these leaves, yet give no pleasure to God or man."

So I rejoice in a Bible woman here so brave and good, supported by her own church. I cannot tell just how it will be next year. I am sure you would admire many things about this woman, in spite of her coarse village dress, the big apron coming up over all the front of her waist and fastening around her neck, her head and chin bound around with a black kerchief, her dress patched and worn. She is a rough jewel, but a real one, and I am stronger for being with her these few days. We have had good meetings and calls, though for two days I could hardly rise above the depression that threatened me from the sin and coldness all about me.

HELPS FOR LEADERS. KNOWING A MISSIONARY.

BY MISS HELEN S. LATHROP.

Do the girls in your junior auxiliary ever say foreign missionary work is a very remote thing, with which they have little contact? And would you make it a more living reality to them? Let me tell you how one circle gained a closer knowledge of a few missionaries, and so a deeper sympathy with all.

At their closing meeting last spring one girl said: "I wish we really knew a missionary. I never saw one except at a Branch meeting. Could we adopt one?" "Oh, we could not pay the salary of a missionary of our own!" objected the treasurer. "But we do not need to own one to know her. Why not each adopt one for the summer," said the quick-thinking leader, and the plan swiftly took shape.

From the list in our annual report each girl chose a missionary from the field she was most interested in, and pledged herself to learn all she could

about her during the next three months. It was easy when you thought where to look. Your Prayer Calendar told the year your worker went to her field; your *Missionary Herald* gave the date of her arrival, and probably her picture and a short account of her life and training; the file of LIFE AND LIGHT quickly showed what information was printed from her year by year; and library books gave the history and customs which had created her surroundings and the need of her life work. And how to fill in that outline with the personal touch which makes the picture live? That same annual report told by what Branch each missionary is supported, and a note of explanation and inquiry to the secretary brought the letters to make the real life complete. Some were so fortunate as to find some personal friend who could supply details only such can give.

In September these girls were to report the success in making acquaintance with missionaries; but the meeting was far too short, and every month since part of the time has been given to telling of "their own." They were not to write letters asking questions, to increase that pile of unanswered letters which often threatens to consume the only time missionaries have for rest and recreation; but to each has gone a loving message telling of her adoption by the circle, and at Christmas some simple little gift went to every one. And every month a book or magazine is sent somewhere. Can you think how they are appreciated in the isolated corners of the earth far from the land of new books? One month a package of "*Lives*" was mailed, for a missionary had been known to say, "I often wish I had something funny to read." And why should not a young woman in Africa take as much delight in Gibson's drawings as a young woman here?

So in a little intimate way these girls have come to know and help their missionaries; and do you think the work is still so dim and incomprehensible to them, or that perhaps this winter they are praying more sincerely and working and giving more earnestly than ever before? Try it in your circle and see.

EXTRACTS FROM RECENT LETTERS.

FROM MRS. E. J. MARDEN, CONSTANTINOPLE.—MRS. CLARA HAMLIN LEE.

NEWS from Marash of the death of Mrs. Lee, after a brief illness from pneumonia, has saddened us all. In times past Marash has been bereaved, but never more sorely than now. Mrs. Lee came to the station in the autumn of 1889, bringing to the work an experience of ten years of teaching in the Home School in Constantinople, a command of the Armenian language, and intuitive appreciation of the people among whom she was born. From

that time until the hour of her untimely death, her influence and personality permeated every department of the work. Though delicate physically, she had the nervous energy characteristic of the Hamlin family, which carried her through labors that would have broken down many a stronger woman.

Hers was truly a rare nature. She had a combination of force and sweetness, progressiveness and conservatism, executive ability and sweet womanliness. Helpful to all with whom she came in contact, she had a strong, tender, sympathetic soul, and a positive, although not unpleasantly, self-assertive personality. Along evangelical and educational lines, in orphanage and relief work, in the routine of the station, in the homes of the sick and the poor, she labored with an enthusiasm rarely equaled.

She had large plans and high aspirations for the future development of the Girls' College, the Academy and the public schools, and all these institutions were deeply indebted to her for wise counsel and unflinching support. Her sympathetic help reached out, also, to the towns and villages adjacent to the city of Marash, and notwithstanding numerous cares, she visited them, stimulating the workers and vivifying the work. In the homes of those simple people of the mountain villages many a tear will fall because she will be seen no more among them. Who that was privileged to have her as a friend will ever forget her helpfulness, her loyalty, her sympathetic insight, her sincerity and simple truthfulness, her steadfast courage?

And what a dear home-maker she was, all who partook of her gracious hospitality well know. Though burdened by a thousand cares her home never suffered, but was kept in her own dainty way, pure and spotless, and truly she was the light of it, for

" Bearing in her frailty her just part,
She hath not shrunk from evils of this life,
But hath gone calmly forth into the strife,
And all its sins and sorrows hath withstood
With lofty strength of patient womanhood."

Her life has not been in vain, for the sweet savor of it remains a fragrant memory and an abiding inspiration.

FROM MISS H. J. GILSON, MT. SILINDA, EAST AFRICA.

I intended to give the whole day to letter writing, but it is now half-past one and I am just making a beginning. Shall I tell you of some of the ways in which the morning has been spent?

The long vacation began about two weeks ago. I have four girls that understand and speak English fairly well. Two of them were with me until yesterday. They can tidy a room fairly well, can wash and iron, do

the dishes and assist very materially in the kitchen. I have two girls with me now; Monase, a girl of eighteen, perhaps, came two weeks ago, asking for work for two months. She is much opposed to learning, and the girls say she does not wish to hear anything about God; she came because she wishes to marry a young man, while her "owners" have chosen an old man for her. She is a bright-looking, handsome girl and can do good work with a hoe, but a well-trained dog would render more assistance in a civilized house.

Niseya is a girl from the Lowlands, one hundred and fifty miles from here. She is to marry one of our Christian boys, who has already sent me \$10 for her clothes and books. She has only been here a few weeks, and evidently considers herself highly honored in being allowed to work in the house. I was up early this morning to show her how to kindle the fire and blacken the stove; she made the porridge of Indian meal without much showing. She can only be a spectator during the—to her—strange process of laying the table. She understands very little English, and not much more Zulu. She wipes the dishes and does the sauce-pan, sweeps the floors if I show her where the dirt is. I take her into the bedroom, but she can do little more than empty the bath and bring fresh water.

Round potatoes are to be planted. They have cost me twelve cents a pound, and I dare not trust the boy to cut them. The boy must be looked after, too, in his work of straightening the path to the henyard, must be shown where to get the carrots and cabbage for my dinner; I must pick the beans myself, for he would think it a great waste to pick the small, tender ones.

Niseya stirs the cream, but I must wash and salt the little pat of butter, must make and bake the custard. It is too hot to hurry, and I have not been quite as strong since I had fever last May; I must lie down for a little before dinner. While Niseya is assisting me with the dinner, a large swarm of locusts comes down upon us without any warning. I must send every one to the garden or the work of the past three months may all be destroyed in fifteen minutes, and I shall suffer from the lack of green vegetables.

Last night we had a little lion scare. Two have been around for a few weeks; one woman was caught very near the door of her house, killed and eaten. A boy a few miles from here was caught, but rescued by people near. The herder boy who takes the cattle out every day to feed on the veldt went out yesterday armed with a rifle. He drove the cows home early, to report that he had seen two lions; one nearly caught a cow. He fired several shots but did not wound either lion. We thought they might visit the cattle kraal during the night, but nothing was heard of them.

You will be interested to hear of the work that one of our girls is doing in her native village. She went back last summer after having been with us three years, and opened a school in her father's house. During the summer she had more scholars than she could well take care of, but as soon as the government schools opened the priests came and threatened her father if he did not close. They got away all the timid pupils, but she has kept on with a fair number, and at Christmas time she had an exhibition which the Roman Catholic parents attended until there was no more room and a crowd in the street. They heard large portions of Scripture that the children had learned by heart, and they were so pleased with it all that they talked of it for days. The persecution has ceased for the present, and we hope that the school is to be permanent.

FROM MISS MARY L. DANIELS, HARPOOT, TURKEY.

Before school opened there was a longing in many hearts for a closer walk with God, and there has been much prayer for the girls. From the first, some of the older girls have been burdened for the salvation of souls. We were led to reorganize our Christian Endeavor Society. The society has taken a new start, and two or three careless girls have dropped out. There has been a deepening of the spiritual life in the others. All the school meetings have been earnest, many of the girls telling of their own personal experiences. At first, two or three met to pray for individuals; the number has increased until there is quite a circle of girls who meet daily. These girls are giving themselves to prayer. Often the voice of prayer is heard in the dormitory. There are many girls for whom I am burdened; they come up before me as I write. I can mention only a few: One, a freshman, has a Christian father and mother, but is careless about the salvation of her own soul. One of the younger girls is from a worldly home and is fond of dress, but if she can be won to Christ she has a wonderful opportunity for testifying of his love among her many friends. A daughter of one of our martyred pastors has been in school for years, but the truth has not sunk down into her heart to transform her life. There are other girls who are a source of thanksgiving and praise. One, a senior, is a brilliant girl, with a bright face and flashing eyes; she has been careless, although a Christian. This week she has given herself wholly to the Lord. Her face just beams as she says; "I wish that all the girls were happy as I." Another senior has consecrated herself and all that she has and is wholly to the Lord. She works and prays for others all the time. Another dear girl comes to me at almost any hour of day or evening to tell me of her joy, and to talk over those for whom she prays.

Do not misunderstand me. There is no revival, but there is a deepening of the Christian life, and girls are learning the joy of intercession.

Pray for our school, that the work may deepen and grow until all the older girls are ready to go anywhere or to suffer any loss for the privilege of telling others of their loved Saviour.

FROM MISS F. E. BURRAGE, CESAREA, TURKEY.

A few days after my arrival in Cesarea I began house-hunting. I could not get the room that I had hoped to have, but finally decided to rent rooms in the house where the Wingates and I lived at the time of the massacre. We have two upper rooms, with a lower room and a cellar below that. The house is on the corner of two streets, by one of which a great many people pass to and from the markets every day. Opposite the house is a Turkish graveyard with its old, time-worn stones. Beyond that is a large open square used as a flour market. In the autumn a great many creaking ox carts, long lines of camels and donkeys laden with flour, passed by my windows. A great deal of noise and bickering seem to be needed in purchasing flour, or, indeed, almost anything.

One day when Miss Cole was here she was looking from the windows and speaking disparagingly of my graveyard outlook, when I raised her head and told her to look up at the beautiful mountain just beyond. Indeed, I am glad of this view, which those in Talas do not have. Sometimes its top is enveloped in clouds; again, it stands out very clear against the sky. There is always snow on its summit, and just now there is a great deal. I occupy one of the upper rooms, and the other is fitted up with sadirs like a native room. My Greek kindergartner lives here with me. Between the two rooms is a small hall with stairs leading down into the court below. My room has two windows looking into this hall, and four looking out into the street, so I have the sun all day, which is very nice. . . .

The three teachers whom I left in the school are still continuing in their work. We have about sixty children. We have more pay children than we used to have, and very few who pay nothing. We have some very pretty children, and some very lively ones.

A few weeks before Christmas we gave the bright-colored mite boxes to the children, that they might earn some money to put in them for a Christmas gift. On the day we celebrated Christmas with them the mite boxes were opened, and on counting the money we found they had brought seventy-five piasters, or about \$3.30, which will be used for the tuition of poor children. There has been sickness among children here in the city, which has kept away some of our little ones, and now the cold weather and the snow make it hard for them to come.

Our Work at Home.

LAYING ASIDE WEIGHTS.

BY MRS. C. M. LAMSON.

THE officers of the old Roman armies used to call their baggage, everything which did not help in fighting, impedimenta,—that which was against the feet, which entangled, hindered. Many times we read that in their swift onward march all these comfortable things, impediments, hindrances, were cast aside, left behind, as of no value. Victory, not comfort, was the one thing in their thought. To every earnest soul life is a constant warfare; the higher contending with the lower; the unseen things, which are eternal, struggling against the seen, which are temporal. “Things are in the saddle,” said Emerson; and an old Greek philosopher advised, “If you would live at your ease manage but a few things.” Marcus Aurelius, quoting this, adds: “The greater part of what we say and do being unnecessary, if this were but once retrenched we should have both more leisure and less disturbance. Therefore, before a man sets forward, he should ask himself this question, ‘Am I not on the verge of something unnecessary?’ Farther, we should apply this hint to what we think as well as what we do.” We have not learned this lesson. One often hears, perhaps feels, such words as these: I am simply crazy; I have so many things to think of; I am mentally all tired out; and so on. What of our baggage, our impedimenta; can we drop?

First, we may drop all those things which we do and have simply to be like other people. We are set here in this world together, made akin, that so we may sympathize, may help and be helped. But God never meant us to be identical, neither in inner essence nor in outer manifestation. In face and voice, in temperament and circumstance, there is variety. Let us cherish our own personality, and manifest it; simply living out our own life according to our own conscience; learning from others but never imitating them. Perhaps this evil of trying to be like others is at its worst in our democratic society. Taught that we are all equal, we struggle not to be outdone in anything. Those who have only one maid or none try to arrange their housekeeping after the same plan as those who have many. We who must go afoot, or ride in the electric car—the poor man’s carriage—put on long skirts for the street, like her who only steps from her door to

her own coupé. Those whose leisure is scant and precious use their rare moments, not so much to satisfy their soul need as to do what other people do. Many a house is crammed and cluttered to weariness with meaningless trifles, that crowd out the peace and rest that would make the house a true home. The sales of some story, inane if not unclean, go into the hundred thousands, partly because we dare not say we have not read what everybody is reading; it would be so dreadful to be a back number. Small wonder that many women really have not time to read *LIFE AND LIGHT*, or to prepare some topic for a missionary meeting. We run after this or that lecturer or concert performer because everybody goes, and we must be able to take our part in the chit-chat of discussion. Hearing, during some breathless music, the sneeze or cough that so betrays the inattentive soul, one feels that many present would find truer refreshment elsewhere. Why go to a concert if too tired to listen? Are we not weak and foolish to let others decide what fashion of raiment we shall wear, how we shall guide our house, how we shall spend our time? Are we so cowardly that we dare not take the best things, but must move in the line of least resistance? All this really means trying to serve two masters, and no man can do that; we shall be overburdened as long as we try.

Again, we may drop all that does not reach on into the eternal. We are souls living for a while in bodies, that so we may learn some primary lessons, as children use beads for counters before they can grasp the abstract idea of number. While we live in bodies we must take good care of them, as the artisan cares for his tools, or the musician for his violin. The body should help the soul, not hamper and hinder. But the eating and the dressing, the art and the travel, are never ends in themselves, and we may spare all that does not nourish the inner man. We learned as children that it was foolish to spend our little money for candy, because its pleasure was so quickly gone. Is it not common sense to invest time, strength and money in that which brings the most enduring good? What we put into soul values is that which satisfies to-day, and will gladden all our future. The glow of sunset skies, the wide country landscape transfigured in glistening raiment of snow, the music of waves, the vision from mountain tops, the books which reveal to us new truth,—these bring God nearer to us, and we may well give time and money to make their message ours. Why not rule out those times and places where we feel that we give nothing and gain nothing, that so we may be serene to catch the message which will surely come to each listening soul. Is it not fair, is it not wise, to ask of the acquaintances, the amusements, the books, which the passing days bring, will you give help to my soul? We will keep that which refreshes, suggests, exalts,

inspires, all that which gives us truer knowledge of our fellows and deeper sympathy for them, all which makes the immanent God more real and near. Other things we must drop, though good in themselves, since we cannot take all. There are several subscribers on my telephone line. When it does not ring my number I need not respond; the message is not for me. We must never forget that the best help for the soul, the most precious and, therefore, the most costly, comes by way of sacrifice. The time and strength we spend in service yield us richest and sweetest fruit. It is in laying down the life for the Master that we learn the glory and the joy of the eternal.

Once more, we may drop all kind of anxiety for ourselves, for our friends, for our work. Really, there is only one thing we need to take care for,—just simply to know and to do the duty appointed for us, hour by hour. The Master who sets the task has his own great, wise plan for its result. The effect we looked for may never come, but the web of human life and influence is wondrously interwoven; and if our little part be faithfully done, it will surely accomplish that which God pleases, and prosper in the thing whereto he sends it, far, far beyond our sending, often. Certainly, too, we must drop all sense of responsibility for work outside our power. We are often depressed by a feeling of the magnitude of our work, of calls that we cannot meet, of perishing souls for whom we can do nothing, of opportunities far beyond our feeble forces. Yet, when we have given our all to his service, we may well leave to him the rest. He has resources beyond our knowing, and he cares for souls far more than we can. It is of his love and wisdom that he lets us help, that so we may grow more like him; but the work is his, not ours. When we remember the love and patience that has led us all our way, we cannot fear what the future may bring; it will be only new unfolding of the Father's care. For what need we worry? Let us drop all such carking cares.

Naturally, each one must adjust the details of her life day by day. It is better so; life would have little interest were there not daily problems, daily choices to be faced. Yet there are principles, obeying which we shall attain strength and peace. To live one's own simple and lofty life without turning aside to follow fads in house or dress or occupation will take courage, but in trying to do this for conscience sake, we shall find that courage is given. To live for the eternal gives one the clairvoyant vision that makes the spiritual seem more real than the material. To know that instead of many things we have only one to think of, to know and do God's will, is to leave behind all the clatter and the clamor of many voices, and to abide serene in the shadow of the Almighty. Can we hesitate which to choose?

OUR BOOK TABLE.

Outline and History of Protestant Missions. By Gustave Warneck. Edited by George Robson, D.D. Pp. 364. F. H. Revell Co. Price, \$2.

In the author's preface to this seventh edition he says, "I understand by missions the whole operation of Christendom directed towards the planting and organization of the Christian church among non-Christians; that is, their Christianization." The book is called on the title page, "A Contribution to Modern Church History," and it deals with Protestant missions from the Reformation to the present time. It has twelve maps, a comprehensive table of contents and a copious index of places and subjects.

Missionary Life at Home and The Field of Evangelical Missions are the general divisions of the two parts of this work. Dr. Warneck has little sympathy for any missionary effort out of the ordinary and conservative lines of work. While he has some appreciation of the China Inland Mission, the following remark is interpolated in his account of their work, "Worthy of respect as are the personal piety and self-sacrifice of these workers, yet, on the authority of reports deserving of credit, it must be doubted if all of them have been equal to their calling."

He dismisses the mission work of the Salvation Army in one paragraph: "In their mission work they follow the same charlatan fashion which they exhibit at home, often enough to the offence of the most earnest Christians. . . . Excitement but little real result is the issue of their wild evangelism." He speaks of "the somewhat adventurous mission of William Taylor, who had been consecrated 'Bishop of Africa,' a romantic revival preacher of as great energy and devotion as of feverish unrest and declamatory rhetoric," and says, "The wordy and hazy reports give no reliable details either of the extension or the results or the expenditure of the mission."

Dr. Warneck criticises the "rhetorical watchword"—The Evangelization of the World in this Generation—of the Student Volunteer Movement, although he goes on to say, "It is to be hoped that this movement, otherwise so gladdening, will become increasingly sound and healthy by avoiding all wholesale driving, and dropping the rhetorical phrase."

Speaking of the astonishing growth of the Christian and Missionary Alliance, our author says: "The works of God are not of such hot-house growth, and from such intemperate enthusiasm nothing healthy can be born. Without enlightened leading much noble energy will be scattered through the wide world and misspent to no profit."

If we flatter ourselves that this conservative German specialist has a good word to say for Woman's Work for Woman, we have only to read the single paragraph on page 105 to disabuse our minds of this impression. He says: "Unhappily, this female missionary activity, which employs the services of about three thousand unmarried female missionaries, chiefly from England and America, does not always work on sound lines. The employment of women as evangelists is always increasing; perhaps the sad catastrophe in China will somewhat moderate it."

Nevertheless, the book is a compendium of useful information along missionary lines.

SIDELIGHTS FROM PERIODICALS.

THE subject of the Anglo-Japanese Treaty is discussed in various periodicals, both from the English and the Japanese points of view; in the *Review of Reviews*, April, where the text of the treaty is given; in the *Forum*, April; and in the March number of the *Nineteenth Century* and the *Fortnightly Review*.

In the *Independent*, April 5th, Dr. W. A. P. Martin briefly explains some "Changes in China," among them the revolution in affairs at the Peking University, by which a new administration comes into power. He states that mission-school graduates are in demand for government schools which are springing up. Western education is becoming a factor in the government's reckoning, as evinced by the selection of choice young men to be sent at once to Western institutions.

In the same, "The Chinaman in America," by the editor of the Chinese daily newspaper in San Francisco, Ng Coon Chew.

Also in the same, "A Great African Lake," by the explorer, Sir Henry M. Stanley, treating of the completion of the railroad to Victoria Nyanza.

Century, April, "Recent Discoveries Concerning the Buddha," by T. W. Rhys David, referring to Buddha's birthplace and one of the burial places of his ashes.

McClure, April, "A Legend of Service," by Dr. Henry Van Dyke, a beautiful poem, well suited for a missionary service. M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR JUNE.

Bernard of Clairvaux to Luther. Twelfth to sixteenth century. The fourth chapter of *Via Christi* contains the subject-matter for our next month's lesson. It presents a number of most interesting characters, who succeed each other in startling brilliancy of action. May the dear Lord teach us the lesson of these noble lives, and help us "to follow in his train!" A few questions may help the leaders of auxiliaries in dividing the chapter among their members.

1. Give an account of the Crusades and their effect upon Christendom, mentioning the leaders of the first, second and third crusade. Pages 121-123.
2. What makes the name of Bernard of Clairvaux famous? What was his life work? Pages 123-127. (The study of Bernard of Clairvaux may be extended by the use of his *Life*, written by Rev. Dr. R. S. Storrs.)
3. What were the results of the Crusades, and how did woman's influence rise? Tell the story of Francis of Assisi and of Raymond Lull. Pages 127-132.
4. Give a sketch of the work of John Wiclif in England, and of John Huss in Germany. Pages 132-135.
5. Speak of the founding of the various religious orders, and give an account of Savonarola. Pages 135-137.
6. Trace the progress of the missionary work briefly in India, China and Africa. Explain conditions in the century before the Reformation. Pages 137-144.

Great interest would be stimulated in the auxiliaries if all members should read carefully the Table IV, following page 118. The record of events, of names, and of productions is indeed "great." Care must be taken lest in this "abundance of riches" the best be passed by. The literature of this period is rich. Wiclif's translation of the Bible, Bernard of Clairvaux's hymn, and the rare old classic *Dies Irae* are noted in our book. "God Wills It," a recent book by Mr. Davis, gives very vivid descriptions of the first Crusade.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from February 18, to March 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Castine</i> .—Desert Palm Society,	46 00
<i>Eastern Maine Branch</i> .—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 35.25; Blanchard, Mrs. Geo. Fox, 1.50; Bucksport, S. S., 10; Calais, Mrs. George Eaton, 10, Aux., 45; Orland, S. S., 2.63; Red Beach, Aux., 40,	144 38
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Cumberland Centre, Aux., 13.79; Farmington, Ladies, 35; Otisfield, C. E. Soc., 5; Portland, St. Lawrence Ch., Aux., 10; Seamen's Bethel Ch. (50 const. L. M's Miss Grace Fickett, Miss Nellie Stover), 65, State St. Ch., Aux., 6.28, Williston Ch., Aux., 8.01, Cradle Roll, 7.15; South Paris, Aux., 5; Strand-water, C. E. Soc. and Miss Nellie M. Vail's S. S. Class, 20; Waterville, S. S., 10. Less expenses, 6.41,	178 82
Total,	369 20

NEW HAMPSHIRE.

<i>North Hampton</i> .—Aux.,	14 20
<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Alstead Centre, Aux., 5; Bennington, C. E. Soc., 5; Brentwood, East, Cradle Roll, 1; Colebrook, C. E. Soc., 3; Manchester, Franklin St. Ch., C. E. Soc., 25; Milford, Heralds of the King, 30.65; Rindge, C. E. Soc., 4; Sullivan, East, C. E. Soc., 1.75,	75 40
Total,	89 60

VERMONT.

<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Berkshire, East, Mrs. W. S. F., 2; Cambridge, in memory of Mrs. Charlotte Safford, 2; Franklin, Aux., 2.50; Granby, 10; Guildhall, C. E. Soc., 1; Johnson, 13.63; Middlebury (75 const. L. M's Mrs. Mary W. Mead, Mrs. L. E. Mellen, Mrs. Emma P. Brydon), 89.40; Peru, 5.50; Randolph Centre, C. E. Soc., 2.80; Royalton, C. E. Soc., 2.36; Wallingford, 50.85; Waterbury, Mrs. C. L. H., 5, Aux., 22.08,	209 12
Total,	209 12

MASSACHUSETTS.

<i>Andover and Woburn Branch</i> .—Mrs. G. W. Dinsuore, Treas. Lowell, Highland Ch., Aux., 20, Prim. Dept., S. S., Mrs. T. C. Wells, 5,	25 00
<i>Berkshire Branch</i> .—Mrs. Chas. E. West, Treas. Dalton, Jr. C. E. Soc.,	5 00
<i>Boston</i> .—A Friend,	20 00
<i>Essex North Branch</i> .—Mrs. Wallace L. Kimball, Treas. Newburyport, Belleville Ch., Bankers,	50 00
<i>Essex South Branch</i> .—Miss Nannie L. Odell, Treas. Lynn, Central Ch., 13; Lynnfield Centre, 20; Salem, A Friend, 10,	43 00
<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas. Miller's Falls, S. S., 50 cts.; Montague, Ladies, 8; Orange, C. E. Soc., 10; South Deerfield, 7; Turner's Falls, 10,	35 50

<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas. North Hadley, Aux., 15; Northampton, Edwards Ch., Aux., 1; Westhampton, Lanman Band, 30,	46 00
<i>Methuen</i> .—Th. Off.,	1 00
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Maynard, C. E. Soc.,	10 00
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrell, Treas. Bridgewater, Aux., 30; Quincy, Dau. of the Cov. (to const. L. M. Miss Jennie Moir Laing), 25; Sharon, Aux., 15; Stoughton, C. E. Soc., 6; Weymouth Heights, Aux., 30; South Weymouth, Old South Ch., Aux., 1.40,	107 40
<i>No. Middlesex Branch</i> .—Mrs. Lydia R. Hudson, Treas. Concord, Mary Shepard Watchers, 5; Fitchburg, Cal. Cong. Ch., 30; South Acton, Aux., 10,	45 00
<i>Old Colony Branch</i> .—Miss Frances J. Rannels, Treas. Taunton, Sunshine Makers	15 00
<i>Springfield Branch</i> .—Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 14.50; Holyoke, Second Ch., Aux., 64.70; Indian Orchard, Willing Helpers, 15; Springfield, Hope Ch., Cheerful Workers, 5, Woman's Bible Class, 5, Olivet Ch., Golden Links, 15, C. E. Soc., 5; Three Rivers, C. E. Soc., 5,	129 20
<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Annual Meeting, Th. Off., 57.53; Arlington, Bradshaw Miss. Asso., 50; Auburndale, Jr. C. E. Soc., 9; Boston, Self-Denial, 5, Miss E. F. Clary, 2, Mrs. M. J. Fraser, 1, Mt. Vernon Ch., Aux., 27, Old South Ch., Aux., 948, Shawmut Ch., Aux., 38, Union Ch., Aux., 175; Cambridgeport, Pilgrim Ch., Aux., 20; Charlestown, First Ch., C. E. Soc., 5; Dorchester, A Friend, 1.40; Hyde Park, Aux. (a Friend, 10), 91.50; Jamaica Plain, Boylston Ch., 5; Needham, Aux., 20; Newton, Eliot Ch., Aux., 260; Newton Centre, First Ch., Aux., 49.95; Norwood, A Friend, 2, Jr. C. E. Soc., 5; Roxbury, Immanuel Ch., Aux., 18, Walnut Ave. Ch., Aux., 57, C. E. Soc. (with prev. contri. const. L. M's Miss Elizabeth Barry, Miss Helen Holmes, Miss Mary R. Waldron, Miss Florence Hamilton, Miss Bessie Hoffman, Miss Mary C. Shute, Mrs. W. C. Ewing, Miss Louise Hunt), Prim. Dept., S. S., 5; Somerville, Franklin St. Ch., Aux., 25, Highland Ch., Aux., 25; West Roxbury, Aux., 15, 1,917 38	
<i>Worcester Co. Branch</i> .—Mrs. Martha D. Tucker, Treas. Dana, C. E. Soc., 2; Holden, Aux., 12; Northbridge Centre, Jr. C. E. Soc., 2.75; Warren, Aux. (with prev. contri. const. L. M's Mrs. Julia M. Hitchcock, Mrs. Charlotte Diamond, Mrs. Annie C. Strickland); Winchendon, M. B., 66 cts.; Worcester, Hope Ch., Aux., 5, Park Ch., Prim. and Kind. S. S., 3.30, Union Ch., Aux., 40,	65 71
Total,	2,515 19

LEGACIES.

<i>Amherst</i> .—Legacy of Mary Strong to Aux., through Treasurer Hampshire Co. Branch,	681 16
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<i>Fitchburg.</i> —Legacy of Susanna Perry, George E. Wellington, Admr.,	363 38
<i>Springfield.</i> —Legacy of Miss Lois Bliss, E. B. Rogers, Extnx.,	99 33
<i>Springfield.</i> —Legacy of Roxalana C. Kibbe, additional, Henry W. Bosworth, Exr.,	3,000 00
<i>Worcester.</i> —Legacy of Albert Curtis, final payment,	6,025 00

RHODE ISLAND.

<i>Providence.</i> —Mrs. John W. Danielson, 10, Elnah B. Hale and E. Carol Hodge, 2,	12 09
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Bristol, C. E. Soc., 5; Pawtucket, Park Pl. Cong. Ch., C. E. Soc., 5, Jr. C. E. Soc., 10, Prim. Dept., S. S., 2.40; Providence, Central Ch., Aux., Miss Sutton, in memory of Mrs. Buffum, 5; Elmwood Temple, C. E. Soc., 2, Pilgrim Ch., Aux., Mr. H. H. French, in mem. of his wife, 25, Union Ch., C. E. Soc., 10, Cradle Roll, 20; Woonsocket, Globe Ch., C. E. Soc., 9.50; Wilkinson Memorial Fund, Barrington, Cong. Ch., Aux., 10; Newport, United Ch., Aux., 10; Pawtucket, Pawtucket Ch., Y. L. 10; Pawtucket, Providence, Beneficent Miss. Soc., 10, Olney Family, 10, Ch., Ben. Dau., 10, Pilgrim Ch., Aux., North Ch., Aux., 30, Pilgrim Ch., Aux., 10, Mrs. Anna Reed Wilkinson, 100; Iowa, Davenport, Mrs. S. F. Smith, 10,	293 90
Total,	305 90

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Mansfield Depot, C. E. Soc., 2.40; New London, First Ch., Aux., 32, Jr. C. E. Soc., 4.83, Second Ch., Y. L. Guild, 25; Norwich, Park Ch., Aux., A Friend, 220; Willimantic, Aux., 10, Prim. Dept., S. S., 1,	295 23
<i>Glastonbury.</i> —Julia W. Broadhead,	10 00
<i>Greenwich.</i> —M. C. and Friends,	20 01
<i>Hartford.</i> —Mrs. J. H. Brewster,	10 00
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Aux., 25; East Windsor, Aux., 16; Ellington, Aux., 23; Farmington, Aux., Mrs. A. D. Vorce, 10; Hartford, Farmington Ave. Ch., Aux., 1, S. S., 31.83, First Ch., M. C., 18, Prim. S. S. Class, 5; New Britain, South Ch., Aux., 29.11; Souers, C. E. Soc., 20; Terry- ville, Aux., 38; Wethersfield, Aux., 2.50; West Hartford, Aux., 13.50; Willington, Mrs. Emily J. Gardiner, 5; Windsor Locks, Aux., 185,	422 94
<i>New Haven.</i> —A Friend,	10 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethel, Aux., 36.02; Canaan, Y. L., 15; Danbury, First Ch., C. E. Soc., 50; Greenwich, Aux., 45; Litchfield, C. E. Soc., 3.20; Middletown, First Ch., Aux. (25 by Mrs. James H. Bunce const. L. M. Mrs. W. O. Atwater), 39.29, South Ch., Aux. (const. L. M.'s Georgianna Wilson, Mrs. Anna D. Ward), 50; Nau- gatuck, Aux., 50; New Haven, Centre Ch., Aux., 500, Dwight Pl. Ch., Fairbank C., 25, United Ch., Aux., 25; Salisbury, Aux., 13; Sherman, C. E. Soc., 5; Wash- ington, Aux., 50; Westfield, B. B., 5; Winchester, C. E. Soc., 7.62; Winsted, Second Ch., Aux., 12,	931 13
Total,	1,699 30

LEGACY.

<i>Greenwich.</i> —Legacy of Mrs. Mary J. Mead, through Treasurer of New Haven Branch,	100 00
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NEW YORK.

<i>New York City.</i> —Friends, 82.50; Nyack, Mrs. H. A. G. Abbe, 4.60; Youkers, Mrs. Allan Bourn, Birthday Offering, 50,	137 10
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Brooklyn, Bethel, C. E. Soc., 2, Bethesda Aux., 15, Central Ch., Mrs. John W. James, 10, Lewis Ave., Aux., 52.50, Park, Aux., 5; Cambria Centre, Aux., 4; Canandaigua, Aux., Memorial Miss Jennie Hubbell, 100; Corning, First Cong. Ch., 10.50; Harford, Pa., Aux., 2.50; Homer, S. S., 5, C. E. Soc., 75 cts.; Ithaca, Aux., 1; Lakeview, C. E. Soc., 1.60; Madrid, C. E. Soc., 5; New York, Manhattan Ch., Aux., 25.91; Oxford, Aux., 10; Patchogue, C. E. Soc., 10; Riverhead, Second Ave., Aux., 5; Rodman, Aux., 20; South Hartford, Aux., 20; Utica, Bethesda Aux., 20; Washington Mills, C. E. Soc., 1; West Winfield, Aux. (const. L. M. Miss Edith E. Cook), 25. Less expenses, 43.98,	307 78
Total,	444 88

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Fla- vell, Treas. D. C., Washington, First Ch., Aux. (of wh. 25 by Mrs. Eliphalet Whittlesey to const. L. M. Margaret Whittlesey), 86, Miss Club, 75, Friends in Branch, 60; Fla., Ormond, Jr. C. E. Soc. and Mrs. M. E. Tupper's S. S. Class, 11.37; N. J., Ashbury Park, S. S., 5; Mont- clair, Aux., 30; Orange Valley, Aux., 32.68, Y. L. M. B., 18.20; Paterson, Prim. Dept., S. S., 1.43; Westfield, The Cove- nanters, 30; Pa., Philadelphia, Snyder Ave. Ch., Aux., 20. Less expenses, 95.20,	274 48
Total,	274 48

NOTE.—D. C., Washington, First Ch.,
Aux., Legacy of Mrs. Martha S. Pom-
eroy received in October, 1900, trans-
ferred to a Permanent Fund, to be
called the Martha S. Pomeroy Fund, in-
come for scholarship in Aintab Board-
ing School,

PENNSYLVANIA.

<i>Philadelphia.</i> —E. L. B.,	2 00
Total,	2 00

DISTRICT OF COLUMBIA.

<i>Washington.</i> —Laura B. Chamberlain,	26 00
Total,	26 00

ENGLAND.

<i>London.</i> —Miss S. Louisa Ropes,	25 00
Total,	25 00
General Funds,	5,490 86
Gifts for Special Objects,	469 81
Variety Account,	128 59
Legacies,	9,768 87
Total,	\$15,858 13



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ING-HOK, OUR NEW FIELD OF WORK.

THE district of Ing-hok is situated on a branch of the river Min, south and west from Foochow. Its capital is Ing-hok, a walled city of about ten thousand inhabitants, in the center of the district, where four great valleys converge. The district is about a hundred miles long, with about three hundred thousand people, who live in villages on the magnificent mountains or by the quiet river. Work was begun in the district by members of the Foochow Mission about 1865, and after a few years became quite flourishing, but was hindered by the lack of a resident missionary. Still, in 1895 there were about a hundred church members.

The city is finely situated on the river bluffs, with beautiful views up the four valleys which meet here. While the climate is hot in summer, the air is clear and fresh, making it a delightful place to live in. In 1896 Mr. and Mrs. Goddard, of Foochow, were assigned to Ing-hok, and took up their residence there. Mrs. Goddard was formerly Dr. Nieberg, of the Foochow Mission, and, having had a medical education, took charge of the Woman's Hospital, which was built by the W. B. M. I.

When the mission house was being built, the superstitions of the Chinese were aroused, because they said the dragon's veins came near the surface there, and he would be disturbed by the digging. In calling on the people Mr. Goddard found them very friendly. The houses were dirty, it is true, but the people were glad to ask questions, and finally to listen to the reading and exposition of the Bible, as well as to the singing of hymns. Then they would offer a cup of tea, or a bowl of rice or vermicelli with a fried egg on top, of which foreigners are supposed to be particularly fond.

In 1898 a new church was finished and dedicated at Gak-liang, a village not far from Ing-hok. The annual church meeting was held at that place, and many delegates were present from the other churches of the district. The sessions lasted for three evenings and two days. At this time was held a meeting in memory of Rev. S. F. Woodin, who had the missionary oversight of the district for thirty years. So much affection was expressed for Mr. Woodin that Mr. Goddard suggested that the needed church at Ing-hok city be made a memorial of Mr. Woodin. This was joyfully acceded to, the people promising to do all they could.

Mr. and Mrs. Goddard were finally obliged to leave their interesting work and come to America. But previous to their departure they had the pleasure of seeing the dedication of the Woodin Memorial Church at Ing-hok. Mr. Goddard had worked unceasingly to secure necessary buildings for mission work; and at this time—October 14 and 15, 1899—reported buildings erected at a cost of \$9,500 (silver), only \$50 of which came from the American Board. The dedication was attended by several missionaries from Foochow, as well as some native pastors. The sermon was preached by a native pastor, while another, who had worked in that region for thirty years, gave the historical sketch. His mention of Mr. Woodin brought tears to many eyes.

We are all glad to know that at last some missionaries have gone out to work in this interesting field. A few months ago Mr. and Mrs. Edward H. Smith, accompanied by Dr. Emily Smith, sailed from San Francisco. A few friends saw them off, and were glad of the privilege. A letter has since been received from Mr. Smith, from which some extracts are taken:—

“While we have this time on the water may I give you a little idea of the station to which we three Smiths go, and which we have already come to love as home? Until 1896 there had never been a resident missionary in the district.

“Now that Dr. Emily Smith is to resume the work at the hospital, I understand that it is desired to build the girls' boarding school on the lot already purchased for it adjoining the house. To you missionary ladies I

need not write of the place such schools hold in the work, except to say that it will complete the scheme of education planned for the mission; *i. e.*, we have already the groups of village Christian schools taught by the native women and pastors' wives, as Mr. Beard writes. And we also have the excellent Christian college for girls at Foochow. The station boarding school, you see, is the connecting link between the two, as the people could not send the little girls as far as Foochow.

"Another reason why it is especially desired to push this work is that the work for the women of this district has not been attended to, and a large proportion of the Christians are men; and they have been saying, 'Something must be done for the women, our wives and daughters.' All the recent reports have been emphasizing this need, and we are very glad that the Boards are preparing to respond. . . .

"One of our pleasantest memories of California will ever be the thoughtfulness of the Christian ladies who remembered the new missionaries going through and sailing from the homeland, although three thousand miles from the homes in the East. I want to say that it meant a great deal to Mrs. Smith and Miss Smith. They will ever remember your kind thoughtfulness, and I thank you with all my heart that you were prompted by love to do it. It makes one other tie to link us to the homeland."

QUARTERLY MEETING OF THE WOMAN'S BOARD OF THE PACIFIC.

THE March quarterly meeting of the W. B. M. P. met in Bethany Church, San Francisco, our President, Mrs. Peck, in the chair. Devotional exercises filled the early quarter of an hour, after which the usual report of the Secretary was read. The Treasurer, Mrs. Dodge, reported receipts to date \$1,973.97. Our Home Secretaries reported two new auxiliaries at Lincoln and Tulare, many letters written, among them fifteen to churches having no auxiliary.

The Foreign Secretary, Mrs. Farnam, explained why we had transferred our interest and money from the Inghok Branch of the Foochow Mission to the Pagoda Anchorage. A letter was read from Mr. and Mrs. G. H. Hubbard, now in Connecticut, giving a full account of this work near to us. Pagoda Anchorage is the port of Foochow, and is named from a large and very ancient pagoda which stands near. The Foochow Mission covers five hundred square miles, and includes a population of five hundred thousand; no other mission is represented. Many of the Chinese women are realizing that there is something better than worshiping idols, and classes

can be formed for half-day study. They use the Romanized Chinese, so a woman can learn to read in six months. Mrs. Peck explained that this meant that the Chinese characters were spelled out in our letters, with a different combination of dots to show what the tone should be. They have the New Testament, parts of the Old Testament, and a hymn book printed, and other books are being added. Mrs. Farnam reported from Brousa that Miss Hope has just gone out, and Miss Rebecca, who has taught for fourteen years, has come to America to wed an Armenian gentleman. From our Zulu Mission much sickness is reported. No word has been received from Miss Denton since her return.

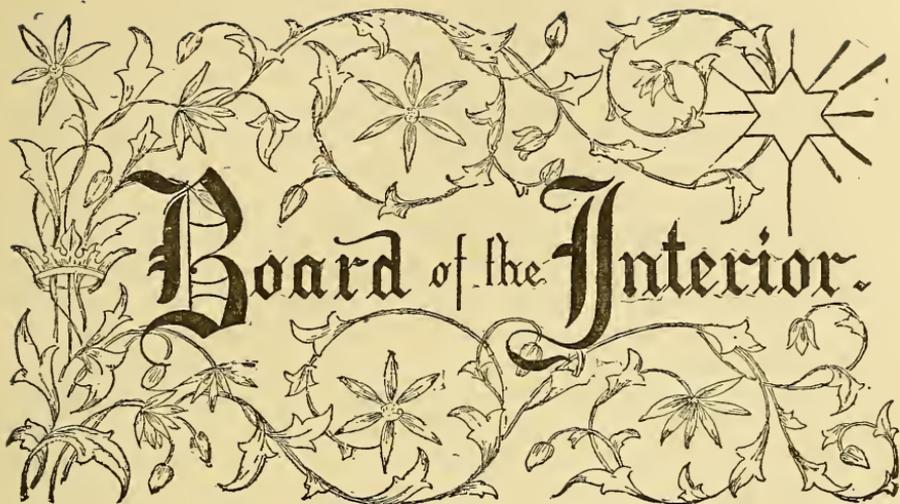
Miss Piper reported five new members for the cradle roll, and suggested that Sunday schools take the *Mission Dayspring*. Mrs. Ferrier gave an account of the first meeting at Pilgrim Church, Oakland, for the study of *Via Christi*. Twenty-nine ladies were present, and the interesting papers read were supplemented from the wide knowledge of their pastor, Mr. Brooks, who was present. At Fruitvale, Berkeley and Saratoga *Via Christi* is studied.

Mrs. Pond gave a cordial invitation to lunch, which was heartily enjoyed by over a hundred ladies. At 1.15 a memorial service to Mrs. S. S. Smith was held, conducted by Mrs. Jewett. Mrs. Smith was Recording Secretary for twenty-four years. Mrs. R. E. Cole, Mrs. Baker, Mrs. Pond and Mrs. Warren, who were associated with Mrs. Smith from the beginning of the Board, were seated on the platform. "Just as I am" was sung, Scripture read, and Mrs. Farnam read a biographical sketch, to be published in the *Pacific*. A letter was read from Miss Fay, the third President, entitled "An Appreciation." A heartfelt prayer by Mrs. Pond concluded this mark of love and esteem.

Miss Melville, of West Africa, told us about the mission and her distinctive work. We seldom hear a worker from this field, which is three hundred and fifty miles from the west coast. Mr. and Mrs. Arthur Logan were introduced as friends whom we would especially prize from our knowledge of their parents. Mrs. Logan, who resembles her mother, Mrs. Price, in face and voice, told us of her plans and prospects, and Mr. Logan supplemented these: they were to sail in the John D. Spreckels, a 250-ton vessel, for Guam, to help Mr. and Mrs. Price; they will have a new home in new mission premises in a new field, and will do all they can for our soldiers stationed there.

A vote of thanks was given to the ladies of Bethany Church, and the meeting adjourned.

VIRGINIA BUFFORD, *Recording Secretary*.



President.

MRS. MOSES SMITH,
115 S. Leavitt Street, Chicago, Ill.

Recording Secretary.

MISS M. D. WINGATE,
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Chairman of Committee on "Life and Light."

MRS. G. F. S. SAVAGE, 623 Washington B'd, Chicago, Ill.

PROGRESS OF WOMAN IN OUR LAND AND WHAT HAS
INFLUENCED THIS.

BY A SENIOR IN MARASH COLLEGE.

THE present century has been one of progress, in which men have unitedly gone forward instead of backward. All comparisons of the past with the present prove that this is true. Also now men are more strong, happy and noble than those who lived in past centuries, and by their living according to the law of physiology, intellectual, noble and moral qualities are increas-

ing. Let us ask what share women in our land have had in this general progress; especially during the last forty or fifty years in what ways have our women shown advancement? The first thing to come to our notice is the change in their dress. Half a century ago the best dresses of women were the bright-colored, wide-striped *entares* (a long, scant gown). They wore big yellow boots without stockings, or sometimes red slippers; but now instead of these things there are new and varied fashions. They wore head ornaments of tin, brass, or sometimes silver and gold, fastened to the fez and hanging around the sides of the face, wide bracelets, earrings that reached to the shoulders, thirty or forty braids of hair with ornaments. Now, instead, nice watches, rings and pins are used as ornaments.

The houses also are greatly changed. In old times the best houses were of one or two stories, and in every story one or two rooms; many times, also, one room was bedroom, dining room, sitting room and kitchen. On one side of the room there were the beds and provisions; on another, a few cushions for the guests to sit on; and on still another, near the chimney on a shelf, some dishes made of earth, copper or wood. At that time they did not have lamps, so they burned candles or pieces of pine; for this reason all the timbers of the building were as black as if made of iron. Now in place of those houses there are good buildings, and, if it is possible, every single room has its special use and is arranged suitably. The reception rooms have nice carpets, pretty sofas with lace covers, chairs, pictures and curtains. At that time food was very simple and of few kinds. At the greatest feast they could with difficulty make three or four kinds, but now at one meal twenty-five kinds of food have been seen. So much is not good for health and economy, but to be able to make so many kinds is a great proof of the advancement of women.

In family relations, also, a great progress has been made. Under the darkness of ignorance they did not appreciate the worth of their children. The love and mercy of parents toward their children, and the honor and trust of children toward their parents, was greatly lacking. Many times the birth of a girl was counted a very great misfortune even. If there were already several girls in the family, they used to say, "The one who will pour water on our hands has come," or, "The one who will turn our shoes has come." Of course they would not send such unworthy girls to school, but thought they were created only for housework. But now there is a great change in these things; to-day in our schools a large number of the scholars are girls. The highest schools are open for women. We expect after a short time we shall have women doctors, writers and speakers. Now what a mark of change it is to see the ignorant mothers full of desire

to have their children advance, and to see during these few years the breaking of the iron rods of the mothers-in-law, and the beginning of the warm relations of love and friendliness between the members of the family.

When we look at their religious privileges, also, we can see a great progress. At that time women went to church only on holy days, and when they went they recited only a few prayers which they knew before. Now women go to church when they wish; and besides this they work for the church, even serving as deaconesses, and expressing their views, vote about some matters. Most of the teachers in the day schools are women and a large number of the Sunday-school teachers. In this line we can see the greatest progress in their own meetings. Where once women knew only some useless customs about engagements, weddings and bath, to-day they are holding regular meetings, presiding and reading papers. They superintend schools and compete with men in money matters.

This leads us to ask what are the special causes leading to this degree of progress of our women in such a short time? In the first place, trade has had a great influence. In this way new fashions, new goods and new things are coming from civilized countries to drive away the old ones. By these things they are being pushed forward to think to make new things. Not only for the purpose of trade, but if men and women go for visits to other cities they bring new things, and so they are helping the general progress.

In the second place, the presence of missionaries or other foreigners among us has been a very great cause of progress. True, the missionaries have come here for the sole purpose of preaching the gospel, but they have been, as in many other ways, a great help in raising our women. Women are learning from them dressmaking, use of different kinds of cloth, adorning of rooms, arranging of the table, and many things like this; and besides this they have learned politeness and new customs, so that we may almost say the first teachers of our women in these things were the missionaries.

In the third place, education has been a great cause in changing the condition of women. The school has opened their minds to receive new ideas. If we compare the condition of an uneducated and educated woman, it is impossible not to see the difference between them. The school has taught them to dress more neatly; it has given them good language; it has taught them to stand more erectly. By making the mind a storehouse of knowledge, it has brought the world to their homes. The school gave to those who did not know how to open their mouths capability to teach, speak and write. Those who are educated know better how to manage a household than others. They dress simply and cheaply, yet neatly. With little expense they can live better and more happily than the uneducated. By

receiving wisdom and light from the source of knowledge they are living a happy life. Who can state the benefits the women of our city have received in these lines?

In the fourth place, the misfortunes and difficulties of these last years have had no small influence in raising women. The trials have been a school of experience. In this way many women who did not know how to work, from the necessity of working have improved. Those who had little capacity have found opportunities to go forward. Many of them have had to oversee business. Those who knew nothing of accounts have almost become merchants. Those unknown outside their own homes, by having relations with well-known people, have themselves become well known. So that this great calamity has proved a calamity leading to higher things.

In the fifth place, the real and most fundamental cause of the advancement of our women has been Christianity. It is seen here, as in all other places, that women are the ones especially influenced by Christianity. Christianity, by awakening the souls of women, has also awakened their intellects. By giving them spiritual freedom, it has guided them to intellectual freedom. Christianity has taught them cleanliness, whose effects are seen in their houses, clothes and bodies, and has taught them purity of personal relations. So that women, by being guided to heavenly light and to the wondrous things on earth, have really begun to live.

Thus we are led to a few conclusions. First, this progress guides our women to a life of happiness. Indeed, it is a suitable cause for gladness that women during so short a time have been advanced so far. If a woman who lived forty or fifty years ago should come back to the world and see the present position of woman, and her progress in so many ways, how amazed she would be. In comparing the past with the present, the joy in seeing the real progress made is like a traveler's when, while climbing a hill, he turns and looks over the road traversed and the beautiful views.

Secondly, this progress urges women on to higher attainments; that is to say, makes them realize their hidden and great capabilities, and increases their courage to go forward. This courage and stimulus also guides them to zeal, which is one of the holy duties; and those who perform these duties become rightly honored.

Thirdly, this progress lays women under great obligation. If women have gone so far forward so quickly by using their talents and opportunities in useful ways, greater progress is expected in the future. Now, if opportunities and incitements to progress are more than before, if women fail to improve them, are they not under a heavy responsibility? "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

THE MISSION AND PROTESTANT COMMUNITY IN
MARASH.

By the "mission" or "station" we mean the workers sent out by the American Board. Marash station includes the Theological Seminary, with three buildings and the ruins of a fourth, which was burned during "the events" of six years ago; also the house in which Dr. Lee and Mr. Macalum's families live. Their two houses stand in one yard, the seminary building in another, with a large "garden" of grass and trees. A street separates the two yards; then another street separates the seminary yard from that of the college. We have but one building now. All the yards are surrounded by high stone walls.

The seminary has one native teacher, a dear old man who has been to Hartford, Conn., to study. About twelve students are accommodated in the seminary, a new class coming in every three years, and graduating at the end of that time. There are pulpits waiting for every one; not large ones or with big salaries, but village churches where there is dense darkness and great need.

The men are noble, earnest Christians, willing to endure hardship; and our girls willingly marry such young men, and by mutual work and Christian homes teach people of Christ, and what his love will do in hearts and lives and homes.

Both college and seminary students attend and work in the churches and Sunday schools.

When missionary work began among this people, it was not the intention to draw away from the Gregorian church. But as the people saw the truth, they realized the error in that church; and as so many felt it impossible to worship God aright and do real service for him in that church, it became necessary to form what are called Armenian Protestant churches throughout the country.

The Gregorian church is full of mere form and ceremony, and their services are largely not understood by the people, nor is the Bible read by the people. Priests attend to every person's soul, and do not encourage any independent prayer or thought. Rather they discourage it.

Miss Salmond tells of one of her orphan boys who went back to his home in a Gregorian village, and who was told by the priest that he would surely be sent to perdition if he continued to pray and read his Bible, as he had learned to love to do here in the orphanage. He listened quietly, then looking up, said, "If all those honums in Marash are going to perdition, I am ready to go with them." "Honum" is a title of respect which they apply to us as well as to their own women.

The hope of the coming generations among this people lies in Christian education. We cannot change legislative conditions; we cannot make the poor rich in this world's goods, nor give to all the wretched ones the comforts of life; we cannot put unleaking roofs on all the houses, filter all the water used in the homes, put stoves in place of smoky open fires, provide windows for the dark, gloomy houses, etc. But we can bring the Lord Jesus Christ into hearts, homes, villages, cities. We can teach to the orphans, school children, young women and young men just as much truth in all lines as we are able; can set before them high ideals, pure, true motives, what it means to be good and sincere, to be clean and wholesome, wise in mind, strong in body and character, noble in soul.

Our college grows larger each year, until we are fairly crowded out of our beautiful big building. This year we have eighty-four students. Twenty-four are boarding in the house; the others are day scholars.

Our graduates and the graduates of the men's college in Aintab are the best-trained teachers, and they must supply such an extensive demand in Central Turkey. We must always have four native girls as teachers. Then come Hadjin and Adana, who also want graduates. After them come the common schools and the scores of villages where we long to open work. The harvest truly is great and the laborers still too few. When you are praying, dear friends, that the Lord of the harvest will send forth laborers into his harvest, do pray that he will open long-closed purses to supply the means to prepare these native teachers, Bible women and pastors who are so greatly needed to carry on the work and gather in the harvest that is whitening.

IN THE SMYRNA GIRLS' SCHOOL.

BY MISS MINNIE B. MILLS.

THE school filled up nicely in the fall. Altogether it was a very happy and prosperous year. God was very good, and teachers and pupils enjoyed good health throughout the year. In June we graduated a class of seven fine girls, two of whom were Greeks and five Armenians. All are, I trust, true Christians, and all but one Protestants and earnest workers, who have now positions as teachers,—one in the Gedik Pasha school, Constantinople, one in Marsovan, one in Adana, one in Miss Bartlett's kindergarten, one in our own school, and the sixth will take the place of one of our teachers, who is leaving us in February to be married. It is a great joy to us to have our girls thus engaged in active work, and especially to

have them willing to go to the interior to work. They are usually willing to teach in our own school here, but to get them to leave home or go into the interior has been very difficult; or if the girls are willing, often the parents are not. I trust our girls may more and more be so consecrated to the Lord's work that they shall be eager to work wherever he opens the way.

We have inserted a year's work in methods of teaching, giving each senior teaching to do under supervision; and we hope the time may come when we can add to our course of study a year of normal training, that our girls may be better fitted as teachers.

Miss McCallum joined us the middle of September, and very glad we are to have her back. We reopened school the first of October. We have over one hundred and sixty-five pupils, twenty-six of whom are full boarders, and a number of others day boarders. The boarding department is filled to its utmost capacity. There has been more growth in our school the last two years than the numbers show. A year ago we gave up the Greek kindergarten in connection with our school, and this fall we sent all the little boys, whom we admitted to our first two primary grades, to the Boys' School, yet the total attendance is equal or greater than that of preceding years. We could accommodate few more than our present numbers, as every nook and corner of the place is now used for recitation rooms.

It is very gratifying to notice that in the old churches the leaders in all philanthropic and educational work are our own graduates, and that their influence is almost without exception on the right side. There is no doubt that a reviving of the life of these old churches has begun, and this is a critical time, when they need educated, devoted men and women.

The church work is encouraging. Our King's Daughters Society is still carrying on its work among the poor. At the beginning of the year our funds were very low, and we felt some effort must be made at once to raise money or the cold would come on and find us unable to relieve any of the suffering among the poor. So it was decided we should all go to work for a sale to be held the second week in December. We divided the society up in different committees. One committee was to make aprons and handkerchiefs, another children's things, another lace, another was to dress dolls, another to make fancy articles. Everyone went to work with a will, so that when we brought the things together we were all surprised at the number and variety of pretty things we had for sale. It being just before Christmas, people bought generously, so that we cleared \$136. Was that not good? We felt repaid for the two months of hard work.

GLIMPSES AND GLEANINGS FROM OVER THE WIDE FIELD.

CHINA.

ONE farmer sent seventeen heads of cabbage as his share toward the Woman's Station class, and one old woman, of seventy-five years, gave out of her spinning money one thousand large cash (over fifty cents). It is reported that one of the women, who owns about twenty-five acres of land, when she went home declared she could not live any longer with the false gods in her house, and at once destroyed them all.

The rest of the family went out on the street reviling her, the "foreign doctrine and the foreign devils," but she remained quietly in the house singing hymns.

Can any one say that these people are not in earnest, or that they are "rice Christians"?—*The Exchange*.

A CONVERT who was going to be confirmed was heard to pray, "O Lord, the bishop is going to put his hands on my head; put thou thine upon my heart."

WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1902.

COLORADO	124 51	Previously acknowledged, less correction, 4	11,751 07
ILLINOIS	1,168 89	Total since October, 1901	\$16,320 79
INDIANA	11 00		
IOWA	157 26		
KANSAS	62 81		
MICHIGAN	504 31		
MINNESOTA	553 39		
MISSOURI	761 33		
NEBRASKA	57 20		
NORTH DAKOTA	43 60		
OHIO	212 76		
SOUTH DAKOTA	17 00		
WISCONSIN	382 87		
TENNESSEE	1 75		
TURKEY	29 58		
CHINA	2 28		
MISCELLANEOUS	479 18		
RECEIPTS FOR THE MONTH	4,569 72		
		Received this month	45 00
		Already reported	710 03
		Total since October, 1901	\$755 03
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Received this month	11 00
		Already forwarded, plus correction, 4	291 40
		Total since October, 1901	\$302 40

MRS. E. M. WILLIAMS, Ass't Treas.



Loaned from *McClure's Magazine*.

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"IF IT IS NOT PAID!"
(See page 247.)

Life and Light for Woman.

VOL. XXXII.

JUNE, 1902.

No. 6.

CONTRIBUTIONS FOR THE MONTH. With pleasure we report a gain in contributions of \$1,464.99 for the month ending April 18th as compared with last year. In this sum is included a yearly gift of \$1,000, which was received in July last year. Aside from this we may rejoice in the gain of \$464.99, which a little more than covers the lack mentioned last month. For the first six months of our financial year, aside from two special gifts, there has been a gain of \$129.97. In other words, the contributions are about equal to those of last year. It is not our custom to mention our legacies in these comparative statements; since the amounts differ so largely from month to month, no true comparison can be made until the end of the year. Last year the legacies in the last six months were phenomenally large, and we can scarcely hope that they will be equaled this year, and a special effort for contributions is needed to supply the lack. There are yet six months before us, and, although united action is most difficult in summer, much can be done through individual effort. The needs of the work never have vacation; they never cease to press upon us. Indeed, they come to us with greater insistency and stress as the years go by, as the success for which we have prayed crowns our labors. There are special ways of working in the summer. Let us enter into them with faith and courage.

OUR WORK IN AUSTRIA AND SPAIN. After studying the fourth topic in *Via Christi*, which dwells so much on the lives and labors of the men and women in the Roman Catholic Church, it will be interesting to consider the present work of our Board in Spain and in Austria. We plan to give large space to this work in our numbers for June and July.

THE CHILDREN'S MISSION-ARY MAY FESTIVAL. Our annual children's missionary meeting was held in Berkeley Temple on the afternoon of Saturday, May 3d. Instead of the erection of a building—the work presented to the children in previous years—our Junior committee have suggested this year current work in different countries, viz.: Village schools and rug-weaving in India, Bible woman's work in Japan, kindergartens and the International Institute for Girls in Spain, and schools in China. At the meeting these different interests were presented in an admirably arranged exercise under the lead of Mrs. G. H. Hubbard, from China, Mrs. Abbie

S. Burnell, from India, Miss Charlotte De Forest, from Japan, and Miss Nellie S. Crandon, of West Newton, for Spain. An address on "The Children of Africa," by Rev. F. R. Bunker, of South Africa, was most delightful, and listened to by the children with the most inspiring attention. Enthusiasm reached its height when he exhibited to them a "little white African"—his own little Paul, who came to the platform and smiled his greeting to his little American friends. It is a great satisfaction to the officers of the Board that these annual gatherings apparently lose nothing of their attraction to the children in Boston and vicinity. The weather this year was cloudy, with occasional showers, but this did not dampen the ardor of the nearly twelve hundred children present. The payments and pledges for the work presented amounted to \$531,—a fine start toward the \$3,000 it is hoped to raise through the year. May our Heavenly Father bless the children every one in their work for him!

MISSIONARY PERSONALS. Dr. Mary A. Holbrook sailed from San Francisco April 22d, for Kobe, Japan. Dr. Holbrook came to this country in 1896 to accompany a missionary friend, who was broken in health and needed her care, and has remained with her till this time. At the time she came here the science department in Kobe College, of which she was the head, was so depleted by the reaction against foreigners that it seemed best to give it up for a time. Now, however, there is a strong demand for science study, and Dr. Holbrook returns to resume her former place. Miss Fidelia Phelps sailed for South Africa May 7th, in company with Rev. and Mrs. Bunker, to take up her work in Inanda Seminary.

THE EMPRESS DOWAGER AGAINST FOOT-BINDING IN CHINA. The decree concerning foot-binding, issued by the Empress Dowager of China February 1st, has been generally reported in this country as a prohibition of the custom. A prohibition it was not,—the Empress Dowager expressly stating that she had carefully avoided the words, "We prohibit," so that dishonest officials and underlings might have no excuse for oppressing Chinese subjects who might not immediately follow the decree, on the strength that they were disobeying Imperial command. The substance of the decree is that, as the custom of foot-binding among Chinese women is injurious to health, the gentry and notables of Chinese descent are commended to earnestly exhort their families and all who come under their influence to abstain henceforth from that evil practice, and by this means gradually abolish the custom forever. One of the early antecedents of the Empress Dowager on the dragon throne did forbid foot-binding, but with no better result than that the "golden lilies" are as beautiful to-day in the

eyes of "China's millions" as they were before the change of dynasty made the natural foot the standard of beauty at court. Nevertheless, in issuing this decree, the Empress is but falling into line with a movement which for some years has been gaining ground among the gentry. This has undoubtedly been due to the wider knowledge and more thoughtful consideration of such matters forced upon Chinese scholars and men of influence by Western literature and the diligent efforts of the members of the Heavenly Foot Society, an organization formed some years ago by missionaries and others. The auxiliaries of this society were multiplying rapidly in the coast and Yang-tze River provinces at the time of the outbreak in 1900. Possibly the Imperial sanction may give a new impetus to the work of this society, but reform was sure to come. Of course all readers of LIFE AND LIGHT know that Protestant missionaries have always used all their influence toward abolishing the custom of foot-binding among church members.

—Mrs. H. P. Perkins.

WAS THIS IN YOUR AUXILIARY? The missionary had finished her address at the auxiliary meeting. She had done her best, and a few people seemed to be stirred. What followed?

The President: "We will now take up our collection to defray the expenses of our speaker. Let it be generous. The last time we had a missionary speaker the collection fell short of the expenses, and our treasurer was obliged to make up the amount from her own pocket."

The "speaker" flushed painfully, but had no opportunity for remarks.

Treasurer: At the close of the meeting. "Oh, Mrs. F., we enjoyed your words so much! Now what were your expenses?"

Speaker: Mindful of the previous shortage and the treasurer's pocket. "My railway ticket was \$1.23."

Treasurer: "Oh, was it? A dollar and twenty-three cents each way would be \$2.46, wouldn't it? Let me see what I have here. I am awfully sorry, but we have only \$2.30; would that do?"

Speaker: Effusively, "Yes, indeed; that will do perfectly well."

On the train home she did a little sum in mental arithmetic: street-car fares twenty cents, remembering with a shiver her long wait on a corner; lunch, quite a light one, twenty cents; shortage in railway fare sixteen cents. She was out of pocket fifty-six cents.

OR THIS? The president met the speaker at the station with a carriage, and took her home to dinner. After dinner she gave her a room to herself for half an hour. This was such a boon, as she had been on the rush since daylight with housework and getting ready to leave the children for the day.

The treasurer had looked up the railway fare beforehand, had calculated the probable extras, and added a little for unknown contingencies, and secured the amount from two or three friends. At the close of the meeting she slipped an envelope into the speaker's hand with a word of thanks, saying to herself as she turned away, Suppose she does have twenty-five or fifty cents extra, what's the harm?

MISS STONE IN BOSTON.

As was natural, our returned captive missionary made her first public appearances in this country in her home church in Chelsea and in Boston. A meeting of welcome under the auspices of the Woman's Board of Missions was held in Park Street Church, Boston, on Friday afternoon, April 18th. Mrs. Judson Smith presided, and conducted the devotional exercises. Prayer was offered by Rev. J. L. Withrow, D.D. The welcome from the Woman's Board was voiced by Miss Abbie B. Child, Home Secretary. This was followed by a most hearty and appreciative address of welcome in behalf of the American Board by Rev. James L. Barton. He read from documents four conditions in the release of Miss Stone made by the brigands: 1. That, to protect the innocent villagers where the ransom was paid, the time and place should be kept entirely secret. 2. That any who had known where Miss Stone was secreted during her captivity should not be punished in any way. 3. That Mrs. Tsilka should have the same protection against the Turkish government as Miss Stone. 4. That the messengers between the brigands and Miss Stone's rescuers should be protected. Dr. Barton thought that men who asked nothing for themselves, but who desired only protection for the innocent, were "well worth saving." He also expressed the hope that after Miss Stone had been one hundred and seventy-two days in the hands of her friends in this country, she would be in as good condition as after she had been the same length of time with the brigands. Hon. S. B. Capen then supplemented the official welcome in a brief address, dwelling upon the way in which Miss Stone's experience had brought the world nearer together, and asserted that brigandage must cease, and that the lives of United States citizens, whether missionary or merchant, must be protected. Miss Stone's own address was thrilling in the extreme, and quite unreportable. Twice during the meeting the large audience, completely filling the church, rose to greet her with the greatest enthusiasm. At the close of the public meeting about six hundred friends and invited guests of the Woman's Board gathered on the seventh floor of the Congregational House to meet personally the heroine of the hour, and

to enjoy a time of social intercourse. The whole afternoon was most inspiring and enjoyable. Miss Stone's first appearance on the lecture platform was at Tremont Temple, Boston, Monday evening, April 21st, and her success was all that her friends could wish. It was what they expected of her, but they were none the less gratified by her success. The impression on the general public is shown in an editorial in the *Boston Transcript* the next evening:—

THAT RANSOMED MISSIONARY.

“If you dropped into Tremont Temple last evening from motives of curiosity only, and with no particular sympathy with Miss Ellen M. Stone of Chelsea and Macedonia and the things for which she stands, if you had been feeling of late that she was inclined to make merchandise of her sufferings at the hands of the brigands over there in the hills of Macedonia, in spite of yourself your mood changed before she had been talking fifteen minutes. In the first place, you were looking upon the elegantly gowned figure of a queenly woman in latter middle life. Strength, repose, determination were all writ large in her open, cheerful countenance. The voice was that of a gentlewoman, quiet, even, penetrative, agreeable. The first findings of your critical eyes and ears at once gave birth to the thought, ‘Why, this woman would have adorned Boston society if she had not chosen to waste her best years in the missionary business.’ As she went on with her thrilling recital you could not but admire the reserves in her tale, as well as its admirable literary form. Such effective use of English, such nice discrimination in the choice of words, such entire absence of repetitiousness, one does not often encounter in extemporaneous speakers. But it was far from being parrot-like, memoriter work; moreover, did not harp upon the trials and tribulations of those six months of captivity. You were not looking upon a woman who had any desire to be considered a martyr or who regarded herself in that light. She had simply risked the chances of her calling, and when an experience came to her that has been the lot of no other missionary in the last hundred years, she had not whined about it then, nor was she coming back to America to excite emotionally minded people by the story of her recent woes. Lightly, indeed, on the whole, did she pass over them. The simple narrative, it is true, made clear what anguish she and her companion had endured, but she did not admit her auditors into the deepest recesses of her own heart or project constantly into view the physical privations and the mental anguish of those terrible one hundred and seventy-two days. So before her lecture was over you concluded that this ransomed missionary has sterling qualities, that she belongs to the same class with the late Frances Willard and Lady Henry Somerset, and that in whatever

unfortunate complications others may have involved her in this lecturing undertaking, she is herself as free from guile and as unselfish as the noblest lady in the land. If there are many like her in the mission field, you decide to take a little more stock in the missions hereafter. If the vocation breeds such dignity and poise and capacity, it may be a more intellectually ennobling calling than you have imagined it to be. You don't wonder that her personality so wrought upon the brigands that however much they flourished their revolvers before her they could never bring themselves to the point of discharging them at her or at Mrs. Tsilka. And you readily believe the assertion now made at the rooms of the American Board that she shaped to a large extent the negotiations on the part of the brigands that finally brought about her release. So by the spell of a woman's voice and a woman's presence and a woman's heroic career the most skeptical is likely to be transformed from a critic into an admirer, and find himself at last saying, 'There may be something in this missionary business after all.'

A THRILLING SCENE IN THE CAPTIVITY.*

By the kindness of the S. S. McClure Company we are permitted to make the following extract from Miss Stone's first article in their magazine. Every one of our readers will wish to read the whole marvelous narrative for themselves as it comes out month by month. On the second evening of their captivity she describes the following scene: "They led us to a doorway, and through some dark outer space into a small inner room with one small barred window. A light was brought. After the brigands had spread down some cloaks for us we were left to ourselves. The horror of a great fear fell upon us. What could they not do to us in that dark, hidden spot? Why had they brought us thither? If we should be killed now, no one in the wide world would know our fate. The darkness settled into our very souls. We lay down in our corner, but no sleep came to refresh us. After daylight we looked from the tiny barred window, but could see only trees on a grassy slope. Though we occasionally heard voices during the day besides those of the brigands, we could never see any one. . . . During the day three men came filing into the room. As they seated themselves upon the ground, they filled all the space outside of our corner. They were heavily armed. Cartridges were upon their breasts, and in belts around their waists. Daggers and revolvers hung at their sides. They had left their rifles behind; but, as though their present armament was not sufficient to protect them against us, one soon went out and brought in three guns, which he stacked in a corner. With trembling hearts under an exterior which we prayed God to keep calm, we waited until they should tell us the

* See illustration on first page.

purpose of their visit. Finally one, whom I took to be the leader, spoke rapidly and roughly, telling us that they were highwaymen; that among them were many nationalities. He told us that they had taken us for money, and should hold us until the ransom was forthcoming. 'If it is not paid,' he said menacingly, 'there will be a bullet for you, and a bullet for her,'—indicating Mrs. Tsilka. We named him in our hearts 'the bad man,' and so called him for many weeks, but not to the end. He warned us that if we attempted to do anything for our own rescue, or anything that might endanger them, they would shoot us instantly. . . . When I inquired the amount of the ransom, the spokesman took an envelope and wrote upon it, and then passed it to the next man, who also wrote upon it, and gave it to a third, who, after writing upon it, returned it to their spokesman. 'We have decided,' he said, 'to ask twenty-five thousand pounds for your ransom, and we are prepared to hold you until it is paid; or in case of failure to pay it, there is, as I said before, a bullet for each of you, to let people know that we are not men to be trifled with.' We were utterly crushed with the helplessness of the position in which they had put us. . . . Then they filed out of the tiny black room, leaving it filled with the smoke from their tobacco, and the stench from clothes long unchanged, and also with something worse, for a cloud of despair settled into our very souls. Twenty-five thousand pounds! One hundred and ten thousand dollars! It could never be raised. Why should they not kill us at once? So we talked with each other until our faith in God overcame the fearful forebodings and comforted us. 'Our God reigns, and we are still in his hands. He can deliver us from even these toils. We will trust him still.'"

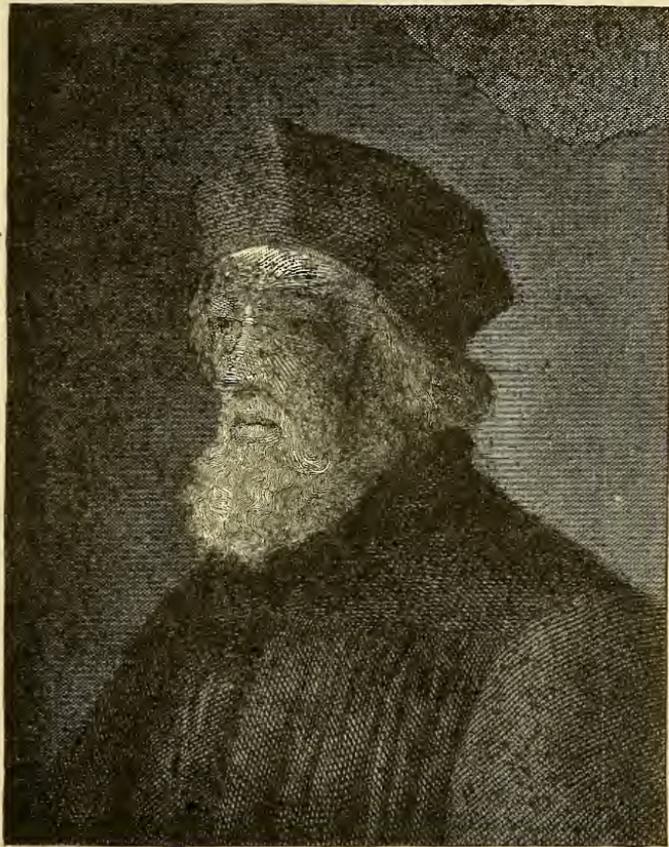
PROTESTANTISM IN BOHEMIA.

BY KATE UPSON CLARK.

THE great men and great industries of Bohemia have made it very famous. The very name is full of poetry, and the picture which it brings to the mind is one of intellectual art and beauty. A shimmer of iridescent glass is suggested by it, and a vision of turbulent student life. The great university at Prague has stood for ages among the foremost in Europe. The drifting wrecks of literary genius are brought to mind by it also, and one thinks of the old "Bohemian Club" of New York. Many of its members perished miserably of strong drink, with its attendant vices, but their brilliant work in periodical literature gave their wretched fate a tragic interest.

It is said that the name "Bohemian" was applied to roving literati because of the gypsy character of their lives, and that gypsies usually hailed

from Bohemia. Thus, the French word for a gypsy is *Bohemien*. Others say that under the reign of King John, of Bohemia, that country was the refuge of the outlaws of all lands, particularly of scholars and writers, so that the term "Bohemian" became almost synonymous with scholarship and learning. The former of these explanations is probably the true one.



JOHN HUSS.

The Boii, of whom readers of Cæsar's Commentaries hear so much, were the first settlers of whom anything is known in Bohemia. They were of a mild disposition, and were driven out or subjugated by the wild Slavs from beyond the Carpathians. Their leader, Czech, gave his name henceforth to the Bohemian people and their language. They were idolaters, and made offerings to their gods in sacred groves in the dusk of the morning.

The kingdom of Bohemia has been during nearly all of its history an independent state, belonging to the great German Empire. For two hundred years it has been a part of Austria. It is only about half as large as the State of New York, yet it contains nearly as many people. Most of them are Roman Catholics, but infidelity has a strong hold among them.

During the last quarter of the fourteenth century Richard II of England, the son of the Black Prince, married Anna, a princess of Bohemia, and a lively intercourse began between the universities of Prague and Oxford. The teachings of the great and good Wickliffe were thus disseminated throughout Bohemia, and a large body of believers in his doctrines was gradually created. These quiet thinkers waited only for a leader to declare themselves. Most of them lived pure and holy lives, and were deeply troubled by the vices and corruption of the church and the clergy. Nothing in all history seems more marvelous to the close student than that from the darkness and wickedness of the Middle Ages should be evolved a movement like the Reformation, with Wickliffe as its "Morning Star." The pessimists of our own time who despair of the purification of our modern social and political life may well take courage from the study.

One of the wonderful ways of Providence in bringing about the general diffusion of ideas which was to blossom in the mighty uprising of the sixteenth century, was this introduction of the works of Wickliffe into Bohemia by the chance marriage of the young king of England with a Bohemian princess. John Huss studied those works, and his intense soul transmuted them into the wonderful doctrines which he preached for twelve years in the Bethlehem Chapel at Prague. His elevated life and his Christlike spirit gave him such a hold upon all the people, from the peasants up to the queen and her nobles, that in this day one can hardly conceive how it became possible for him to be so terribly tortured and to perish so miserably. It is an awful commentary upon the intolerance of Rome, and the way in which she crushed everyone who dared to differ from her. The superhuman courage of John Huss, his unshaken faith and his spotless life, form a chapter in the history of Bohemia which alone should endear her to Protestant peoples forever. When to his martyrdom is added that of the learned Jerome of Prague, who, for refusing to say that the Council of Constance was right in burning John Huss, followed his friend to the stake a year later, one feels that to Bohemia—even more than to Saxony and Switzerland—we are indebted for the pure form of religion in which we now worship. There is no more thrilling episode in the history of civilization than the story of these two heroic men.

"After these arose," as the chroniclers of the Judges say, the great "one-

eyed" Zizka. He, supported by King Wenzel of Bohemia, vowed to avenge the death of Huss upon the false Emperor Sigismund, who had promised Huss a safe conduct to and from the Council of Constance, and had then basely deserted him. Zizka was never conquered, so the tale runs; and the account of "the Hussite War," which he waged for ten years against Sigismund, forms one of the most exciting and romantic chapters of the history of the Reformation, to which it properly belongs. At one time, not long after Zizka's noble struggle, four fifths of the people were Protestants; but the Catholics gradually regained the ascendancy, and then for one hundred and sixty years there was a reign of terror, during which the population of Bohemia was actually reduced from 3,000,000 to 780,000. Protestants were slaughtered by the thousand. Bohemian literature almost ceased to exist. The persecuted sects had to conceal their Bibles, and were driven to live in forests and dark holes in the mountains.

In 1781 Joseph II of Austria issued a "decree of toleration," which allowed Protestants again to live in Bohemia, where, little by little, privileges have been granted to them, but to this day they are simply tolerated. There are now more than a hundred thousand Protestants in the kingdom, but they are comparatively feeble, and the obstacles in the way of missionary work there are almost insurmountable. Popery, infidelity, and the natural conceit of an old civilization, stand like lions in the path.

The oppression and poverty in which the Bohemians live has led to their emigration in large numbers. There are now about half a million of them in this country, largely in the West. Whole counties in Wisconsin are peopled by them. Chicago and Cleveland contain considerable Bohemian colonies, for whose salvation active missionary efforts are being made.

Among the noble men and women who have labored to evangelize Bohemia have been the Rev. H. A. Shaffler, the Rev. A. W. Clark and the Rev. E. C. Bissell, with their wives. Several of these devoted missionaries gave their lives to the cause, breaking down under the strain of the work and its peculiar difficulties. The story of Mrs. Shaffler's fidelity and intelligent labor, terminating in her death at the early age of forty-two in 1883, is one of heart-breaking pathos, but full of inspiration and comfort to the discouraged worker in other fields. The present missionary workers are Rev. A. W. Clark and Rev. John S. Porter and their wives. At Brunn there is a Home for Women and Girls, schools in Carinthia and Husinetz, and twelve devoted Bible women. At Russitz there is an orphanage, founded by the noble and godly Countess La Tour, who has been a most efficient friend to our missionaries and to the native pastors. During the last ten years much important evangelical work has been done in Bohemia.

The publicity given to this later progress has made it very familiar to the readers of this publication, which is only one of scores that are constantly developing more and more a fruitful interest in our mission work all over the globe.

SPAIN.

A VISIT TO GRADUATES OF THE INTERNATIONAL INSTITUTE.

BY MISS HARRIET W. MAY.

MAY I tell you of a trip made by Miss Page and myself not long ago to visit some of our Institute graduates? Our first night was spent at San Sebastian, and the next morning we started at eight o'clock for Pradejon, and traveled steadily until five in the afternoon, when we were put off at a small station, with no village in sight, and the first part of our journey was accomplished. We had been told that it was "the hardest trip in all Spain," but it was made easy for us through the kindness of the people we went to see. The second part of the trip began when we were met at the station by a young woman, who walked up to us, and without a question, simply with the salutation, "*Buenas tardes*," lifted our heavy bags and started off down the road. For a moment I thought it really would be "the hardest trip" if we had to walk the six miles between Lodosa and Pradejon, but only for a moment, for we were led down an embankment and into the house of our guide. There in the sitting room, which was on the ground and next the stable, we found three women busily sewing, and received a most cordial greeting from them. In a few minutes the husband and father came to announce our carriage, which proved to be a *tartana*, a curious two-wheeled vehicle with seats on each side over the wheels. This was drawn by a mule, and after we had clambered in by means of a chair, and the man who was to be the other passenger had clambered in and seated himself on our bags, and had covered himself head and all with his *tapa bocas*, which is nothing more nor less than a steamer rug, and is the universal overcoat of the peasants in that part of Spain, we started off and jounced along toward Pradejon. About half way there we were met by Ascension, the teacher whom we had come to visit, with two of her girls. The *tartana* was full before, but we packed them all in somewhere, and started off again, only to be met about a mile from the town by a crowd of the school children, who, however, were obliged to walk, or run, as some of them elected to do, behind us. The first glimpse that I had of Pradejon was not prepossessing, simply a collection of brown mud, or

adobe, houses, set down in the midst of a brown country, without one tree or any green thing to relieve the barrenness and monotony, and I wondered if Ascension were happy, and if she did not miss the life at the "Instituto" and wish herself back; but in a few minutes that feeling was dispelled when she said, "When I first saw this pueblo I thought I could never be happy here a month, but I have been here a year and a half, and am very happy and fond of the people." The cart left us outside the wall, and we walked to the house through the narrow, badly paved streets, and the whole place reminded both of us of villages in Turkey and Syria. We received a welcome which went to my heart, and I could readily see how Ascension had grown fond of the people. There used to be a pastor in Pradejon, but for some reason (most probably lack of funds) the work there was given up and the pastor transferred to San Sebastian. However, during the eight years that they had no pastor or teacher, the people were not entirely discouraged, and met every week in the chapel, where one of their number, Don Francisco, read and prayed and talked as best he could, and kept them together. He, like all the men there, works in the fields, which are from one to two hours away from the town, and to which they go at dawn and return after dark.

They were only a handful of people when Ascension went there, and longing for a pastor, but they gave her a hearty welcome, and she has done wonders for the place. She began with half a dozen children, who, like all Spanish children, were unused to restraint, and were noisy and untidy; but now she has more than seventy, and I was amazed at the quiet and discipline of the school. Each large or small child (and some of them are little tots) came quietly in and took his or her place on the benches, and sat there until at a touch of the bell they rose, turned about, and began their first task of the day. Another touch of the bell and a class of six or eight came forward and grouped themselves about the reading cards which hung on the wall, and had a reading and spelling lesson. So it went on, the recitations of that kind being followed by singing and recitations of poetry. There are three girls there whom Ascension hopes may some day come to the Instituto. They were very attractive, bright girls, and the whole school was one which any teacher might be proud of, and especially a girl of twenty-three, whose first school it was. The Catholic schools in the town are free, but nearly, if not quite all, of her scholars pay something, and at harvest time she takes her donkey and goes about from family to family gathering her pay in the shape of wheat, which she afterwards sells. One afternoon, at the close of the school session, she has a Christian Endeavor meeting, and on Sundays she has a most interesting Sunday school. There

were between sixty and seventy the day we were there,—little old women of eight coming in with a baby brother or sister in their arms, and against the wall at the back of the room were a few mothers and grandmothers. There was a good deal of opposition to her at first, but she went quietly on, and now is not at all molested, but has won the esteem of all, and even the *alcalde* of the town is friendly at present. How they do long for a pastor! In Spain it is not considered proper for boys and girls to go to the same



MEMBERS OF JUNIOR CHRISTIAN ENDEAVOR SOCIETY, PRADEJON, SPAIN.

school, and so she is only able to have very small boys, but a pastor could gather together the larger ones. Ascension is a natural teacher, and little by little the character of the village is being changed. She is just one graduate of this Instituto, and the society which supports her may be proud of the share they are having in the uplifting of Spain. How I wish some of the people at home might see this work as I have seen it! It would be easier for them to go on working and gathering together the dollars, which often come so slowly. Spain needs education and uplifting, and the gradu-

ates of this Instituto are giving it in many cities and villages throughout the length and breadth of the land.

Our next visit was made to the home of another girl, who left here last June after three years in the school, and who has nothing except what she gets from the children. Her home is in Tauste, a ride of two hours by donkey cart from the nearest railway station. Lidia, her father and brother had put a bench from the schoolroom into the cart, with a cushion on it, and had started at seven to meet us; and we enjoyed the ride to Tauste in spite of the roughness of the road and the broiling sun, for it led through a fine farming country which was already beginning to be green, and the "mountains were round about" in every direction. The story of the work there is most interesting. Lidia's father, Don Agostin, when a young man was a muleteer of Pradejon and a rough character. He became converted, married, and went to Tauste to live. By his industry and care he has gathered together money enough to build a good house, largely with his own hands, and has bought three fields, which he cultivates with the help of his two young boys. In addition to all this, through all these years, and with little salary, he has gone from village to village as colporteur, and has had a night school in his own house, to which six hundred young men have come, sooner or later. His daughter, Lidia, was a shepherdess, and spent every day in the fields with the flocks, but his ambition was to have her come to this school, and be educated for a teacher. She came and stayed three years, leaving last June, and in July in a large room in her own house, which her father had built for her, she opened a school, and has been teaching steadily ever since. She has something which closely resembles a nursery, for her scholars range from one and a half years to twelve; and while she teaches the older ones, one by one, to read or write or do arithmetic, the babies are running about the floor, under the benches, and are not exactly quiet; but she does not seem to be disturbed by it, and goes serenely on for six hours every day, not even having the customary half-day holidays twice a week. For this teaching and taking care of babies she receives twenty cents a month from the oldest scholars, and ten cents a month from the babies. Many of the children are sons and daughters of the men whom her father taught in his evening school. Lidia gets up at five in the morning, cleans the house, and begins school at nine o'clock. From twelve to one she takes dinner, and at one a young woman comes who is about twenty, and so too old to go in with the other scholars, but as she cannot read nor write she comes every day for an hour. At two the babies come back again and stay until five, when another young girl comes for an hour, and in the evening Lidia makes clothes for herself, her

mother, father and two brothers. She seems very happy, and her father and mother are justly proud of her. She seldom goes out even for a walk, because she cannot go out alone, and her mother is too busy to go with her often, and her father and brothers are in the fields from dawn until long after sunset. It is a lonely life for a girl, with no young companions, and it makes one appreciate the privileges of American girls and women. How I wish some of our girls could see these Spanish girls, who have not had one



TAUSTE, SPAIN.

tenth of their advantages, and yet are working and doing all in their power to share what they have with others, and are happy and uncomplaining in the doing. There was a good deal of opposition to Lidia's work at first, and the house was stoned, and when she went on the street no one looked at her or spoke to her, but she says "now they greet us and treat us like brothers." We were there in Holy Week, a rather unfortunate time to visit Spain except in the very largest cities, and on Tuesday, when we were in Tauste, we went out for a walk after dinner, accompanied by the family;

but we created so much excitement and attracted so much attention that we were obliged to return to the house. These are just two of our girls, and I have seen the schools in Zaragoza, Logroño, San Sebastian, Santander, and Bilbao, in all of which places our pupils are hard at work, and they are fine girls. That is the kind of work that will change Spain little by little, and it is from those village and city schools that the girls come who make up our family of thirty-two here.

JAPAN.

A TRANSFORMED LIFE.

BY MISS FRANCES E. GRISWOLD.

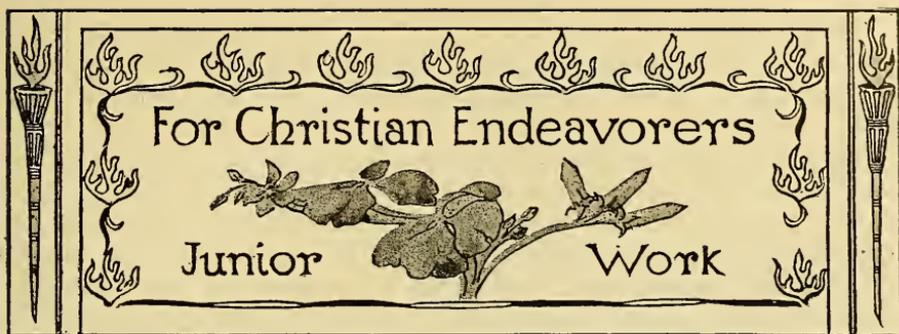
WE have all been interested in a young woman who died in Takayaki at the beginning of this year. Her childhood was anything but pleasant. She could remember when she was six years old seeing her father and mother shed tears when they separated and the home was broken up. They loved each other, parting only for some family or property reason, and made a secret agreement to live together again when they should be able. Before that day came they had each married again, and the child never knew a pure family life. She herself did not marry, but lived a low life, here and here. At last she was persuaded by the Christians in Aunaka, where she lived, to reform. She was baptized by Mr. Neesima, but in a short time—probably about a year—had gone back to her old ways, and was put out of the church. She seemed to care for nothing but to make money, and even went as far as Tokyo to engage in her trade. Her life was of the darkest kind.

At last she went to the house of a detective, with the understanding that she could drink all she wished in his house. He was kind to her, and after several years they were legally married. Her appetite for drink became a disease, and she drank enormous quantities. For five years she was nearly crazy from its effects, but seems to have been most tenderly cared for by her husband.

But the truth she had heard and partially believed in her better days was not wholly forgotten in these dark hours. The germs of the eternal life which had been planted were not altogether destroyed. Once, while alone in her house—raising a few silk worms—the awfulness of her condition flashed in upon her consciousness, and, with no help from man, she made one supreme effort, roused herself, threw off her drinking habits, and, relying on God, began a new life.

My attention was first attracted to her as she sat by my side in the train one morning two years ago as I was going to a temperance meeting in Takayaki, but, although I noticed a happy look on her countenance, I thought of her only as an ordinary passenger. She was then living here in Maebashi, and relatives in Takayaki had invited her to the meeting, and during the day she was introduced to me as an inquirer. In a few days I called on her at her home, and when she told with great emotion of her reformation and her fearful struggles with evil, it hardly seemed it could be true. After a time she began coming to church, often bringing with her some neighbor or relative whom she wished to help to a better life. In a few months she was received into the Maebashi church. Naturally exposed to great temptations because of her former life, she was most lovingly and thoughtfully watched over by the pastor and Christians here. She has often said to me by way of assurance when I have been calling there: "I cannot always go to church on Sunday, because my husband is not a Christian, and there is often much company on that day, but my faith is just the same. Do not be troubled, for it has not changed a bit." For a long time, every time I met her she would tell me how anxiously she was working and praying for her husband. She seemed to watch every indication of his turning toward the light with almost feverish interest. She is even said to have fasted and prayed, and often to have spent whole nights in intercession for her husband. He was an old man, and a disease which would almost surely prove fatal began to fasten upon him last fall.

Not many days after, suddenly, and unknown to the Christians here, she took her husband to his son's home in Takayaki to be under the care of a specialist there. One day, while in that city attending a meeting, they sent asking me to call at the house. I found the wife full of joy because her husband had become a Christian. He wanted to be baptized, but wished to wait till he was able to go to the church. As he could not lift his head, and seemed to be on his dying bed, his wife and friends were anxious to have him receive the outward sign of the faith without delay. A little later in the day the pastor chanced to call, and the man was baptized, greatly to the joy and relief of the whole household. A week later, being again in that city, I called just a moment to congratulate the wife. She seemed well, and there was no doubt as to her happiness. One week later I went again to the house because I heard she was dead. It was a short and painful illness. She made frequent reference to the pains Christ endured, and his name was in the last sentence she uttered. The family and relatives all seemed favorably impressed in favor of Christianity by her zeal for her husband's salvation and by her death.



CHRISTIAN ENDEAVOR WORK IN SPAIN.

BY MISS ANNA F. WEBB.

IN previous years the story of the formation of the Christian Endeavor Societies in Spain has been told in this magazine, so it will be unnecessary to repeat the history of the earlier growth.

A society was formed by Mrs. Gulick in the International Institute for Girls almost at the same time as the first Christian Endeavor Society in America. From this all the others in Spain have had their origin, but it was not until 1894 that any determined effort was made to encourage the pastors of the churches in the north of Spain to interest their young people in this work. Once started, the societies were formed so rapidly that—can you believe it?—in the Cincinnati Convention of 1897 the banner for the greatest proportional increase in Junior Endeavor Societies was awarded to Spain. It was hoped that the similar banner for the Y. P. S. C. E. might follow the next year, and it probably would have done so if the war between our two countries had not broken out the next spring.

For a while there was no increase, but peace was hardly concluded before a new society was started, and since then, though perhaps not so rapidly, the numbers have been steadily increasing, until now there are over a thousand members with about forty-five societies. The growth has been principally in the north, but during the last few months new societies are being formed in Andalusia, the latest being in Cordova, the former stronghold of Mohammedanism. The Christian Endeavor movement received a great stimulus by the visit of Dr. F. E. Clark two years ago, when the event was celebrated by the first Spanish convention, in Zaragoza. We are now looking forward to a similar pleasure in June, when Dr. Clark has promised to repeat his visit.

The growth of this organization is, of course, encouraging only in proportion to its helpfulness in the evangelization of the country, and this is incalculable. The Spanish pastors, when they have understood the object and methods, have taken up the idea enthusiastically, for they soon realize that this is the plan that they have long and vainly sought to interest and instruct the young people, and hold them in the churches. There are many pleasures among their Roman Catholic friends which are discouraged by Protestant teaching, and this society seems to offer compensation for any sacrifice on the part of the Protestant young people. It first attracts them because it approaches the idea of a club,—always fascinating to the Spanish mind,—and later interests them by appealing to their love of activity.

The two active means of propaganda of the Christian Endeavor Society are the graduates of the Institute and the organ of the society, the *Esfuerzo Cristiano*. The young women form new societies in their homes or schools, and among these groups the Bible and evangelical truths are most effectively taught.

The little paper, *Esfuerzo Cristiano*, has now entered its seventh year with an ever-increasing subscription list. In many households it is the only Christian literature ever seen, and each month carries to these homes helpful articles and stories by our best English and American authors, as well as by Spanish pastors, students and young people throughout the country. Nearly every copy is made to do double duty by being loaned, sometimes through an entire village.

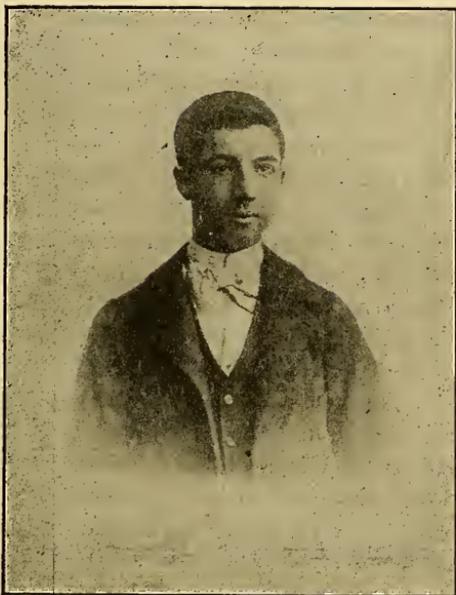
Statistics prove that Spain has the greatest proportion of Mothers' Societies. This has been largely due to the efforts of the Juniors, for they have been such enthusiastic little Endeavorers that they have interested their mothers to ask for a society for themselves. In some instances the fathers have joined them, and in at least one church the society consists of the entire congregation.

Another interesting feature of the work here is the hold it has on the young men, who are most active in the societies, and many lads have been won to Protestantism, and a few even to the ministry, by membership in a Christian Endeavor Society. Many Roman Catholics have become associate members, and though after a time some have withdrawn because of the heavy pressure brought to bear upon them, still the influence and teaching have been by no means lost. Throughout their lives they will feel kindly toward Protestantism. In this way, little by little, the national prejudice against evangelical teaching is being overcome, and sometime—perhaps in the not far distant future—a flood of pure gospel light will penetrate Spain's darkest recesses.

FRUITS OF SEED-SOWING.

BY MISS ALICE H. BUSHEE.

ABOUT five years ago, when the idea of the Christian Endeavor Societies was spreading in Spain, it was decided to start a society in San Sebastian for the boys between twelve and eighteen who had formerly been members of the day school, or who were on the point of leaving, and so would have less vital connection with the church and Sunday school. The idea was well received, and the meetings were very interesting, but the great need was to reach the boys in their every-day life; so the meetings were supplemented by a reading room, which would offer more opportunity for personal influence. Here, every evening in the week, there was an opportunity for reading, music, conversation, etc., and about twelve boys availed themselves of it to pass away the time, instead of being on the streets, and the meetings were even better attended than before.



LUIS MENA.

When the war broke out and we left San Sebastian there was no room available for these gatherings, and few meetings could be held. It would seem that so little could be accomplished in one year that there would be no fruits to mention, and yet there are proofs that even the smallest seed-sowings are not forgotten of God.

It is quite true that some of those who frequented the reading room and meetings seem to have dropped out entirely from religious circles, but the cordial hand grasp when we meet them shows that they have not forgotten, and they will always feel more kindly toward evangelical teachings for their short contact with it. Two or three have left the city, and two or three more have been drafted as soldiers, and only our prayers can reach them now.

Two were sent to the training school for teachers and pastors in the south of Spain, where they were accompanied by the brothers of two of our former Spanish teachers,—fine young men, who are spending this year teaching and going on with their studies at the same time. After four years of good work Armando and Fernando returned to their homes. At present the latter is helping his parents in San Sebastian, but next year he will have to enlist in the army. He is a regular attendant at the church services, and this morning a letter came from him, in which he says: "We have been very busy this month practicing the hymns for Good Friday and Easter, hardly a night having passed without a rehearsal. We have learned the hymn entitled, 'I am the Resurrection,' and the 'Miserere,' and the latter I think we sang the best." Another time he wrote asking if it would be possible to get a Greek Testament, as he did not wish to forget all the Greek he had learned.

Armando Hierro is in Bilbao, and in January he wrote, in quaint English: "I am going to tell you many things. . . . I go now every Sunday to the chapel, and I hope to belong to the 'Christian Endeavor' here in Bilbao. . . . As I think you know, I have a mind to go to England, and I hope that one day or other I will succeed in going there. I am now studying bookkeeping, to employ myself in a mercantile house."

Luis Mena, the faithful president of the Christian Endeavor Society, must not be forgotten. His father is the editor of the governmental paper in San Sebastian, and, naturally, when there was so much feeling against the Protestants, would hesitate before allowing his son to have open relations with them. Nevertheless, through all these years, Luis has remained true to his convictions and obedient to his parents. When he was forbidden to come to church he patiently waited until permitted, and as his parents saw that all he learned only made him a better son and a more reliable man,



ARMANDO.

they finally gave him full permission to do what he thought best. He has voluntarily worked longer hours on Saturday that he might attend church on Sunday. More than once he has left a place of entertainment, to which he had accompanied his mother, to be present at some church meeting, afterwards returning for her. He has taken the place of the pastor once or twice when circumstances hindered him from attending, and, in a word, is ready with time and strength to extend the kingdom of God in Spain.

There are other young men, ministers and teachers, who have had all their early training in the mission schools. Who can measure the influence exerted to-day over the boys in the day schools of Spain? These children are being trained very differently from their fathers, who now demand the means of educating their children, recognizing the neglect they have received.

This generation for Christ would mean much for Spain, in bringing to the front men of broad views, honest lives and upright influence in all departments of business activity as well as Christian work.

HELPS FOR LEADERS OF JUNIOR AUXILIARIES.

HOW WE DID IT LAST YEAR.

WE wanted to do something quite new, and our programme committee worked long and earnestly before their plan was completed. Then it appeared that we were to take a journey into mission lands in just the way some of us had gone through Europe with the Travel Club. We spent three months in India, three in China and three in Africa, visiting the centers of our mission work.

The guides for each meeting met us on our arrival and took us to the chief points of interest, made us acquainted with the missionaries in their homes and schools and hospitals, explained the nature and extent of their work, and introduced us to the strange native people; sometimes arranging side trips for us to out-stations, and often by pictures and curios giving us vivid impressions of this foreign life. One girl took us to a heathen festival in Benares, with a thrilling description of its crowds and horrors; and the evening we spent in Pekin was so realistic in its terrifying experiences, we were thankful to find ourselves safe at home at its close.

Our treasurer gave us each a little silk bag in which to put five cents a week passage money, and at the end of the journey we had eighty dollars for our personal conductor, the Woman's Board,—a larger sum than a

neighboring circle we know who stayed at home and worked for a fair all winter. And we were far more intelligent about the use to be made of our money, and more satisfied in the giving of it.

When we finished our travels one of our literary members, a girl who was a shining light in her college and a leader among the student volunteers in her class, and who is helping at home until the right time comes to work abroad, wrote a story of our adventures, full of concealed names of stations and missionaries, to be read at our closing meeting. This was an open meeting, and we invited the ladies' auxiliary and all our friends. To each we gave a decorated card on which to write every missionary name they caught from the story, and then we collected a cent for every name on their cards. The easier you make it, the more cents, though less sense, you will have.

It was a jolly and remunerative evening, and the most successful missionary winter we ever spent.

EXTRACTS FROM RECENT LETTERS.

FROM MISS MARY LYON PAGE, INTERNATIONAL INSTITUTE, BIARRITZ,
FRANCE.

I WONDER if you have seen accounts of disturbances in Spain; the people have a custom on feast days of tying a bull to a stake in a public square and then tormenting him for their amusement, goading him with sticks and brads until he is beside himself with fury. Some of the best people in San Sebastian determined to put a stop to such barbarity, and voted that it should be done no more; whereupon at the next *festa* the mob and rabble arose and demanded the bulls. As they could not have them they went around throwing stones, breaking windows, and terrorizing the city until an armed force was called out to disperse them. On Tuesday, the last day of carnival, there was to be a *toro de fuego*, or fire bull, to entertain the people in the evening; this is a wooden or cardboard bull covered with fireworks that go off gloriously while he trots round, carried by invisible men. The crowd generally enjoy it immensely; but this time some of them were so angry that they could not have the real live bulls, that they knocked this one over and raised such a disturbance that the guardia civil had to be called out. Miss May, Miss Morrison and Miss Grace Gulick were there that evening, and when the row began they hastened home; and it was well, for the mob began to

barricade the streets, and it was not until the mounted guards arrived that the streets were cleared.

The king is to be crowned in May, and they are making preparations. He is to spend the night before outside of the city, and enter the next morning with his troops to take possession; it will be an interesting sight.

You probably read in the papers of all sorts of disturbances in Spain, and yet except for a few strikes the country is really quiet. There is, however, some agitation in the republican papers. They talk against the monarchy, and of establishing a republic; but the trouble is they are divided among themselves and there is no strong leader, so their talk will probably come to nothing, and the king will be crowned. One of the outspoken republican papers of Madrid has criticised government policy, and has been so often suppressed that they are now printing a special weekly edition in Paris, in which they say what they like and manage to get it circulated in Spain in spite of the efforts of the government. Think of there being no liberty of the press in this twentieth century!

FROM MISS ALICE P. ADAMS, OKAYAMA, JAPAN.

On returning I see many encouraging things. One, especially, is the change in the government schools toward Christianity. The largest high school in the city now has a Christian man as principal, and six of the teachers are baptized Christians, while when I first came out, eleven years ago, not one Christian would have been kept on the faculty. These teachers can do no direct Christian work in the school, but their influence tells, for at a recent meeting for young men, ninety boys signified their desire to study the Bible and become Christians. Nearly, if not all these ninety, are in Bible classes taught either by missionaries or the Japanese workers, and a few are ready to unite with the church at the next communion. Large numbers from the other schools in the city are earnest inquirers, so our hands are full. Pray for these young men and for us.

FROM MISS MARY L. DANIELS, HARPOOT, TURKEY.

During the last weeks we had a Christian Endeavor Rally. In our school there are three societies, Senior, Intermediate and Junior. In connection with the Senior Society there is a society, "Successful Hands," which is composed of girls who are not in school. At the time of the rally all the members of the four societies marched into the main room with banners and singing. It was an inspiring sight to see the large room well filled with Endeavorers. The committees of the different societies presented their reports. We all felt that it was a time of heart-searching before

God. Many and earnest prayers were offered that we might live a life of separation and work for souls. The girls who were not members were much touched, and I know that good was done.

As the days went on, the spirit of prayer increased. Girls became burdened for the salvation of others. Some even rose during the night to pray. Girls confessed to one another and to their teachers. During the Week of Prayer, and just before the close of school, a whole day was set apart for spiritual work. Meetings were held in the different schools. These meetings were followed by work with individuals. It was touching to see an earnest girl or teacher go quietly up to some girl for whom she had been praying, and lead her to a suitable place for conversation and prayer. The whole house was filled with groups of such girls. Scattered about the main room were girls who were fighting with themselves. One dear girl, a Junior, had been under a cloud for a long time. Early in the day she sat apart alone with her Bible. Many prayers had been offered for her. One of her teachers sat down and talked and prayed with her. Finally she could not endure the sight of so many unsaved, and she began to work, and her own heart was filled with peace and joy, as she testified later with a beaming face. I know that girls decided for Christ that day. Many said that the day was all too short. It was, indeed, a blessed day. Now that the girls have gone to their homes, we are praying that they may be kept from sin, and that all may return with a deeper longing to know Christ more fully.

FROM MISS HANNAH C. WOODHULL, FOCHOW, CHINA.

This year, instead of trying to gather the women all together in one central place for the annual meeting, we decided to have three separate meetings,—one at Ing-hok, one at Tieng-loh and one in Foochow City. We began the series last Friday here in our Tai-bing-ga church, with an audience of two hundred and ten women and forty-three children, who remained through the entire session—the few comers and goers were not counted in. I doubt if you at home can quite appreciate what it means to us here to face such an audience of Christian women, for they were mostly from our schools and churches, the larger part church members. At Christmas time a large number of outside women crowd into the church, but at this meeting there were very few of this class. It had rained the evening before, making the streets quite slippery, but this did not keep away even those from the Cieng muang, a distance of six miles. The Ponasang schoolgirls also cheerfully walked in, a mile and a half, to attend the meeting.

If, before the meeting began, you could have seen the number of quite

small children, not to speak of the babies in arms, you would have pitied us. But when I tell you that we had a perfectly quiet audience the whole day, I am sure you will be quite willing to confess that there are some things we can do in China that you cannot do at home. The mothers had been instructed beforehand that if they could not keep their babies quiet they must take them out at once; but it did seem as if the little mites had imbibed something of the spirit of the day, and were on their best behavior.

The first half hour of the morning was a devotional meeting, led by Do-seu So, one of our medical students and a graduate of the Ponasang College. She has a very pleasant voice, not loud, but so clear that she could easily be heard all over the church, and she conducted the meeting with as much composure and dignity as any young woman at home could have done.

The regular service began by singing "The Gospel Feast." Then the leader, in a short speech, said that though railroads, Western science, ships and soldiers were all good in their place, and would benefit China, they were not sufficient to help her in this her hour of great need. But blessed is that nation whose God is the Lord. If China is ever to prosper she must put away her idols and serve the true God. And in this task of winning China for Christ the Christian women had a large share. Besides, now as in the days of Paul, not many wise, mighty or noble were called, but God had chosen the humble, lowly Christians to spread the gospel, and none of them could offer excuses.

Feeling that what the native church needed was not so much members that can talk glibly in praise of the gospel, but those who by their daily lives testify that the gospel is a benefit to them,—men and women who out of their own experience can prove to this poor people that the Jesus doctrine will help them to bear their heavy burdens,—we had prepared a very practical programme on the duties of Christian women as wives, mothers, daughters, neighbors, church members, teachers and Bible women. Miss Garretson had the paper on church members, but all the others were by the Chinese, and some of them were very good indeed. After such a full feast of ideas, you will understand that the needs of the body were in evidence, and we were quite ready for a feast of more material things. We had prepared dinner for those coming from outside the city. In arranging for the tables we proposed various plans for long, narrow ones, but the cook shook his head; that did not accord with the Chinese custom of the guests on each side of the table being able to help themselves from the dishes in the center. The result was that by borrowing and renting, sixteen square Chinese tables were obtained and set, under our house. As each table seats eight, one hundred and forty-four sat down at the same time, a few others having to

wait for the second table. I assure you when all were seated and the chopsticks began to fly, it was what the Chinese call a lively time. If you could have seen the big, steaming tubs of white rice, and the variety of side dishes, and then been told that the cost per head was two and a half cents (gold), I think you would acknowledge that here was another thing that we can do better in China than you at home.

We were sorry that we did not have more time to spend with the women during the social hour, but we could do little more than see that they were comfortably seated and, after the manner of the Chinese, beg them not to be ceremonious, but just suit their convenience and eat. Upstairs we had foreign guests waiting for their dinner, and the afternoon meeting must begin on time on account of those coming from a long distance.

By two o'clock we were all again assembled in the church. The meeting was opened with prayer and singing, then we listened to Revelation, third chapter, and Proverbs iv. 20-27, both read by graduates from the Woman's School. After another hymn, Miss Newton gave us one of her good talks on "Decision of Character." Mrs. Ling read a paper on "Keeping the Sabbath," after which Miss Chittenden gave us a talk on "Methods of Bible Study," illustrated with a blackboard exercise. Then followed a native paper on "Missionary Work." Mrs. Peet closed the meeting in a very helpful manner by grouping together the thoughts of the day. After some little cakes and a cup of tea the women returned home, and the busy day was over. But it has left a very pleasant memory, and will, I am sure, prove a practical blessing to all who had a share in it.

Our Work at Home.

LOYALTY TO BRANCH AND BOARD WORK AND TO PLEDGES.

BY MISS HELEN S. LATHROP.

WHAT is this loyalty, and what does it mean to us? The conformity of action to engagement is fidelity; fidelity to any special obligation is allegiance. If love be added it becomes loyalty. Allegiance covers only conduct; loyalty covers both conduct and feeling, implies enthusiasm and devotion, makes us constant in faith and service. Loyalty to Board or

Branch work, then, is our constant, faithful, loving support of the share intrusted to us as individuals; for just as the world must be brought to Christ individually, and not in societies, so the work here must be done by individuals loyally consecrated to it and to the Christ.

You know what this pledged work is,—not, as one would think by the way it is sometimes spoken of, mere suggestions as to what shall be done here and there, made arbitrarily by Board officers, but, in these days of curtailment and refusal of new work, simply the residue of the appropriations asked for by our missions after everything they can possibly do without for a while longer has been cut out.

I suppose there are scores of auxiliaries who for years have been content if they have met their pledged work, large or small. For many of them it has been a struggle, and indeed our missionaries are thankful that they have not failed! But in these years the missionary's work and needs have increased; this school is twice as large, and the building will not stretch, but grows old. The Bible women are too few; this church is too small. Shall we say to our missionaries, "We can pay your salary, but we will not repair your buildings or enlarge them, no matter how many girls are begging you to take them in, or build you a hospital, or send you a helper just now? Your salary alone is our pledged work, and we do well to meet it. There may even be other money in our treasury, but it is needed here." That is allegiance to our pledge, but is it true loyalty? Shall we give our children simply what we have promised them, and feel justified? Does the Lord give us only the littles we ask? We are as responsible morally for the growth of the work we send our missionaries to do as for their personal support, and every opportunity that comes to them there calls for loyalty here. And what of the pledges that are not met? Disloyalty here means shrinkage on the harvest field. Failure that is sad for the missionary, sadder for the heathen, but most sad for us whose the failure is.

How far there is other money in auxiliary treasuries we cannot tell, but we know the Junior Auxiliaries of one Branch, fourteen of them, and they gave last year \$475 to Board work, eight giving their all; but the other six gave \$200 to home work, mostly church expenses. The young women must, of course, meet their responsibility for home and church work, but when the pressure on that side is so great that Daughters of the Covenant take the money from their covenant boxes for such, it seems inappropriate. Our churches will always need new paint and carpets; those are part of the apparatus of life, and worth maintaining as such; but why should women so often provide them? And is it right to do so as societies organized for foreign missionary work? As long as it is estimated that only one sixth of

our church women are giving interest or money to foreign missions, can we not prevail upon the other five sixths to buy those carpets?

Increase in gifts to special objects reduces the sum available for regular work. Special appeals must always come until we provide our missionaries so liberally they shall have no need to make them; but they should be met with special gifts, not from the treasuries. There is money enough for them, but the spasmodic giving to special appeals is a weak contrast to the systematic apportioning of our means which would do away with them. "The strong man is not he who by a frantic effort lifts the heaviest weight, but he who carries the heaviest weight the longest distance."

Yet a special appeal may be made a special providence. Its startling urgency often serves to waken the sympathy of the uninterested, and we may seize the moment to show the constant urgency in all lands, which is just as dramatic, and by our special facts transform the uninterested into special workers.

How can we increase loyalty to Board work? Perhaps by increasing the amount of our own pledged work, and so of our own gifts. You know of the auxiliary supporting a \$720 missionary who, when she returned, adopted a \$500 one, their gifts decreasing that same year the \$220. You may not have a large enough work to meet the capacity, the willingness, of your givers to help those whose only help in this world is through our loyalty. The wealth of our church has trebled while your younger women have been growing up. Has the knowledge and interest you have gained and given to them trebled also? Knowledge must precede loyalty. Only where we give intelligent interest will our money follow, transformed into power for Christ, and that loyalty must increase by increased personal consecration; so only can we hold ourselves true and influence others.

We pray God to send money to support the work of the Board, but the work of the Board is our work, and God has given us and our friends the money, all that is needed, and if we will we can answer our own prayer.

There can be no impersonal decision as to how loyal each one shall be to the work. That can be plain to us only by the right adjustment, through much knowledge and much prayer, of our personal needs, the Board's needs, Christ's needs, till he touch our hearts with the inspiration of his love which gave all to his world.



OUR BOOK TABLE.

Centennial Survey of Foreign Missions: A Statistical Supplement to "Christian Missions and Social Progress," being a conspectus of the achievements and results of evangelical missions in all lands at the close of the nineteenth century. By the Rev. James S. Dennis, D.D. With maps and illustrations. Pp. 401. Fleming H. Revell Company, New York. Price, \$4 net.

This remarkable compilation of facts has well been called "a milestone on the pathway of the kingdom at the close of a working century, inscribed with a record of consecrated ministries throughout the earth; a basis of verified facts and outstanding credentials capable of inspection, which the nineteenth century passes on to the twentieth as a message of inspiration and cheer." The labor of collection and tabulation has been enormous, while the skillful arrangement gives its author the first rank in such work. As a directory of mission work and workers it is invaluable. It is impossible to give anything like a complete survey of this book; it is a marvelous showing of the forces that are at work under the auspices of the Christian Church. Dr. Dennis gives the statistics of 558 societies either directly engaged in missionary work by the sending out of missionaries, indirectly engaged in or aiding that work, or conducting some special feature of it. And these employ more than 18,000 missionaries, expend \$20,000,000 annually, and with their 79,000 native workers are represented in over 30,000 stations, have more than 14,000 churches with one and a half million members, and with four and a half million adherents—a wondrous girdle binding the nations together in the service of the Master!

Another feature of special interest is woman's work. So far as Dr. Dennis was able to obtain statistics, they indicate 137 women's societies of all classes, with 2,340 foreign missionaries and 5,157 native helpers, having an annual income of about \$2,715,558.

There is something inspiring in the fact that there are 263 societies in Great Britain, the United States and Canada, and 82 in Continental Europe, led by the glorious company of the Moravians. But how many of us know that there are 14 societies in the West Indies engaged in this work, two in Mexico, two in South America and one in Central America? Few of us probably realize that the work of Carey, Judson, Verbeck and a host of other pioneers has already brought forth fruit in four societies in Burma, 69 in India, 18 in China, 15 in Japan, while Australia has 24 societies, New Zealand seven, and even Tasmania two. Darkest Africa has within its own borders 42 centers of light for its dusky millions.

If every unbeliever in foreign missions, or every person who thinks he is an unbeliever, could be persuaded to a careful perusal of the pages of these centennial statistics, his unbelieving tongue would for evermore be silenced. It is a "record of ministries in many languages and many lands by men and women who have dedicated themselves to human helpfulness, ennobling instruction, patient service, and serious endeavor after higher ideals of character, culture and progress among the less favored races of mankind; a call to new assurance, a stimulus to hope, an incitement to fresh effort, a sign that hitherto God worketh, and a pledge that he will continue to crown with his blessing all faithful and prayerful co-operation in the fulfillment of his sacred purpose to uplift mankind by the redemptive power of his eternal gospel."

THEODORA CROSBY BLISS.

SIDELIGHTS FROM PERIODICALS.

Six Months among Brigands.

The New Power in the Orient.

MISS STONE. The thrilling account of Miss Ellen Stone's remarkable experiences, from her own pen, opens in the May *McClure*, and easily leads the monthly missionary budget as gathered from the secular press. None should fail to read this.

JAPAN. Japan stands prominently before the public eye since her treaty with England. This subject is discussed by Edwin Maxey, LL.D., in the May *Arena*, while the significance of the alliance is set forth in the May *North American Review* by J. P. Dolliver, U. S. Senator from Iowa.

In the *Arena* may be found also two papers upon "Japanese Buddhism: Its Philosophy and Doctrinal Teachings," by Keijiro Nakamura, and "Buddhism as I Have Seen It," by Rev. Clarence Edgar Rice. Mr. Rice, acknowledging that Buddhism viewed superficially is impressive, shows out of a long experience, while living among the people, how degrading is its effect in practice. "A religion that has long been hand in hand in vice can never claim immunity from severe criticism, even though it may still cast its spell over some minds."

In the *North American Review*, also, Count M. Matsukata explains the "Financial System of Japan."

SPAIN. In same, "The Situation in Spain," by Sydney Brooks.

CENTRAL ASIA. The explorer makes a trail for the missionary. That intrepid Swedish explorer, Dr. Sven Hedin, now returned, has for sixteen

years devoted himself to clearing up the mysteries of Central Asia and blazing paths which the Christian missionary will not be slow to travel. Dr. J. Scot Keltie gives an illustrated account of these explorations in the *May Harper's*.

SOUTH AFRICA. The name in one's mind now as he turns to South Africa is that of Cecil Rhodes. The *Review of Reviews*, May, gives exhaustive accounts of the "Man and the Empire Maker." It is of interest to learn from one of the American Board missionaries that Mr. Rhodes was friendly and generous toward all missionary societies in South Africa. M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

June.—*Via Christi* Lesson. From Bernard of Clairvaux to Luther. See LIFE AND LIGHT for May.

July.—Our Present Work in Spain and Austria.

August—Book Reviews. Three Recent Books.

September.—Current Events.

October.—*Via Christi* Lesson. Luther to the Halle Missionaries.

November.—Thank-offering Meetings.

December.—*Via Christi* Lesson. From the Halle Missionaries to Carey and Judson.

TOPIC FOR JULY.

"Our Present Work in Spain and Austria."

Our auxiliaries will find it pleasant to change this month from the studies in *Via Christi* to the work of our own missionaries in Austria and Spain. The "International Institute in Spain" before the Spanish War is described in the LIFE AND LIGHT for January, 1897. The "Removal of the Institute from San Sebastian" will be found in the LIFE AND LIGHT for July, 1898, page 299, and an article on the work of "The International Institute for 1898-99" is on page 490 of LIFE AND LIGHT for November, 1899. "Christian Endeavor Convention in Spain" is described in LIFE AND LIGHT of November, 1900, page 497. In marked contrast is the article on "Holy Week in Seville," page 147 of the LIFE AND LIGHT for March, 1900. Mrs. Gulick's "First Impressions on Reaching Biarritz" will be found on page 373 of the August number of LIFE AND LIGHT for 1899, and a letter from Miss Eaton, who returned with her, is in the July LIFE AND LIGHT for 1899, page 334.

The *Missionary Herald* of January 18, 1901, has an article on "Spain Eager for Instruction." The "Life of Miss Barbour" is given in the *Missionary Herald* of December, 1901, page 514. A letter from Miss Page will be found in the *Missionary Herald* of December, 1900, page 524. The *Missionary Review of the World* speaks of "The Girls' School in Madrid," page 95 of December, 1901.

A paper read at the quarterly meeting of the Woman's Board of the Pacific on "Progress in Spain" will be found on pages 229-232 of the LIFE AND LIGHT for May, 1901. A letter from Miss Page is on page 167, April LIFE AND LIGHT of 1901. The March number of LIFE AND LIGHT for 1901, page 112, gives an account of the

"Annual Meeting of the International Institute for Girls in Spain." "Site Secured in Madrid" is announced in November LIFE AND LIGHT, 1901, page 503.

"The Spanish-American War and its Results," by Rev. D. L. Leonard, begins on page 1 of the January *Missionary Review* of 1899, and an editorial item on "American Institute for Girls" is found on page 31 of April *Missionary Review* of 1899.

A leaflet on the "Day Schools in Spain," written by Mrs. Gulick, can be obtained of Miss Hartshorn, Room 702 Congregational House, Boston. Price, three cents.

The Annual Report of the Missions in Papal Lands contains a full and interesting account of the work in both Spain and Austria, and may be obtained free of charge at the rooms of the A. B. C. F. M., Congregational House, Boston. The Thirty-fourth Annual Report of the Woman's Board of Missions gives an account of the work in Spain and Austria, pages 47-49; and the preceding report of the year 1900 will give additional items of interest in both fields, pages 41-43. The American Board Almanac for 1902 gives in a few words a concise description of this work we are studying, on page 27.

In addition to sources already referred to, interesting items about Austria may be found as follows: "Krabschitz School," by Rev. J. S. Porter, LIFE AND LIGHT, August, 1897; "Emperor Francis Joseph's Interest in Missions in Austria" is given in *Missionary Review*, October, 1899, page 788; "Story of a Bible," in LIFE AND LIGHT, November, 1901; "A Worker in Austria," the story of Miss Most, in LIFE AND LIGHT, April, 1899, page 158.

In the Envelope Series, published by the A. B. C. F. M., is a leaflet on "The Free Church of the Land of John Huss." It may be obtained of Charles E. Swett, Congregational House, Boston.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18, 1902, to April 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		VERMONT.
<i>Cumberland Mills.</i> —Mrs. Celia Valentine Berry, 20; Castine, Desert Palm Soc., 34,	54 00	<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bennington Centre, Aux., 4; Bennington, Second Ch., C. E. Soc., 10; Benson, Aux., 14; Fairfield, East, C. E. Soc., 5; Fochow, China, Pagoda Anchorage, 6; South Hero, 6; Norwich, C. E. Soc., 2.50; St. Johnsbury, North Ch., 40, South Ch., 8.59; Waitsfield, Home Circle, 5; West Rutland, Aux., 3.50, S. S., 6.50; Windsor, Aux. (Mrs. C. H. T., 20), 25, Jr. C. E. Soc., 2,
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Brewer, Aux., 6.50; Brooksville, Aux., 2; Island Falls, 10; Machias, C. E. Soc., 22,	40 50	
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Gardiner, Aux., 10; Harpswell Centre, Aux., 10, C. E. Soc., 2, Cradle Roll, 10; Oxford, C. E. Soc., 2; Phippsburg, Ladies, 9; Portland, Seamen's Bethel Ch., Cov. Dau., 1.10, Birthday Off., 12.80, Second Parish Ch., Aux., 10, West Ch., 25 cts., Williston Ch., Cov. Dau., 50; Woodfords, Little Twigs' M. C., 5. Less expenses, 4.69,	117 46	138 09
Total,	211 96	138 09
NEW HAMPSHIRE.		MASSACHUSETTS.
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Derry, Central Cong. Ch., C. E. Soc.,	2 50	<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Ballardville, L. A. Soc., 4; Chelmsford, 55; Dracut Centre, 3; Malden, First Ch., 20.50; Wakefield, 20,
Total,	2 50	102 50
		<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Centreville, Aux., 10; Falmouth, C. E. Soc., 5,
		15 00

Berkshire Branch.—Mrs. Chas. J. E. West, Treas. Curtisville, Aux., 20; Dalton, Friends, 70; Great Barrington, Aux., 7; Hinsdale, Aux., 20.59; Housatonic, Aux., 10.70, L. Off., 7, A Friend, Th. Off., 10; A Friend, Th. Off., 5, M. C., 41; Lee, Aux., A Friend, 300, A Friend, 165, Mrs. Rowland's S. S. Class, 5; Monterey, Aux., 20; Pittsfield, First Ch., Aux., 30, South Ch., Aux., 85.13; Southfield, King's Messengers, 3; Stockbridge, Aux., 5, Mrs. Nettleton, 20; West Stockbridge, Aux., 15, 839 42

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Main St. Ch. (of wh. 25 const. L. M. Miss Elizabeth T. Batchelder), 92, Union Ch., C. E. Soc., 1.50; Georgetown, Mem. Ch., 20; Groveland, Cradle Roll, 3.15; Haverhill, Harriet Newell M. C., 10, Thought and Work Soc., 5; Ipswich, Aux., 35; Newburyport, Aux., 54, Bellevue Ch., Aux., 105, Whitefield Ch., C. E. Soc., 5, Tyler M. C., 5; Powell, M. C., 1.29; South Byfield, Cradle Roll, 6; West Newbury, First Ch., Cradle Roll, 6, 348 94

Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux., 33.45; Boxford, Aux., 7.15; Cliftondale, Aux., 6.82; Danvers, First Ch., Aux., 7; Hamilton, Silver Keys, 6.50; Lynn, Chestnut St. Ch., 1; South Lynnfield, Aux., 13; Marblehead, Aux., 11.49; Peabody, Aux. (const. L. M. Miss Ellen Augusta Lamb), 25; Swamps Scout, St. Bernard, C. E. Soc., 2, Aux., 21.35, 134 76

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Malden.—A Friend, 5 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Natick, Aux., 40; Wellesley, Aux., 5, 45 00

New Bedford.—A Friend, 2 00

Newton Centre.—Mr. Fred A. Gardiner, 10 00

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Braintree, Aux., 8.75; Brockton, Porter Ch., Aux., 68, South Ch., Aux., 83.44; Cohasset, Aux., 38.49; Easton, Aux., 4.30; Hanover, Aux., 6; Hingham, Aux., 2; Holbrook, Aux., 10; Kingston, Aux., 3; Milton, Aux., 16.15; Unquity Band, 23.85, C. E. Soc., 10; East Milton, Aux., 2; Plymouth, Aux., 10, Cradle Roll and Prim. Class, 5, Pilgrim Stepping Stones, 4; Plympton, Aux., 4.60; Quincy, Bethany Ch., C. E. Soc., 20; Randolph, Aux. (25 const. L. M. Mrs. Joshua Hunt), 44.50, Mem. M. C., 10; Rockland, Aux., 15, C. E. Soc., 5; Scituate Centre, Aux., 3.50; Stoughton, Jr. C. E. Soc., 1.50, Jr. Dept., S. S., 10; Weymouth Heights, Aux., 5; East Weymouth, Aux., 26.33, C. E. Soc., 10; North Weymouth, Aux., 75; South Weymouth, Union Ch., Aux., 45, Clark M. B., 5; Wollaston, The Little Lights M. B., 10, 585 46

No. Middlesex Branch.—Mrs. Lydia R. Hudson, Treas. South Acton, Aux., 3.50

Old Colony Branch.—Miss Frances J. Rannels, Treas. Marion, Aux., 2; New Bedford, Miss Betsey Kinsley, 20, 22 00

Randolph.—Miss Abby W. Turner, 100 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Ludlow Centre, Aux., 10; Springfield, South Ch., 125, Aux., 30, A Th. Off., 50; Wilbraham, Aux., 7, 222 00

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 45.98, C. E. Soc., 50; Arlington, Bradshaw Miss. Asso., 50; Auburndale, Aux., 150; Boston, A Friend, 2, Mrs. G. W. Coburn, 100, Mt. Vernon Ch., Aux., 12, Old South Ch., Old South Guild, 50, Hope Chapel, S. S., 25, Union Ch., Aux., 25; Cambridge, Miss L. S. Muirroe, 10, A Friend, 40 cts.; Charlestown, Winthrop Ch., Aux.; Friends, 1.50; Chelsea, First Ch., L. A. Soc., 4.61; Dorchester, Harvard Ch., Aux., 20, Second Ch., Aux., 70.34, Village Ch., Acorn Band, 4.47; Franklin, C. E. Soc., 10; Medfield, Aux. (L. Off.), 10, 16.50; Newton Highlands, Aux., 14.30; Roxbury, Eliot Ch., Aux., 28, Highland Cong. Ch., S. S., 10, Immanuel Ch., Aux., 65, Jr. C. E. Soc., 2, Walnut Ave. Ch., Y. L. Soc., 70; Somerville, Highland Ch., Aux., 5, Broadway Ch., Aux., 20; West Roxbury, Aux., 25.02, 887 12

Wellesley Farms.—A Friend, 20 00

Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Charlton, Aux., 1; Gardner, Aux., 20.03, C. E. Soc., 7.18; Globe Village, 4.40; Grafton, Aux., 30; Oxford, Aux., 3.27; Spencer, Aux., 79.50, Prim. S. S., 10.50; Sturbridge, Aux., 6.50; Sutton, Aux., 2.50; Webster, Aux., 3.10; Worcester, Central Ch., Aux., 2.65, 170 63

Total, 3,596 83

LEGACY.

Worcester.—Legacy of Mary L. Dana, Charles A. Chase, Admr., 527 50

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Central Falls, Prim. S. S. Class, 5; Providence, Beneficent Ch., C. E. Soc., 5, Jr. C. E. Soc., 5, Plymouth Ch., Aux., 7, Union Ch., Jr. C. E. Soc., 3, Wilkinson Mem. Fund; Providence, Elmwood Temple, Madura Circle, 10, Plymouth Ch., Dau. of Cov., 10; Pawtucket, Mrs. D. G. Littlefield, 30; New York, Mr. H. L. Wilkinson, 10, 85 00

Total, 85 00

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Chaplin, Aux., 4.50; Franklin, C. E. Soc., 2; Goshen, Jr. Aux., 10; Greeneville, C. E. Soc., 3, S. S., 2; Groton, Aux., 2, S. S., 7.90; Griswold, Aux., 7.50; Jewett City, Aux., 3, C. E. Soc., 3, Jr. C. E. Soc., 3; New London, First Ch., Aux., 53; Norwich, First Ch., Aux., 5, Second Ch., Aux., 10, S. S., 7.72; Pomfret Centre, 10; Stouington, First Ch., Aux., 5; Westminster, C. E. Soc., 4.56, 143 18

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Burnside, Aux., 5; Coventry, Aux., 16.27, Friends of Mrs. Winsor, 76; Hartford, Asylum Hill Ch., Aux., 5, Boys' Club, 20, First Ch., Aux., 16, M. C., 46.15, Windsor Ave. Ch., Aux.,

1, Miss Clara E. Hillyer, 1,000; Manchester, Second Ch., S. S., 8.40; Rockville, Aux. (of wh. 25 const. L. M. Mrs. Mary E. Brigham), 35,	1,228 82
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethel, Jr. C. E. Soc., 5; Black Rock, C. E. Soc., 9; Bridgeport, Park St. Ch., Full. Mem. Circle (const. L. M.'s Miss Elvira P. Davis, Miss Mary H. Gabriel, Miss Ella E. Beach, Miss Susie Kinsella, Mrs. F. Kirkham, Mrs. E. W. Peck), 150, South Ch., Cradle Roll, 18.50; Brookfield Centre, Aux., 15, S. S., 2.72; Chester, Prim. S. S., 5; Clinton, Aux. (of wh. 25 const. L. M. Mrs. Clarissa Wilcox), 28.32; Cromwell, Aux., 29; Deep River, Aux. (with prev. contri. const. L. M. Mrs. Emory C. Parker), 10; East Haven, Cradle Roll, 10.69; Greenwich, Aux., 29.80, S. S., 13.75; Haddam, Aux., 5; Higganum, Aux., 80.60; Killingworth, Aux., 5, M. B., 5; Madison, Aux., 7; Meriden, First Ch., C. G., 35; Middle Haddam, Aux., 10; Middletown, First Ch., Aux., 91.75, South Ch., Cradle Roll, 4; Milford, Friends, 3; Naugatuck, Aux., 79; New Canaan, Aux., 30; New Hartford, Aux., 10; New Haven, Centre Ch., S. S., 20, Ch. of the Redeemer, B. B., 50, S. S., 20, English Hall, Aux., 32.50, Pilgrim Ch., Aux., 34.35, United Ch., Y. L., 95, Prim. S. S., 5, Welcome Hall, L. B., 6, A Friend, 50; New Milford, Golden Links, 25; Northfield, Aux., G. H. P., 2; Norwalk, Aux., 25; Portland, Builders, 20; Ridgebury, Aux., 10; Ridgefield, Prim. S. S., 10; Roxbury, C. E. Soc., Friends, 10; Sharon, Cradle Roll, 7.42; Stamford, Aux., 6.80; Stanwich, Aux., 10; Stratford, Aux., 74.48; Thomaston, Aux., 33.25; Warren, Aux. (of wh. 25 const. L. M. Mrs. Lucy C. Strong), 32.62; Washington, Aux., 1; Washington Depot, S. S., 7.55; Westchester, Aux., 12.50, Cradle Roll, 8.02; Westport, Aux., 20; Whitneyville, Aux., 37.60, Miss Burton's Bible Class, 15; Woodbridge, Aux., 47.50, C. E. Soc., 10; Woodbury, First Ch., C. E. Soc., 12.64; Fairfield Co., Th. Off., 16.83, Miss Ogden, 40, Unknown, 19.70, T. Off., 5,	1,524 69
Total,	2,896 69

LEGACIES.

<i>New Haven.</i> —Legacy of Julia M. Leek, Burton Mansfield, Exr.,	419 57
<i>New Haven.</i> —Legacy of Mrs. Emily G. Fitch, Ch. of the Redeemer, through Treasurer of Branch,	491 56

NEW YORK.

<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Albany, Aux., 78.50, Bethany Circle, 5, King's Dau., 10; Aquebogue, Aux., 10.50; Binghamton, First Ch., Aux., 5, Mrs. Edward Taylor, 10; Bridgewater, Aux., 10.08; Brooklyn, Central Ch., Aux., 244.66, Zenana Band, 25, King's Guild, 10, Excelsior Circle, 1.50, Immanuel, Aux., 27.30, Lewis Ave. Ch., Aux. (with prev. contri. const. L. M.'s Mrs. Jane G. King, Mrs. Frank E. Idell, Mrs. E. A. Day), 25, Park Ch., Aux., 5, C. E. Soc., 10, Jr. C. E. Soc., 2, Plymouth Ch., Aux. (of wh. 25 const. L.	
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M. Miss Ella M. Hall), 130, Y. W. Guild, 30, Puritan Ch., Aux. (of wh. 75 const. L. M.'s Mrs. Carrie A. Spear, Mrs. Anna DeMott, Mrs. Elizabeth D. Luysler), 78, United Ch., Aux., 30; Buffalo, Mrs. Ruth W. Bancroft, 80, Pilgrim Ch., Aux., 13; Burr's Mills, Aux., 5; Camden, Y. P. Soc., 5; Canandaigua, Aux. (100 to const. L. M. Miss Jennie Hubbell and as a memorial), 150; Carthage, Aux., 3; Chenango Forks, Aux., 5; Copenhagen, Aux., 20; Danby, C. E. Soc., 5; Flatbush, Aux., 58; Flushing, Home Dept., S. S., 4, Friendship, Aux., 5; Gloversville, Aux., 33; Jamestown, Aux., 35; Java Village, Aux., 13.35; Le Raysville, Aux., 14; Massena, Aux., 18; Newburg, Aux., 25; New York, Christ Ch., Aux., 13.50, S. S. Class No. 2, 4, Manhattan Ch., Aux., 55.16, Trinity Ch., Aux., 20; Niagara Falls, Aux. (with prev. contri. const. L. M.'s Miss Margaret J. Watson, Mrs. W. E. Dudley), 25; Ogdensburg, Jr. C. E. Soc., 12.87; Philadelphia, Pa., Aux., 16.50; Phoenix, Aux., 20.73; Poughkeepsie, Aux. (const. L. M. Rev. Wm. Herman Hopkins), 25, S. S., 50, Jr. C. E. Soc., 5; Randolph, Aux., 12; Rensselaer, Aux., 5; Richmond Hill, C. E. Soc., 5; Riverhead, Sound Ave. Ch., Aux., 6; Sinclairville, C. E. Soc., 8.50; South Granville, Aux., 5; Syracuse, Mrs. George C. Gere, 20, Fellowship Rally, 2; Walton, M. B., First Section, 1, Second Section, 70 cts.; Watertown, Emmanuel Ch., Aux., 10; Wellsville, Aux., 10.13, B. B. M. H., 2.50; West Bloomfield, Aux., 20, C. E. Soc., 5; West Winfield, Jr. C. E. Soc., 10. Less expenses, 189.62,	1,419 85
Total,	1,419 85

DISTRICT OF COLUMBIA.

<i>Washington.</i> —A Friend,	1 00
Total,	1 00

OHIO.

<i>Junction.</i> —Mrs. M. A. Milholland,	5 00
Total,	5 00

ILLINOIS.

<i>Danville.</i> —A Friend,	5 00
Total,	5 00

FLORIDA.

<i>Lake Helen.</i> —Aux., 10; Phillips, 2; South Florida Asso., 15,	27 00
Total,	27 00

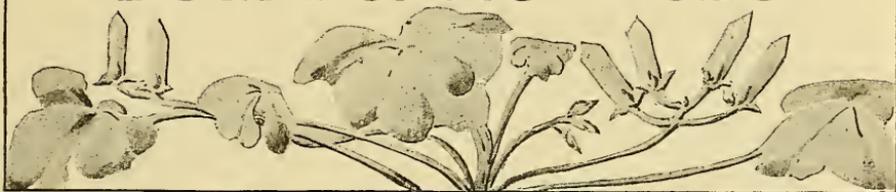
TURKEY.

<i>Harpoot.</i> —Miss Emma Barnum,	25 00
Total,	25 00

General Funds,	7,775 46
Gifts for Special Objects,	638 46
Variety Account,	127 75
Legacies,	1,438 63
Total,	\$9,980 30



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THE STORY OF "MME. TSILKA."

MANY people in England and America are wondering who was the companion of Miss Stone in captivity and peril. The name of Mme. Tsilka has become familiar enough, but details of her life and character are not generally known. Though married to a Bulgarian, she is a Macedonian by birth. Her maiden name was Katerina Demetrova Stephanova. Her father was a priest of the Orthodox Greek Church in the village of Bansko, Macedonia.

The childhood of little Katerina included some romantic experiences, and her life has been one of strange and exciting episodes in quick succession. Mme. Tsilka might write a very sensational biographical record. Her

father was not a priest of the commonplace, ignorant, superstitious order. Early in life his little daughter felt the passion for knowledge stirred within her soul. In the next village was a school whose teacher had been trained in an American mission. Of this school little Katerina Stephanova had often heard. She wished to learn, but her father did not dare to apply himself for his child's admission. He knew what trouble there would be in store for him were he to take any such step. Not only were all the converts of the mission despised by the members of the Orthodox Greek communion, but parents were strictly forbidden to send their children to any schools connected in any way with those foreign religious institutions.

One day Katerina found her way to the school, whose teacher was known to be one of the students from the mission college. But the poor child was afraid to go in. She stood outside, longing to enter, but unable to overcome her natural hesitation. The superintendent, being told that a strange little girl was standing outside, came out to her and affectionately invited her in. The girl said afterwards, "It seemed like heaven in that school; everybody was kind and loving." The end of the session came all too soon. But at the end of the day she dared not confess what she had done.

She was afraid to let her parents know which school she had attended. Without saying a word she quietly went the next morning to the place she had enjoyed so much. When at length she acknowledged the step she had taken, the priest and his wife were terribly alarmed. They stringently prohibited her future attendance. But the perplexed parents at once discovered that they had to encounter in their child a will stronger than their own. Though only eight years of age, she declared, "If I cannot go to that school I will die." They did not know what to do with her. She refused to rise, would not eat and for two days would not touch a morsel of food. The priest knew that he had himself awakened in his little daughter's mind the thirst for learning, and at last gave way.

A much more serious test a few years later proved the striking independence of this extraordinary Macedonian girl's mind. She quietly and happily studied on for five years, and then, at the age of thirteen, her father arranged for her marriage. She herself, of course, was not in any way consulted. It never occurred to the parental mind that she would again assert her individuality of character, especially in relation to such a matter as this. But they experienced a strange awakening. The bridegroom was selected. All seemed to be smooth and regular. The elaborate arrangement for the marriage ceremony had been completed. But to the amazement of all parties the bride disappeared. She bravely declared that whenever she might be married it would be to a husband of her own choice. Fortunately

for her, her teachers had won the respect and confidence of her parents, and therefore they were ready to listen when the kind instructors came to reinforce her by pleading her cause, revolutionary though her conduct was in the community.



Loaned from *McClure's Magazine*.

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MADAME TSILKA.

After this the clever Balkan maiden went straight on to cut out for herself a noble career. She graduated with high honors at the American College at Samokov, but was not yet satisfied, feeling that she was not yet qualified for the work she desired to do. With indomitable enterprise of spirit she set out all alone for America. She soon found warm friends. The late

Dwight L. Moody received her cordially at his famous Northfield College, Massachusetts, and gave her a valuable two years' course. Then she went back to New York and studied kindergarten methods. But all the time her mind ran on her home land and her compatriots.

She reflected on their absolute destitution of real medical skill. She knew in all that radius of thirty Macedonian villages there was not one qualified physician nor even a skilled nurse. Determined to equip herself with the necessary diploma, the indomitable girl passed through the school for nurses at the New York Presbyterian Hospital. She then for a time supported herself by practicing her profession, until she had saved money enough to pay her passage back to Turkey.

But then came a trying delay, just as her plans were complete. When ready to sail she was called to attend to a dear friend who was sick in the Adirondacks. With characteristic unselfishness she responded, and she received an unexpected reward. Another romance of the young lady's life ensued. She met in the Adirondacks a young Macedonian gentleman, M. Tsilka, who had been one of her little friends and fellow-students as a boy. He had come over to America for study, also. In a very short time the two were married, and thus Katerina at last carried out the purpose she had announced to her friends, never to marry but by her own will.

M. and Mme. Tsilka returned to Turkey in 1900, during the summer. They settled at Kortcha, in Albania, in a field of work entirely of their own choice, teaching, preaching and healing the sick where no missionaries had ever labored before.

Thus those missionaries in their devotion and self-sacrifice win their way with all classes, high and low. From her work at Kortcha madame went, at the invitation of her old and beloved friend, Miss Stone, to join her on a tour. The two were taken into that captivity which caused so much solicitude for many months.—*London Express*.

A TEMPLE KEEPER'S
FOUL DEED.

A certain idol in China was losing its reputation. The custodian came to financial straits, and he invited a poor, half-starved beggar to his house, and told him he would give him a good square meal if he would curse the idol. The beggar agreed, ate his dinner, went to the temple, and having cursed the idol, according to the agreement, immediately became ill and died. In the minds of the superstitious multitude belief in the idol was much intensified. Who would not believe in an idol who so speedily punished one who reviled it. The local magistrate, however, was doubtful, made an inquest, and found that the beggar had come to his death by poison mingled with that last dinner—his hire for cursing the idol.—*Ex*.



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EXTRACT FROM MISS BLAKELY'S LETTER, MARASH,
TURKEY.

WE have begun our second semester, which makes it seem as if the year were more than half gone. Time goes so fast that we would sometimes take hold of it that we may do better the work that lies before us. It is such delightful, stimulating work to teach the senior class, that we think if we could have them a little longer we would see them better fitted for their work. The present class is unusually good and a daily delight to us. There are nine girls in the class, one a Gregorian,—the first we have had to go so far in the course.

As you know, we are greatly crowded for school room. If it were not a necessity we would think we could not possibly get on in this way. Our teacher's kitchen is turned into a laboratory and recitation room, and every

other corner is occupied ; but we try to be patient in waiting for the addition. The girls, too, are very cheerful, and never complain that they are crowded.

The great lack we feel is the insufficient supply of American teachers. It is a crying need that there be a missionary lady to visit the villages, and look after the schools and work of the Bible women. Mrs. Lee, last autumn, visited a few of the villages, and hoped to be able to do more of that kind of work in the future. She had charge of the Bible women's work, which is increasing, taking the correspondence and making plans for the greater effectiveness of the work. But now Mrs. Lee has gone. We cannot understand why, except that we know God wished her, and we are left wondering how we can get on without her, her work, her counsels, her thoughtful plans. We miss her at every turn, but I especially feel the loss in connection with the college work. Ever since I took charge I have leaned on Mrs. Lee, and always found her interested in every department of the work. The college owes much to her, and we feel more than ever the need of another woman in the school. Miss Calder has been a great blessing, and her all-round equipment for work has done much during this year and a half. Miss Gordon and Miss Welpton are faithfully studying Turkish, and will soon be ready to use it. Miss Welpton has charge of the music, and has large plans and hopes for the improvement of the singing in school as well as in the Sunday schools.

A dear girl of the class of 1900 died a few weeks ago after months of suffering from consumption. She went to Adana to teach this year, but soon after her arrival there it was found she had the disease, and that it was somewhat advanced already ; so she quickly came home, and was cared for by her mother. She was patient through all, and thoughtful for others.

BITS FROM A MICRONESIAN SCHOOLGIRL'S LETTER.

AND now I will try to tell you about the Kusaians,—how the minister and the leader try to help the people to be Christian. They began to have prayer meeting in September, 1899. They went all around the island to preach. They will go and stay in one place for one week, and next week to another place. And we have been praying for those who went astray, and for those who are preaching the word of God.

I would tell you about the king of this island. He was Christian when he was a boy, and in school with Mr. Snow, and afterward he went astray. He went away from the island for a long time, and when he came back he

began to be king. And in the last year he had a sickness and almost lose his life. When he was very sick Mr. Channon went and saw him. He was getting a little better and he was thinking, and he said he wanted to repent from his sins. When he got well he went up to the church and spoke. When the people saw him they were very glad to see him trying to be a Christian. And now the work on the island is different from before.

I think you will like to hear about a Nukora woman. She and her husband were on the island before. Her husband was working with Captain Melander, and she went to school with the Kusaians. She read out of a first reader and she learned to write and read from the Kusaians' Bible, because they have no Bible in Nukora. They stayed here about three years and then went back to their home. When she got there she tried to teach the people like she had been taught. They all liked to go to school, so some people helped her husband and they build a church. The people love her because she is very kind to them.

They have meeting almost every day, because the people like to hear the word of God.

When Captain Melander went there some of the Kusaian sailors went ashore, and she took her Bible and asked them to tell her the meaning of some verses.

She wanted to know about the Bible very much, but nobody could tell her, and the boys did not tell her because they not know it too.

LETTER FROM MRS. DEAN.

From a letter from Mrs. Dean, who, after many years in this country, returned to India, to be with her sister, Miss Abbott.

It is a daily wonder to me that I find myself here in Bombay; it seems really marvelous. The memory box in which my knowledge of Marathi was stored, unused so long, has opened wide, and, strange to say, I talk as well as ever. The native Christians come to me and exclaim at my pure idiom and pronunciation. This is all of God, and almost a miracle, for I made no attempt to keep the language during the thirty-four years' absence. I thank him for this blessing.

It may interest you to know just what work I am doing. When my brother went away he left in my charge his Young Men's Home. I conduct evening prayers with them, and they come to me with any questions needing settlement. All day they are away at school or at their work. Nearly all are Christians and nice young men.

My sister has given over to me the whole charge of the training of the Bible women.

A poor woman, a Christian, with some education, whose husband teaches school in the almshouse (under Miss Millard), came to me begging for work. She said her husband's wages were not sufficient for them. I sent her away, telling her to come again after I had thought the matter over. I made inquiries regarding her, and at the same time I heard that the women in the almshouse were wishing to learn to sew, and a few wanted to learn to read, so I arranged with her to teach these women two hours four times a week for about one dollar and thirty-three cents a month. I had three dollars which, as I left America, a friend had given me to use, so this "primary school" for women can be kept up for two months, and a little left with which to buy needles and thread. By the time the two months are over I shall be able to see whether she is faithful as a teacher. If the work needs to be permanent I believe the Lord will send me the means. How far a little can go! She has brought me the names of a dozen women who gathered around her the first day. This woman will now be admitted into my Bible class for training, for I want her to teach Bible verses to these poor creatures while they learn to sew.

I have on Sunday morning, in Sabbath school, a class of eight men in Marathi, and the last two Sundays five strangers, who have come to Bombay to look for work, have joined, and are greatly interested. I asked Mr. Karmarkar if he would interest himself in getting work for them in some of the shops here. I must not lose sight of them, for they give such close attention. So you see there is plenty to do.

The following is a summary of Dr. Torrey's very fruitful labors in Japan, as reported in *Japan Mail*:—

A **SPLENDID** record of faithful Christian work accomplished in ten of the chief cities of Japan in its two chief divisions, the Hondo and Kyushu, and all in the remarkably short period of four weeks and one day from setting foot on its shores. If ever the vision of the seer in Patmos had a literal fulfillment, this is certainly its nearest accomplishment.

The doctor's own view is: "This land is ripe for a great harvest. I wish I could help for a year with the brethren." Certainly those who have longest labored and borne the burden and heat of the day rejoice in the evidence that this strong man has given of his willingness and ability to help them.

WHEN Miss Swartz was making her preparations for leaving here recently, she was tendered a supper at a local restaurant by some of the police officials and men who felt under obligation to her for help she had been giving them in certain studies. Finding that she was to be the only lady in the party, she requested the privilege of bringing one lady companion with her. The request was of course granted, and the hint thus dropped resulted in a strange transformation, which was nothing less than the attendance at the feast of the wives of all those who were married. This is perhaps the first case on record in this city where officials have gathered in such a manner accompanied by their wives. It is likely, however, not to be the last.

LETTER FROM EMILY D. SMITH.

ING-HOK, CHINA, Feb. 9, 1902.

THIS is a most beautiful, bright spring day, so hot in the sun that it is hard to imagine that it is not summer. It was just such delightful weather as this when we came up January 28th and 29th, and as we came over the mountains from Gak-Liang to Ing-hok in a broiling, hot sun, and sat down on a hillside to eat our dinner, picnic fashion, the cold and snow of the home land seemed as something belonging to another world. We picked violets by the way, too—the sweetest violets I ever smelled. We do have cold weather, however, and for several days since we came we have been glad enough to put to the test the heating capacity of the stoves which the Goddards so fortunately and thoughtfully left here.

We are not fully settled yet, of course, nor can we be until our boxes from home arrive, but every day sees the house in better order and living here a little more comfortable. We are learning that splendid lesson of how to do without things, or making something else answer. With what was left in the house, and the new things we could buy in Foochow, we can get on very well indeed until our things come and we can have things made.

Miss Chittenden and I have kitchen and dining room together, awaiting a temporary kitchen that is being made for us. The foreign stove, also left here, we have succeeded in teaching our cook was made for the express purpose of cooking things, and can be used. The house is very pleasant and cozy, but quite too small for two families, and we do earnestly hope that for the sake of Mr. and Mrs. Smith, as well as ourselves, the house for us may not be long in materializing. The "other Smiths" have been very sweet and lovely about it all, and we shall be glad to have their patience rewarded soon and let them have their own home alone.

We are a jolly quartette in spite of many things, and perhaps because of many funny, unexpected things that happen, and quite enjoy "playing house," as we seem to be doing.

"O Miss Chittenden, lend me your tongue," are words one hears many times a day, and Miss Chittenden appears on the scene to talk to the cook, the coolie, the milkman or a visitor on both sides of the house. Oh, how we new ones do long to know the language! but we are studying hard, and picking up words as fast as we can, and using them as nearly as possible in the right places. You may imagine my embarrassment the other day when I was shivering at the table, and saying, as I thought, "I am very cold, very cold," to suddenly realize that I was saying, "I am very beautiful." The cook darted out of the room at that moment, and I was not a bit surprised to hear him laughing aloud.

Yesterday was the Chinese New Year's Day, and of course was a great holiday, as all of the week will be. Our teachers begged a holiday, and we had begun on the hundred and one little things we had been waiting an opportunity to finish, when the first squad of visitors arrived, mostly children. We let them see nearly everything in the house, and we regaled them with music on the little organ, let them take turns rocking in our rocking chairs, poked up our fires for them so they could see how wood burns in a stove, and made ourselves as agreeable as possible. During the day about a hundred people, not counting duplicates, of whom there were several, "honored us with their presence in our humble hovel." By the time the second detachment arrived—they came by twenties and thirties—we had tea ready, of which they all partook.

To finish the day, we sent for the doctor at the hospital with her family, and the preacher and his wife and family, to have afternoon tea with us. Dr. Wong could not come, as her little boy was not well; but poor, hard-worked Mrs. Ling came with her seven lovely children, and later the preacher came, and we had such a good time drinking tea and eating little cakes and peanuts and oranges.

I am in love with the people here, and wish I did not have to wait a day to begin actual work with them. Oh, how I do want to talk to them! One of the visitors yesterday was very anxious to have me see an ulcer on her leg, and while I was dressing it for her, I realized how hard it is going to be to keep out of work until I have had more time for study. If I were to curtail my study-time now, I should be going against the advice of several experienced missionaries, and be endangering my own usefulness later. Once started in work, one is swept along by it here, as anywhere else, and sometimes I believe the rush is greater here.

The Woodin chapel is very pretty, the nicest one we have seen, and the preacher, Mr. Ling, is so good and true. He is like a father to us. Though we cannot talk to him without Miss Chittenden's aid, we feel that he is a good friend whom we can trust.

This is a perfectly beautiful place. The views from our windows, of mountains and river, are charming. The lines have fallen to us in pleasant places so far as the physical features are concerned. I am sure, too, the people are going to be increasingly interesting to work among. One's heart goes out to the poor women and the dear little children. They have so little in their lives that is worth while, and I do not wonder that they look at us as they do, curious to know what kind of beings we are, living such a free, vigorous life, doing so many things they know nothing about, and having so many things they never saw or heard of.

I must tell you a little now of the quarterly meeting here, to which we came up for our first introduction. It began the night we arrived, January 14th, and closed Thursday night, January 16th. The evening meetings were for both men and women in the chapel; but Wednesday morning and Wednesday and Thursday afternoons the women met with Miss Newton in the open reception room of the hospital. Here Mrs. Smith and I were formally introduced to the Ing-hok women, and made our little speeches through Miss Newton. It was not easy to say anything then. Our hearts were so full of joy and praise to God for bringing us at last to the desired haven, and the very evident joy on the faces and in the words of the dear women, because God had at last sent us to them after waiting so long, made it hard to speak without giving way to the tears that were near the surface. Oh, you do not know how these people have looked forward to our coming, and all through the meetings during prayer we heard our Chinese names repeated over and over, and we knew they were thanking God for us and asking his blessing upon us in our life among them! There have been so many prayers that we might learn the language soon.

So many have asked especially about the Goddards and Mrs. Woodin, showing that they think of them with great love.

We did have such a good time at Foochow. During the Week of Prayer, which we enjoyed so much, we met nearly every one in all of the missions. Commencement week in the different schools was very interesting, and the "new ones" were in evidence on the programmes to sing.

What a missionary letter this is; but it is the best I can do now. Perhaps after I have been here for several years I can write the proper kind. I am glad I am here, very glad indeed. God is very good.

A SACRED STABLE.

From Dr. Loba's paper in *The Advance*.

ONE of the most interesting and characteristic sights of Bombay is that great hospital erected and provided for suffering brute creatures. Every form of disease to which horse or cow, dog or monkey may be exposed, is here represented. The benevolence of Hindu or Jain, who are most solicitous for the dumb creation, generously supports this great institution. But while every consideration and care is bestowed upon the above-named horses, cows and mangy dogs, just outside of this, huddling along the city walls, are scores and scores of wretched men, destitute women and naked children, for whom no one cares.

*From this one may see how in India everything is sacred but human life, and every want must be relieved but that of suffering humanity. Sacred cattle wander up and down the streets of the city of Bakares and help themselves freely to the food in the fruit and vegetable stalls, but poor humanity, naked, destitute and afflicted, may gather itself up in some corner and die. If we were to be asked to sum up in one word the impression made upon us by India, we should say it is one loud, inarticulate cry of humanity for emancipation and redemption. It is also the one great witness to the helplessness of heathenism, and to the power of the gospel to alleviate the wants of mankind and make manhood, womanhood and childhood beautiful and sacred.

PRAYER is not overcoming God's reluctance, it is laying hold of his highest willingness.—*Archbishop Trench*.

WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM MARCH 10 TO APRIL 10, 1902.

ILLINOIS	3,074 18	Previously acknowledged	16,320 79
INDIANA	21 50	Total since October, 1901	\$25,079 20
IOWA	221 80		
KANSAS	88 84		
MICHIGAN	385 64		
MINNESOTA	2,177 25		
MISSOURI	992 82		
NEBRASKA	95 63	Received this month	25 00
OHIO	944 46	Already reported	755 03
OKLAHOMA	3 84	Total since October, 1901	\$780 03
SOUTH DAKOTA	30 70		
WISCONSIN	502 00		
WYOMING	33 00		
FLORIDA	7 60	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
TEXAS	14 00	Received this month	72 22
MISCELLANEOUS	169 15	Already forwarded	302 40
Receipts for the month	8,758 41	Total since October, 1901	\$374 62

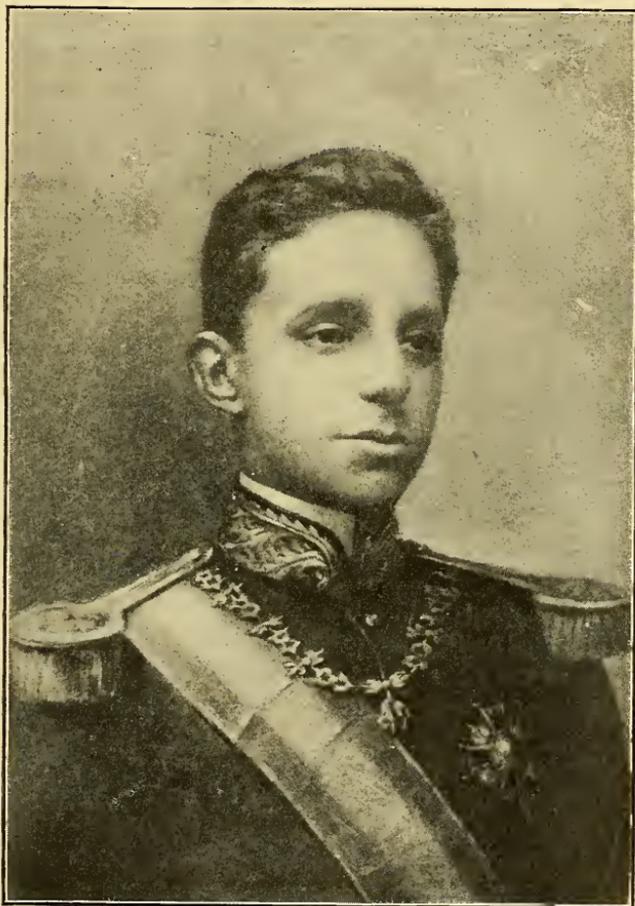
MRS. E. M. WILLIAMS, Ass't Treas.

Life and Light for Woman.

VOL. XXXII.

JULY, 1902.

No. 7.



ALFONSO XIII, KING OF SPAIN.

CONTRIBUTIONS FOR THE MONTH. It is with great gratitude that we are able to report a gain of \$980.76 over those received in the same month in 1901. This makes a gain, aside from two special gifts, of \$1,010 for the seven months of our financial year over the same period last year. While this is most encouraging, we must again emphasize the fact mentioned in our last number of the unprecedented amount received from legacies in the last half of last year. It is hardly to be expected that the same amount will be received this year, so that most strenuous effort for increase in contributions is absolutely necessary.

SEMIANNUAL MEETING. The semiannual meeting of the Board, held in Central Church, Lynn, Mass., was one long to be remembered. The kind attentions of the ladies of the church from the time we stepped from the train in the morning till the close of the beautiful drives and walks by the sea after the afternoon session, no less than the charming welcome voiced by Mrs. W. H. Weeden, the wife of the pastor, made us feel that we were among dear friends. To show that the missionary addresses were exceptionally good, we need only to mention the names of the speakers: Mrs. George H. Hubbard, who introduced us to three Bible women, "King's Messengers in Chinese Homes," Mrs. Sun, Mrs. Gold, and Mrs. Meeting, each with special characteristics and lines of work among their countrywomen; Rev. Robert A. Hume, D.D., told us in "A Year of Grace in India" of the wonderful God-given opportunity for service in that stricken land; and Miss Ellen M. Stone's address on "My Captivity and Its Lessons" was most thrilling. A discussion in the morning on "Our Great Responsibility—Its Extent and Its Limit" was most valuable. The day as a whole was crowded with interest and inspiration. The audience, which was very large at the opening in the morning, constantly increased, till the church was filled in every corner with eager listeners.

PLEASE LOOK AT YOUR LABEL. "If only those who owe for LIFE AND LIGHT would pay their dues, we should have quite a good increase in our number of subscribers this year," so said the friend who has charge of our subscription lists the other morning. May we pass the remark along to you, dear friend. Very likely your subscription has been promptly paid for 1902, but in case there might be a mistake, will you kindly look at the label on the cover of this number and see what story it has to tell. This is a little thing to do, but if everyone who may be in arrears would read, ponder, and send on the money it would make a great difference in the finances of our magazine.

ORPHANS IN OUR BOARDING SCHOOLS. We are glad to report that several responses have been received for scholarships in our school in Ahmednagar, India, by which the most promising of the plague and famine orphans may receive a Christian education. Miss Ellen C. Parsons, now on a tour around the world, writes in *Woman's Work for Woman*: "Do tell the Church that the famine orphans in India must be taken care of. They must be. One of the most hopeful things that I saw in that mighty land, in a journey of more than four thousand miles from south to north, was the companies of boys and girls who have been rescued from the jaws of death. This young life must be saved for the Church of God in India. It must be." The cost of supporting one of these orphans in our boarding schools is \$20 a year. There are still twenty-five scholarships to be provided for. "It is possible for you and me to make investments for souls that shall be eternal. There are native boys and girls saved from the ravages of recent famine that you and I can support. Think of those bright, shining jewels that one day will greet us at the Master's feet. The cost is small; the reward is great."

LAYING OF THE CORNER STONE OF CAPRON HALL. A daily paper in Madura, India, has the following account of the laying of the corner stone of Capron Hall, the new building for our Madura Girls' School: "The managers of the Girls' School, Madura, had a very interesting programme for the exercises connected with the laying of the corner stone of Capron Hall, the new building which is being erected at Putta Tope. Their Excellencies Lord and Lady Ampthill and party arrived promptly at 5.15 P. M., and were received by the Rev. J. S. Chandler and conducted to the pandal. The exercises began with the singing of a lyric of praise by the schoolgirls. This was followed by the address of welcome delivered by the Rev. J. S. Chandler. Mr. Chandler introduced a variation in the presentation of addresses, the address being spoken instead of read as usual. Mr. Chandler referred briefly to the work and aims of the school, and to Mrs. Capron, whose work in Madura is to be memorialized in the new building. Mr. Chandler also referred to the help which the government had given in a grant for the building, and to the further help which Mr. Keeling, the D. P. W. engineer, is giving in superintending the construction. Reference was also made to the spirit of fellowship existing to-day between the English and American nations. After this address their Excellencies were garlanded by two of the older alumnae of the school, and after an English song one of the two students who passed the recent Matriculation Examination read a brief account of the school. This was followed by a pretty flower song by the little girls, after which was a prayer. Then came

the important event of laying the corner stone by His Excellency Lord Amphill. Two silver trowels were ready for this interesting ceremony, and these were afterwards presented to His Excellency. About the prettiest part of the exercises was the unfurling of the British and American flags by Her Excellency Lady Amphill; after this was a scarf-drill, and a closing song. This was followed by an admirable address by His Excellency Lord Amphill. The programme closed with the singing of 'God Save the King.'"

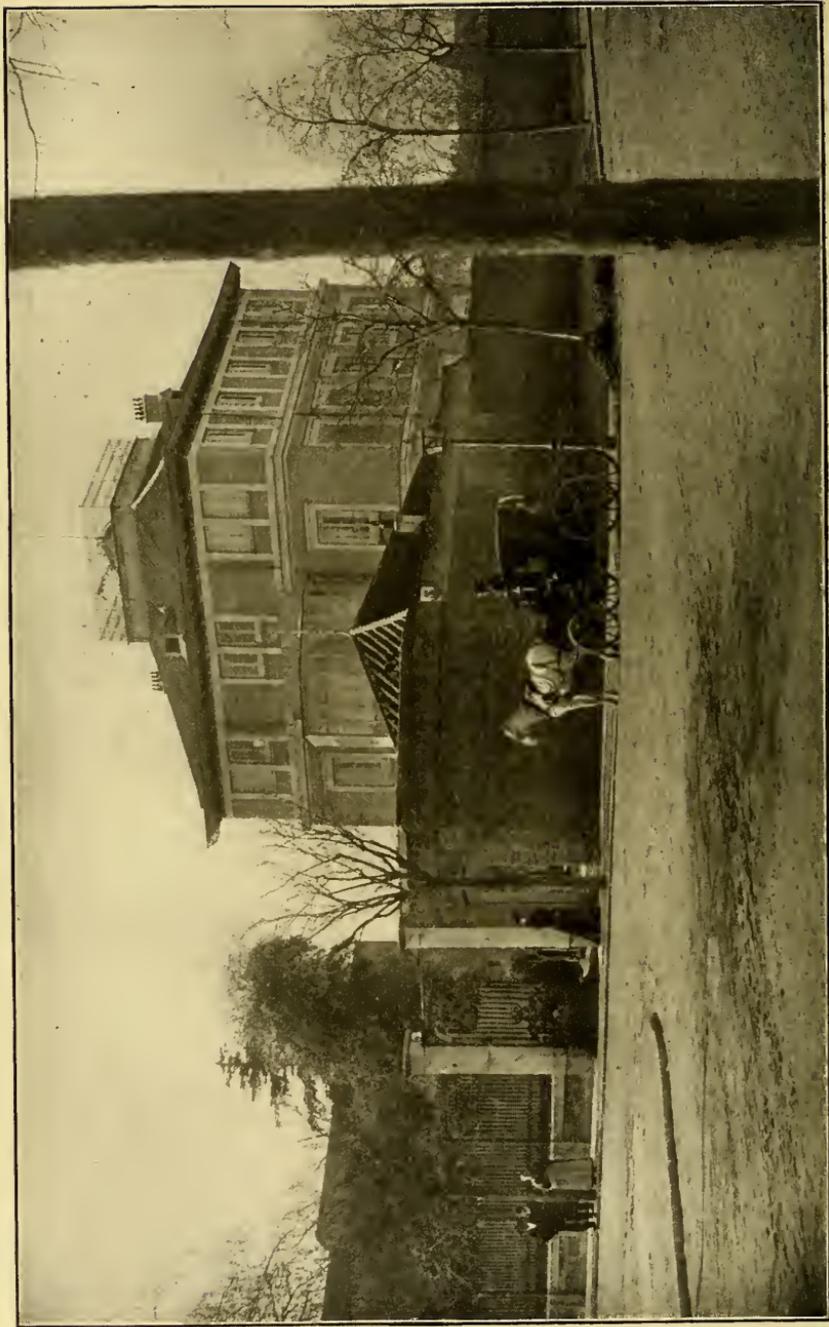
GOOD FOR NOTHING ELSE. Mrs. Ballington Booth said that she noticed when her children played with their Noah's Ark they saved all the broken animals for sacrifice, because they could not march in the procession and were good for nothing else. "This is the way we older people do," she says. "We give God the bits of broken time, the odds and ends of our thoughts, and if there is any money left, after all our wants are supplied, we turn that over for the altar."

A VALUED GIFT. Not long ago there came to our office a gift which almost brought tears to our eyes, and withal pointed a special lesson. It came from the Women's Christian Association in the little remnant of a church in Tung-cho, China. For sixteen years the women in this Association have supported a Bible woman in Ceylon, and most faithfully have they fulfilled their pledge. We all remember how this little church was destroyed by the Boxers two years ago and the members were scattered in every direction, houseless and penniless, bereft of home and friends, and everything of value completely destroyed. If ever a society was excusable for omitting their contribution to the Board it would be this one, suffering under such dire calamity. On the contrary, however, it has never occurred to the missionary in charge, Miss M. E. Andrews, nor to the members, that they should omit their contribution,—should not fulfill their pledge. The letter containing the check apologizes that it was a little late in coming, as it was not easy to reach the scattered ones still alive after the terrible massacres. One by one the members of the little church are finding their way back to Tung-cho and are setting up their simple homes again, and "hope to do more in the years to come than in the past." With such an example before us how can any society in this country, whose members are living in peace and comfort, fail to fulfill its pledge to the Board. If we are ever tempted to do so, let us remember and imitate our friends in Tung-cho. We send them hearty thanks for their contribution.

MISSIONARY HOMES. For some sensitive souls, who are disturbed as to the "extravagance of living" among missionaries, the following from the report of the deputation in India, will be of interest: "We observed

closely their homes and surroundings. In no case did we see luxury or extravagance. They are living as economically as is consistent with true economy. It is impossible for the American or Englishman to live in that tropical country as the people live, and expect to retain any degree of health, and be able to accomplish anything. The missionaries' bungalows are built with large, high rooms, and with thick walls and deep verandas to keep out the intense heat. They are, however, as plain and simple in construction as possible. The missionary's house not only serves the purpose of a residence, but is also the center of his operations. His drawing room is a meeting-place, and his veranda is almost never free from public occupation for a great variety of purposes. We repeatedly urged the missionaries to use more of their salary upon themselves, and not put so much of their small allowance into the Christian work. In some cases it was apparent that the missionaries' usefulness was curtailed by too close economy in living. Servants are employed in the missionary household, so that all its members are left as free as possible to give all their time and strength to the work to which they were sent. The conditions in those countries make it necessary to employ more servants than is customary here at home, as one servant will not, under any circumstances, do the work that he thinks belongs to another caste. In one household, where the number of servants seemed large, we carefully investigated, and found that the total amount paid per month for them all amounted to less than it costs an American family to employ a single maid-of-all-work."

PRAYING TO THE UNKNOWN GOD. An incident from the life of Marcus Dodds will surely touch the heart of every mother who has sought the blessing of a loving Heavenly Father for her stricken child. As Mr. Dodds and a friend stood near an old temple in a heathen land, a native woman with a sadly deformed child approached the temple. She seemed to be in great distress, and they watched her carefully. She threw herself on the ground in despair, crying: "Oh grant that my child may grow fair as other children; grant that it may be strong; grant that it may be comely! Oh hear the cry of a mother, and a mother's breaking heart!" When asked to whom she prayed she answered that she did not know, but that surely there was somewhere a God who would have compassion, and grant the prayer of a broken-hearted mother. We know that there is such a God—loving, sympathizing, all-powerful, ready to help. We have known Him since our childhood, and learned to go to him in every time of need. How long shall our selfishness keep this blessed knowledge from heart-broken mothers the world around?



THE NEW PREMISES IN MADRID.

SPAIN.

AFTER THIRTY YEARS.

BY MRS. WILLIAM H. GULICK.

THE development of the International Institute has been slow and carefully planned for. Without precedent, and having to meet and overcome many difficulties, the present condition may well be a cause of gratitude to teachers and friends alike.

The year 1901 will be signalized in its history as the date of purchase in Madrid of the first property owned by the corporation. This land is near one of the public promenades, in a healthful section of the city. Formerly the property was far from the city limit, but Madrid has grown rapidly, and has been extended in that direction. One block away is the fine promenade of the Castellana, where early morning walks will be possible. The Puerta del Sol, the real center of the city, is about twenty minutes distant by electric tram.

There is about an acre and a half of land on which one small building of eighteen rooms, above ground, is the definite beginning of the American College of Madrid. This house will probably serve as a dormitory, but must have extensive repairs and additions.

The money that has been expended in this purchase has a special and touching history. Faith and hope and love have vied with each other in donations of small and large sums. "In Memoriam" is written against many, and birthday and self-denial gifts show thoughtful desire for the welfare of Spanish girls. Old and young have had a share in providing the necessary ground. The smallest sum received was five cents,—one for every year of life of a small niece who had heard the subject discussed, and gave her all to the "new building."

Nearly forty colleges, seminaries and schools are shareholders in the first building to be erected, "College Hall," for administration and recitation. Friends in Madrid and all over Spain are asking eagerly when the Institute is to be moved to Madrid. The answer is the same that has been given for years, "In God's time."

New plans for normal, kindergarten and industrial classes in art, embroidery, dressmaking, etc., must wait until there are ample class rooms and facilities for extra work, which will find a fruitful field in Spain.

Doña Benigna Rodríguez, one of the Spanish teachers, has expressed herself as follows: "For twenty years I have been a member of the Institute, and so I know and can appreciate its beneficent influence in Spain. Many



GRADUATES OF THE INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN.

of those who have studied in the Institute would probably never have accepted the gospel if they had not had an opportunity to study there. The influence and efforts of the directors and professors is not limited to education of individuals and the making of scholars, but they show that the future of the gospel in Spain depends largely upon their influence. They are thus animated to work with ardor and zeal for the evangelization of their beloved country when they are graduated. These efforts have not been in vain. There are many Christian teachers scattered over Spain who are an honor to the Institute where they studied. I cannot think what would happen if the Institute were to be suppressed, for I am sure it would be a terrible blow to the advancement of true Christianity in my country, for this is the only one of its class in Spain."

We believe that an earnest effort on the part of those who are studying the needs of the world will be made to secure a permanent hold in this strategic point of the Spanish-speaking world.

AUSTRIA.

EVANGELIZATION AMONG THE WOMEN IN BOHEMIA.

BY MRS. A. W. CLARK.

WHAT THE SISTERS OF ONE CHURCH ARE TRYING TO DO.

It is cheering to see, especially in one of our churches, increased consecration and willingness to work. This consecration is indicated by deeper devotion and by the spirit of obedience to God's leading. The felt conviction that God expects faithful service is leading many to lay to heart the words, "Ye are bought with a price, therefore glorify God in your body and spirit, which are God's." The growing feeling that each special service needs its special gift is inclining many to ask, not "what service would I like to perform, but for what service am I fitted?" "Lord, what wilt thou have me to do?" This desire to reach those who are ignorant of the gospel is prompting to more earnest study of the Word, and to more intense prayer. This is indicated, on their part, by the publication of a tract on the necessity of the still hour with the Bible and with God. The spirit of obedience is shown by humbly seeking divine guidance, and by consulting others of deeper experience. It is always an encouragement when people seek direction in the line of useful work. It is cheering when others are ready for the assigned duty, and when they feel it is not by might nor by power, but by the Divine Spirit that help is to be sought. Blessed is the church

when its women are asking for Christian work, and when each is ready to do quietly and efficiently whatever she may through her own gifts, but especially through the spirit of Him who is himself the source of power and its wise director. Blessed is the church when the wife and mother is not a lone priestess at the home shrine, but is supplemented and strengthened by the husband and father.

The church in question is thus blessed, so that in most cases the woman who desires to do something for the Master is not hindered by a cross, unsympathizing husband. Modest, yet clear in her convictions, many a Christian woman here is seeking to do heartily to the Lord whatsoever her hand findeth to do.

It is a fact calling for thanksgiving that an ever-growing number of women at the center of Bohemia are awakening to the privilege of woman's work in the kingdom of our God. Studying their Bibles, they have found that the first Christian convert in Europe was Lydia of Philippi. They have found on the list of the beloved helpers of Paul the names of Phebe of Cenchrea. They have been moved by the beautiful touch of discrimination when the Apostle Paul puts the name of Priscilla before that of her husband Aquila. A feeling of justifiable ambition is prompting some to ask, "Why should not one of us be Priscilla, another Phebe, another Claudia?" It is interesting for them to see how the Apostle Paul, who certainly wished woman to keep in her place and sphere, mentions as the last name written by him that of Claudia, converted at Rome. Thank God that this church has its faithful workers, of whom it may sometime be said, "Here lies one who wrought by whatever power God gave her, by pen, by voice, by hand and eye, to win others for the Saviour." These sisters expect opposition in their faithful work, but they believe that he who blessed the Apostle Paul in the time of ridicule at Athens, so that a woman, named Damaris, became a true believer, will not be unwilling to save, through their testimony, some Bohemian Damaris. One thing to be commended in this church is the attitude of receptivity. During the sermons on Sunday many a sister is busy with her note book in securing some important thought for her next Christian letter to some absent sister or to some neglected soul for whose conversion she is praying. While these sisters are ready to testify orally of the blessing of the gospel to their own soul, they believe most firmly that letter writing in the name of Christ and for his cause is not only useful but biblical. The Apostle Paul sent greetings to Tryphena and Tryphosa, and to the beloved Persis, who labored much in the Lord. In scores of villages in Bohemia there are souls who have heard the gospel when on a visit to Prague. They were, of course, intro-

duced to different sisters of the church, who now kindly send to them a Christian letter or a tract or a booklet. "If you come to Prague again we shall be delighted to see you." "Believing souls are praying for you." "You have our deep sympathy in every trial." "Give my love to your children. I hope they are trying to carry a part of their mother's burden." "That New Testament that you took as a keepsake I trust you daily peruse, and are seeking strength and comfort from its pages." Such messages bring a response, and Christian friendship is cultivated. Or the message sent out to some Christian acquaintance may read, "If, perchance, you have any friend in the hospital, let us know, and we will visit her." Such kindness meets with grateful acceptance, or such a message as the following will touch the heart of some anxious country mother: "If your daughter is coming to serve in Prague let us know, and if she needs a friend urge her to call on us. Let her have your New Testament, and I will send you another one." "We send you a copy of our paper; after reading it lend it to your neighbor." Kindness, tact, adaptation, self-denial, and above all, and in all, the Spirit of Christ,—all this belongs to evangelization, and in this direction our sisters in Prague are making good progress. Monthly meetings for them all, and weekly meetings for the guiding committee, help the members to be mindful of their opportunities and privileges. A willingness to do the work assigned without murmuring and without jealousy, is cheering to those who are praying for God's blessing. The woman's prayer meeting, the girls' prayer meeting, the sewing circle, the Sunday school, the Lend a Book Circle,—these, and other things intimated, give a picture of how one church is trying to be faithful in the line of evangelization. Are there no mistakes made among such a number of inexperienced sisters? Certainly, but indifference and idleness and the lamp going out are greater mistakes. Special tact and timeliness are sinned against, without doubt, but zeal in winning souls is even more important than tact. Rare gifts are genius and tact, but neither of these qualities is essential to discipleship or activity for our Redeemer.

We have known some blunders because of zeal disjoined from wisdom, but inactivity is a sin far more to be condemned. When a great hotel burned in New York, zeal in arousing the sleeping guests was far more important than tact. These sisters study adaptation, but not at the expense of enthusiasm. They would gladly obey the injunction of Paul, "Whatever ye do, do it heartily," and this is something more than zeal and vigor. Let us look more on the word heart as synonymous with strength, and then service in His Name will be efficient. It is said that when the Saracens were on the verge of victory over Douglas, that he seized from his bosom

the heart of the brave King Robert of Scotland, and then flinging it forward into the thickest of the fight, he cried, "Go thou on, brave heart, as thou didst always go before." This singular action roused new courage, and wrested victory from defeat. Let your prayers unite in a "go forward, brave hearts;" let the good work begun be multiplied a thousandfold, until every village in the land of Huss shall hear a clear testimony as to our great need of Christ and of his unmeasured love, and his willingness to be the leader, teacher and redeemer of all who seek him by living faith.

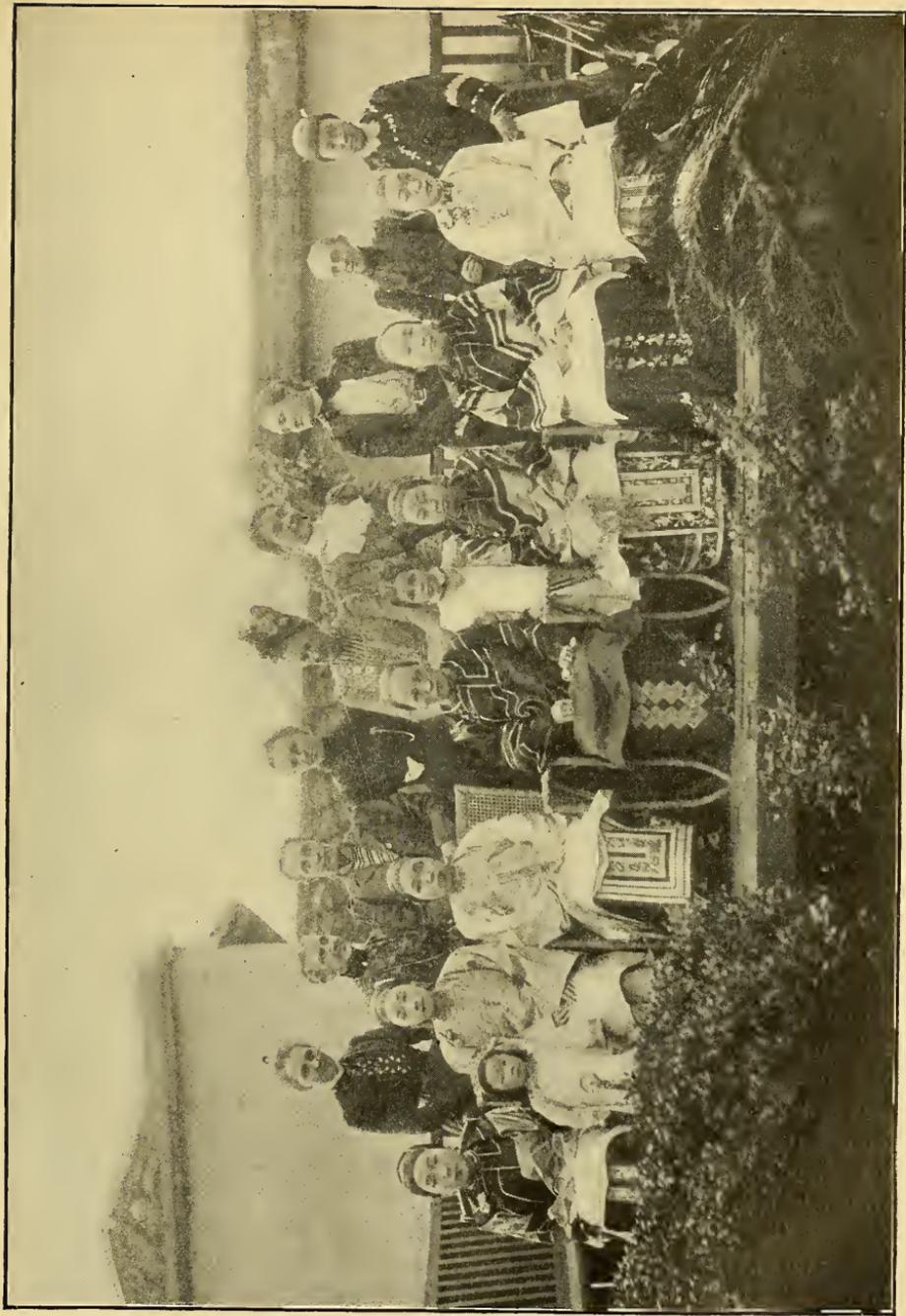
CHINA.

AN INTERESTING OCCASION.

BY MRS. L. B. PEET, FOOCHOW.

ON a bright April day, after repeated attempts to find a favorable day when all the guests could come, we succeeded in welcoming to our home some of the official ladies of the city of Foochow. Earlier in the season my husband, with a brother missionary, called on the prefect, who, in course of conversation, asked when the ladies of his household could come and see us. We were delighted at an opportunity of meeting these ladies and giving them a glimpse of the work of our mission as it is carried on in the city near the White Pagoda.

The Chinese have such peculiar ideas that we took every precaution not to offend them, as we were anxious they should be pleased to come again. Mrs. Hinman and I, together with our good neighbors, Dr. and Miss Woodhull, and Miss Brown, of the Kindergarten, planned enough that afternoon to amuse and instruct them, and we hope that what they saw and heard will prove of lasting benefit to them. Our consul's wife also graced the occasion. Fifteen invitations were sent out. Those who responded were the prefect's wife, daughter and daughter-in-law, two daughters of the sub-prefect, and the wife, daughter and daughter-in-law of the ex-Kutien magistrate. These last live close to us, and the son of this official has been a student in our College for now five years. We labored under all sorts of uncertainties, wondering whether they would or would not come. Illness prevented the wife of the sub-prefect from accepting the invitation, neither could any of the ladies of one of the district magistrates come because four of the children were sick with the measles. The family of the other district magistrate were living in an adjoining province, and of course could not be present.



AT A SOCIAL OCCASION IN FOCHOW.

We called in a caterer to get up a little feast for them, and while he was preparing the viands we showed them the work, first taking them to the Hospital Home, where they went about looking at the beautiful pictures and taking a view of the landscape as seen from the veranda, looking long at the ancient and interesting White Pagoda, asking if they could go up into it (how could they with their tiny feet?); listening to singing and to the piano; then visiting the hospital itself, going through the operating room, clinic rooms and the wards, and taking note of the contented faces of the patients, although suffering from such trying diseases. The prefect's wife, whose face looked as if smiles rarely visited it, remarked in an aside, "This is a very good work, a very good work, you are doing." From the hospital we went to the bright, cheery Davis Memorial Hall of the Kindergarten. Here such a lively company awaited us! The children had assembled long before, ready to show us their accomplishments. We took our places, leaving the little ones a large space in which to march and play games, and show, although all unconsciously on their part, what a great boon had come to them in this kindergarten. These ladies thoroughly enjoyed the hours spent among these little ones, who have seen comparatively little of the wickedness of the world, and who have become stained with but a fraction of what stains their elders. And our guests did unbend! Who would not in the presence of childhood? How eagerly they watched every motion and examined the children's handiwork. It all looked like play to them. But we are sure they did not leave the Hall until they understood at least a little of what these children were really learning under the guise of play, and we trust they felt a desire that their little ones might have the same privileges. Indeed, we learned on a subsequent occasion that the little daughter of the sub-prefect did not let a day pass without speaking of that visit, and that she wanted very much to go again. From this interesting place we retraced our steps to our house, stopping long enough to have our photograph taken, which we send herewith. One failure in this photograph is due to the fact that our guests did not keep on their dress suits, a sign of their rank, and as the wife of an official when going out rides in his sedan, accompanied by the gong, soldiers and other attendants, so also she wears the same decorations as he, as the insignia of his office. It never takes long to snap off the photograph, although such an amount of time is consumed in preparation. In this, as well as at the table, it seemed an endless task to get them arranged as to where they were to sit, etc. Really the question of not offending them proved the most serious difficulty we had to encounter, and loomed up at every turn. Of course the prefect's wife was the greatest lady, and the wives of the other officials were also great ladies, but the daughters

and sons' wives of each family must not be offended, and how we finally managed is hard to say. But it all passed off well, and all seemed happy on leaving. We made profuse apologies lest we may have broken some of their rules of etiquette, and hid behind the excuse that we did not fully know their ways—would they pardon us?

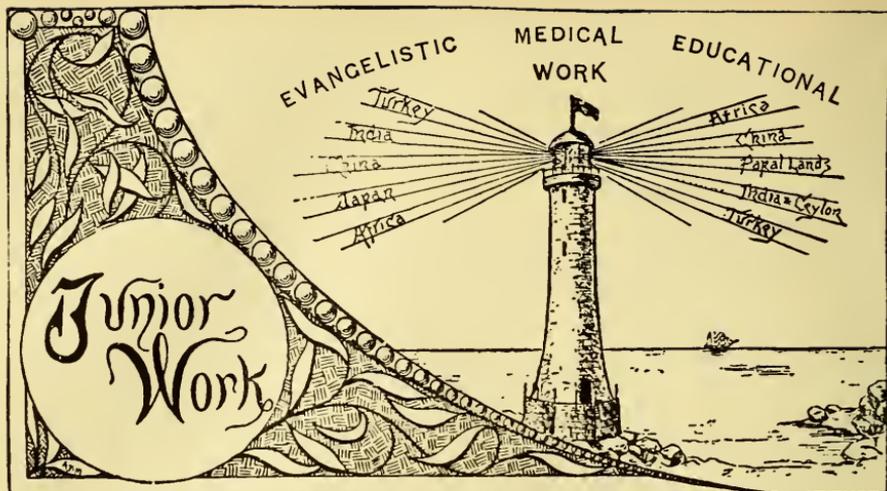
The feast proved a success. We had arranged pretty cards on which were written in classical character some fact in history, the direct result of Christianity, or some appropriate Bible verse,—each fact and verse having the passage of Scripture referring to the subject also written on the card. Before leaving we presented the heads of the families each with a nicely bound classical New Testament. These gifts were followed with many prayers. God's Spirit can use these little books just as he used the prophets of old.

Our newly made friends left for their homes after six o'clock, having given us a visit of more than four hours. First impressions are always lasting. We looked forward to meeting again.

About six weeks afterward, one beautiful day in June, we met at the home of our consul, where they thoroughly enjoyed themselves, becoming like young and light-hearted girls. Their curiosity was fully satisfied in regard to the arrangement of rooms,—parlor, dining room, etc.,—but particularly in the numberless attachments to a lady's wardrobe. The outlook over the river from the upper veranda gave them an earnest desire to see the dragon boat races, and they asked if they might come to see them.

Ten days later we met again at the yamen of the prefect, and the last glimpse of these ladies was at the yamen of the sub-prefect. These were excellent opportunities for becoming acquainted, and we hope and trust that we may have other and better opportunities of telling them of the gospel.

WOMAN'S WORK IN CHINA. The needs of our woman's work in China are so many it is hard to see much else. We hear of many inquirers in our stations here in the west, among whom are some women; what to do with these is going to be a great question. Do send us some women as soon as you can. There is a wonderful movement all over China,—a turning toward all things Western; how long it will last or what the outcome will be no one knows, but we do know that it is a present opportunity to preach the gospel to great multitudes of people. What are we among so many? our hearts cry out.



- To give light to them that sit in darkness Luke 1:77 -

SPAIN.

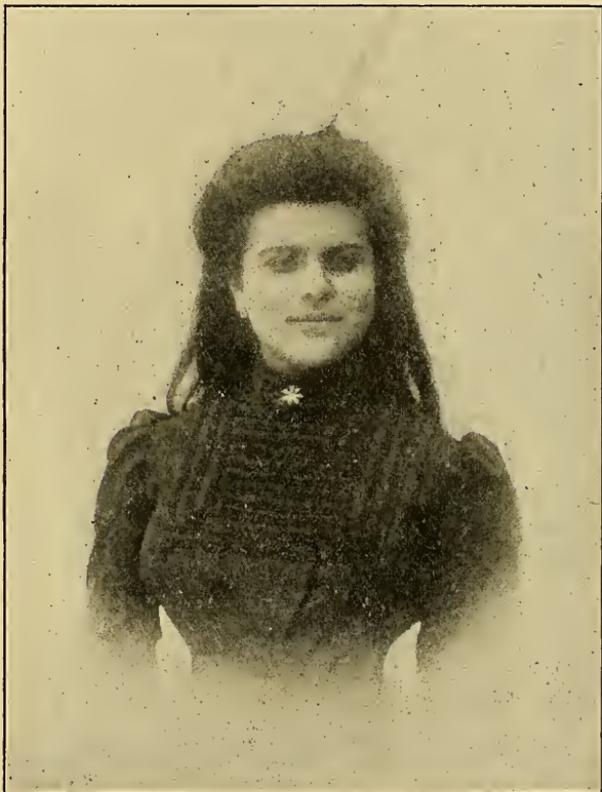
A SPANISH GIRL.

BY MISS ALICE H. BUSHEE.

My name is Juana, and I am only a poor cigarrera. I have been in the factory for years, and although many would not like to work in a hot room with tobacco leaves all day, I am quite used to it now. My mother died when I was fourteen, and soon after I was married. I used to be very gay and happy, but many things happened to trouble me, especially after Tomás began to go away and leave me so much alone, and I knew of no one to go to for comfort. I went to mass, but part was in Latin and I could not seem to understand the rest to get any good from it. I prayed to the Virgin, but she always seemed to look over me, and my heart was comfortless. I confessed to the priest, and he told me what penance to do, and how much I must pay to get my mother out of purgatory. I could not read, and many times, with hard work in the factory, the care of the children, and my husband always scolding, it seemed to me that I should like to die.

One day the girl next to me said that a friend had told her about a meeting for mothers, held at the Protestant chapel, and had asked her to go. She said she would if I would too. We both got out earlier by telling the foreman our children were sick. I never shall forget that meeting. Doña Antonia greeted us so kindly that we felt at home at once. We sang, and she prayed. I did not know then what it meant, as she had no image there, but it sounded as if she were talking to some one she could see, and some

way I felt as if he must be in the room. She read some words about Jesus, and talked about him as our friend; it seemed then as if there was some one who cared for me. She told us that he would not want us to say what was not true, and that it would be better not to attend the meetings than to tell a lie to get there. I never thought of it so before, and neither had Maria, but the next week we wanted to go again and so we told the



A PUPIL IN THE INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN.

foreman, and gave up the afternoon's wages. I knew Tomás would not like it, but I wanted to get more of that comfort.

Doña Antonia was glad to see us again, and afterwards talked with us, and told us that it was from the Bible she had read those words. I told Maria that I wished I could read, and she said there was a night school there and I could go if I wanted. Then I decided to learn to read, and although it was hard work after being busy all day, I went every night, and also to

the meetings they have Sundays. Finally I bought a Bible. Maria said her husband had chopped hers up, and she had to get another, but Tomás does not care what the priests say; he thinks all they care for is money.

After I had been to the mothers' meetings several times, I found out that there were other meetings like that in other cities, and they were called Christian Endeavor Societies. I was glad, for I thought that other women who felt as I did would have a chance to be comforted too. Then one day Doña Antonia read to us about a convention that was to be held in Zaragoza, and that different people—delegates she called them—were going there from the different societies, and for two days there would be meetings; she said a great deal about its being of so much help to all the country, and she wanted some of us to go, one at least as a delegate. We were all interested and promised to give what we could.

The next meeting she told us more about it, and read how the women in the society at Valencia had raised over \$57 to help build their chapel, and besides were going to help send a delegate. By and by we read that the women in Zaragoza, who would not have to pay for their delegate, had given two dollars to help pay for some one else. So our enthusiasm grew, and it seemed to me that I must go. Maria was going, she said, anyway, because she had a cousin there, and she can visit her and then attend the meetings. Felipa will send her boy if some one goes to take care of him. Tomás says he cannot give me so much money. So I give my two cents a week, and I am making something to sell, to help send the delegate. I shall feel that I have a part in that, and she will tell us all about it when she returns. I wish that every woman in the country could go to such meetings as ours.

AUSTRIA.

THE YOUNG PEOPLE OF BOHEMIA.

BY MRS. J. S. PORTER, PRAGUE, AUSTRIA.

To begin with the youngest. What a host of little "persinas," or featherbeds, come before our mental vision. Almost every home throughout the length and breadth of Bohemia has one. Some of them are filled with soft-down and decorated with lace and embroidery. Others, many others, are made of coarse bed-ticking and filled with common feathers, but each serves as a dress for some young Bohemian, and from each little bundle, done up like a pappoose, peers forth a solemn little face, contented, too, in spite of the fact that the wee limbs are bound round and round by a long band that holds the feather-bed dress in place.

I imagine that our American babies, with love of freedom flowing in their veins, would resent these feather-bed dresses as veritable prisons—"cabbed, cribbed and confined"; none the less "prisons" that they are soft and warm, and that the binding strap is gayly embroidered and fastened with a ribbon bow. Well I know that certain of the mission babies consigned for safety to this native baby costume have developed great skill in wriggling and kicking themselves clear of it, announcing their freedom from straps and bands with crows of triumphant glee.

Often as I have seen these persina-clad babies and the graduated little toddlers on the streets, with their all too frequent bow-legs and diseased bones, I have thought, "Could anything be a more fitting symbol of the life awaiting these young Bohemians than these same little feather-bed dresses, with their straps and bands?"

From very babyhood our little man is bound down by musts and must nots. If he is at all well to do he must not black his own shoes or brush his own clothes. No, indeed! The servant, or some woman in the family, must do that. And if he needs to earn money to help in his education he must do it by some gentlemanly occupation, as by copying or tutoring. He must submit himself to the relentless machinery of the school system for a longer or shorter time, until he enters a musty work-shop to learn a trade, or emerges a pale, sallow youth from the gymnasium to enter the grim old university, from whence he is turned out a doctor, lawyer or teacher, according to the groove into which he is run.

All through his common school and gymnasium course he must be taught "religion," often with the result that he becomes an infidel or utterly nominal Roman Catholic. To our pale young student the bright, eager athletics of university life in other lands is almost unknown. He "recreates" in a smoky coffee house or beer garden. He is governed without much thought or participation on his part, and he reads a newspaper promptly confiscated if containing anything incurring government displeasure. If physically able, he must give three of the best years of his life to military service, and he must be subject to grinding taxation from the time he buys a thirty hella government stamp for his gymnasium *vysveceni* (report card), and pays for sticking it on—"two hellas for saliva," as the boys say—to the time when he pays for government and city taxes from one third to nearly half his rents—if he own city houses or real estate—besides a heavy yearly income tax.

If the little "persina" graduate is a girl, the matter is much simplified. Her life, be it high or low in the social scale, revolves around one big "must," and that is she must marry,—else her life is stranded,—and in order to marry she must have a dowry. Is it a wonder that the advent of little girls into a home is often regarded with disfavor?

To one man, who was commiserated for his family of five daughters, was announced the birth of a sixth child,—and she a girl. He rushed to the kitchen and in agony of mind he tore his hair, exclaiming: “What have I done? Am I not an honest man? I have defrauded no man! I have injured none! Why has God punished me thus?” Poor man! Like a dark cloud in the future loomed up the six dowries to be provided and the six daughters to be married off.

As soon as our baby knows anything, before he can talk himself, he begins to discount heavily all that he hears and sees. He discovers that mother didn't throw him into the river, as she threatened to do for some naughty deed. He observes that father promises work for an impossible date, and then gives utterly false excuses for its non-performance. The doctor says that Peppicek has a hard case of diphtheria, but tells the other people in the house that it is a “case of sore throat, nothing at all alarming.” His teachers, the scholars at school, everybody he knows, twists the truth at convenience. Everybody mistrusts everybody else, and with reason. Untruthfulness is in the very air. Persecution, oppression, and the precepts and example of the Romish Church for generations have taught the Bohemian nation the art of deception, inaccuracy of thought, unpunctuality, and a general slipshodness and unreliability too often follow in its train. “I trust nobody,” said a young lady the other day. Our people drop the habit of swearing at conversion, but it sometimes takes years of grace and discipline to bring them to strict truthfulness. Red and white are the colors of the Bohemian flag. True blue is lacking.

Another vice which threatens to sap the strength and vitality of the Bohemian youth is that of immorality. Like a poisonous spider it has spun its silken web in and out, in and out, among high and low, and many a one has been stung to a living death, and few have escaped her tangling net. The other morning a group of women from the country made their way across the platz in front of our Prague home to the foundling asylum hard by. Each took home with her one of these foundlings, which the government intrusts to her care for six guldens (\$2.40) a month. Poor little things! Of the thousands of such children farmed out yearly by the government in this way, less than a half live to fourteen years of age, when they are put out to learn a trade or service. What can one expect of purity and strength in a country where beer flows almost more freely than water, where wine-rooms, inns and beer gardens abound. What is true of Bohemia is generally true throughout Austria. Rather a dark prospect for the young people of that land with such environments, do you think? Truly I have drawn them none too shadowy, but rifts of light are breaking throughout the empire.

Last year a great international temperance conference was held in Vienna, with the result that many whose influence will be decidedly felt have been converted to that reform, and a temperance sentiment has been begun when a year or two ago practically there was none. One Sunday last July all Prague was gay with the red and brown uniforms of the "Sokols,"—a society of young Bohemians founded with the threefold object of fostering patriotism, athletics and touring—a society, by the way, not particularly beloved by the Austrian government. Truly the parade was one great Sabbath desecration, but, considering the fact that comparatively few of the University students come up to the physical standard necessary for entering the army, it was good to see these specimens of fairly robust physical manhood. For purposes of education and trade Austria's young people more and more go to England and Germany, with happy results in that they bring back new ideas and new ideals. *Pastor Schwartz, with his home school and hospital, is doing a blessed and much-needed work for the orphans and neglected children in the province of Corinthia; and *Krabschitz School, as ever, is doing a good work for the girls in the "State Reformed Church," who are privileged to attend.

In many parts of Austria the Y. M. C. A. has been established, and is steadily gaining ground and doing good work. It seems exactly to meet the needs of young men, and has been granted such freedom and privileges by the government that it is oftentimes the strong right hand of the church. Every Sunday afternoon a room, all too small, is filled to overflowing with young women, servants, seamstresses and shopgirls, who have been formed into a Y. W. C. A. This means to them so much,—instruction, companionship, recreation,—the one anchor which holds some of them to that which is good. In a country where the Bible has been for many years a closed book there is a grand work for the Sunday school to do, although, according to law, no child may change his religion between seven and fourteen years of age, so that some of the children of our members cannot attend Sunday school, and must receive school instruction in the Roman Catholic religion.

A few weeks ago Austria was blessed with a visit from Dr. F. E. Clark. Christian Endeavor has inserted its opening wedge, and is sure to win. A few bands have organized for earnest Christian work, and in our Church Conference, just at hand, the matter is to be pushed.

As the religion of Jesus Christ, pure and undefiled, wins its way to the hearts of Austria's sons and daughters, in spite of persecution and opposi-

*For full description of these schools see LIFE AND LIGHT, August number, 1897, also Mr. Porter's June Report to Woman's Board.

tion, its purifying, life-giving force will be felt even in the Roman Catholic Church. It is ever so. For every step of such advancement their standard must be raised. Contrast the Roman Catholic Church in the United States with that of any country uninfluenced by a pure gospel and an open Bible, and my meaning will be clear.

God speed the day when it may be said of Austria's young people: "They are strong! They have overcome the evil one."

HELPS FOR LEADERS.

REDEEMING OUR COVENANT PLEDGE.

"I WILL NOT CEASE TO MAKE OFFERINGS OF PRAYER."

BY MISS HELEN S. LATHROP.

THE life of missions and the life of prayer are inseparable. Each wonderful movement of missionary history has its rise in secret places. The more numerous these springs of life the greater its power. The Daughters of the Covenant hold this power within their hearts, gladly pledged to give it unceasingly for the "daughters of sorrow." Are we letting this force lie idle? Then shall we lack force. The life of our work and its results depend upon the spirit within. And the greatest gift of the Covenant to us here is this teaching of the habit of prayer, which alone can create the devotional spirit of a consecrated life.

How shall we make this offering? Intelligently, with an understanding of what we ask; definitely, with a knowledge of the circumstance and need of those we have sent out in our stead; constantly, for their need is not occasional, but day by day; individually, following by the Prayer Calendar all our own missionaries and specific work, so gaining the sympathy and familiarity for which they long more than anything else. Alone as we seek the Father in our chosen place; together as we meet together for more effectual service; sometimes writing a prayer, and so putting vague ideas into distinct expression; sometimes using a Bible prayer of praise or thanksgiving; sometimes an old church prayer, which has pointed the aspiring thought of man through the centuries; silently, audibly, secretly, publicly, for the world first and then for self, as the Lord taught; always "in faith believing."

For what shall we pray? The only sincere petition is, for what we want. Do we ardently desire that heathen lands shall know the love of Jesus? Then indeed shall we pray even as we strive to answer the prayer. Is their need real to you, that you would reach and save them somehow? Then

pray. Would you furnish laborers or means? Then pray. Would you go? Then pray. For through prayer the whole opportunity of missionary service is open to you.

Our silver key is a symbol of the key of prayer which will unlock God's wide world to our little selves, and our little selves to the infinite love of God; open to us both the door into his harvest field, and the resources of his harvesters. May that key be the memory of the union of prayer going up from all the Daughters of the Covenant; and if the offering has been forgotten for a while we beseech you to enter anew into its privilege, and pray ever that prayer which is both the asking of God's blessing upon his world, and the receiving of power to become that blessing. "Mingling prayer with all our thoughts," till life itself becomes that unceasing prayer which is the price of the kingdom within and without.

EXTRACTS FROM RECENT LETTERS.

FROM MRS. E. S. HUME, BOMBAY, INDIA.

FRIENDS who have been with us, Dr. and Mrs. Barton among others, have seen how our beloved older girls of the Lend-a-Hand Society come and sit and work so long as light lasts, that they may be sharers in the work of feeding and saving the famine children who have been gathered here. Even as I write two girls are sitting at nine in the evening, having first learned their lessons, making all haste to finish a long piece of white satin work—five yards, gold embroidered—which must be sent away off to the north of Scotland, in Stornaway, Lewis. A good lady who paid us only one afternoon's visit found the work so much to her liking that she gave us this very generous offer. And the girls, eager to accomplish all they can, that they may swell their gifts to the famine fund for our children in the schools, patiently add to their labors and efforts and go on, late or early, as strength is given them and time. This class I superintend from half-past four to six, as a rule. Saturdays those who are not in examinations work from ten to twelve o'clock. They have paid Mr. Hume the capital he advanced, and in two donations have given Rs. 600, or \$200. Besides working at this Indian embroidery in gold and silver on velvet, silk or satin by the yard, in ribbon by the piece, the girls use their spare minutes in Bowker Hall in making their own jackets, using up the nice bits of odd muslin samples, of which some one sent us a boxful for pin-cushion covers or mats. They feather or star stitch them, as the pattern may be, and put a bit of lace around, so as to win a purchaser! Those who can do more advanced work have learned to embroider beautifully in silks on linen, and our work in doilies has been

much appreciated. During the past year we have filled orders for nine dozen of these besides odd pieces, and, in addition, embroidered a beautiful white linen dress for the wife of our much esteemed Chief Justice, Lady Jenkins, which alone brought in \$28.66. The money thus earned is especially sacred, as the girls are doing it as their offering to the Temple of the Lord, the new, hoped-for church building which they are intending to help furnish.

Another patch on this bit of crazy work. But this scrap has on it the most beautiful flower in the whole article. To-day, after balancing accounts, the same good-working girls have given in cash and pledges from sales Rs. 500 for the building of the platform in the new church. We hope to have it of stone, to defy the white ants, and our dear Christian girls in the school will have built it of their own earnings. Is not this dear tidings? They have worked so hard and well. Before this they had laid aside Rs. 45 for the new church, so their gift amounts to Rs. 545, or \$181.66. We are all so happy about it, for they have been striving for this work for three or four years. You cannot think how untiringly they have worked.

In Bowker Hall the girls have themselves kept up a number of prayer circles, some of them meeting every evening between daylight and dark. In addition to these and the Lend-a-Hand Society, held generally in our own house, the younger girls, some two hundred and twenty or more, meet every Sunday noon under the leadership of one of the older girls. These are the Opportunity Seekers, Junior Endeavorers. You can scarcely get through to the leader's chair, they have to sit so thickly in the hall where they have prayers. The primary classes, numbering about ninety little girls, and the class of older, duller famine girls whose brains do not rally to much service,—some twenty odd ones who are learning at least to sew,—all are taught in Bowker Hall. Mrs. Boyd, my good assistant, a European widow, oversees them.

We have been much gratified at the improvement in the sewing of the famine girls. Some have made frocks for the little girls, petticoats and jackets for themselves, jackets for the working-women, the girl cooks and others, and in other ways helped with their needles. I have had these women who cannot read taught regularly in the Bible. One of them, a Beni-Israelite, and her daughter, who have been with us for years, were received to the church last year, and with them seventeen of the dear girls as well; also seven boys and a man whom I took to work as a coolie when Mr. Hume was in America. He had lost his wife, and was working in a famine camp near, where one of our Christians found him.

And our beautiful Jain girl, Bhagirathi, whose story you all so well know,

the girl given me through the window so long ago by her poor old father, who defied caste rules in giving her to the Christians because he "wanted love, not money, for his only child," and would not let her go to the temple priests as their slave. We have had her for over eleven years,—she was six when she came to us,—and many hopes went out with her dear life. She longed to go; she loved her Saviour, and the night before her death she called her two most intimate friends and said, "To-morrow cast out all that remains; remember, to-morrow you must do that." She was too weak to say much but "I'm going." Then she roused and prayed most earnestly. While in the hospital in Miraj last year she taught some younger children much from the Bible.

There are to-day three hundred and three girls and young women sleeping and living in Bowker Hall. One hundred is full measure for the space limits of the building. One girl had her collar bone broken by another's getting up in the night and stepping on it. There was no other place to put her foot, the girls were lying so close together all over the floor. When Wellesley or Smith need more dormitory room what do they do? Please tell me what to do here?

FROM MRS. MARY K. EDWARDS, INANDA, NATAL, SOUTH AFRICA.

Since the Bible was printed in Zulu I have been in the habit of giving work to any who wished to own a Bible. Last year one hundred and three Zulu Bibles, one hundred and fourteen Zulu hymn books, and fourteen English Bibles were worked for. These books are taken to their homes, and heathen friends who once bitterly opposed their children in their wish to come to school have at least heard the gospel read to them.

Last year I came in and found our good missionary, Jwili, an ordained pastor, with a neatly dressed elderly man. I shook hands with them, and Jwili asked if I knew his friend. I did not. When he told me who he was I could scarcely believe him. If he had come in his skins, and with a ring on his head, I should have known him at once. He came to tell me he had given up his heathenism and was henceforth the Lord's servant. This was through the influence of a daughter who had to run away from home to come to school. He said fourteen of his family were Christians, and in the neighborhood there were twenty-eight Christians. A Christian daughter and he went into the cattle fold and she cut off his ring, and then they knelt down and thanked the Lord. He then called his family together and they rejoiced and praised God together. There are many things to discourage us, but there is enough to encourage to keep us in heart and hoping for better times to come.

You will be interested to know how our farming operations succeed. We have eight oxen and must use six, for we have the Dutch yoke, a straight piece of wood which rests on the oxen's necks, with two straight sticks fastened at the bottom with leather straps. We have used our own wood since the rinderpest killed all the people's oxen, and on our grounds the only trees are those we planted.

We have planted for food supply such things as the girls are accustomed to at home, among them the following:—

			£	s.	d.
34 sacks Kaffir corn,	119 bushels		34		
10 " Igindhlu, b,	35 "		7		
2 " sunflower seed,	7 "			14	
4 " beans,	15 "		6	15	
10 " yams,	35 "		7	10	
55 " corn,	192 "		33		
4 " peanuts,	14 "		2	16	
53 " amadumbi,	185 "		26	10	
353 " sweet potatoes,	1,235 "		88	5	
100 pumpkins				1	13
wood for fuel				25	
			233	3	=\$1,141.70

It requires about twelve bushels of sweet potatoes for one dinner. I have purchased commercial fertilizers for three years. I have gone into some detail, and it may be tedious reading, but I wished to show you that the girls are willing to work and help support the school, although it means only about one fifth the entire expense of carrying it on. The government gives us a grant-in-aid of £174.10,—\$855.05. The kraal girls work in the garden three hours daily. We do some sewing for Durban ladies, for which we get a little money. I think we can claim a right to the name of "Industrial School."

You may think it is all work, but these one hundred and sixty-eight girls have Bible lessons daily, and I think if Professor Thwing would send his list of questions, he would meet with better results than he did with home students.

Last Sunday an evangelist was here and called for testimonies. I counted one hundred and fourteen girls who testified. There is much prayer; they pray for our gardens, and surely their and our prayers are answered, for the potatoes we are daily digging are marvelous in size and number. One yam hill yielded forty-four pounds after the earth was washed off.

We do not have to punish often. One girl ran away this week because she was dissatisfied. We tell them this is not a prison, and we do not wish

anyone to stay if she desires to go. We ask our Father not to allow any to stay who will not serve him. We have to mourn over many lapses and much ingratitude, but the dear Lord vouchsafes sufficient fruit to keep us in heart. I am in my seventy-third year, and next month it will be thirty-three since I landed. I praise the Lord daily for strength to walk about the place and look after many things.

FROM MISS ISABEL TROWBRIDGE, AINTAB, TURKEY.

There is a beautiful Christian atmosphere in this school. I have seen nothing like it anywhere else. We believe all our house girls are real Christians, and many of them are active in working for the salvation of those among the day pupils who are not yet Christians. To me there is no greater inspiration than to see some of these growing in the Christian life, and no deeper joy than being able to help their minds and souls open and grow. So many come to me with questions about the Bible, or about this life, that I feel my greatest need is wisdom to answer and guide them aright.

I have been reading this week the little book about Miss Morrill and Miss Gould, of Pao-ting-fu. How interesting and helpful their letters are. I have thought several times that although it must be a special blessing to be able to tell about Christ to those who never heard of him, as in China, yet at the same time it would be disheartening to try to give some of these high conceptions of our religion to the heathen, who have so little idea of such things. I am thankful that we are given the joy of seeing souls develop and advance along the lines of deeper Christian knowledge and experience. Many of our girls show in their prayers and earnest talks a knowledge for themselves of the things of Christ. I never went to more helpful prayer meetings anywhere than some we have here.

Of course you must have heard of the religious awakening here and all through this mission. The large meetings here still continue, both among the evangelical Christians and in the old church. Last week a Bible woman in a district near us reported that her meeting was held in a Kurdish house and attended by several Kurdish women, who asked that it might be there every two weeks. This means a great deal in a city where the Moslems are so fanatical.

FROM MISS ABBIE M. COLBY, OSAKA, JAPAN.

The twenty-eighth of January was a notable day in Osaka on account of the celebration of the twenty-fifth anniversary of the Naniwa church.

As Dr. Davis said in his address, "There is not another church in all Japan that can show such a history." There were a great many speeches,

and all were intensely interesting and held the audience until a late hour. The meeting was like a memorial for the departed, and it almost seemed as if self-supporting work in heathen lands involves too much sacrifice of precious lives, and makes the existence of those who continue and hold up the work too hard because of the stinging, grinding poverty that it necessitates if the institution be kept true to Christian principles, and also there are almost overwhelming temptations to keep the Christian principles in the background with no strong hand to steady the undertaking; but I would not dim the luster of the Naniwa church. As you know, it was the first self-supporting church in Japan, and from the start it was a missionary church, and its influence has been very broad. Its first pastor, Paul Sawayama, was a martyr to the cause, but his influence seems to grow stronger as the years increase.

None of the missionaries who worked so strongly to advance the cause of self-support at the beginning were present at this celebration. Some with the consecrated Japanese workers have ceased from their labors on earth, but the early workers were lovingly remembered, and due credit given to them. During all of these years I have been in close touch with both this church and school, that were started to prove the superiority of the self-support theory. Now the history of a quarter of a century has been written, a pathetic, grand history, and credit has been given to the helping American friends without whom the undertakings would have been, as far as we can see, failures, or would never have been. . . .

I sometimes think that hitches and vexations are a constituent part of work in Japan wherever one may be, and public entertainments necessitate such a removal of partitions, desks, books, cleaning up and covering up, that those in charge are usually quite exhausted before the guests arrive; nevertheless, when our hundred beautiful girls are all seated on one side of the long, transformed room facing the guests on the other side, with the teachers and platform in the center, and all do their parts well, and the history of twenty-three years is told, and we are assured that poor as we are the school is free from debt, there is great satisfaction.

For an avowedly Christian school to continue in the heart of an immense opposing heathen city for twenty-three years, means that it and the principles it stands for are known not only in every part of the city but in every part of the nation. That the Japanese themselves have been responsible for its maintenance appeals strongly to many. That former pupils are sending their own children is another encouragement. Two such little girls, whose parents are in Corea, are in the school. One girl came this term all alone from Hakodate, a week's journey.

Our Work at Home.

WHAT SHALL WE READ THIS SUMMER?

BY MRS. S. B. CAPRON.

THIS being a foreign missionary periodical, it will be pre-supposed that there is to be a recommendation of books in missionary literature. Those who have followed the admirable notices of books and magazines from month to month have already a list of those newly published from which to make a selection.

We well know there is a tendency to turn to lighter reading in the summer. The winter, with its activities in church and society, leads one into service demanding mental effort in preparation of papers or outlines of study. The environment is in this direction. It would be interesting to know what *Via Christi* in its leadership in our auxiliary meetings has done in creating the demand for solid reading in lines otherwise unthought of. Making acquaintance with men and women in the centuries far behind us has made historical characters as vivid in the sensational experiences of their lives as any to be found in the fiction of to-day.

The season is now over, and we are going away for the summer, and "What shall we take to read?" is the universal question. We must not forget that the summer reading is going to have a large preparation for the coming winter's work. Many are having just this in mind. We must also remember that the outdoor life on mountain, or by the sea, or in the orchard and meadow of the country is in itself a wonderful aid to a deeper comprehension of unseen realities. We come in closer touch with the beauty and wonder of the Creator's work in all nature. The book in lighter vein may be the thing for the diversions, and not unfrequently the distractions, of the summer piazza, or for the sleepy weariness after the long walk. There are times, however, in the solitude of nature, when the teaching from a soul more deeply taught than our own in all spiritual living is intensified by our surroundings. How many such books there are! Let us secure one of them.

Then, again, the summer is the time to secure a closer knowledge of some part of the dear Book. The opportunities to give away some new insight into its sparkling truth are frequent and quite as unexpected as in the more regular and appointed ministration of our winter life. Let us select for study some topic as the prayers of Paul, or a Gospel or an Epistle, and add a

helpful commentary, and thus be enriched, as the great Author of the Book in his eagerness and patience and faithfulness will surely enrich us.

Then, again, we shall do well to select some book which shall make more real to us the foreign land to which we have sent our missionary. It is increasingly evident that definiteness of knowledge of the work and the worker deepens the prayerful interest and sympathy, which always finds an outlet. The adopted one is not one among many, but finds a place in our thoughts, where the personality grows real. The response from those abroad attests this. Let us resolutely devote our attention to the land where the missionary of our choice is living, that we may better comprehend the surroundings, and when we have finished the book let us send it on to him or to her. We like to read about places that we know well, and in a foreign land one always enjoys seeing from another's point of view. Three or four car fares will cover the postage. If we have in mind this ultimate destination of any book which we are selecting, it is not only a very kind deed in itself, but is an incentive to a choice of what shall be worth reading and worth sending.

The summer reading ought to be as thoughtfully provided as the summer outfit of dress. It is the clothing and beautifying the mind and heart, and well cared for will make its own impression on those about us. The treasure of one's personal influence does not pass away with the summer outing, but goes on blessing the one who has often unconsciously given it, and the one who has felt its sweet and benign influence.

SOME GOOD BOOKS FOR SUMMER READING.

AMONG the many good missionary books we suggest the following. Some of them are not new, but are classics in their line, and perhaps more easily found in libraries in country towns and by the sea; others are recently issued and are most interesting.

On China.—Three books by Rev. Arthur Smith: "Chinese Characteristics," "Village Life in China," "China in Convulsion;" "The Sister Martyrs of Kucheng," by James Nisbet James; "Gilmour of Mongolia," by Richard Lovett; "The Yangtse Valley and Beyond," by Mrs. Isabella Bird Bishop.

On Japan.—"An American Missionary in Japan" and "Thirty Eventful Years in Japan," by the late Dr. M. L. Gordon; "Japanese Girls and Women," by Alice Mabel Bacon; "Verbeck of Japan," by Dr. W. E. Griffis.

On India.—"Irene Petrie," by Mrs. Ashley Carus-Wilson, B.A.; "A High-caste Hindu Woman," the life of Pundita Ramabai; "Love and Life Behind the Purdah," by Miss Cornelia Sorabji; Life of Mary Reed, Missionary to Lepers; A Lady of England (A. L. O. E.), "The Life and Letters of Charlotte Maria Tucker;" "Men of Might in India Missions," by Helen H. Holcomb; "The Wrongs of Indian Womanhood," by Mrs. Marcus B. Fuller.

Africa.—"The Personal Life of Livingstone," by W. Garden Blaikie; "A Life for Africa," by Miss Ellen C. Parsons.

Turkey.—"Constantinople and Its Problems," by Rev. Henry O. Dwight, D.D.; "On Horseback in Cappadocia," by Rev. J. O. Barrows.

Islands.—"The Transformation of Hawaii," by Miss Belle M. Brain; "South Sea Folk," by Mrs. Theodora Crosby Bliss.

All of these books may be obtained from the loaning library of the Woman's Board, No. 704 Congregational House, at the rate of two cents a day.

OUR BOOK TABLE.

Love and Life Behind the Purdah. By Cornelia Sorabji. Published by Freemantle & Co., London, 1901. Pp. 239.

The writer of this collection of short stories, depicting in graphic language and with sympathetic insight the woes of Indian womanhood, is not unknown to our readers. She, perhaps, is the most illustrious member of that distinguished group of sisters who have made the name of Sorabji a famous one among Indian women. The father was one of the few Parsees who ever embraced Christianity. The mother, a Christian woman, is well known in educational circles as the founder of the Victoria High School, of Poona, where Europeans, Parsees, Brahmins, Jews and Mohammedans are successfully taught together. Seven daughters and no sons came to this educated, Christian household, and when Mrs. Sorabji received the outspoken commiserations of her native friends, she declined their sympathy, and assured them that she expected to be as proud of her girls as though they were boys!

Events have fully justified this prediction. One of the daughters lives in London, the widow of an Englishman, and at one of the late queen's drawing-room receptions she delighted the company by her exquisite rendering of an ancient Persian song. Two of the daughters teach in the Victoria High School. Another is an artist, and her pictures are exhibited in Paris and London as well as throughout India. Miss Jean Sorabji, who after-

wards became Madame Cavalier, was a prominent speaker at the Parliament of Religions in Chicago, in 1893, and being the only woman in the foreign delegation, she was the center and target of admiring eyes.

The remarkable career of Cornelia Sorabji, the author of these pathetic sketches, has already been told in LIFE AND LIGHT for March, 1900.

It is a pleasure to see her picture as the frontispiece to this volume. She is slight and tall, and her figure is draped in the artistic picturesque garments of her country. A most refined, intellectual face, with sad, dark eyes which seem to be looking into futurity, in hope of better days for India's daughters.

An introductory note from Lady Dufferin and a letter from Lord Hobhouse show them to be in full sympathy with Miss Sorabji's aim and ambition to benefit and serve her countrywomen. G. H. C.

SIDELIGHTS FROM PERIODICALS.

Miss Ellen Stone's account of her strange experiences is continued in the June *McClure*,—"Six Months Among the Brigands."

As the young King of Spain approaches his majority, it is of interest to become acquainted with his previous life history as we find it described in the *Review of Reviews* for June by Helene Vacaresco,—"The Young King of Spain and His Mother."

Forum, June, gives "Japan's Mission in the Far East," by T. Iyenaga.

Arena, June, "A Bit of Old Mexico," where the "spirit of the past still dreams," by B. O. Flower. M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

July.—Present Work in Spain and Austria.

August.—Book Reviews.

September.—Current Events.

October.—Fourth Subject in the Historical Course. From Luther to the Halle Missionaries.

November.—Thank-offering Meetings.

December.—Closing topic in the Historical Course. From the Halle Missionaries to Carey and Judson.

TOPIC FOR AUGUST.

The selection of a book review for the missionary meeting in August is a pleasant change of work, and gives to the leaders of auxiliaries an unlimited scope for their individual preferences. To such as may look to the LIFE AND LIGHT page for suggestions we would name three or four books from which to choose, and would give an outline for review of Arthur Smith's new book, *China in Convulsion*.

This book is in two large volumes. The preface bears the date of Tientsin, June,

1901, and they are "affectionately inscribed" by the author "To my wife, who before the siege in Peking, during the siege and after the siege, was a succorer of many; and of myself, also, in memory of thirty years of partnership, all of them associated with the Celestial Empire." Mr. Smith's books are recommended by *The Critic* by these words, "There is all the difference between an intaglio in onyx and pencil scrawl on paper to be discovered between Mr. Smith's books and the printed prattle of the average globe-trotter."

Such volumes as these would be a stimulating text-book for a winter's work in any study class. Many of the chapters are familiar to the readers of *The Outlook*, having first appeared there; they will repay a second reading.

The first volume discusses the "sources of antipathy," "the international complications," the "Protestants in China," the "Roman Catholics in China," and in several chapters the gradual development of the Boxer element with the first week of the siege. A synopsis of any of the chapters with extracts would be of great interest. We would recommend especially: "The Gathering of the Storm," chapter eleven; "The Attack on the Legations," chapter fifteen; "Dark Days," chapter eighteen, and "The Armistice," chapter nineteen.

The second volume consists of life during the siege, its relief, and the effects of the terrible experience. Each of the chapters are of intense interest, reaching its highest pitch, perhaps, in chapters twenty-three and twenty-four. Chapter thirty-three, on "Notable Experiences," and chapter thirty-five, on "Personal Narratives," will make a thrilling conclusion to an afternoon given to *China in Convulsion*, by Arthur H. Smith.

If these volumes are not available or suitable, Dr. Smith's smaller book on *Chinese Characteristics, The Life of Joseph Neesima*, or that book of marvelous power though not of recent publication, *The Life of John G. Paton*, would any or all of them make a delightful programme for a summer meeting.

M. J. B.

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Receipts from April 18, 1902, to May 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

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435 85

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298 76

Total, 734 61

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270 23

Total, 270 23

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124 33

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241 46

Total, 241 46

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- Essex South Branch.**—Miss Nannie L. Odell, Treas. Beverly, Washington St. Ch., Aux., 10, Y. L. Aux., 25; Danvers, First Ch., M. S. Class, 32, Maple St. Ch., Aux., 50,01; Middleton, C. E. Soc., 1; Salem, Crombie St. Ch., Aux., 13,36, Tabernacle Ch., C. E. Soc., 11; Saugus, Aux., 6,47, 148 84
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- Norfolk and Pilgrim Branch.**—Miss Sarah B. Tirrel, Treas. Braintree, Light Bearers, 3,85; Hanson, Aux., 2,50; East Milton, Aux., 4; Children's Festival, Milton, S. S., 5; Wollaston, Cong. Ch., Little Lights M. B., 3, Prim. Depr., S. S., 5; Silver Offering, Abington, Aux., 5,50; Braintree, Aux., 8,25, Light Bearers, 70 cts.; Braintree, South, Aux., 5,65; Bridgewater, Aux., 15,90; Brockton, First Ch., Aux., 12, Porter Ch., 18,25, Jr. Aux., 1, South Ch., 6,35, Waldo Ch., 10; Cohasset, Aux., 17,45; Duxbury, 5; Easton, 4,65; Halifax, 30 cts.; Hanover, Aux., 7,35, Mrs. M. A. Sylvester, 1; Hanson, Aux., 3,50; Hingham, Aux., 8,85; Holbrook, Aux., 25; Kingston, Aux., 7,70; Marshfield, Aux., 3,40; Milton, Aux., 9,05; Milton, East, 2,71; Plymouth, Aux., 20; Plympton, Aux., 7,25; Quincy, Aux., 14, Dan. of Cov., 5, Bethany Ch., Jr. C. E. Soc., 1; Randolph, Aux., 11,10, Memorial M. C., 1; Rockland, Aux., 14,56; Scituate Centre, Aux., 7,50; Sharon, Aux., 3; Stoughton, Aux., 2, C. E. Soc., 1,20, Prim. Depr., S. S., 1,02; Weymouth and Braintree, Aux., 10; Weymouth, East, Aux., 8,25; Weymouth Heights, Aux., 8,05; Weymouth, North, 5,10; Weymouth, South, Old South Ch., Aux., 7, Union Ch., 25,55; Whitman, Aux., 10,60; Wollaston, Aux., 50, A Friend, 30 cts., 416 39
- Springfield Branch.**—Mrs. Mary H. Mitchell, Treas. Agawam, C. E. Soc., 5; Feeding Hills, Golden Rule M. C., 9; Holyoke, Grace Ch., C. E. Soc., 5, Second Ch., C. E. Soc., 10; Springfield, Faith Ch., Aux., 16, First Ch., Aux., 10, 55 00
- Suffolk Branch.**—Miss Myra B. Child, Treas. Arlington Heights, Park Ave. Cong. Ch., Jr. C. E. Soc., 2; Auburndale, C. E. Soc., 20; Boston, Central Ch., Adabazar M. C., 30, Mt. Vernon Ch., Aux., 37, Old South Ch., Aux., 224, Park St. Ch., Y. L. Aux., 30, Shawmut Ch., Shawmut Helpers, 40, Walden Porter Hobbs, 1, Union Ch., Aux., 70,40, Juniors, 4, John Noyes Colby, 1; Brighton, C. E. Soc., 5; Brookline, Harvard Ch., Aux., 48; Cambridge, First Ch., Aux., Mrs. Grace Simonds, 1, Shepard Guild, 6,10, Prospect St. Ch., Aux., 66,80, C. E. Soc., 20, Bearers of Glad Tidings, Jr. C. E. Soc., 25, Wood Mem. Ch., Jr. C. E. Soc., 10; Chelsea, Central Ch., Jr. C. E. Soc., 3, Third Ch., Aux., 18,45; Clarendon Hills, Cong. Ch., Jr. C. E. Soc., 5; Dedham, Aux., 37,34; Dorchester, Central Ch., S. S., 10, Harvard Ch., Jr. C. E. Soc., 3,67, Pilgrim Ch., Aux., 20, Second Ch., Aux.,

20.40, Y. L. Aux., 55; Everett, Courtland St. Ch., Jr. C. E. Soc., 1.33; Hyde Park, First Cong. Ch., Jr. C. E. Soc., 15; Jamaica Plain, Boylston Ch., Y. L. Aux., 23.29, Central Ch., Aux., 96.55; Dan. of Cov., 6; Neponset, Aux., 20.25; Newton, Eliot Ch., Eliot Aids, 4; Cradle Roll, 9.82; Newton Centre, First Ch., Aux., 47.70, Jr. C. E. Soc., 6.50; Roslindale, Jr. C. E. Soc., 10; Roxbury, Eliot Ch., Jr. C. E. Soc., 2.50, Highland Ch., Jr. C. E. Soc., 2, Walnut Ave. Ch., C. E. Soc., 50, Jr. C. E. Soc., 5; Somerville, First Ch., Jr. C. E. Soc., 6, Broadway Ch., Earnest Workers' M. C., 10, Winter Hill Cong. Ch., S. S., 5.70; South Boston, Phillips Ch., Jr. C. E. Soc., 10, Aux. (25 const. L. M. Emily Cordelia Frisbie), 40, A little girl from Perkins Institute, 10 cts.; Waltham, Carrier Pigeons, 10, Jr. C. E. Soc., 5; West Newton, Red Bank Soc., 25,	1,262 90
<i>Wellesley</i> .—H. N. Rollins,	25 00
<i>Worcester Co. Branch</i> .—Mrs. Martha D. Tucker, Treas. Blackstone, Aux., 5; Brookfield, Aux., 10.50; East Douglas, C. E. Soc., 20; Gilbertville, Aux., 1; Lancaster, Aux., 6.60, Y. L. Aux., 4; Millbury, First Ch., Aux., 5; Petersham, Miss Elizabeth B. Dawes, 100; Rochdale, Aux., 30.75; Royalston, Aux., 3; Rutland, Aux., 4.75; Spencer, Aux., 15; Warren, Aux., 10.45; Westboro, Aux., 30.29; Whitinsville, E. C. D. Band, 15.93; Winchendon, Home Dept., S. S., 10; Worcester, Adams Sq., Aux., 3, Central Ch., Aux., 75.50, Immanuel Ch., Aux., 7.46, Old South Ch., Aux., 2.30, Park Ch., E. C. D. Band, 5, Piedmont Ch., Aux., 65, Plymouth Ch., Aux., 35.46,	465 99
Total,	4,898 78
LEGACIES.	
<i>Granby</i> . Legacy of Miss Emma A. Preston, through Treasurer of Springfield Branch,	500 00
<i>Monson</i> .—Legacy of Mary S. Porter, E. F. Morris, Treas.,	600 00
<i>Tewksbury</i> .—Legacy of Miss Harriet S. Wood, Joshua Clark, Exr.,	1,000 00
<i>Waltham</i> .—Legacy of Miss Mary French, C. F. French, Exr.,	50 00
RHODE ISLAND.	
<i>Rhode Island Branch</i> .—Mrs. Clara J. Barnefield, Treas. Barrington, Bayside Gleaners, 7.46; Central Falls, Aux., 27.65, Jr. Aux., 50; Providence, Ben. Ch., Aux., 390, Central Ch., Mrs. L. A. Salisbury, 5; Woonsocket, Globe Ch., Ladies' Union, 40, Jr. C. E. Soc., 4; Wilkinson Mem. Fund, Mr. A. H. Wilkinson, 10,	534 11
Total,	534 11
CONNECTICUT.	
<i>Eastern Conn. Branch</i> .—Miss Mary I. Lockwood, Treas. Ashford, Aux., 13.87; Colchester, Aux., 41, C. E. Soc., 5; Goshen, Cong. Ch., 3; Groton, Aux., 30.50; Jewett City, Aux., 10; Lebanon, 11.89; Ledyard, Newell Soc., 10; Mystic, Aux., 1; New London, First Ch., C. E. Soc., 16.46, Second Ch., Aux., 100, Cradle Roll, 6.30; Norwich, First Ch., Aux. (with prev. contri. const. L. M's Mrs. W. O. Rogers, Mrs. A. W. Dickey, Mrs. C. A.	
Potter), 67, Second Ch., C. E. Soc., 10, S. S., 10, Broadway Ch., Aux., 430, Pansy M. C., 5, Park Ch., Aux., 364.99; Plainfield, Aux., 17.20; Pomfret Centre, Aux., 9; Putnam, Aux., 18.14; Wauregan, Aux., 20; Windham, Aux., 25,	1,225 35
<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas. Burnside, Sunshine Bearers, M. C., 5; Canton Centre, Jr. C. E. Soc., 23; Collinsville, Aux., 38; Columbia, Aux., 11.35; Ellington, C. E. Soc., 4.36; Farmington, Aux., 20; Hartford, Asylum Hill M. Club, 25, First Ch., Prim. S. S. Class, 6.40, Park Ch., Aux., 13; Manchester, Second Ch., C. E. Soc., 3.60; New Britain, South Ch., Aux., 42.67; Plainville, Aux., 29; South Manchester, Sunbeam M. C., 31; South Windsor, M. C., 5, S. S., 5; Suffield, F. M. Soc., 12.50; West Hartford, Grey-stone Light Bearers' M. C., 5,	279 88
<i>New Haven Branch</i> .—Miss Julia Twining, Treas. Bethany, Aux., 4.50; Bethel, Aux., 20; Bridgeport, West End Ch., Aux. (25 to const. L. M. Mrs. J. S. Withere), 29; Centrebrook, Aux., 20; Chester, Aux., 62.66; Clinton, Aux., 5; Cromwell, Aux., 8; Danbury, First Ch., Aux. (with prev. contri. const. L. M's Mrs. Chester Osborne, Mrs. Julia Leonard, Mrs. A. N. Stebbins; Deep River, Aux., 3; Derby, Second Ch., Aux., 15; Durham, Aux. (25 const. L. M. Miss Julia Catlin), 33, S. S., 2, M. C. (Mem.), 2; East Haddam, Aux., 15; East Hampton, Aux. and Friends (const. L. M's Mrs. William Slade, Mrs. William H. Bevin), 68.15; Essex, Aux. and Friends, 12; Guilford, Third Ch., Aux., 16; Haddam, Aux. (with prev. contri. const. L. M. Mrs. Benjamin W. Kelsey), 2; Harwinton, Aux., 10; Higganum, Aux., 4.50; Ivoryton, Aux. (with prev. contri. const. L. M's Mrs. Ellen S. Culver, Mrs. Hosmer Bushnell, Miss Bessie L. Comstock, Miss Nellie Comstock), 86.81; Killingworth, Aux., 4; Meriden, First Ch., Aux., 15, Centre Ch., Aux. (with prev. contri. const. L. M's Mrs. John H. Grant, Mrs. Levi B. Yale, Mrs. Julius W. Yale, Mrs. Benjamin H. Rice, Mrs. J. E. Parsons, Miss Catharine B. Mackey), 120; Middlebury, Aux., 23.25, Willing Minds, 30; Middlefield, Friends (25 by Mrs. A. C. Jenison and Miss Mary Jenison to const. L. M. Miss Nellie H. Augur), 37; Middle Haddam, Aux., 2; Middletown, First Ch., Aux., 23, Gleaners, 60, South Ch., Aux., 27, Goodwill Circle (25 to const. L. M. Miss Ramona Hubbard), 30; Milton, Aux., 13.70; Mt. Carmel, Aux. (25 to const. L. M. Mrs. D. H. Cooper), 50; Naugatuck, Aux., 5; New Haven, Centre Ch., Y. L., 155, Jr. M. C., 65, Davenport Ch., Aux. (with prev. contri. const. L. M's Mrs. C. J. Leopold, Mrs. E. P. Hitchcock, Mrs. A. J. Staples), 47, Ferry St. Ch., Aux., 13, Grand Ave. Ch., Y. L., 60, S. D., 40.25, Helpers, 30, L. W., 36, Howard Ave. Ch., Aux., 30, Humphrey St. Ch., Aux., 85.36, Y. L., 30, Plymouth Ch., Aux., 63.25, United Ch., Aux., 370.36, Mrs. Laura A. Beadle and Friends, 10; New Milford, Y. L., 50; New Preston, Aux., 35; New Preston Hill, Aux., 10; Newtown, Aux., 34; North Greenwich, Aux., 22; North Madison, Aux.,	

16.55; North Stamford, Aux., 8; North Woodbury, Aux., 35; Orange, Aux., 27.65; Portland, Aux., 35, Jr. Builders, 5; Redding, Aux. (25 const. L. M. Mrs. D. G. Wood), 30; Ridgefield, Aux., 53.45; Saybrook, Aux., 34.25; Seymour, Aux., 10; Sharon, Aux., 64.05; Shelton, Aux., 31.50; South Britain, Aux., 23; South Norwalk, Aux., 62; Southport, Aux., 20; Stamford, Aux., 25; Thomaston, M. C., 15; Torrington, Aux., 30.50; Trumbull, Aux. (50 const. L. M's Miss Edith C. Nichols, Miss Cora E. Beach), 54; Wallingford, Aux., 60; Waterbury, First Ch., Aux., 100, Second Ch., Aux., 121, Third Ch., Aux., 10; Westbrook, Aux., 3; Westchester, Aux., 3; West Haven, Aux., 75; Westport, Aux., 1.50; Westville, Aux., 28.55; Wiltou, Aux., 58,	3,095 79
Total,	4,601 02

NEW YORK.

A Friend,	200 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Dudley Memorial, 188.70; Antwerp, Aux., 27, C. E. Soc., 5; Aquabogue, Aux., 25 cts.; Baiting Hollow, Aux., 21; Berkshire, Aux., 20.53; Briar Cliff Manor, Aux., 15; Brooklyn, Beecher Memorial, Jr. C. E. Soc., 5; Bushwick Ave. Ch., Aux., 5; Central Ch., Ever Ready Circle, 25, Jr. Aux., 10, Philon Circle, 10, Service Circle, 10, Lewis Ave. Ch., Aux., 45, Evangel Circle (with prev. contri. const. L. M. Mrs. Charles G. Shelton), 18, Earnest Workers (with prev. contri. const. L. M's Grace G. Wright, Margaret L. Marshall, Bessie Wilson), 50, Nazarene Ch., Aux., 1; Parkville, Aux., 5; Plymouth, Aux., 20, Puritan Ch., Jr. C. E. Soc., 20; Richmond Hill, Aux., 15; Tompkins Ave., Mrs. T. R. D., 250, Aux., 170, King's Daus., 5; Buffalo, First Ch., Bancroft Aux., 15, S. S. Bible Class, 20.10, Prim. Class, 5, Niagara Sq. Ch., Aux., 15; Candor, Aux., 40.97, C. E. Soc., 5; Churchville, Aux., 10; Columbus, Aux., 3.85; Cortland, Aux. (const. L. M. Lydia E. Leeds), 25; Crown Point, Aux., 5; De Ruyter, Aux., 5.50; East Smithfield, Aux., 18, Miss Susan Peck, 1; Ellington, Aux., 6.70; Elmira, Aux., 40; Flushing, Aux., 32.50, Acorn Band, 20.33; Fairport, Aux., 11; Franklin, Aux., 46; Gasport, Aux., 5.50, C. E. Soc., 4; Greene, Aux., 7.18, Jr. C. E. Soc., 4; Hamilton, Aux., 25; Homer, Aux., 61.06; Honeoye, Aux., 25; Ithaca, Aux., 29; Java, Aux., 1.51; Lockport, First Ch., Aux., 34, East Ave. Ch., C. E. Soc., 10; Lysander, Aux., 14; Madrid, Aux., 5; Madison, Aux., 25; Millville, Aux., 1.50; Morrisstown, Aux., 10.75; Morrisville, Aux., 5; Munnsville, Aux., 5; Nelson, Aux., 17.50, S. S., 4.59; New Haven, Aux., 4.20, Willing Workers, 5.63; Newark Valley, Aux., 36.27, The Juniors, 5; New York, Broadway Tab., Aux. (50 to const. L. M's Miss Lucy Spelman, Mrs. Frank G. Nelson), 228, Christ Ch., S. S. Class No. 8, 3.40, Manhattan Ch., Aux., 11.20; North New York, Aux., 5; Northfield, Aux., 21; Norwich, Aux. (to const. L. M. Mrs. A. S. Windolph), 25; Norwood, Aux., 15; Orwell, Aux., 3; Owego, Aux. (25 const. L. M. Mrs. D. H. Blood-	

good), 27.50; Ogdensburg, Aux., 12; Patchogue, Aux., 45; Perry Centre, Aux., 16; Phenix, Aux. (by prev. contri. const. L. M's Mrs. L. J. Carrier, Mrs. A. C. Parker), S. S., 5, Jr. C. E. Soc., 5; Poughkeepsie, Aux. (to const. L. M. Mr. Guilford Dudley), 25, S. S. (with prev. contri. const. L. M's Mr. D. C. Matthews, Mr. A. B. Stockholm); Pulaski, Aux., 20; Riverhead, First Ch., C. E. Soc., 5, Jr. C. E. Soc., 10, Sound Ave. Ch., C. E. Soc., 10; Sandy Creek, Aux., 8.50; Savannah, Aux., 5.64; Sayville, Aux., 13; Scranton, Pa., Aux., 20; Sydney, Aux., 30, S. S., 9.83; Sloan, Y. L. Aux., 7.50; Syracuse, Danforth Ch., Jr. C. E. Soc., 5, Geddes Ch., Aux., 25, Goodwill Ch., Aux., 20, Pilgrim Chapel, Aux., 5, Plymouth Ch., Aux., 29, C. E. Soc., 25, Jr. C. E. Soc., 2, Sound Ave., Aux., 5; Tallman, Ladies' Soc., 2; Ticonderoga, Aux. (25 to const. L. M. Mrs. P. F. Roberts), 34.68, C. E. Soc., 2.50; Utica, Plymouth Ch., Aux., 10, Jr. C. E. Soc., 5; Walton, Aux., 37.02; Warsaw (by prev. contri. const. L. M's Mrs. William Bristol, Mrs. Charles Cuthbert); West Groton, Aux., 20, Jr. C. E. Soc., 5; West Winfield, Aux. (25 to const. L. M. Mrs. Curtis Day), 36.40, Dau. of Cov., 6.47, S. S., 30, C. E. Soc., 10, Cradle Roll, 5; Wellsville, Aux., 1.60. Less expenses, 192.35,	2,329 01
Total,	2,529 01

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, Mt. Pleasant Ch. (25 of wh. to const. L. M. Mrs. Cornelia R. Truesdell), 62.80, Fifth Ch., Aux., 10; Fla., Daytona, C. E. Soc., 17; N. J., Asbury Park, Aux., 9.69, S. S., 5; Bound Brook, Aux., 25; Cloister, Aux., 16.93, Do-Something Band, 12; East Orange, Trinity Ch., Aux., 42; Glen Ridge, Aux., 45; Jersey City, First Ch., Aux., 20, Jr. C. E. Soc., 2.87, Prim Dept., S. S., 1.13; Montclair, Aux., 40.76, Y. W. M. Soc., 75; Newark, First Ch., Aux., 15, Jr. C. E. Soc., 2, Belleville Ave. Ch., Aux., 23; Passaic, Aux., 12.60, Prim. Dept., S. S., 5.55, Jr. C. E. Soc., 3.00; Paterson, Prim. Dept., S. S., 1.55; Westfield, Aux., 50, S. S., 13.92; Pa., Conneaut Centre, Aux., 6.24; Germantown, Prim. Dept., S. S. (const. L. M. Mrs. John T. Craig), 25, Jr. C. E. Soc., 6.50; Va., Falls Ch., Aux., 15. Less expenses, 41.70,	528 44
Total,	528 44
CANADA.	
Canada Cong. W. B. M.,	93 00
Total,	93 00
CHINA.	
<i>Tung-cho.</i> —Woman's Ch. Asso.,	12 00
Total,	12 00
General Funds,	13,971 96
Gifts for Special Objects,	470 70
Variety Account,	98 15
Legacy Account,	2,274 38
Total,	\$16,815 19



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SOUTH AFRICA.

GLIMPSSES OF WORK IN AMANZIMTOTE AND VICINITY.

BY MRS. FLORENCE A. DORWARD.

As I sit on my veranda, I can see three things which give me pain. The first is the old carpenter shop. It is fast going to ruin. Inside are tools, work-benches and various other things which speak of the time, not so long ago, when there was a very different state of things here. This is the place where the Jubilee boys, for many years, received training in the art of carpentry. Every afternoon one might see a number of boys march down from the hall, take off their coats and hats, hang them up outside, and go in and spend several hours in making little tables, boxes, stools, window-frames and other things. They enjoyed it very much. And why is everything silent now? The cry, the same old cry which you have probably

heard so often,—no money to pay a man who will give his time to this work. Yes, but there is a sadder thing than that which comes to mind as I write. For the lack of funds the school itself must be closed next term, unless a favorable answer is received from the American Board before that time comes. A certain grant was asked for,—just enough to carry the school through the year. Only half was granted. Unless the Board can see the way to give the full amount, Jubilee Hall will be as silent as this poor old shop down here, and a work which means much to our mission, teachers, preachers, evangelists and leaders, must be closed.

Just close to the shop is a little church. To look at it you would think, well, here is something encouraging. Its walls are freshly whitewashed inside and out; new seats and plenty of them, show that some one has been at work. But let me give you the words of one of its members, who has just left me: "We are in great danger. There is no unity amongst us. The missionaries must pray for us." And he shakes his head most mournfully. It is all too true. They want a certain man as their pastor, but they are not united enough to build him a house and pay his salary. Do pray for this church at Amanzimtote.

A little farther down and we can see the "Ireland Home." Let us walk down and around it. What a desolate looking place! Grass up to one's shoulders where it used to be cut close. Paths full of weeds instead of being cleanly swept as in days gone by. Verandas dark and dirty instead of being whitened with ashes. Hedges all overgrown. Shall we go in? In the girls' dining room we find some of Mr. Bunker's furniture stored. The sewing-room has been turned into a printing office. It takes a good deal of courage for me to go through these rooms. In one I find dishes stored; in another blankets and dresses. In still another tables and benches. Will they remain idle long? Hope whispers "No." Even if this house must be abandoned on account of the dampness, there must be a place found for the "Ireland Home." And when it is reopened, perhaps, at Esidumbini, let me say to you that it will be because you and other home friends have put heart into us by your gifts, encouraging words and prayers. Oh, it will need such practical encouragement more and more as we go along! New buildings must be put up wherever the "Home" is. More teachers are needed in all our schools. I hope Africa will not be forgotten as the needs of China and other fields come pressing upon you from every side.

I do not want to paint the picture too dark. While there is a great deal more that might be said that would help you to see that the powers of darkness are at work here, let me give you in a few words a glimpse of another power also at work. There are in "Jubilee Hall" this term more "pay boys"

and "half-pay" boys than ever before. Five or ten dollars for a term of sixteen weeks for one boy may not seem much to the home friends, but it is very encouraging to us here. We long for the time when they can all pay their way, and our experience this term points in the right direction, and is a sign of progress. The boys are learning to set out fruit trees, and the grounds about Jubilee Hall show that much thought and labor have been spent in the place.

In regard to the church, the women's meeting is better attended each week. This is an early morning meeting, beginning at 7.30. Last week we had a very helpful talk on the resurrection. It was good to be there.

As for the "Ireland Home," as I said, there is reason to hope that in the near future the school will be again doing its soul-saving work somewhere, if not right here at Amanzimtote. Inanda Seminary for girls is full to overflowing. The death of one of the girls at the beginning of this term nearly caused a panic, but the last report was that everything was going on "beautifully." "Umzumbe Home" gives the same encouraging report. "Full, but could take a few more if it were necessary," was the word which came last week.

In the Theological Seminary the men are so interested, and their wives come very regularly to the morning class, and those who can to the afternoon. All have children, and some of them are too young to be left at home long at a time. I have taken upon myself the purchasing of dress goods for the wives. They cannot go to town to purchase for themselves, and the prints, etc., at the little store here are not of the best quality. They like denim very much, for that lasts so well. It is not easy for them to sew, so that means a great deal to them.

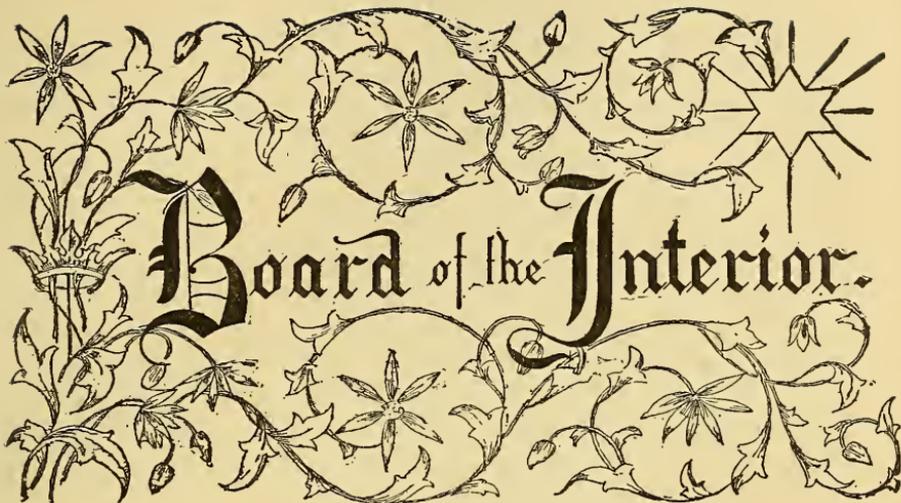
A few of the girls on the station own sewing machines, and they are beset on every hand by the people for help in their sewing. The women have to work so many hours in their gardens that they really have little time for hand-sewing, and yet their children must be clothed. They send them to school quite clean, and it is but seldom that one is seen with a ragged dress or shirt. But I cannot say this for them at their homes. I fear they are more often untidy than otherwise. Still, this is not the case in all homes, I am glad to say. Especially is it not so amongst the younger people. Their training in the schools is seen everywhere, in their children and in their homes. But how quickly they grow old! It is at the seasons of the year when they must be both housewives and gardeners that tell on them and make them grow old before their time. A girl may be fine looking when married, but in a few years she has lost all trace of it. It would be sadder if this life were of the first importance. As it is not, when I shake hands

with my homely old women as we come out of our Tuesday meeting, I care not whether they are ugly or fair, if I can only know that the heart is beautiful within and the life pure.

THE PROFIT OF GIVING. In Connecticut, a few years ago, lived a lady who had a beautiful flower garden in which she took great pride. The whole country was proud of it, too, and people drove miles to see it. She fastened two large baskets on the outside of her fence next to the road, and every morning they were filled with cut flowers,—the large, showy kinds in one basket, and the delicate, fragile ones in the other. All the school children going by helped themselves, and studied the better for it; and the business men took a breath of the fragrance into their dusty offices, that helped the day along. Even the tramps were welcome to all the beauty they could get into their forlorn lives. "You cut such quantities," some one said to her, "aren't you afraid you will rob yourself?" "The more I cut the more I have," she answered. "Don't you know that if plants are allowed to go to seed they stop blooming? I love to give pleasure, and it is profit as well, for my liberal cutting is the secret of my garden. I'm like the man in *Pilgrim's Progress*,—

"A man there was (though some did count him mad),
The more he gave away, the more he had."

THE FACES OF CHRISTIAN JAPANESE WOMEN. I have been asked, "What is the most beautiful thing you have seen in Japan?" The grandest vision is the scenery, but the prettiest thing to be seen is a Japanese lady riding in a jinrikisha, and shaded by a paper umbrella. The whole effect of such a picture is bewitchingly artistic. But if I were asked, "What is the most impressive thing you have seen?" I reply, without hesitation, it is the faces of the Christian women of Japan, especially those who have been trained in Christian schools. There is an expression in their faces revealing a character and a purpose in life, which one misses so much in the majority of faces; and one can tell, with a fair degree of certainty, from the face alone, what Christianity has done for women through its schools, placing its seal of nobility on what is otherwise but a Vanity Fair.—*Rev. F. S. Scudder.*



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HINDRANCE.

"Why is light given when the way is hid?"

One busy day I hurried
Unnumbered tasks to do;
Each livelong hour I studied
Just how I might get through.
Each task was plainly needed,
Not one could be left out—
When "light" shines unimpeded,
The "way" must come about.

So, brave, rejoicing, onward
I gladly pressed along,
With duty leading forward,
And faith to lend a song;
But hindrance ever followed,
Fulfillment to deride,
And as I journeyed, borrowed
My path and kept beside.

But hindrance met with courage
A blessing may appear,
If patience holds the vantage,
And heart-songs foster cheer.
And so the more she fretted
And seemed to block the way,
The more each hour I wrested
Her secret from the fay.

Within one task was hidden
A difficulty great,
And tardy aid was bidden,
Whose coming must be late;
So if each task preceding
Should only meet delay,
The last would then succeeding
Pursue its onward way.

So all day long the angels
Of hindrance did await.
They little seemed evangels
Of victory so great;
But had they not attended,
I sure had met defeat.
What I had thought prevented,
Made victory complete.

How oft upon the portal
Of victory we faint,
Discouraged, while immortal
And glorious crowns await.
So ever onward pressing,
Let courage lead the way,
While hindrance aids the blessing,
And patience wins the day.

FROM MISS MILLARD.

KOLAPOOR STATE, Feb. 20, 1902.

My days are getting short here, only about three weeks left before my sailing. A niece of Miss Abbott's is to be with me, and we sail for Trieste. I have had an invitation to attend in London a conference of workers for the blind, which will, I think, be of great help to me, also to attend the British C. E. Convention to be held in Manchester in April. Dr. F. E. Clark is coming over for this. I have promised to go with a well-known Irish worker from Belfast, Rev. Henry Montgomery, and to be of help if I can. Mr. Montgomery and his daughter have been recently visiting us. He was here helping Mr. John Mott in working for young men.

If I should begin to tell you of all the things that are to be done in the next three weeks, I am sure you would wonder with me how it is all to be done. Our Chief Justice, Sir Lawrence Jenkins, has just written that he and Lady Jenkins would like to give a garden party for the benefit of the blind children. This will of course be before I leave. A lady, quite a stranger to me, though her name was well known to me as a singer, came recently to say that she was going to give a concert for the benefit of the "blindies." I expressed my gratitude, and asked where it was to be held; in her own drawing room? "Oh, no," she said, "not there, but in the townhall, and the best organist in the city has promised to do all he can to make it a success." This concert is to come off just two days before I sail. It has been a great surprise as well as a joy to me, the interest that all classes of the community are taking in this work. Many, many non-Christians have visited the school, and it seems to be a constant wonder to them how the blind can learn to read. Some months ago a Hindu gentleman, a barrister, on hearing of the school, came to visit it, and was so pleased with what he saw that he asked what he could do to help me. He had visited schools for the blind in England, and was so delighted that something was to be done here that he was ready to do anything he could to help and to interest others. I told him I needed some blankets for the children. "Oh, but," he said, "what more?" Then I intimated that mats for their sleeping would be acceptable. "Oh, but," he said, "what more?" He finally took the matter entirely into his own hands, and when the present came there were twelve nice cots furnished throughout for the older children besides the things for which I had asked. These he gave in memory of his father, and on the anniversary of his death. Such days are always held sacred by caste Hindus.

About a fortnight ago this friend of the blind children came again, and this time he wanted to do something for the memory of his mother. He

said, "I want to give Sunday suits for the children, so they may all look nice and be dressed alike to go to church." So he brought us samples, of which I chose those which would wash and wear best. He then sent tailors to sit in the veranda and make them, measuring both boys and girls for these nice Sunday suits. These are to be formally presented to them next week on the anniversary of his mother's death. Thus has it pleased the Lord to bless this work, and he who while upon earth was himself so tender toward the blind is now touching the hearts of those who in some measure, at least, seek to follow his example.

One of the children died last week in the hospital, but another one was given to me yesterday. Scarcely a month passes by but some new one comes in.

The Burnell School is closed just now on account of the plague, which has increased again. This is the sixth epidemic we have had in Bombay.

LETTER FROM MAY WELPTON.

MARASH, TURKEY, NOV. 19, 1901.

FROM London we went by train to Dover, then crossed the channel to Calais. It was rough the day we crossed, and I was so thankful when the word passed down to us, who could not stay on deck, that we were only five minutes to landing. From Calais we went to Paris. We were to hear in Paris whether we were to have passage on the Bagdad, a French steamer; but no message had come concerning us, so we were fated to stay in gay Paris two days till we could have the message. We improved the great privilege fully. Word came on Friday that we could sail Saturday, so we took a night journey, reaching Marseilles about eleven o'clock Saturday. We were joined at Marseilles by Dr. Shepard and Miss Isabel Trowbridge, both going to Aintab. Our journey to Smyrna was not pleasant,—the boat was dirty, small, the staterooms close, not at all like the Devonian. Then everything which came to the table savored of oil,—even eggs and meats were cooked in oil.

But, unhappy though it was, it was most interesting at times: when we stopped at Crete to send off a company of French soldiers who were on board; and when we lay in harbor at Pyreas, the port of Athens, for a few hours, and we could go in carriages up to the very top of the Acropolis, climb the stone steps, sit down on Mars Hill, and go into the Parthenon and the little temples standing still on this historic spot.

At these ports we had our first experiences in seeing the screaming, clamoring men, pushing and jostling each other to gain the first places with their

boats near the gangway, so they might come on board and dispose of their wares to the passengers. A voyage on the Mediterranean is so different from one on the Atlantic. But the Mediterranean greeted us with such a delightful, sunshiny face and such blue sky and sea, we could not but love her for her very warmth and geniality.

When we reached Smyrna we were disappointed to see a quarantine flag going up at our ship's head. Our doctor had already told us we were in some question, and must be examined by the port physician before being allowed to land.

We waited somewhat anxiously until permission was given to take down the yellow flag and let us land. Then came the shout from our deck, and the scramble among the little boats lying all about our sides. It was quite a reception we held when Mr. McNaughton, Mr. MacLachlan, Mr. Bartlett, Mr. Fowle, Mrs. Shepard, Miss McCallum and others came up to greet us and take us to their homes. It was such a warm, hearty welcome to this new land, we did not feel among strangers, but as though we were being welcomed home. We waited in "Smyrna Rest" while the passports and baggage underwent inspection, then went up Smyrna's narrow, stony streets, leaving our party by twos and threes in different homes. We had a most pleasant time until the following Tuesday. Tuesday we embarked on the *Urano*, a boat of the Austrian Lloyd Line. Long years ago Paul would have said he "took ship to go to Tarsus." After three days of beautiful weather and fine sailing we reached Mersine. Of course we had to say good-by to dear Miss Loughridge and Miss Halsey at Smyrna. Mr. Fowle had come to Smyrna to meet Miss Loughridge, so we knew she would be well cared for on her interior journey. The *Urano* was a splendid boat, with a good broad deck and English cooking. Dr. Shepard issued a royal edict that I should "keep Ramazan" as much as possible on this trip, so I ate very lightly, and by care escaped the least inclination to seasickness. Miss Trowbridge and I had a fine large, airy stateroom together, and both had the most comfortable boat ride we had enjoyed on the trip. That dear soul of hospitality, Dr. Christie, who for so many years lived in Marash, met us in Mersine at the one hotel. He was so pressing in his invitation to us to spend Friday night with them, Mr. and Mrs. MacCallum consented to swoop down upon their household with our entire troop. It was such a happy place, and the old Bible stories and words of the grand old man, Paul, attracted me to remain in this "no mean city" over Sunday. The other members of the party went on to Adana Saturday afternoon. My soul was greatly stirred at the work being done in Tarsus. I felt like giving renewed thanks to God that he sent Paul to preach to the Gentiles, and that we, too, may help to disciple all nations, and teach them of the Lord Jesus.

Monday afternoon I followed the others to Adana. Of course you know that there is a railroad from Mersine to Tarsus and Adana, so it is perfectly safe to make the very short journey alone. We were delayed in Adana, waiting for the horses and men to come down from Marash. They could not reach Osmania before Friday, and it was better to be with our friends in Adana than in a strange village waiting. Of course we enjoyed the look

at the work in Adana and the dear women who are working there. Dear Miss Webb is using almost the last ounces of her strength to keep up the work, since the young Armenian helper has had to leave on account of illness. They do need another teacher there so very much. When I thought of Marash and the rejoicing here because the long looked for, sorely needed helpers were on their way, it made me long so sincerely to have the same good blessing come to Adana.

This letter is growing much too long, but I must finish the journey. We were two days in carriages (*arabas*) from Adana to Osmania. Thursday night we had our first experience in a Turkish "ghan." It is not exactly like a city hotel; the bare little rooms inhabited by nobody knows what. We put up our camp beds in great glee, however, and prepared our evening meal. Miss Gordon and I established ourselves as cooks, and with much laughter and dismay realized that cooking *a la Turke* was not cooking in our home kitchen. From Osmania, where we stayed Friday night, we came on horses to Marash. The country is beautiful, and how we enjoyed the many hours of climbing up the steep mountain passes, and going slowly down the other side, finding a clear, rippling mountain stream below, through which we splashed, and on again through a ravine or, perhaps, a bit of plain. The colorings on the mountains are wonderful,—from the blue, blue sky down through the trees full of brown, yellow and green leaves; the bare, gray mountain sides covered here and there with the black goats; the tiny purple crocuses peeping their heads out in the most unexpected places; the deep, red earth, and the huge rocks piled one upon another. It seemed all like a beautiful, ever-changing picture painted by nature's master hand. All the way the words came to me as I thought of the beauty of the country, and the contrasting life of the people:—

"We walk through fields of speckled flowers,
As if we did not know
Our Father made them beautiful
Because he loves us so."

Oh, to let these people know the love of God and of his dear Son Jesus Christ! If only we can be used by him to bring the true light into even small corners of this Moslem cursed land! How blessed is the work! I rejoice more and more that he sent me just here. I am fully convinced that it was his own will, and that this is the place he wants me to be.

We traveled Monday afternoon and Tuesday morning in the rain, and reached Marash just at noon Tuesday in a heavy shower. We were well prepared for it, so were not hurt in the least, and enjoyed it all. It was so good to get here, and eagerly we looked for the first glimpse of our college up here on the hill—a light that cannot be hid. I shall not say anything now of my opinions, aspirations or other things that will be mine by right when I have been here a long time. Only this: I thank God that there is such a place as Marash College, and that I am permitted to come here, to be associated with so noble and lovely a woman as dear Miss Blakely in such a work. I am praying for wisdom to learn the language quickly, and be ready to take full work when the time comes.

(Signed) MAY WELPTON.

FROM MARY WEBB'S "RELIGIOUS INTEREST IN ADANA."

WE are having a most blessed outpouring of the Holy Spirit on our church and school. Not only here but in Tarsus and Mersine crowds are coming every night to hear the gospel. Dr. Christie, of Tarsus, has dismissed his two highest classes for a week or two, and sent them out to preach. Some of his young men are preaching every night in the Gregorian church in Tarsus to as many as a thousand people. In Kozolonk they say there is no difference between Protestant and Gregorian. The people meet every night in one church or the other to hear the gospel preached and have prayer meetings. This has come like the wind, with no special effort to get up an excitement. Our pastor said last Sunday he was sure it was because other people were praying for us. We have three meetings a day in our church. The one at noon is especially for the women. About one hundred come, and time is too short for all that wish to take part.

One little girl in our school, Anik, from Sis, has been praying with all her heart for her father, who is a drunkard. This week a letter from her mother told her that he had stopped drinking and gone to work. The poor child was dancing and crying for joy.

These are blessed times. Probably the use of Gregorian churches for evangelical preaching will soon be stopped, but it is a hopeful sign that the people want such preaching.

NOTES BY THE WAY.

BY M. J. W.

MONDAY, April 28th, was a notable day in the history of the W. B. M. I. The rooms at 59 Dearborn Street had laid aside their business aspect. Garlands of flowers and attractive round tables, that steamed and shone, and were presided over by our most gracious women, gave proof to our guests that the hospitable board is only second in our hearts to this Board of Missions. We had gathered to meet missionaries about to sail for China, Japan and Turkey. Mrs. Moses Smith presided, and Dr. Smith, who assisted at the ordination of Mr. Ament twenty-five years ago, offered a prayer through which we seemed to see heaven opened. Mrs. Joseph B. Leake gave a most graceful welcome and Godspeed to our missionary guests. Dr. Ament, strong, earnest and as fertile in resources as in the days of the siege of Pekin, spoke for China. His beautiful wife expressed her joy in going back to a field where laborers are so much needed. We who knew she was leaving her only living child, a boy of about twelve years, in Oberlin, saw in her "faith triumphant over fears." Miss Swartz, of Japan, summoned home three months ago by the death of her father, could hardly wait for the hour of sailing. Her work in Echigo was every day calling her, and her home in a Japanese house there with Miss Brown, W. B. M., was more attractive than any here. She must leave at once or her friends would never let her go. Miss Effie Chambers, Miss Shattuck's colleague, never looked so happy as when she bade us good-by, so glad to go; it seemed as if no one had ever been quite so eager to be at work again.

An address by Dr. Jones, of India, on May 2d, was another notable event in our calendar. He said: "Crushed as she is, the Hindu woman is bright and intellectual. In our theological seminary at Pasumalai sixteen women study with their husbands two hours every day, while their babies are cared for by a nursery woman, to whom we pay 75 cents a month. In the late examinations, when four men and their four wives competed, every woman excelled her own husband. The husbands were chagrined, but not surprised. It is hard to meet the Hindu woman's arguments for her religion. She reasons from experience. 'I have prayed to my God, and he answered me,' she says; 'I asked for a son and he gave me one.' Woman seems to say, If they crush me in the home I will yet rule; I will train my boy to uphold this faith. So she teaches him the depths of superstition. A man will talk outside of social progress and of the rights of men, but will go home to live just the old life. His wife says, 'None of that here,' and he yields. Take all the men away," he added, "and such women would keep Hinduism intact."

May 8th was a day long to be remembered in the Chicago Theological Seminary, for it witnessed the graduation of the first woman to take its highest degree, that of B.D. Miss Fensham, of the Constantinople College for Girls, came forward with her class, and was honored by President George with a hearty grasp of the hand and an introduction to the audience. At the Friday meeting next day she told us in a charming way of her homecoming three years ago in broken health, and that she had found a true sanitarium in our seminary. Her outline of her plan she made long ago for her pupils, by which they study Bible history on week days and their personal relations to Christ on Sundays, made us rejoice to send her back to the work where, as dean of the college, she had for several years been most useful and honored; but she will be greatly missed in Chicago. Her influence has made Keyes Hall, our student-apartment building, a homelike place, while her efforts and good taste have made one corridor beautiful as a meeting room. We give her up to that Oriental college hall with joy for its inmates, with sorrow for ourselves.

WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM APRIL 10 TO MAY 10, 1902.

ILLINOIS	1,122 01
INDIANA	35 40
IOWA	492 70
KANSAS	344 76
MICHIGAN	261 17
NEBRASKA	89 12
OHIO	887 60
OKLAHOMA TERRITORY	7 54
SOUTH DAKOTA	95 82
WYOMING	3 30
WISCONSIN	202 65
MISCELLANEOUS	3,557 26
Receipts for the month	7,099 53
Previously acknowledged	25,079 20
Total since October, 1901	\$32,178 73

CENTURY FUND.

Received this month	22 50
Already reported	780 03
Total since October, 1901	\$802 53
ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
Received this month	47 00
Already forwarded (corrected)	374 62
Total since October, 1901	\$421 62

MRS. E. M. WILLIAMS, Ass't Treas.

Life and Light for Woman.

Vol. XXXII.

AUGUST, 1902.

No. 8



MRS. MARY CHELLAYAPILLAI.

(See page 349.)

CONTRIBUTIONS FOR THE MONTH. The report of contributions for the month ending June 18th shows a falling off of \$1,220.87 as compared with the same month in 1901. Looking carefully into the comparison, we find that the excess last year came from special memorial and anniversary gifts. While we may, perhaps, take courage that the falling off does not indicate this amount of lack in regular gifts, yet the work surely needs the money previously given in a special way. During the eight months of the financial year, there has been a decrease in legacies of \$4,815.37. How this decrease is to be overcome is a sad and perplexing problem. The most wonderful blessing is following our work in every mission field. Its progress and the openings on every side are phenomenal. Even in China the numbers gathering about our missionaries are larger than ever before. Everywhere all is "as bright as the promises of God." Yet never in the history of our Board have the Executive Committee been compelled to refuse requests for aid in promising work as during the last few months. In our next number we shall present some of these in detail, hoping there are those who will be willing to bear them on their hearts in prayers and gifts. The only dark spot seems to come from the pall of indifference that rests upon the home churches. These churches are composed of individual members, of whom five sixths of the women, so far as we can see, care nothing for this part of their Lord's work. There must be one or two or three whom each one of us already enlisted can influence to active effort with us. With Christ's help we can succeed. In his name let us do it.

PIAZZA WORK. The officers of our Board are not alone in the feeling that the only discouraging side of foreign missionary work is in the lack of response to the demands from the great majority of the Christians at home. Miss S. D. Doremus, Secretary of the Woman's Union Missionary Society, who has just returned from a visit to mission stations in India, China, and Japan, writes in *The Missionary Link*: "We cannot stop nor falter while so much land remains to be possessed. We realize that only two things limit our boundless possibilities—resource and reinforcement. . . . Do you ask, 'What shall I do?' Let me tell you how you can meet the first necessity—resource. The summer is an admirable time to sow seed in one direction. You are sitting on a cool, shady piazza in some restful spot with a chance acquaintance, chatting of the world's interests. Hand her one of our attractive leaflets, and thus introduce our work in a very natural manner, and with this good text furnish her with food for thought and possibly a gift. Or you may be working for our valued mission boxes, and a word of comment will draw out a response of the need of just such work in heathen

lands, and here is your possibility. Our Union Society was built up by faith and personal influence. You little know their power until you try their efficacy. Speak the word in season, and do it now. Then our second limitation—reinforcement—may be met in the same way. You may meet in your summer wanderings some attractive, consecrated young girl, whose heart is longing to do a work for the Master. Attract her attention to the inviting departments of work opening in the fold of our Union Society. Perhaps here she may find the life work she has long been seeking, and it may be you set a wave in motion which shall touch countless souls who need the light of Christ's love. Will it be nothing to you in the great hereafter to have thus won many stars in your crown of rejoicing? It is the little word in season that is effective, and how twice blessed would it be if it but added to our resource and reinforcement."

WORK CONFIDED TO THE ANGLO-SAXON RACE. A brief account of the laying of the corner stone of Capron Hall—our new school building in Madura—was given in our last number. An important part of the exercises was the speech of Lord Amphill, governor of the Madras Presidency. He said in part: "Before we bid you farewell I must beg leave to express very sincere thanks on behalf of Lady Amphill and myself for the most kind reception that you have accorded us. I assure you that it has been a very real pleasure to us to have been here and to have taken part in the interesting events which mark yet another stage in the prosperous and useful existence of the American Mission High School. I have had pleasure in seeing something of the good work of the American Mission at Vellore. I am, therefore, particularly glad to have also seen something of what the American Mission is doing here. I am one of those who are proud of the British kinship with the great American race, and who rejoice that the old misunderstandings have been so largely removed, and that the friendship which ought to exist between those of the same blood, is becoming firmly established between the two great branches of the Anglo-Saxon race (cheers). It is, therefore, a sincere satisfaction to me to find Americans taking part with us in the work of education in India. It is time that the field is open to all nations, and it would be ungracious of me to forget the great work that has been done in the past, and is being done now, by the earnest, disinterested, devoted men and women of all nations. But I may be pardoned if I feel a special pleasure in meeting those who, although they are not subjects of His Majesty the King Emperor, belong to our own race, speak our own tongue, and are joint inheritors of our traditions, and more than any other nation share our ideas and principles (cheers).

The British and American flags have waved together on many a platform during the past few years, and that they should wave together here to-day in this land, whose fortunes have been so strangely confided by Providence to the keeping of the British race, seems to me not only appropriate to the present occasion, as typifying the joint educational work which is being done by the British and Americans in Madura, but also a happy augury for the future and an omen of the joint work which will be done by our two nations all over the world in the cause of peace, progress, and Christian good-will toward all men. I have read the reports which have shown the history and progress of this useful and flourishing school. I did so for my own information, and I do not propose, although I know it is very often the custom on occasions of this kind, to detain you by reciting facts which are far more familiar to you all than they were to me until a few hours ago. Rather will I tell you that we have greatly enjoyed and been deeply interested in what we have seen and heard here this afternoon, and this interesting event in which we have taken part will be one of the most pleasant recollections of our pleasant travels. Lady Ampthill and I wish your school continued prosperity and success, and we hope that from the new home which will rise here will go forth many well-qualified teachers to spread education among the women of Southern India."

MISSIONARY PERSONALS. The last month it has been our privilege to welcome to our Board Rooms Miss Eva M. Swift, from Madura, India, for a few days before she went to her mother in Iowa. Miss Bertha P. Reed has been appointed a missionary of the Board to go to take up the work of our martyred ones in Pao-ting-fu, China. Wedding bells have been heard once more in our family. On June the second, in New York City, Miss Harriet L. Bruce was married to Mr. Cooper, and sailed for India early in July, going out under the Missionary Alliance. Miss Matilda Calder, from Marash, Turkey, arrived in this country in June. Miss Calder expects, as Mrs. J. L. Thurston, to join the Yale Mission in China in the autumn. It is a great regret to us that these valued workers have severed their connection with us, but they are still missionaries, and we bid them Godspeed in their new fields.

SUNDAY-SCHOOL CARDS FOR TURKEY. A letter from Mrs. Shepard, of Aintab, Central Turkey, makes a strong plea for picture cards for Sunday-school children in Turkey. She writes: "I do not know any more useful way for primary Sunday-school children to help our schools here than by contributing their cards and the pennies for sending them. The teachers of at least three thousand children are begging for these pictures.

They would be glad to give each child one picture every two months, but the small supply does not by any means meet the need. The students from our college, going in summer to their homes in different places, wish to start Sunday schools, and these pictures are a great help in this pictureless land. The children in the Sunday schools of Aintab are often asked to contribute cards for the children in the villages, so that they often make happy three sets of children. Cannot the boys and girls be asked to send a part of those they receive after they have kept them a while? and cannot the teachers give some of those that are left over from Sunday to Sunday?" The cards should be Bible pictures or those used in Sunday school. Advertising cards are not desired. They should be sent by mail, securely wrapped and tied, to Mrs. F. A. Shepard, Aintab, Turkey in Asia, open mail via London. They should not be sent to the Board Rooms in Boston, as goods from there go by freight, and are a long time reaching their destination. As the numbers decrease in our Sunday schools during the summer months, cards must accumulate, and a little thoughtfulness on the part of teachers and primary superintendents, with a small sum for postage, can make thousands of children happy in "a pictureless land."

INTERNATIONAL MISSIONARY UNION
AT CLIFTON SPRINGS.

The nineteenth annual meeting of the

I. M. U. was held as usual in Clifton

Springs, N. Y. Since the death of Dr. Foster last year, his wife has been in charge of the sanitorium, and has extended the same gracious hospitality to missionaries of all denominations during this week in June as did her husband, whose memory is kept in grateful remembrance the wide world over by his missionary friends. About eighty-five missionaries responded to the roll call at the Recognition Meeting, Wednesday evening. Twelve Boards and eighteen different countries were represented, and this number was augmented during the days that followed. The missionaries of the American Board were not as much in evidence as usual at these gatherings. Among those present were Dr. C. C. Baldwin of Foochow, Dr. and Mrs. Jones of Madura, Mrs. Crosby Wheeler and Miss Wheeler of Harpoot, Mrs. Geo. Henry Ewing of Pao-ting-fu. The devotional hour at the beginning of each day brought spiritual uplift, while practical topics, such as "The Power of Christian Literature," "Industrial Training," "Relation of Missionaries to the Press at Home," were discussed by alert men and women who had had a hand in working out solutions of the varied problems of mission fields. The presence of a number of young men and women newly appointed to the work brought stimulus, while addresses by such men as Rev. W. A. P. Martin of Peking, Canon Edward Sell, D.D. of Madras,

Rev. Mr. Gamewell, the "General of the Siege of Peking," called by Dr. Arthur Smith a "limited omnipresence," made the more formal evening sessions occasions of great interest and value. The woman's meeting, over which Mrs. Dr. Merritt presided with tact and winsomeness, was pronounced by all one of the most valuable of the series of meetings. Mrs. Jones of India, Miss Searle of Japan, Miss Graf of Mardin, Turkey, and others, spoke for the Congregational Boards. Unique and fascinating were the songs in the various languages, a "harmony in discords." One whole session was given to the discussion of "Woman's Work for Woman," another to the "Relation of Missionaries and Secretaries,"—discussions to result, without doubt, in more fruitful service and more practical co-operation. Among the social features were the reception by the President of the Union, Dr. J. T. Gracey, in the Gymnasium of the "San," and the "good fellowship" all along the way, as friend met friend, and strangers met as friends beneath the hospitable roof, or lingered in the beautiful parks in the lengthening shadows of the June afternoons. Heart-stirring memories and hopes were evoked by the Farewell Meeting, when the out-going missionaries gave and received messages of cheer and Godspeed, and with gratitude for Christian hospitality and stimulus for further service, all went out from the week of fellowship at beautiful Clifton to be messengers unto the uttermost parts of the earth.

A. M. K.

MEETING OF THE WESTERN MAINE BRANCH. The readers of *Life and Light* will be pleased to know that the Western Maine Branch has had a successful year's work, and it was with pleasure that we went to our annual meeting to make plans for the coming year, as well as to review the work of the past year. The meeting was full of promise from the commencement to the close. The secretaries' reports put the people in close touch with what had been done, and they rejoiced. The treasurer's report, toward which one's thought turned with special interest, was read with voice tremulous with joy, and we learned that all our obligations had been met, and a surplus of more than one hundred dollars remained in the treasury. Two hundred dollars were pledged for Miss Hart's normal school, soon to be established in Ahmednagar, India. Miss Hart sent urgent appeal for this money, and emphasized the importance of such a training home for the native girls. It is no wonder, is it, that the audience reached the climax of happiness, and gave vent to their gratitude in the hymn "Praise God," sung with the whole heart. The papers of the day were, first, "The Umzumbe Home," which the Western Maine Branch in part supports; second, "Our Work from a Purely Business Standpoint." The last and most important

paper of the day was upon the theme of the "Student Volunteer Movement." As one listened one realized what a magnificent power Christian missions may become with such an army of educated, consecrated young men and women. The many incidental things that took place in this meeting, quite unreportable indeed, showed that our ladies are reawakening to a sense of their obligations, and we say with gratitude and reverence that our two beloved ones, Mary Morrill and Annie Gould, shared our joyful enthusiasm because of the blessed outlook which we are privileged to apprehend.

M. E. C.

JAPAN.

THE TWENTIETH CENTURY FORWARD MOVEMENT IN JAPAN.

BY MISS ADELAIDE DAUGHADAY.

TAIKYŌ DENDO, as it is called here, was a union movement of the Protestant churches of this empire. The first inception of this special effort was with the Japan Evangelical Alliance (native), that has been about four years in existence, and was organized with the purpose of union evangelistic work. Their published report says: "We wish to give every soul in this land a chance to hear the glad tidings. Our success in this undertaking will depend upon the spirituality and co-operation of the Christian people of Japan." With this in view, the Alliance approached the Missionary Conference of 1900, then in session in Tokyo, and met a most cordial response. Immediately plans were formed for a great aggressive movement at the beginning of the new century. Emphasis was laid on the fact that there should be no such terms as *Nai* and *Gwai* (Japanese and foreign), but that all who are united by faith in our Lord Jesus Christ should make a grand effort to bring his kingdom to this most progressive land of the Orient. The motto adopted was, "Japan for Christ. 'Not by might, not by power, but by my spirit, saith the Lord.'" At once pastors, evangelists, and missionaries increased and varied their efforts to strengthen unity among Protestant bodies, to stimulate in believers a deep sense of personal responsibility, and to carry the gospel to unevangelized regions. At the close of the old and the beginning of the new century, special services were held throughout the empire, and despite the millions of unbelievers, many of whom are opposers, and the spiritually deadening influences of intemperance and immorality active everywhere, we seemed to be living in an atmosphere of prayer. As one Japa-

nese pastor said, "Do you ask the cause of *Taikyo Dendō*? I answer, 'Prayer! prayer!'" What a contrast from the days, not so far distant, when the edict, "That evil sect called Christian is strictly proscribed," written on boards in large characters, stood in public places, read by all. What hath God wrought! Now religious liberty is granted, and God's children have combined for a great aggressive effort to propagate this very faith.

All classes of society were touched. Government officials and coolies knelt side by side praying for an outpouring of the Holy Spirit. At one meeting a nobleman's wife acted as *geta ban* at the door (taking care of the clogs, a menial service). Another member of the nobility, a Christian, but whose heart had been newly fired with love for God, made a remarkable decision. Being connected with the railroad bureau, and controlling more than five thousand men, he resolved to teach them all the way of salvation. He went among those ignorant, tattooed men, the dregs of society, and told them about God. Some jeered, some looked as if desiring to stone him, but he persevered. Many have become believers, and the work is still going on. But the *Eta* (pariahs), beggars, lepers, criminals, and drunkards have all shared in the great blessing. Even little children have had a part in this great work, and have led many older, and in other respects wiser, than themselves into the truth. One man of notoriously bad life was induced by the teaching of his little daughter, and by her singing for him a Sunday-school hymn, "Come to Jesus," to attend church, and has since reformed. A government official was converted through the persuasions of his young son, his wife making an offering of some jewels as a token of gratitude for this event.

Three little boys, aged twelve, ten, and six, formed an evangelistic band of their own. After a series of meetings had been finished in one place in the city of Tokyo, it was decided to continue for another week. Therefore, these little fellows took a large number of the handbills that had been left over, bought a few movable type, with their own hands corrected the dates, and started out to work for God. They prepared a flag by painting a red cross on a white ground, and engaged a paper-lantern maker to write on their banner in large letters the words, *Taikyo Dendō*. The little six-year old was made the standard bearer. From his neck a bag was suspended filled with the printed notices, the older boys taking them as needed from the bag and distributing them to the passing crowds. One day it rained heavily, but these small heroes continued their labor of love until evening, and said exultingly upon their return home, "We are so glad that we have given out so many notices to-day." Rings, brooches, and similar treasures have been cast into the collection bags anonymously. Some of

these were of little value in themselves, evidently the thank offerings of the very poor; but these have been purchased by missionaries and others for a good sum, so have considerably increased the evangelistic fund. One ring was given by a Tokyo policeman. Until the *Taikyo Dendō* he had been a violent hater of Christianity, and would have given his life in defense of Buddhism. Because of his effective services in promoting the interests of a Buddhist association, the priests of an important temple presented him with this ring. He desired to have the ring which he received for opposing Christianity used for its promotion among the members of the Metropolitan police force, whose need of the gospel he so well knew.

One of the new converts during the movement called upon a pastor, bringing a woman of about thirty-six years of age, a Buddhist pilgrim. "Here," said the believer, "is a woman from my native province who has become, as you see, a pilgrim, going from shrine to shrine, and from temple to temple, seeking vainly for peace of soul. I feel so sorry for her! Won't you please teach her about Jesus?" They knelt and prayed for her. After receiving teaching, she said: "I became a pilgrim through excess of grief. I put on a pilgrim's garb, determined to travel the country over until I found peace, but I have found that visiting temples cannot give rest of heart. You have told me of the one true God. I believe on him now, and want to serve him. I will return to my home and tell my husband about him, that we may both become Christians together." These are a few of the numerous facts that are constantly coming to our knowledge. We can only say: "No human counsel has devised, nor has any mortal hand wrought out, these great things. They are the gracious gifts of the Most High God."

Many of the more thoughtful people have been impressed by the vast difference in appearance and methods between the public demonstrations of Christians and Buddhists. With the exception of processions carrying banners, there has been nothing of the spectacular in these special services, and all the preaching has been done with emotions well under control. Last summer, when riding one day in Tokyo in a jinrikisha, a point was reached where three streets met. There I encountered an immense Buddhist festival throng filling the space, and causing a tumult of noise and disorder. Wheeling aside, my *kurumaya san* (jinrikisha puller) and myself waited for the turbulent crowd to go by. Men and women, excited and partially intoxicated, dragged idol cars or danced before and behind them, while others, shouting wildly, followed on. In the rear, children, in imitation of their elders, pulled empty *sake* tubs by ropes, and danced and shouted. When the last one had passed a sweet silence seemed to settle on the streets. An hour later, when riding through a thoroughfare, I met an orderly pro-

cession of young men, walking two by two, with a missionary leading. They carried a white flag on which was a red cross, and sang a hymn in good time and tune. Others who accompanied them distributed printed announcements of the evening meetings. Traffic was not interrupted, and the people who were drawn to their doors by the singing, looked upon these Red Cross Knights in curious but respectful silence.

And what shall we say about these hundreds of converts and thousands of more or less earnest inquirers? During the months that have intervened we have all been very busy endeavoring to nurture their spiritual life, and there has been very much to encourage in the work, but of course some disheartening things also. Why should there not be such a work constantly going on, not in Japan alone, but throughout the world? If the motto of the Christian Church were, "All at work, always at work,"—if devout souls everywhere were "lifting up holy hands without wrath or doubting,"—then would Mammon and the god of worldly pleasure and the Moloch of intemperance be overthrown, and then would come the time foretold by prophets and prayed for by faithful ones in every land, when this sin-cursed earth should be "filled with the knowledge of the glory of God as the waters cover the sea."

LETTER FROM MRS. JAMES H. PETTEE.

DEAR READERS OF *Life and Light*: Do some of you remember, away back in the last century, a missionary woman from Japan who used to be at all the missionary meetings, and always had something to say about that wonderful Okayama Orphanage?

Is it not time for you to hear of it again?

Ever since I came home last summer I have wanted to send a word of loving thanks to the many noble women from Calais to Central New York, from Hanover and St. Johnsbury to Brooklyn, who showed me such unvarying kindness and hospitality when I was a stranger within their gates.

The first three months after my return seemed to be fully occupied with getting acclimated anew, with trying to bring to memory the words so long unused, and to get in touch again with the people and the life so unlike New England; to adjust myself to the changed conditions in the home without children, and in the church where four years had brought in many new faces and carried away some of the old familiar friends.

In the fall the ladies who have shared Mr. Pettee's home during my absence-

moved out,—Miss Wainwright to make a new home and center for work two miles away from us, where she is cozily settled in the second story of the northern chapel; Miss Gulick went to Miyazaki in the south, to work for the women in that backward province, and to care for her nephew, Mr. Clark, in the loneliness that comes to these missionary fathers when the mothers take the children to the schools of far-away America.

The farewells for Miss Gulick were scarcely over when we began the pleasanter task of welcoming Miss Adams back from her first furlough in America, and these changes necessitated much rearranging of rooms and readjusting of furniture, as well as some slight repairs, so my housekeeping cares have taken much time.

The Orphanage is here, all here, and very much here, sometimes, as the girls' dormitory and the schoolroom, still a cold, barn-like place, with paper windows, are right opposite us, and the playground, with its exercise bars and newly laid-out attempt at a tennis court, is just the other side of our north wall. Tennis is a milder game than baseball, and it is hoped the change will prove less disastrous to our parlor windows and the people walking in our garden. Four years have wrought some changes in the asylum, as everywhere else. Many of the older boys and girls have gone out into the world,—become photographers, soldiers, printers, household servants or wives, or have entered higher institutions of learning in Kobe, Kyoto, or elsewhere. Some have gone to Formosa, and some to America for business or study; and of those who remain most of my "first class" girls are married, and the tenth little "grandchild" of the asylum has recently come into the family of the head barber, her father and mother in their turn caring for younger waifs, the band of little barbers.

Last fall the Jishukwai, or Self-Improvement Society, was started for the older girls of the asylum, in response to an earnest desire on their part and that of their friends to help them attain their ideal of Christian womanhood. I have the honor of being president, but the club revolves around my Bible woman, Mrs. Sumiya, whom the girls know and love, and who enters into their busy lives as no one else can, and out of whose ripe experience come the helpful Bible readings and talks with which the monthly meetings begin. These gatherings are always held with me, and I sugar-coat my lecture on manners and morals with a couple of hours of games and fun and light refreshments, almost the only recreation which comes into the busy lives of these girls, who are the cooks, the maids, the seamstresses and nurses for the whole family of two hundred and sixty-five. Some of these same girls are in the Christian Endeavor Society, which meets with me every Tuesday evening. This week I began teaching English regularly in the higher department of

their daily school, as scholars of a certain grade are obliged by law to study English.

Just a word about another club, very different, yet equally enjoyable, of which also I am president. Twice a month gathers at my house a company of twelve or more ladies, teachers in girls' school, or wives of teachers in government schools, all using English more or less, some of them having spent years in America, and they discuss in English some subject chosen the fortnight before. A wide range of papers has been presented before the club,—“The City of Tokyo,” “Atsuko Saisho, the Poet and Friend of the Emperor,” “President McKinley, the Martyr,” “The Training of Children,” etc. A social hour follows, and this club boasts a regular constitution and by-laws, including fines for the use of Japanese words during the English hour. The aim of the club, as stated in its constitution, is “to increase the knowledge of English and promote social intercourse among its members,” and there is, also, the unwritten purpose to reach, if possible, and interest in the Christian religion, some who, with all their knowledge, have not yet learned Christ.

Much of my time and attention is also taken by a Bible class for Christian women here in this neighborhood, and a class of thirteen bright girls in Sunday school. Little schoolgirls they are, about twelve years old, and all wearing what is called “reform dress,”—a long, plaited skirt of cardinal brocade or alpaca over a sober-tinted, foreign calico kimono, made with small sleeves tied at the wrist with gay silk cord. Their long, black hair is tied tightly at the back of the head, and then left to fall loosely down the shoulders. No hats, but bright red stockings, and black or brown shoes of the style we used to know as congress gaiters. Their cheeks are red as roses, their black eyes dance with fun, but they can be as sober and sedate as their dainty lady mothers in crêpes and silks. Their hearts were made glad at Christmas time by the gift to each of a bright, dissected picture, which a school in far away America had made and given me before I left. A cent and a half bought for each picture a red and gilt paper box, and will the children who made and sent the puzzles to Mrs. Pettee receive in this way the thirteen low bows and joyful *arigato* of the happy recipients. But the missionary woman, as of old, knows not when to stop, and so let me close by wishing you all a blessed year of service for the Master at your end of the line,—the hard end, as I think, for it is so much easier to work here, where one can see the daily growth in many lives.

God bless you, my friends, one and all.

OKAYAMA, JAPAN.

CEYLON.

PROGRESS IN CEYLON.

BY MISS HELEN I. ROOT.

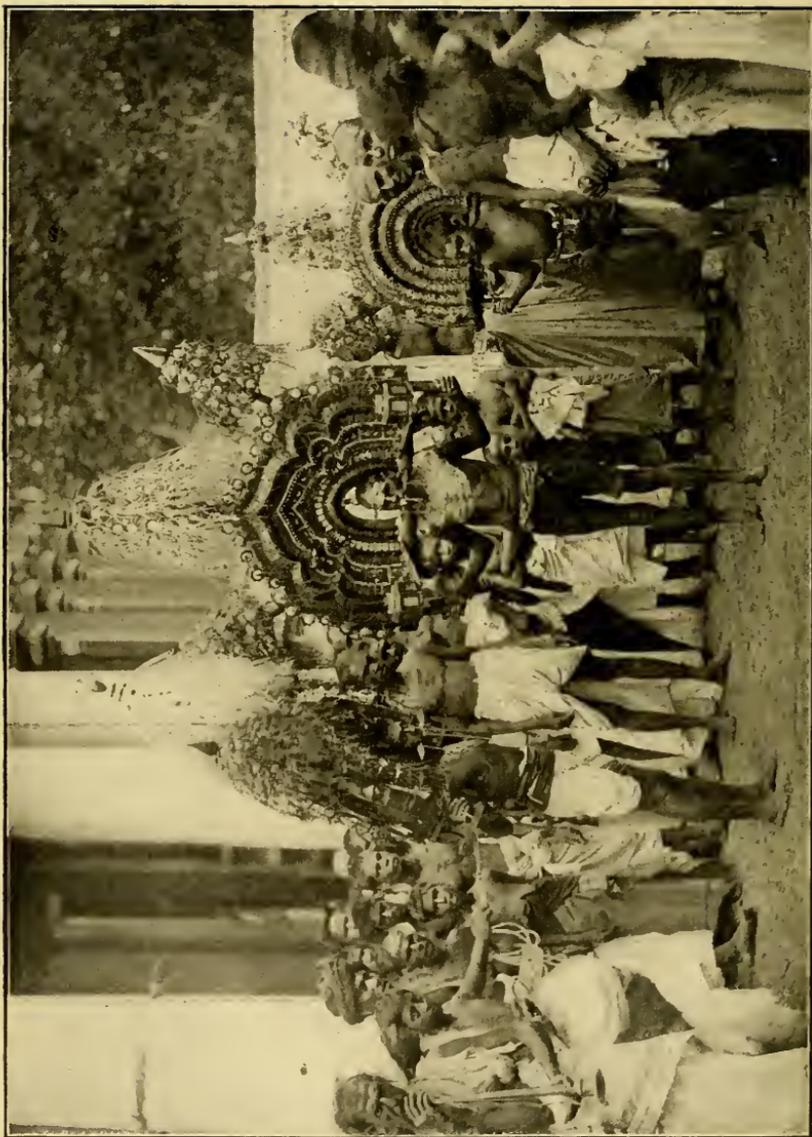
It is a sure note of rejoicing from Ceylon this year. God has given great blessing, and indicated great possibilities. In the girls' boarding schools, in the hospitals and in village work, there has been unusual encouragement and in one or two cases something of the nature of a spiritual ingathering.

One of the striking features is the growth in Christian Endeavor. There has been a strong society for seventeen years in the Oodooville school, but within a year or two the work has taken on larger proportions, and there are now more than a dozen promising young societies. One of the most aggressive of these is the little one at Araly, an out-station of Batticotta. The members are young married women, and in addition to their own devotional meetings, they have arranged and kept up for some months a preaching service for their village, inviting near-by pastors to come on Sunday afternoons, and paying the expense themselves.

A new feature of woman's work in Jaffna is the beginning of an Industrial Home, by Mrs. Brown, at Udupitty. It had been very keenly felt that there was need of a temporary refuge for girls who came from heathen homes, and who became Christians while in school. If they went home at once after finishing their studies they were subjected to all sorts of petty persecutions to make them marry heathen men, and take part in heathen rites. Some such girls have been taken in training for teachers, but not all are bright enough for that. Some have been kept on as helpers in sewing and other work by the missionary ladies, but there is a limit to the assistance that can be given in such ways. So in response to this need Mrs. Brown has taken a very few such girls, teaching them how to be useful, and turning out enough of the exquisite drawn-thread work to pay the expense of their keeping.

An attractive bit of work is that which Dr. Annie Young has carried on in connection with her dispensary at Chavagacherry. This place is one of the best centers for evangelistic work in our field, and, although no missionary lives there now, there is a small church, with one of our oldest and ablest pastors, and the work is under the direction of Rev. G. G. Brown. Hundreds of people come three times a week to the big bazaar to trade, and on two of these days, after her morning dispensary, Dr. Young has held an afternoon open-air service. The pastor and a catechist speak, sometimes Dr. Young herself, often Mrs. Chellayapillai,* a Christian of rare graces and powers. The baby organ is a never-failing attraction,—even though one should only be able, as the pastor naïvely expressed it, “to make noise on

* See page 337.



DEVOTEES CARRYING KAWADIES.

it,"—and the singing of Christian hymns by fresh young voices is always popular. After the short service tracts are distributed and eagerly sought after. A little group of people are often seen sitting down by the roadside to read and comment as they go home. A man who lives nearly a dozen miles from Chavagacherry said to a missionary, "In the bazaar, when they have meetings, they always speak of *Him*." "Him? whom do you mean by Him?" she asked. "Oh, it's Jesus. They always talk of Him. He is God's Son." The people come and go, but they do hear the gospel message, and we believe it will bear fruit according to the promise.

It is not ordinarily a caste-breaking operation in Ceylon to become a Christian. Although it often involves a great deal of trial and discomfort, not all, even of the latter, comes upon the convert. One of the school-girls while at home in vacation started to come to church as usual on Sunday. Her brother, half crazy and wholly disagreeable, stopped her, but the heathen father said, "She is a good child; let her go." Immediately the boy bit him, and they were all in great distress trying to cast out the devil in him. Finally the father agreed to carry a "kavadie" to the Inuvil temple. This means a procession with music, while the man carries a gayly decorated wood and pasteboard contrivance on his shoulders, and undergoes at the same time some sort of self-torture. This may consist in walking on spikes, or having the shoes filled with peas, or in a more serious laceration of the flesh for putting in hooks or bars. If it could only be applied to the right person the effect might be more salutary.

For the most part, the Sivite who comes to Christ retains his place among his people, and it rests chiefly with him to decide what family customs he shall give up for Christ's sake. He may live in the same house with heathen relatives without any difficulty aside from the tremendous one of trying to walk so as to commend Christ to his people. This has a double significance. For one thing, the Christian is exposed to numberless temptations to conform to the habits of life of his friends, on the plea that various questionable things are not heathen but only Tamil. There is a peculiarly strong temptation to retain the spirit of caste. It is hard to be in any true sense a peculiar people. On the other hand, this striking condition constitutes in itself an unparalleled opportunity to the native church.

Work has been carried on here for about eighty years, until the whole district, thick as it is with ever-increasing temples and shrines, is, after all, astonishingly well permeated with gospel truth. Just outside the limits of the Christian church is a great out-lying field comprising thousands of men and women who have been educated in mission schools. They have little faith in the Hindu religion, and they are intellectually more than half convinced of the truth of Christianity. They need just the touch of God's

Spirit on their lives to make them realize their own need of salvation, and be willing to come to Jesus for it. There is the freest access everywhere to gospel teaching, and the utmost need for the Christians' lives to bear it out. The work is just boundless in its possibilities, and there seems to be a growing sense of this among our people.

After several months of prayer and preparation, a general evangelistic movement is now beginning throughout the three missions which work



TEMPLE DANCING GIRLS AND MUSICIANS.

together in Jaffna. It is the earnest hope that the church may get a great revival, and that some of these hundreds may be won who stand so near the Kingdom, not forgetting either the thousands outside in the depths of heathenism. This is not a matter of one month or two, but we want your prayers for a blessing so great and so continued that there shall be no room to contain it.

INDIA.

"TO WHAT PURPOSE IS THIS WASTE?"

BY MRS. HARRIET BRUCE COOPER.

ONE afternoon, while touring in India, I turned accidentally to the story of Mary sitting at the feet of Jesus, and Martha cumbered with much serving, in English and Marathi, then heard my mother explain it to the village women.

My attention being thus called to the passage, I felt it contained some special thought for me. Days afterwards, in answer to prayer, the Lord opened it up to me, together with the alabaster box, as follows: Poor Mary! First it was thought that she wasted her time, then that she wasted her money. And what had she done with her time? What does the spirit of the world call waste of time? The giving of one's time to Jesus. "Mary sat at Jesus' feet and heard his word." How had she wasted her money? It was only another example of something wasted in the world's estimation by being given to Jesus,—she had outpoured upon him the precious ointment which might have been sold for three hundred pence and given to the poor.

We see this same thought illustrated in heathenish practices everywhere, that a thing given to God is wasted. How many precious lives have been sacrificed to the gods from the days when children were made to pass through Moloch's fires until now! How many of the women of India have been sacrificed in life, rather than death, by a dedication to the gods that means nothing more nor less than sin, shame and ruin! Have we not ourselves protested against the taking of some beautiful child to the idol temple, and heard in response words like these: "What can we do? It is the will of God. When she was sick we had to make this vow in order to save her life, and now she is not ours but God's." The thought is: "Another life wasted. God has been the ruin of our child."

Not long ago, while driving to church on a Sunday afternoon at Satara, I passed a holy mendicant with disheveled locks, and ashes and rags upon him. His right hand had been held up for so many years that it was withered and dead. The finger nails had grown several inches and were dangling down like white strings. It was a horrible sight. I heard some one say of him, "He has made a vow and given his hand to God."

Do you trace in this the same heathenish idea? A hand given to God means a hand rendered worthless, dried up, withered away and dead. I was afterwards telling an ayah, or native nurse, about this man. She said, "I, too, when I was a little girl, gave my right hand to God."

"What do you mean?" I asked.

She answered: "I vowed that I would never eat with my right hand, and I never have since. Ask the Madam Saheb if this is not so."

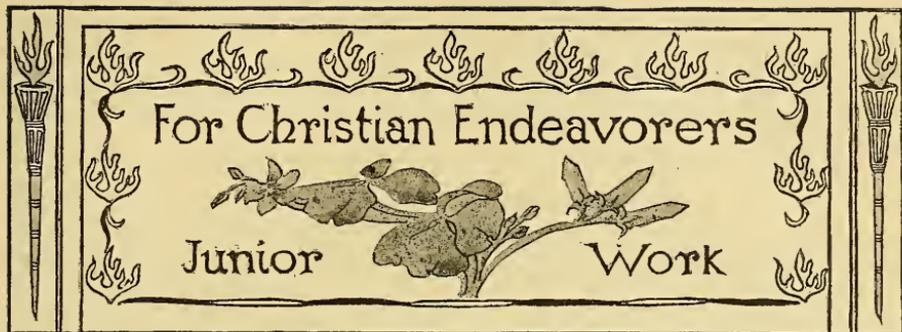
I was struck with this new illustration of the subject upon my mind. The ayah could not afford to go to all lengths as that holy man had done, but in a small way she, too, must make useless the hand that had been given to God.

How different is God's thought,—“Stretch forth thine hand!” A hand given to him is a hand made strong and active in the doing of his will. A body given to him is one to which he imparts his own health, quickening and very life. It is not only the “body for the Lord,” but “the Lord for the body.” Therefore are we bidden to present our bodies “a living sacrifice, holy, acceptable unto God, which is” our “reasonable service.”



A HINDU FAKEER.

Oh, if we could but enter into God's thought for us! The other thought is heathenish, yet we find it in the civilized world, and alas! we find it in the Christian Church. Who knows but that it may be in our hearts to-day, especially if a yielding of body, soul and spirit unto God seems to any of us an unreasonable service, or if we would choose to keep aught that we have to ourselves rather than dedicate it unto God.



EUROPEAN TURKEY.

A SUNDAY IN SAMOKOV.

BY MRS. FRANCIS E. CLARK.

It was a beautiful, bright, sunshiny afternoon in April when our train stopped at a little railway station in Bulgaria called Kostenetz. We had been riding all day and all night in rattling, jolting Austrian and Servian railway trains, and had had enough of it, and we looked eagerly out of the windows to see if anyone might be waiting to welcome us. Even before the train stopped we saw on the platform a young lady who was unmistakably American, and with her another of whose nationality we were a little uncertain. We soon learned, however, that they were Miss Haskell, a Mt. Holyoke graduate, who had recently returned to Samokov to work for the people among whom she was born, and Mrs. Terzieff, the wife of the pastor of the church that is in Samokov.

They gave us a very cordial welcome, and then took us to the four-horse chariots that were waiting to carry us to Samokov. These chariots themselves, however, were not very gorgeous affairs; at least they were not likely to make us heady or high-minded, spite of the fact that they were drawn by four horses. Indeed, we came to the conclusion that it must be the custom when a cab has served its day and generation, and outlived its usefulness in Buda-Pesth or Sofia, to promote it to Samokov; and though it looks as though it could hardly hold itself together for a half-hour's drive, yet it is considered in Kostenetz as a very stylish cab, suitable only for aristocrats, and it proved to be much more comfortable than beautiful. The four spirited steeds that drew our chariot were such lank, lean, raw-boned creatures, that

I could only think of the seven lean and ill-favored kine of Pharaoh's dream as I looked at them. However, they did their work, and we will speak well of the bridge that carries us safely over.

After about an hour's ride we entered the little village of Bania, which was as picturesque as it was small, and as we had about an hour to wait, it gave us a pleasant glimpse of

A MISSIONARY OUT-STATION.

Bright-faced children, women chatting and spinning yarn in their doorways, hens and chickens and dogs running about at their own sweet will, and barefooted boys superintending the whole, as bare-footed boys will, all gave us greeting. Just why such a village should be called by such an uninteresting name as an "out-station" I do not know, for there is nothing "out" about them, except that they are out of a missionary, and out of the way of all the good influences that pervade a mission station; but since we had so often seen the word in the missionary magazines, we were glad to look at an out-station. A pleasant-faced young woman, who was a graduate of the Samokov school, greeted us in excellent English and invited us into her room, which was bright and clean, and had some pretty touches of ornament such as girls who have enjoyed life in a boarding school like to have. Then one of the women came in and asked us to visit her for a few minutes, and took us into a little room that was very neat and clean, with low divans around the side. At one end of the room was a little table covered with a white cloth, and on the table a Bible and hymn book. This is the room where a preaching service is held whenever a pastor or preacher can come to the village. There are, at present, only a very few Christians in the little village, but I think it will not be long before we hear of a Sunday school and a Junior Endeavor Society, started by this Samokov graduate; and this in time may grow into a little church and a Christian community, for that is the way of these little out-stations.

FROM BANIA TO SAMOKÓV.

It was a drive of four or five hours from Bania over the hills to Samokov. It was a beautiful ride, with the blossoming fruit trees all around us, filling the air with their fragrance, and the snow-tipped mountains before us. Every few moments we passed large flocks of sheep peacefully feeding in green pastures, with their shepherds keeping guard, and looking all of them as though they had just stepped out of a Bible picture. We saw Abel, and Isaac, and David, and all of Joseph's brethren in the course of our journey. One could not help wondering whether any of them had ever heard the

shepherd Psalm, or the shepherd chapter of John, and whether they knew of the Good Shepherd. There is so much in the Bible for shepherds! It is pitiful to think that perhaps they do not know about it. But shepherds are many, and missionaries are few, and so I am afraid that many of these picturesque shepherds must wait till we at home are more generous before they hear the "good tidings of great joy," and know that it was to shepherds that the angels sang "unto you is born a Saviour, which is Christ the Lord." Perhaps in their own way they do worship Him, though I am afraid it is to the Virgin Mary that most of their prayers are offered.

As we climbed up and up, to the tops of the highest hills, the scenery grew more and more picturesque and grand, but the air grew sharper and the fruit trees and most of the flowers disappeared, and we were glad to descend on the other side and at last find ourselves approaching the city of

SAMOKOV.

Entering the main street of the city we drove past an old mosque and minaret and a clock tower, and through the Jewish quarter, which was crowded with men, women and children, and then, all at once, we saw the little church, and across the way the mission compound. This was a large inclosure, with several buildings, all shut in by a high wall. Some bright-faced girls peeped through the gateway, and they soon made it known that the travelers had arrived, for we were earlier than they had expected, which seemed to me a wonderful thing for this part of the world. The missionaries came out to greet us, and soon we were shaking hands with Mr. and Mrs. Baird, whose names are so familiar to readers of our missionary magazines, Mr. and Mrs. Thomson, Miss Maltbie, Miss Baird, and Mr. and Mrs. Ostrander and Dr. J. F. Clarke, and a few moments later, a little farther down the street, with Dr. and Mrs. Haskell; and at once we felt as though we had always known the whole mission.

If you have never tried it you do not know what an inspiration it is to visit a mission station, to look into the faces of missionaries whose names have long been familiar to you, and to see just what they are doing. Would you like to have just a glimpse of the work that is done by this one mission, though of course the passing traveler can see only a very small part of it? Here in this compound, for instance, is the girls' school, where Miss Maltbie has been loving, and mothering, and teaching, and helping these Bulgarian girls into Christian womanhood for nearly thirty years. If you could go into this schoolroom and talk with these bright-faced girls, who would answer you in good English, if you could go to their recitations and their prayer meetings, if you could see the help and inspiration that comes to

them in their studies and in their Christian lives from Miss Baird, and if you could see what a power for good Mrs. Dimcheffsky and Mrs. Raloo and the other Bulgarian teachers are, remembering that these gifted and earnest Bulgarian teachers are themselves a fruit of this school, you would begin to understand something of the good that this one school is doing. And when you see Miss Maltbie mothering them all, girls and teachers and all, and just "loving" them into the kingdom, you would be glad for any morsel of help that you may have given to keep this school going.

But this is not all, for there have been many girls in this school whose mothers were here before them, and these mothers, in different towns and villages, are many of them little centers of Christian influence, because of the loving help that Miss Maltbie has given them in the past, and is giving now to their daughters. And, moreover, there are many little "Esthers" growing up in different parts of Bulgaria, all over this land of Bulgaria, who are named for Miss Esther Maltbie, and who will be taught to love her and to follow her teachings. Miss Baird, too, and Miss Haskell, and the Bulgarian teachers of whom I have spoken, are giving much help in forming and strengthening the Christian characters of these girls. In the course of our after wanderings we met many of these Samokov girls, who have grown up into beautiful, winsome womanhood, and I am glad and proud to count some of them among my friends.

But this school is not the only thing on the compound, though I have dwelt more upon that because it is a part of the work that our Woman's Board is doing. There is a large boys' school, also, where Mr. Thomson, and Dr. Haskell, Dr. Clarke, and Mr. Baird, and Mr. Ostrander are training the Bulgarian boys up into strong Christian manhood; and the gifted, cultivated, earnest Christian pastors whom we have met in many places are proofs of the good work this school has done and is still doing. On this compound, also, you will find four or five missionary homes, and the little printing offices, and other appliances for the various kinds of missionary work. If you could see it all as we saw it that sunny Sunday in April, you would feel that any money used to build up such schools as these in any land was money well spent, and you would so wish that you could put your own hand into your own pocket and take out and pass on to them money enough to purchase the piece of land adjoining that they want and so much need to enlarge their opportunities for usefulness in the school.

Across the way is the little church with its earnest pastor, Mr. Terzieff, and I wish I could tell you something of the good work that he and his earnest wife are doing, and of the Y. M. C. A., and of the Christian Endeavor, and of the beautiful work that Miss Haskell is doing in this little church for

the street children of Samokov, and of the sweet, gentle influence of Mrs. Haskell, that is felt not only in this city, but in the whole mission.

But all this work in Samokov is only a small part of what these missionaries are doing; their parish extends over a large territory, including many towns and villages, which must be visited as often as possible, and where sometimes one Christian, and sometimes half a dozen, and sometimes a hundred or more, are glad of the cheering, helpful words the missionaries will speak to them. I cannot begin to tell you of all the good influences that go out from this one city of Samokov, but perhaps I have told you enough to make you feel as we did as we climbed up into our clumsy chariots again and drove off in the rain over the hills and far away, that money given for missions is money well invested.

HELPS FOR LEADERS.

REDEEMING OUR COVENANT PLEDGE.

“I WILL NOT CEASE TO MAKE OFFERINGS OF TIME.”

BY MISS HELEN S. LATHROP.

TIME is with us a standard of value. We can measure our devotion to anything by the amount of time we give to it, and though in our busy lives this may seem the least of possessions, yet some portion of time is within the control of everyone, and by our use of it we make our lives. If we would make them Christian lives, we must do the works of Christ. Do we take no time for his work? Then shall we miss both the opportunity for service and for the development of our own spiritual nature, for though much of our time may belong to others, there is always that we give to self, of which we can make an offering to God. One has always time for the thing of consequence, if it is of enough consequence. Is, then, the bringing of Christ's love into heathen hearts of so little consequence to us that we do not find the time to do our share of the blessed work?

How can we give our time? By spending that hour for reading with a book on foreign life that will make the missionary problem more real; by using this afternoon for calling to tell some other young woman the need of her help and the welcome addition she will be to our mission circle; by taking the time for social intercourse to speak of dramatic events of modern missions and their bearing on the world's progress; by using our leisure for embroidery in making a little gift to bring a bit of artistic America into the home of some isolated missionary, or by doing plain sewing which will leave some mother free to do the work or gain the rest the children's clothes leave little time for, or in making some little thing to show a heathen girl

that a Christian girl had loving thoughts for her, and so, perhaps, turn her thoughts toward the greater Love.

Time, consecrated time, will enable us to waken and stimulate the missionary life of our church or club or college; make us the successful leaders of children and younger girls, the training of whom is our specific work here; will make us intelligent, earnest, grateful, in loving obedience ever mindful of the others to whom Christ bids us go.

This key of time in our hand is the key of opportunity, which can open to us the knowledge of God and his purpose, and so fill us with the power to open doors of life to others. Let us who are rich in time give lavishly, and those with many demands upon the hours, their moments, precious as the widow's mite; so shall this great gift be put to the highest use, and our time serve to bring the world to our Lord.

EXTRACTS FROM RECENT LETTERS.

FROM MISS HELEN E. CHANDLER, MADURA, INDIA.

THIS is Sunday morning, and I have just come back from Sunday school at one of my Hindu schools. The teacher is a good singer, and the children love to sing; they have learned a number of the Gospel Hymns, and sing them with a vim. It is such a comfort to have them learn to love these pure songs about Jesus; it is one of the many ways of seed-sowing, for we can hear the children singing them in their homes. After the talk about the disciples who were scattered and preached the gospel wherever they went, I asked how many of them loved Jesus. It was a delight to see how the faces of some of those girls lighted up when I asked that question. I am sure there are many of the older ones who really do love Jesus in their hearts. It would be gratifying to you, should you come into this little school, to hear the teacher pray for the Woman's Board. He never omits it; and in praying for me always thanks God for the Woman's Board, which sends the ladies out as missionaries. Not only this; in an action song where they greet me, and thank me for the prizes I have given, they always send greetings to the Woman's Board that sends out the money for the support of the school. A little while ago I had a prize-giving at this school, and the head master arranged a simple programme, with this very salutation and greeting in one of the songs. I told them I would send their greetings and thanks home to Boston; I send them now through you.

In this school there is one encouraging fact: two of the girls who once studied there, and are now grown women, come back on Sundays to join

with the girls in their simple little C. E. service. In the other schools I keep hearing of faithful seed-sowing by our teachers. One teacher told me of a little girl down in the first standard whom I had often noticed as listening most attentively and eagerly. This little girl declares she loves Jesus, and never tells lies except one, and that is when her mother makes her bow down to the idol. I thought the child had a very clear idea of a lie to understand that such an action is a lie.

FROM MISS ELSIE M. GARRETSON, FOCHOW, CHINA.

This has been a year of great happenings and great interruptions. The plans for our new college building occupied our spare moments, and many moments not so easy to spare, in the early autumn, but after much delay we finally brought out a plan which was approved by all, and the building was actually begun in December, and has steadily gone forward. We have every reason now to hope that the school part will be ready for the girls at the reopening of school in the autumn. We lack two thousand dollars for completing the building. It is a great disappointment to us all that we cannot finish the end of the building which is for the ladies who will be in charge; but we hope that some friends of the school will yet come to our help. It is a plain building, but substantial, and will stand the wear and tear of many years, we hope. I shall be glad when we can divide the school. We have at present just one hundred girls and teachers to plan and care for. The general health has been good, but smallpox has developed, and my second batch is just coming down. I have no spare room which I can turn into a ward for contagious disease, so there is no way but to let them all have a fair and equal chance at it. Dr. Lyon, of the Methodist Mission, takes them off my hands after the cases are far enough along to be properly diagnosed, but the fever runs for several days before we can be sure just what the trouble is, for we have all kinds of malarial fevers which are quite similar.

FROM MISS LOUISE E. WILSON, KUSAIE, MICRONESIA.

We were very much pleased with one of the passengers on the Carrie and Annie. It was Henry Nanpei's son, Oliver, who has been in school in Honolulu for the past ten years. He seems like a very nice young man, and I think his father and mother will be proud of him. He has come home for a year's vacation. When asked how he would spend his time during the year, he very promptly replied, "Why, I will do whatever father wants me to." His answer pleased us, and made us feel that his having been away and having more education than his father had not made him love or respect him less.

During the year five of our schoolgirls have united with the church. August 23d two of our Gilbert girls were married, and sailed on the Hiram Bingham to their own islands, where, with their husbands, we hope they will be successful in pointing souls to Christ. September 20th we had another wedding, a Marshall couple this time. They are awaiting the coming of the Carrie and Annie to go as teachers to the Marshall Islands. But the chance of our ever seeing the schooner grows fainter every day. Next Thursday it will be thirteen weeks since she left us for the West, expecting to return here in four weeks. It begins to look as if something serious had happened. You ask how often the German steamers call at Kusaie. They have called here three times thus far, once in three months. One is now overdue, and as there is no special reason for their calling at Kusaie, we are afraid every time they come that they will say it is their last call. It is very pleasant to receive home letters so often, and we sincerely hope they will not pass us by.

FROM MISS CAROLINE E. BUSH, HARPOOT, TURKEY.

Touring Experiences.—It is now Tuesday afternoon about half-past four, and I am sitting in a stable, where we shall eat and spend the night. Our luggage, stowed in large leather bags, is ranged against the wall, our saddles on the railing on the other side. Our horses, also open, and cows and donkeys occupy the space below the railing, and the warm air comes up to make us comfortable. I have ordered a jar of water, wood for a fire, and plenty of milk, which, with bread, is to be our supper to-night. The women come in and stand in a row at the end of the room, in the shadow, as the steaming bowl is placed before us. Two of the older ones come nearer, and sit down where they can be sure and see everything. Mr. Browne gravely remarks, "You see we eat just as you do"; yet for them there seems to be a never-ending fascination in our motion, and to see a man and woman sit down together is the biggest wonder of all.

Now our bedsteads are put up and my curtain tied to the window and pegs in the wall, so as to make a complete little room for me. The horses crunch their barley, the donkeys bray, the rooster crows, but we call the stable famously quiet, and gain most refreshing hours of sleep. Last night we also slept in a stable in a Turkish village, and our muleteer called us at two o'clock in the morning; but to-night I warn him not to disturb our slumbers, and at three o'clock off goes my alarm, which rouses our servant, Kerook, lying on the floor near my curtained apartment. I, too, spring from my bed, for are we not to be at home in a few hours? The bedding is to be done up, and I must heat some water on an alcohol lamp for a cup

of chocolate, which, with some dry bread, forms our breakfast. Then we are off in the moonlight, with a long, long caravan of other travelers and loaded animals. Some of the men are talking about their expenses at the khan, some are smoking, some are singing Turkish songs. The bells on the baggage animals ring merrily.

It is a blessed time for meditation and prayer as one rides along thus before it is light. One feels quite alone, and I was thus riding ahead of the caravan, when the leading animal, jealous of his prerogative, made a fierce dash at me. Mr. Browne shouted and stopped him, and so I was saved a tremendous blow.

The daylight came on in most welcome style, with a warm sun to thaw us out, for it had been very cold, and then, ere we came in sight of dearly loved home, there were a few hours in which to call to mind the scenes we had left, the souls we had sought, and the experiences of this tour, which was now a thing of the past. It is a solemn thing to have it all over, and remember that for what has been done and undone, said and unsaid, there must be a strict account rendered. Do the best we may, we can never seem to come anywhere near our great ideal,—the Master Missionary, the Heaven-sent One, our blessed Lord Jesus Christ. May his righteousness, in his infinite mercy, cover all our imperfections.

Our Work at Home.

THE UNITED STUDY OF MISSIONS.

It is well known to many friends of missions that one of the results of the Ecumenical Conference of Foreign Missions in 1900 was a movement for a system of united study among all the different women's foreign missionary societies in the world. During the past year the plan has been tried, and has proved most successful. The first course in the regular series, arranged for 1902, was introductory and historical, taking up the progress of missions from apostolic times to the close of the eighteenth century, and was entitled, "An Introduction to the Study of Missions." The general idea and the special topics have been taken up with great and unexpected enthusiasm in nearly all the forty-five Women's Missionary Societies in the United States and Canada, and in some societies in Great Britain.

The text-book for the course,—*Via Christi*,—prepared by Miss Louise Manning Hodgkins, has been eagerly sought for, and has reached a sale of thirty-five thousand copies. Testimony as to the value and interest of the course has been almost universal. In cities and in the larger towns it has enlisted the co-operation of many women who have not heretofore been attendants at missionary meetings, while some of the best programmes and results have been brought out in the small country places. It has also been used in general church meetings, in colleges, and in young people's societies. The Central Committee on the United Study of Missions, who have the matter in charge, wish to express their gratitude to the thousands of women in the Women's Societies who have responded so heartily to the suggestions of the committee, and have done so much to ensure the success of the whole movement.

The Central Committee wish to present for 1903 a course on the study of India. The text-book, prepared by Mrs. Caroline Atwater Mason, will be ready for distribution about the middle of August. Mrs. Mason's literary ability is well known through *A Lily of France*, one of the best historical novels of the past year, *The Quiet King*, *A Little Green God*, and other books, besides valuable leaflets; and her practical experience in the conduct of missionary societies renders her especially fitted for the task.

The title of the book is *Lux Christi*, published by Macmillan & Co., 66 5th Ave., New York City. [Price, bound in cloth, 50 cents; in paper, 30 cents.] The contents are as follows:—

LUX CHRISTI, A STUDY OF INDIA, A TWILIGHT LAND.

A preface which shall state that this book does not plan to give the geography, complete history, and ethnology of India, which are in every encyclopedia or atlas. It is rather the purpose to give its national life; the characteristics, tendencies, and habits of thought of the people; its external vicissitudes and circumstances being studied particularly in reference to its intellectual and spiritual development and status. The genius of the people will be in some measure portrayed, and their capacity for Christianity established. In the same way missions in India will be set forth on their large general lines, rather than in detail, as it will be impossible to describe the work or mention the workers of all the numerous societies. It is expected that each Board will supplement the lessons with whatever is desirable concerning its own and other missions. India is conceived of as a land of twilight, not of gross darkness as Africa, nor yet of clear light as Europe.

CHAPTER I.—THE DIM CENTURIES.

Primitive history of the Hindus from Vedic times to about 900 A. D., with a study of the rise and development of Hinduism and Buddhism. Followed by a table or condensed description of Hindu sacred books. Preceded by a table showing religious phases chronologically.

CHAPTER II.—INDIA'S INVADERS.

Preceded by a table giving all principal invasions by dates. A glance at the invasions, Persian, Greek, Scythian, Bactrian, Mohammedan, Tatar, Afghan, European. The British Empire. (Parsi Colonists.) Brief sketches of Islam and Zoroastrianism.

CHAPTER III.—THE OFT-CONQUERED PEOPLE.

Preceded by tables giving religious census and chief dialects. A study of the causes of the non-development of the Indian people, which are given as: 1. Climate, causing deep poverty (special attention to famine). 2. The oppression and ignorance of women. 3. The degrading influence of polytheistic and idolatrous religion.

CHAPTER IV.—THE INVASION OF LOVE.

Preceded by a chronological table of main events in History of Missions in India. A study of Christianity in India on general lines: 1, Apostolic and Roman Catholic; 2, Early Protestant; 3, Attitude of East India Company; 4, From Carey to the Mutiny, 1793-1857; 5, From Mutiny to the present time; 6, Brief survey of Educational and Medical and Student Volunteer Work.

CHAPTER V.—A CENTURY OF WORK FOR WOMEN.

From Hannah Marshman's Girls' School, 1800. Women's wrongs, Suttee, Infanticide, etc. Government legal reforms. Christian women organize. Their work, educational, evangelistic, zenana, child widow, medical. Lady Dufferin Fund.

CHAPTER VI.—FORCES IN ACTION TO-DAY.

A study of forces now working in favor of and against the Christianizing of India. Revival of Law, of service and sacrifice. Character of Missionaries and of Native Converts. Decay of Hinduism. Supremacy of Christianity. On the other hand, worldliness and apathy of Christians at home, theosophic reaction, irreligion in Anglo-Indian society, etc. Hope for full light.

POINTS TO BE ADDED ON SEPARATE PAGES.

A list of twenty important books for study.

Each chapter to be followed by special topics in history, literature, architecture, in social, religious, and domestic life, with full bibliography.

Excerpts from the Vedas, Zend-Avesta and Koran. Illustrative anecdotes, quotations and poems.

The book will contain a small map of India, Ceylon, and Burma, and a chart giving the size and population of the different provinces in India.

Appendix giving societies and fields and general missionary statistics in tables.

A folder containing six model programmes for as many meetings will be printed separately.

The committee will issue an outline wall map of India, on which will be indicated a sufficient number of mission stations, of all societies, to give a general idea of the work done by each. The price of the map will be twenty-five cents. A set of twenty-four pictures will also be furnished at a cost of twenty cents a single set, and at less cost if ordered by the quantity. These helps will be supplied as ordered at the headquarters of the different Boards, where they can be obtained by each local society from its own Board.

India is a fascinating country for study, full of whatever charm there is in Orientalism; its people most attractive, being Hindus and of our own Aryan race; wonderful in natural beauties and in architecture, and most interesting as the field in which modern missions were first attempted.

If the introductory course has proved attractive, the committee feel sure that the study of India will be still more so, and offer the outline suggested with great confidence in its cordial reception.

OUR BOOK TABLE.

THE following books are published by Fleming H. Revell Company, and sent to us for review:—

Primitive Semitic Religion To-day. By Samuel Ives Curtiss, Professor of Old Testament Literature and Interpretation, Chicago Theological Seminary. Pp. 288. Price, \$2.00.

The sub-title of this book calls it "a record of researches, discoveries, and studies in Syria, Palestine, and the Sinaitic Peninsula," and the volume is "gratefully dedicated to those missionaries and to all others in Syria and

Palestine who have been my companions in travel, have received me into their homes or aided me in any way." Professor Curtiss has had most thorough preparation for this special work of investigation by his four years' study with Professor Delitzsch, of Leipzig, his twenty years of teaching and lecturing in Chicago Theological Seminary, and fourteen months' touring throughout the length and breadth of Syria and Palestine, besides a visit to Egypt and the Sinaitic Peninsula. He has endeavored to discover what was the primitive religion of the ancient Semites by personal interviews with natives who had not come in contact with European civilization and were but slightly influenced by Islam. Professor Curtiss thinks that it is not to the Hebrews, Assyrians, or Babylonians that one is to ascertain the primitive religious customs, but to those Syrians and Arabs who "observe the same religious rites as did their progenitors from the earliest dawn of history." This book, with its indices, appendices, and numerous illustrations, is of great value to the Bible student, and of interest to the general reader.

Evolution and Man, Here and Hereafter. By John Wesley Conley, D.D. Pp. 172. Price, 75 cents net.

A quotation from the preface will give what we want to know concerning this volume. "This book is not an attempt to harmonize science and religion, but is simply a contribution to those phases and currents of thought which are making for unity, and which give promise of a better day, when truth, scientific and religious, will be one,—a day when the true religion will dominate science and the true scientific spirit control religion, and faith in the eternal verities will be girded with a new power and go forth to larger conquests."

The Call, Qualifications, and Preparation of Foreign Missionary Candidates. Pp. 158. Price, 40 cents cloth, 25 cents paper. Published by the Student Volunteer Movement for Foreign Missions, 3 West 29th Street, New York City.

This is a collection of twenty-six papers by experts and specialists in foreign missions, and many of them have been already published in *The Student Volunteer* of New York and London, and *The Intercollegian* of New York. While of special value to students who are endeavoring to decide what their life work shall be, such writers as Bishop Thoburn and his sister, Robert Speer, Jacob Chamberlain, Dr. Arthur Smith, Dr. Luther Gulick, our own Dr. Barton, and Dr. DeForest, with the closing paper by Mrs. Waterbury, of the Baptist Board, are sure to be interesting to all of our constituency.

G. H. C.

SIDELIGHTS FROM PERIODICALS.

PEACE IN SOUTH AFRICA, THE KING AND THE BRITISH OUTLOOK.

THE MOTHER AND THE BABY.

THESE articles, the former found in the *July Review of Reviews*, the latter in *McClure*, are of special interest. What concerns Africa deeply concerns missions. Miss Stone's recital of her marvelous experience retains its fascination.

To read in connection with these,—“Future Africa,” by P. Barry, *Westminster Review*, June, and “The Prorogued Turkish Parliament,” by Karl Blind, *North American Review*, July. The latter emphasizes the importance to the future and fate of the Ottoman Empire, of the split within the “Young Turkish” party of reformers which broke out at the recent Paris congress.

MEXICO. *Methodist Review*, July, “The Evolution of Freedom in Mexico,” by Chas. Locke, lifts up for praise Benito Juarez, the deliverer of Mexico, and asserts that the country is ready for the gospel.

CHINA. *Forum*, July-September, “Chinese Exclusion,” by Hon. Chas. Denby. Notice in same “Foreign Affairs.” *Contemporary Review*, June, “The Genius of China,” by Prince Hesper Ukhtomsky. *Review of Reviews*, July, “Modern Colleges for China,” by R. E. Lewis.

SPAIN. *Fortnightly Review*, June, “Social Life in Spain,” by “D.”

 ANNUAL MEETING.

THE Thirty-fifth Annual Meeting of the Woman's Board of Missions will be held in the First Congregational Church, Washington, D. C., on Wednesday and Thursday, November 5th and 6th, 1902. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 4th.

The ladies of Washington will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 6th to Mrs. George J. Cummings, Howard University, Washington, D. C. For delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address.

The general subject of the meeting is to be “The Victorious Progress of Christian Missions.” Interesting addresses are expected by Miss Ellen M. Stone, Dr. Julia Bissell, and other missionaries.

TOPICS FOR AUXILIARY MEETINGS.

"CURRENT EVENTS; CONDITIONS IN MISSION LANDS."

LATEST NEWS FROM THE MISSIONS.

TOPIC FOR SEPTEMBER.

Many items of interest can be found in the *LIFE AND LIGHT* and *Missionary Herald* from October, 1901, through August, 1902, which will make a fitting opening for the meetings in the fall.

Miss Stone's story is of great interest, from the announcement of the abduction in the November number through each number, until in June we get "Miss Stone in Boston," and "Mme. Tsilka's Story."

Special interest has centered in the long life of Mrs. Mary E. Bissell, fifty years a worker in India. The October number of *LIFE AND LIGHT* gives an account of her life, and also of her daughters, Miss Emily and Dr. Julia Bissell. These young ladies, having recently reached this country in search of needed rest and recuperation, will be welcomed in the churches. Rev. Dr. Barton has several articles in the magazines, as well as a pamphlet illustrating the work of the Deputation to India and Ceylon.

The continuance of the work in China, and the taking up of the interrupted work in North China, fills many pages.

The January number is specially devoted to the work in Constantinople, where the American College for Girls and the work in Gedik Pasha is carried on with great devotion and enthusiasm. The April number gives the Bible women's work in European Turkey Mission, which is the scene of Miss Stone's years of service.

The June number of *LIFE AND LIGHT* gives the work of the Board in Spain and in Austria.

The February *LIFE AND LIGHT* has a fine article on the school at Inanda in South Africa; and the March number contains an account of the kindergarten work there. The March number also gives the village schools of the Marathi Mission; while the account of the work of this great mission is reported all through the year.

The work in Japan, Mexico, and Micronesia each and all furnish current events of deepest interest, and illustrate the conditions of the work in the mission fields supported by the Woman's Board.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18, 1902, to June 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Central Ch., S. S., 50; Boothbay Harbor, Aux., 44.50; Brownville, Aux., 12; Calais, Aux., 17; Washington County Conf. Coll., 8.75; Castine, Aux., 14.50; East Machias, Aux., 20, Dau. of Cov., 21; Ellsworth, Mrs. Emery, 6; Garland, Ladies of Cong. Ch., 7.40; Greenville, Aux., 1.50; Medway, Aux., 1; Orland, Hancock County Conf. Coll., 7; Searsport, Aux., 20; Skowhegan, Aux., 20; Thomaston, Aux., 5.

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Augusta, Aux., 50; Bethel, Aux., 10; Brunswick, Aux., 60; Gray, Aux., 3; Hallowell, Aux., 27, Silver Star M. B., 12; Portland, High St. Ch., Mrs. Feun's S. S. Class, 50, M. B., 17.48, Sec-

255 65

ond Parish⁸ Ch., Aux., 16.62, Aid Soc., 25 S. S., in mem. of Miss Morrill, 15.65, State St. Ch., M. E. B., 10. Int. and Prim. Dept., S. S., 20.77, Mrs. Brown, 5, Woodfords Ch., Aux., 37.48; South Paris, Aux., 4.35; Westbrook, Aux., 19, Collection at Annual Meeting, 12.83, "special," 30,

426 18

Total,

681 83

LEGACY.

Bangor.—Legacy Nancy P. D. Wyman, 23 00

NEW HAMPSHIRE.

North Hampton.—Aux., 1 90

New Hampshire Branch.—Mrs. Allen L. French, Treas. Durham, Aux., 28.40, Rainbow M. B., 17; Exeter, A Friend in Phillips Ch., 5; Manchester, First Cong. Ch., Wallace M. C., 10, South Main St.

Ch., Aux., 27.36, Jr. C. E. Soc., 7.86, A Friend, 50; Portsmouth, Aux., Miss Martha S. Kimball, 25; Swanzev, Aux., 6; Tilton, Aux., 35.50; Walpole, C. C. C. Circle, 3,

215 12

Total, 217 02

LEGACY.

Atkinson.—Legacy of Miss Abigail L. Page, Mary A. and George A. Page, Exrs. (final payment),

298 93

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barre, Aux., 21, Jr. C. E. Soc., 2; Bennington, Burden Bearers, 5; Berkshire, East, C. E. Soc., 5; Burlington, First Ch., Aux., 55, Opportunity Circle M. B., 15, Coll. St. Ch., 23; Craftsbury, North, 5; Fairfield Centre, 2.50; New Haven, 7.30; Newport, 12.50; North Thetford, Jr. C. E. Soc., 10; St. Johnsbury, North Ch., 14.55, South Ch., 3.40, Jr. C. E. Soc., 5; Woodstock, Jr. C. E. Soc., 2,

188 25

Total, 188 25

MASSACHUSETTS.

Mrs. H. S. Nichols, 5 00
Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, Y. L. Soc. of Ch. Workers, 30, Chapel Ch., Aux., 8; Ballardvale, Union Cong. Ch., Jr. C. E. Soc., 5; Billerica, Aux., 2; Lexington, Aux., 20; Maplewood, C. E. Soc., 10; Melrose, Aux., 14; Stoneham, Aux., 21,

110 00

Auburndale.—Lasell Seminary, Miss. Soc., 15 00
Barnstable Branch.—Miss Amelia Snow, Treas. Centerville, Mrs. Loomis's S. S. Class,

2 00

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux. (25 const. L. M. Miss Mary Smith), 43.29; Canaan Four Corners, Aux., 15; Dalton, Aux., 163.97; Housatonic, Aux., 11.53, Cradle Roll, 5.50; Interlachen, 12.55; Lee, Jr. C. E. Soc., 45; Lenox, Aux., 18; Peru, Aux., 10, C. E. Soc., 1; Pittsfield, Memorial, 50, South Ch., Aux., 22.29, First Ch., Aux., 8, Coral Workers, 40, Pilgrim Daughters, 10; North Adams, Aux., const. L. M. Louise Yeomans Boyd, 25; Sheffield, Aux., 9.93; South Egremont, Aux., 30; West Stockbridge, 15; Two Friends in Berkshire, 225,

761 06

Essex South Branch.—Miss Nannie L. Odell, Treas. Danvers, First Ch., M. S. Class, 5; Gloucester, Aux., 40; Lynn, First Ch., Aux., 35; Lynnfield, "In His Name," 6; Manchester, C. E. Soc., 15; Marblehead, C. E. Soc., 20.25; Middleton, 3.35; Rockport, Miss Mabel Giles, 8; Salem, Tab. Ch., Aux., 12.75; Swampscott, Aux., 40 cts.; L. Off. at Topsfield, 44 17

Hampshire Co. Branch.—Miss Harriet J. Kueeland, Treas. Amherst, Harding Band Jr. C. E. Soc., 8.50; Amherst, South (25 const. L. M. Miss Addie P. Hastings), 29; Granby, Aux. (prev. contri. const. L. M. Mrs. Willard A. Taylor), Light Beavers, 5; Hadley, Aux. (with prev. contri. const. L. M's Mrs. Horace Cook, Mrs. Charles Cook), 15.28;

Haydenville, Aux., 9.75; Northampton, Edwards Ch., Aux., 6.31, Jr. Aux., 20, Gordon Hall Band, 4; South Hadley, Aux., 36.15, Faculty of Mt. Holyoke College (add'l), 63; Williamsburg, Aux., 7.66,

204 65

2 00

Medway.—A Friend, Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Holliston, Aux., 23; Marlboro, Aux., 7; Natick, Aux., 20; South Sudbury, Aux., 1.50, Helping Hands Soc., 10; Wellesley, Aux., 40, Contri. at Annual Meeting, 7.56,

109 06

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Aux., 10, South Ch., Aux., 20; Milton, Aux., 10 cts.; Plympton, Aux., 20 cts.; Quincy, Bethany Ch., Jr. C. E. Soc., 10; Wollaston, Aux., 3,

43 30

No. Middlesex Branch.—Miss Julia S. Conant, Treas. Harvard, Willing Workers, 3.13; Littleton Common, United Workers, 9.70,

12 83

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. May Rally, 5.09; Holyoke, First Ch., Aux., 59; Springfield, First Ch., Aux., 354.56, Opportunity Seekers, 50, Hope Ch., Aux., 50, Cheerful Workers, 5,

523 65

Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Jr. C. E. Soc., 16; Boston, Friends of Mrs. Charlotte E. Richardson, in memory of her, 48.17, Central Ch., Aux., Mrs. H. E. Niles, 10, Mt. Vernon Ch., Aux., 2, Old South Ch., Tomiquawa M. C., 3.79, Park St. Ch., Aux., 356, Shawmut Ch., Aux., 50.60, Union Ch., Aux., 50; Y. L. Aux., 50; Brighton, Aux. (25 const. L. M. Mrs. S. B. Carter), 152.14, Jr. C. E. Soc., 15; Brookline, Harvard Ch., Aux., 172; Brookline, Leyden Ch., Aux., 35.12; Cambridge, Pilgrim Ch., Aux., 5, Cradle Roll, 9.79, Wood Mem. Ch., Aux., 10; Dedham, Jr. C. E. Soc., 10; Dorechester, Second Ch., Miss Mean's S. S. Class, 5, Village Ch., Aux., 33.04; Hyde Park, Aux., 65.47; Neponset, Aux., 12; Newton Highlands, Aux., 9.36; Roslindale (25 const. L. M. Mrs. Julia A. Mayo), 45; Roxbury, Immanuel Ch., Aux., 30.50, Walnut Ave. Ch., Aux., 95 44, Y. L. Aux., 20; Somerville, Prospect Hill Cong. Ch., W. Union, 40, Cradle Roll, 5, S. S. Prim. Class, 2.50, Winter Hill Cong. Ch., Y. L. M. Soc., 13.20; Waltham, Aux., 20; West Roxbury, South Evan. Ch., Cradle Roll, 16.61, Aux., 7,

1,415 73

Worcester Co. Branch.—Mrs. Ida L. Bement, Treas. Baldwinville, Aux., 16; Holden, Aux., 10.65; Millbury, Second Ch., Aux., 10.50; Petersham, A. S. D., 100; Princeton, Aux., 20.25; Southbridge, Aux., 25.79; Upton, Aux. (const. L. M. Mrs. Mary C. Gerry), 25, S. S. Prim. Dept., 10; Warren, Aux., 10; Webster, Aux., 1.65; Worcester, Old South Ch., C. E. Soc., 10, Pilgrim Ch., Aux., 73.91, Union Ch., Aux., 90,

403 75

Total, 3,754 20

LEGACIES.

Springfield.—Legacy Miss Lois Bliss, Mrs. E. B. Rogers, Extriix. (final payment), 41 67
Westboro.—Legacy Mrs. Mary R. Houghton, Frank W. Forbes, Exr., 1,000 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefeld, Treas. Bristol, Aux., 60; Central Falls, Jr. C. E. Soc., 5; Providence, Academy Ave., C. E. Soc., 22.50; Ben. Ch., Ben. Dau., 91, Cent. Ch., Girls' M. C., 5, C. E. Soc., 30, Free Evan. Ch., Aux., 30.60; Pilgrim Ch., Little Pilgrims, 30, Cradle Roll, 18, Plymouth Ch., Dau. of Cov., 2.85; Miss Annie L. Brooks (const. L. M. Miss Hattie M. Clark), 25; Saylesville, Sayles Mem. Chapel, C. E. Soc., 3.12, Jr. C. E. Soc., 2,

370 07

Total, 370 07

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Colchester, Cradle Roll, 2, Wide Awake M. C., 12.47, Boys' M. B., 9.22, M. S. Club, 4.43; Central Village, Aux., 10; Danielson, Aux., 2.61; East Woodstock, Aux., 12.75; Greeneville, Aux., 31.85; New London, A Friend, 1, First Ch., Aux., 80, Second Ch., Aux., 59.85; North Woodstock, Aux., 31.63; Norwich, and various C. E. Soc., 37.30, First Ch., Cradle Roll, 3, Second Ch., Thistle-down Soc., 100, Park Ch., Aux., 116, Cradle Roll, 5.75, Jr. M. B., 2.34; Preston City, 17.37, Preston Long Soc., Aux., 9; Putnam, Sunbeams M. C., 10.33, Cradle Roll, 26.45; Scotland, 4; Taftville, Aux., 41.28, C. E. Soc., 8.78, Jr. C. E. Soc., 17.93; Wauregan, Busy Bees (const. L. M's May Wood, Helen Atwood), 50; Windham, Aux., 26; Woodstock, Aux., 35.65,

768 99

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Burlington, S. S., 5; Hartford, Glenwood Jr. C. E. Soc., 1; New Britain, First Ch., Aux., 57.73, South Ch., Aux., 11.32; Suffield, Jr. C. E. Soc., 2.50; West Hartford, Cradle Roll (25 const. L. M. Miss Edith M. Mallory), 25.50,

103 05

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 71.75, C. E. Soc., 40.15; Barkhamsted, Aux., 12, C. E. Soc., 3; Bethel, Aux., 1, C. E. Soc., 1.77, "Bells," 2; Bridgeport, Olivet Ch., "Bells," 10, South Ch., Aux. (const. L. M. Mrs. Edward A. Lewis), 25, Cradle Roll, 50 cts., West End Ch., C. E. Soc., 5; Brookfield Centre, Aux., 1; Cheshire, Jr. C. E. Soc., 5; Cornwall, Aux., 19; Derby, First Ch., Aux., 41.10, C. E. Soc., 23.50; Durham, Cradle Roll, 1, S. S., 1; East Haddam, G. W., 4.34, Cradle Roll, 1.57, S. S., 1; East Hampton, Cradle Roll, 2.70; East Haven, Aux. (25 const. L. M. Mrs. Joseph Thompson), 35, B. B., 10.50; Easton, Aux., 9.54; Ellsworth, Aux., 11.80; Essex, Aux., 41, M. W., 10, C. E. Soc., 8; Fairfield, Friends, 5; Georgetown, Aux., 12; Ivoryton, C. E. Soc., 13.22; Kent, C. E. Soc., 7.55; Litchfield, Daisy Chain, 100; Meriden, First Ch., Miss Cadets, 12, Cradle Roll, 14, Jr. C. E. Soc., 3, Centre Ch., Sunbeams, 5, Liberty Club, 10, Cradle Roll, 5; Middlebury, Aux., 1.65, S. S., 6.05; Middlefield, C. E. Soc., 3.69; Middle Haddam, Cradle Roll, 2; Middletown, First Ch., Aux., 53.55, C. E. Soc., 25, Cradle Roll, 17; Naugatuck, A. S. Circle, 8, Young Peo-

ple, 12; New Canaan, Jr. C. E. Soc., 5; New Haven, Centre Ch., Aux., 81.79, Jr. M. C., 5, Cradle Roll, 2, Ch. of the Redeemer, 130, Y. L., 60, C. E. Soc., 58, Prim. S. S., 5, Davenport Ch., C. G., 17, Cradle Roll, 71 cts., S. S., 40, Dixwell Ave. Ch., Aux., 5, Dwight Pl. Ch., Aux., 111.30, English Hall, Aux., 4, Grand Ave. Ch., Girls' Aid, 2, Plymouth Ch., Aux., 1, L. B., 15, Cradle Roll, 20, United Ch., Montgomery Aux., 25, M. B., 7, C. E. Soc., 100, Yale College Ch., Aux., 192; New Preston Hill, Aux., 85 cts.; Newtown, Aux., 5; North Branford, Aux., 25, C. E. Soc., 8; North Kent, C. E. Soc., 4; Norwalk, S. S., 25, Prim. S. S., 10; Redding, M. C., 13.40, C. E. Soc., 6.60; Ridgebury, Star M. C., 2; Ridgefield, C. E. Soc., 5; Shelton, Cradle Roll, 50 cts.; Stamford, Aux., 2.50, Y. L., 20.15; Stratford, Alpha, 5, Y. L., 20; Thomaston, C. E. Soc., 15, Prim. S. S., 3; Torrington, H. W., 25; Torrington Centre, C. E. Soc., 20; Trumbull, Aux., 6; Waterbury, Second Ch., Cradle Roll, 8.15, S. S., 10; Watertown, Aux., 51; Westbrook, Aux., 15.50; Whitteville, C. E. Soc., 10; Winsted, Second Ch., Aux. (50 by Mrs. C. J. Camp const. L. M's Miss Nellie L. Smith, Mrs. Clara Goodwin Chapman, 17.65, Golden Chain, 25, S. S., 25; Woodbridge, G. R., 5; Woodbury, First Ch., Y. L., 30, Mrs. A. R. Perkins, 5,

Total, 2,932 07

LEGACY.

Branford.—Legacy of Mrs. Abigail Highmore, T. S. Devitt, Exr., 510 00

NEW YORK.

New York City.—Friends, 82 50

New York State Branch.—Mrs. F. M. Turner, Treas. Bay Shore, C. E. Soc., 10; Bridgewater, C. E. Soc., 10; Brooklyn, Central Ch., Aux., 60, Tompkins Ave. Ch., Aux., 100, Cradle Roll, 42.05, Park Ch., Aux., 9.25; Buffalo, First Ch., Aux., 50; Crown Point, Aux., 11; Deansboro, Dau. of Cov., 3.50; East Bloomfield, Aux., 26.50; Elmira, Aux., 20; Flatbush, Aux., 36; Honeoye, Jr. C. E. Soc., 1.75, S. S., 1.75; Java, C. E. Soc., 3; Niagara Falls, C. E. Soc., 24; Norwich, Aux., 5, O. C. & D. Assn., Annual, 8.51; Poughkeepsie, Aux., 50; Vassar College Ch. Asso., 248; Sloan, Y. L. Soc., 3; Tallman, Y. P. Soc., 3. Less expenses, 60,

666 31

Total, 748 81

LEGACY.

Perry.—Legacy Sarah C. Alton, 51 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch. (25 const. L. M. Mrs. Maria W. Richards), 141.96, M. Club, 175; N. J., Jersey City, First Ch., M. B., 10; Newark, First Ch., Aux., 5.56; Passaic, Jr. C. E. Soc., 1.65; Paterson, Prim. S. S., 53 cts.; Plainfield, Aux., 78.69; Pa., Philadelphia, Snyder Ave. Ch., Aux., 20,

433 39

Total, 433 39

INDIANA.		
Lowell.—Mrs. E. N. Morey,		3 80
	Total,	3 80
ALABAMA.		
Marion.—Prim. Dept., S. S.,		1 00
	Total,	1 00
FLORIDA.		
Tavares.—L. M. Soc., 5; Waldo, A Friend,		6 00
1,		6 00
	Total,	6 00
CANADA.		
Canada Cong. W. B. M.,		353 13
	Total,	353 13
General Funds,		9,421 77
Gifts for Special Objects,		267 80
Variety Account,		50 93
Legacy Account,		1,924 60
	Total,	\$11,665 10

RECEIPTS FOR ADJUSTMENT FUND, OCTOBER 18,
1901, TO JUNE 18, 1902.

Maine.—Orland, Miss Emma Buck, 10, Miss Hannah T. Buck, 30,	40 00
New Hampshire.—Atkinson, Miss Page, 100; Nashua, Miss Kendall, 100; Exeter, Miss Gordan and others, 26.50; Mrs. E. S. Hall, 200; Keene, Mrs. Gardner C. Hill, 5; Lebanon, Mrs. W. S. Carter, 5; Lisbon, Miss Mary R. Cummings and Mrs. Newcomb, 50; Manchester, Mrs. Emma B. French, 100; Mrs. W. B. Mit- chell, 15; Strafford County, Friends, Somersworth, Aux., 10; Dover, Aux., 10; Rochester, Aux., 10; Salmon Falls, Aux., 5; Mrs. D. W. Morgan, 1; West Lebanon, Mrs. C. H. Dana, 5,	642 50
Vermont.—Barton, Mrs. Sheaff, 33.25; Brattleboro, Mrs. H. Hadley, 5; Burling- ton, collected by Miss Torrey and Mrs. Perkins, 104; Hartford, Friends, through Mrs. Horace C. Pease, 10,	192 25
Massachusetts.—Andover, Friends, 100; Auburndale, through Mrs. Means, 5, Friends, 55; Bedford, 20; Boston, Mrs. Amos Barnes, 10, Miss Lucy M. Burr, 10, Mrs. Helen G. Coburn, 100, Collected by Mrs. Colby in Union Ch., 100, Friends, through Mrs. S. B. Capron (Mrs. Capron, 2), Mrs. A. S. Covell, 10, Mrs. H. D. Hyde, 25, Mrs. W. O. Blaney, 25, Miss M. E. Atkinson, 20, 100, Jennie B. John- son, 10, Frances S. Johnson, 21, Mrs. O. F. Swift, 25, through Miss Child, 76, Mrs. Edwin Wright, 50, Mrs. Myron Winslow, 25; Brookline, Mrs. C. L. Goodell, 60, through Mrs. Hopkins, 110; Cambridge, Aux., First Ch., 25, Miss Bird, 25; Chicopee, Mrs. J. L. Pease, 100; Concord, Aux., 11.64; Dalton, Mrs. Zenias Crane, 100, Mrs. Y. Marshall Crane, 100, Mrs. J. B. Crane, 100, Miss Clara L. Crane, 25; Essex So. Branch, Friends, 51; Franklin, Mary Warfield Miss. Soc., 20; Harvard, Aux., 5; Hatch- ville, Mrs. Hatch, 4; Holbrook, A Friend, 10, Mrs. M. V. Thayer, 5, Mrs. Ellen M. Spear, 50, Mrs. E. N. Thayer, 25; Hol- yoke, through Miss Hubbard, 15; Hyde Park, Aux., Friends, 100; Ipswich, "Mrs. S. W. H.," 10; Jamaica Plain,	

Mrs. Samuel B. Capen, 100; Lancaster, Y. L. M. Soc., 3; Lincoln, Miss M. S. Rice, 1; Littleton, Aux., 5; Melrose, Aux., 1.50; Newton, Friend, 5, Mary E. Day, 25, Mrs. Nettie A. Gay, 25, Friends, through Mrs. C. H. Daniels, 75; New- tonville, Mrs. W. S. Slocum, 5; Norfolk and Pilgrim Branch, Friends, 30; North- bridge, Mrs. G. T. Fowler, 71; Randolph, Miss Abby W. Turner, 100; South Had- ley, Mt. Holyoke College, Faculty, 25, Y. W. C. A. of Mt. Holyoke College, 25, Aux., 6.50; Springfield, Mrs. C. F. Ho- bart, 25, through Mrs. E. B. Rogers, 102, Mrs. G. L. R. Trask, 100; Stockbridge, Aux., 6; Suffolk Branch, Annual Meet- ing, 23.37; Townsend, Friends, 5; Ware, through Mrs. Geo. B. Cutler, 50; Will- iamsburg, Mrs. James, 50; Williams- town, Aux., 25, A Friend, 25; Whitins- ville, Miss A. L. Whitin and Friends (add'l), 310; Wollaston, through Mrs. Lincoln (25 by Mrs. F. J. Perry), 75; Worcester Co. Branch, through Mrs. Mason, 20,	2,988 01
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Rhode Island.—Mrs. Bartlett, 10, Mrs. Thurber, 2; Barrington, A Friend, 10; Central Falls, Aux., 10; Pawtucket, Friends in Cong. Ch., 100, Mrs. Mc- Gregor, 55, Miss E. M. Baker, 25; Provi- dence, Helen H. Bacon, 100, Beneficent Ch., Friends, 110, Union Ch., Friends, 4, Mrs. S. S. Sprague, 100, Mrs. Slocum, 13, Mrs. Sarah Knight, 50, Mrs. Wilkinson, 190, Anna W. Rathburn, 25, Miss Lucy N. Lathrop, 150, Miss Helen S. Lathrop, 500,	1,454 00
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Connecticut.—Eastern Conn. Branch, Friends, 291.10, Miss F. D. Leavens, 5; Glastonbury, Mrs. J. B. Williams and others, 20; Hartford, Mrs. B. R. Allen, 13, Mrs. Mary C. Shipman, 100, Mrs. Julia I. Converse, 25, Mrs. Mary R. Storrs, 10, Mrs. W. P. Williams, 11, Mrs. I. B. Davis, 2, Miss Virginia T. Wells, 2, Mrs. G. H. Woolley, 10, Miss Anna M. Hills, 5, A Friend, 1,000, Miss Jennie G. Loomis, 50, Ellen W. Case, 25, Mrs. C. H. Jewell, 20; New Britain, Friends, through Mrs. Eastman, 50; New Haven Branch, Friends, through Mrs. Burt, 97, Mrs. Wm. B. Danforth, 10, Friend, 25, through Miss Alice E. Bird, 45, through Miss Dagget, 15, Mrs. Geo. Farnam, 25, Friends, through Mrs. Hazen, 75, Friends, through Mrs. Hazen, 94.50, Friends in Yale College Ch., Aux., 40, Friend, 5, Friend, 30, Estate of Mary Louisa Bradley, by Wm. L. Bradley, Exr., 100, Miss M. S. Dickerman, 100; New London, Miss Mary I. Lockwood, 100, through Miss Lockwood, 32, Friends in Second Cong. Ch., 100; Norwich, Mrs. Geo. D. Coit, 5; Norwich Town, Emily P. Wattles, 10; Prospect, Mrs. W. H. Phipps, 15; Windsor, Miss Olivia Pier- son, 30; Windsor Locks, Mrs. J. R. Montgomery and others, 15, Mrs. Sydney R. Burnap, 5, Mrs. F. C. Horton, 5, Miss Haskell, 5, Miss Grace P. Coffin, 2,	2,624 60
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New York.—Buffalo, Mrs. Frank Sibley,	10 00	
	Total,	7,951 36
Previously acknowledged in LIFE AND LIGHT, December, 1901,		29,008 40
	Total,	\$36,959 76



President.

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1814 Sutter St., San Francisco, Cal.

TURKEY.

FROM MRS. BALDWIN, OF BRÓUSA.

My dear Mrs. Farnam: It sometimes seems to me that the very week when I have the strongest desire to write to you is filled to the brim with all sorts of unexpected things, for, though I have had you in mind several days, it is now Saturday when I am beginning my letter, and that too with but little hope of getting it off by to-day's mail. Friday afternoon is generally my freest afternoon, but yesterday I was obliged to go back to school to oversee the work of the older girls, who are taking their first lessons this year in cutting and fitting from an Armenian lady, who comes this one afternoon in the week, and when once I am there, numberless and nameless matters seem to demand attention, and the time slips away. Coming home, I found the boys' school committee assembled for a meeting in one room, and callers for myself waiting in another. Then by six o'clock my husband and I were on our way to school again, having promised to take dinner with our family in honor of the new preacher, whom they had also invited. It seems superfluous to add that the dinner was nicely served, and that we had a very pleasant social evening. Under Miss Mianzara's training the girls have become very efficient in setting and waiting on the table, as well as in preparing the food. They do all the housework this year, excepting the bi-weekly washing and

the monthly floor scrubbing. There is some kind of work for everyone, for the daily work for a family of nineteen means considerable. It is arranged to interfere as little as possible with regular recitations and study hour. Their health has, on the whole, been very good, considering the fact that influenza has been so prevalent in the city, but this is due in great measure to Miss Mianzara's motherly care and good nursing for apparently slight ailments.

When I wrote my last letter I was in great trouble, to which, I think, I did not allude, for I was hoping for a happy issue. Never in all the varied experiences of nearly thirty-five years in Turkey has such a thing happened. We had been missing some of the forks and spoons at school, besides various trifles, and for weeks all our efforts to find out how or by whom they were taken proved unavailing, until one day I was led to suspect one of the youngest boarders, and when I took her by herself to examine her a little, her look of surprise, and the question, "Who told you?" revealed at once her guilt. For hours I labored with her to induce her to tell where she had secreted them, but in vain, so that when night came I was obliged to bring her home with me, lest she might take them from their hiding place and throw them away. She was a child to whom I had been much drawn, and she had shown plainly that she loved me, so that I thought she would be easily influenced when once I had her alone. But I was mistaken, for she held out eight days, and no amount of prayer, persuasion, or punishment (such as I felt justified in giving when other means failed) led her to confess the truth—that is, the whole truth, for she did not deny taking them. Another such eight days and nights I hope never to have in my life. She could not sleep, so she would call me many times, "Come, just this once, and I will really tell." In an instant I was at her side, but she never told, though I waited and plead for the slightest hint. She sent us to many improbable places in attic, cellar, washhouse, and we never refused to search, though we were persuaded that she was not speaking the truth. I cannot tell the whole story; my heart was breaking with sorrow over her course, and though I prayed constantly for light, none came. We decided that we would take her into our own home and watch over and guide her till she came to repentance, but she did so many naughty things here when she was left alone for a few moments that we had to give up this plan. The pastor, and a few other good friends who saw her, left her with the conviction that she was really possessed with an evil spirit. Finally no other course seemed open but to send her home, though it was a two days' journey by wagon, and involved Mr. Baldwin's being away from home on our Christmas. The night before she left Miss Rebecca invited us and all the girls to spend the evening with

her, and H—— wished so much to go that I thought she would yield, but she did not, and so for the girls' sake I went with them while Mr. Baldwin stayed at home with our wayward, wandering child. There was no sleep for me that night, for long before light the wagon was to start, but you cannot imagine how hard it was for me to wake the child from her sleep (she slept well that night, for she had waited for me to come home and put her to bed), dress her warmly for the cold ride, give her a hot breakfast, and then send her away from me and from all good influences. Though she cried bitterly when the parting moment came, she showed no signs of relenting. They started on Saturday morning, reaching one of our out-stations that night, spent the Sabbath there, which gave Mr. Baldwin the opportunity of holding services of various kinds, and then on Monday continued the drive till they came to her village. Her parents were shocked and hardly wished to believe the story, though they admitted that she was a very naughty girl before she came to our school; and, moreover, her course in the school where they have since placed her has proved that she cannot be trusted. Is it not a sad story? Tears fill my eyes as I write, and when I hear the children sing the hymns she loved, or see something that belonged to her, it seems as if she were dead. Her place Sunday evenings was always in a little chair by my side, for there she would be good and happy. We never talk about her now except to our Heavenly Father, who we trust will one day turn her heart to himself. I shall never cease to pray for her; it is all I can do now.

On Christmas Eve I took my family, including Miss Holt and Miss Demetra, to the orphanage to help them enjoy the beautifully decorated and lighted tree which Mlle. Reineck had trimmed for the orphans. While the candles were burning the singing and other pleasant exercises were going on, till the girls had permission to open the packages on their desks and find their presents.

Fraulein had prepared an illuminated text in French for each of them before she went away; Mlle. Reineck gave a photograph of the school building to each one; Mlle. Richard had sent a note to each, inclosing her own photograph, from Nuremburg; a gentleman present had brought with him a package of handkerchiefs, and I had sent candy, so it was a goodly sight to see so many happy children together. On their own Christmas Eve they all had quite valuable presents from friends of the institution in Switzerland and Germany, besides cards from a friend in Smyrna and some from myself.

Christmas itself was a dreary day, so far as weather was concerned, and for once I had to forego the pleasure of entertaining friends, as Mr. Baldwin was not here. I found several letters and other remembrances on my plate

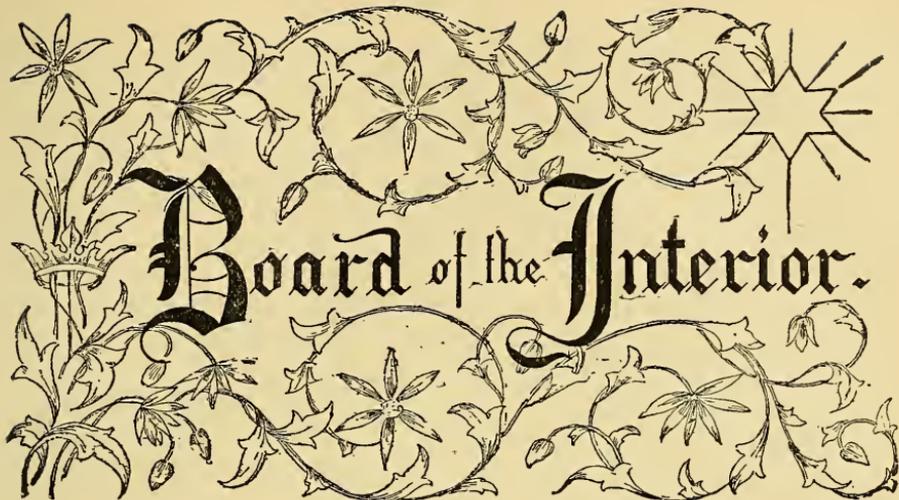
when I came down to breakfast to cheer and comfort me, and then, as Miss Holt had spent the night with Mlle. Reineck, I drove again to Kaya Bashi, took lunch with them, and we came back together to take dinner with the girls, who, of course, had a holiday.

The next morning, while still dark, Miss Mianzara, Miss Marian and I were driving to the railroad station to say our last good-bys to Miss Rebecca. Many others had come to see her off, while her brother and his family accompanied her as far as Modania. Miss Rebecca bore up bravely, but to me it was hard indeed to see her whirl away out of sight. That evening I welcomed my husband back, and with him a new boarder in H.'s place. She had been intending to come for some time, but the roads were so bad that the mother was waiting for a suitable opportunity to send her. She is a bright child, quick to learn and ready to obey, and, so far, she has given us no trouble whatever.

School went on from day to day as usual, excepting that on our New Year's day I omitted my classes so as to be at home for callers; about forty came, but even this number kept me quite busy. The French consul with his wife (a former pupil in Kaya Bashi), and the English consul, accompanied by his sister, made their formal calls the following afternoon. By this time I began to feel that I could not wait longer for the promised box from Boston, and must begin on Christmas preparations for school. I decided, too, rather suddenly, that if Mlle. Reineck was willing to lend all her pretty decorations, I would give the children the pleasure of seeing a lighted tree, whether they had presents or not. Very easily a beautiful and shapely tree was procured and kept in our garden. Then I opened boxes and drawers, and brought out all the available stock of things left from last year, besides the Santa Ana and Ontario packages, which had come so nicely by mail, and there was enough for quite a nice beginning. Counting up how many there were to provide for, the number actually on the roll was forty-nine in the main school and thirty-four in the kindergarten, besides teachers and others connected with the school.

New Year's (O. S.) afternoon I spent with the girls, and Christmas Eve (O. S.) we took dinner with them. Christmas came on Sunday and we had a crowded church, for besides the usual congregation both orphanages were present. Our young folks had given much time to preparing hymns for the occasion and each orphanage sang once, so we expressed our Christmas joy in four languages—Turkish, Armenian, English and French. The new preacher who has recently come to assist the pastor (whose time is so largely devoted to the Orphanage) preaches very forcibly, and is attracting many hearers from the Gregorian church.

(To be continued).



President.

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MRS. G. F. S. SAVAGE, 628 Washington B'd, Chicago, Ill.

FROM LETTER OF MRS. CLARA PENDLETON BROWN,
CEYLON.

I REALLY think that the most interesting movement among our women and girls during the past year is the organization of a number of Christian Endeavor Societies. When Miss Leitch was here she organized a society in the Oodoville Girls' Boarding School. That was in 1885, and it is said to be the oldest C. E. in all Asia. Secretary Hatch said that as far as he knew it was the first organization in Asia. But others were not organized here until this past year. There are now five societies for young women (including two in boarding schools), four Junior societies, and two Senior societies for older women.

The Y. M. C. A. is widely established throughout the mission, and owing partly to that and partly to social customs here, it comes about that the C. E. Societies are made up of girls and women, except the Juniors, which, of course, take boys and girls. We had a C. E. Rally last August, at which the hundred delegates were all girls; this was before the Senior societies had or-

ganized, and where the different sessions were all presided over by young women. Secretary Hatch was here and gave two talks, but otherwise it was strictly a girls' programme. The best part of it was the model prayer-meeting at the close, in which every one of the delegates took part within the hour. The whole meeting was to these Tamil girls something of the same inspiration that the Volunteer Conventions are to us at home, or that the C. E. Conventions were eight or ten years ago, before they became so large.

The three missions at work in Jaffna, the English Church Mission, English Wesleyans, and our own, have agreed upon a plan for united evangelistic effort this summer, holding protracted meetings all over the peninsula. Some of us feel that a harvest is almost ready to be gathered, especially in some villages where the heathen people listen so gladly to Christian teaching, and where many say they believe our teaching, but cannot change their religion until their relatives come too. These people are so bound together by their ties of kindred and customs that it is as hard to convert one singly as to cut down one single tree in the jungle that is all tangled up with a lot of vines running from tree to tree. I often think our work may be like the cutting down of the virgin jungle, when the men cut half way through all the stems, and then with a tremendous push on one big tree on the cut side, the whole mass of trees and vines comes down together. The Bible women's work in the villages has been going on for many years. The heathen children in our village schools learn something of the Bible; the educated natives, many of them, are losing faith in their own religion, and the church is making its influence felt more or less in the community. We hope that the time is very near when whole families and communities will turn away from idolatry, and come together to embrace Christianity.

LETTER FROM MISS JEAN H. BROWN.

Miss Jean H. Brown writes of the needs of her mission field:—

FOOCHOW, CHINA, Feb. 26, 1902.

DR. WOODHULL and I have just returned from our delightful trip to Shao-wu. It was a great pleasure to see the work of that field, and to hear the enthusiastic planning of the missionaries for its development. They have a beautiful and most promising work there, and they may well be enthusiastic.

We were greatly impressed with the vastness of the territory which has been left solely to our mission to evangelize, and the great and pressing need of more missionaries to carry on the work. The natural conditions are so

fine, and the people seem very willing and ready to be taught. There are surely splendid possibilities in that field, superior in many ways to any other work of our mission. I feel that this must one day be the crown piece to our efforts in this province.

We were much pleased with the premises which have been bought for the hospital and girls' school. We feel they have been very wise in securing so large a plot of ground while it is available. We trust it may not be long before other new workers shall be sent there. Two more married men and two new single ladies for woman's work ought to be on the field before long.

Besides these recruits they need a trained kindergartner. The difference in the dialects makes it almost impossible to train girls from that field here in Foochow. There are fine opportunities for kindergarten work. If missionary Boards could only realize what power lies within the kindergarten to redeem these heathen nations, they would push that above every other work. Missionaries are coming more and more to see that the kindergarten is fundamental to our missionary work; that it is important because it saves the little children before the enemy gets his power over them. We are simply building at the wrong end of the pyramid when we put our greatest effort upon the adults to the sacrifice of the children.

LETTER FROM MISS CHARLOTTE D. SPENCER.

Miss Charlotte D. Spencer writes:—

HADJIN, TURKEY, March 28, 1902.

WE had a most solemn meeting at Endeavor this morning, with spirit of humble confession of sin and resolves for more of the Christ life. At the close the time seemed too short for all who would take part. The leader called for a rising expression on the part of all who wished to confess sin, who felt dissatisfaction with past life, and desired Mrs. Coffing to pray for them. The expression was so general that the leader suggested that we ask Mrs. Coffing and Miss Bates for permission to spend the last school period of the afternoon in a prayer meeting, which permission was granted. Later we learned that the Junior Endeavor had had a similarly earnest meeting, and were ready to join us at the close of the sewing period.

I failed to hear the first verse given by the leader, but the second was from John, "He that saith he is without sin deceiveth himself," and she called for confession and repentance. There was instant response and without the loss of a moment, often several being on their feet at a time. Confession, contrition, and requests for prayer followed. Many of them confessed especial faults, and called upon the teacher they had grieved to lead in prayer for

them. There must have been over thirty such confessions, for after every three or four a teacher was called upon to pray for those especial cases, and there were eight such prayers. Most of these were on the part of those who we hope are Christians, or on the way, but some were from those who have hitherto seemed untouched. In the city are also signs of the Spirit working. A week ago last Sunday (March 23d) a noon prayer meeting was held at the Second Church, and the feeling then manifested seemed to demand special meetings throughout the week, which have been continued. Last Sabbath after sermon a prayer meeting was held, and again at the young men's service in the evening an especially earnest meeting was held. There is a general spirit of confession of sin and reconsecration among Christians, and several hopeful conversions. Quite a number of Gregorian young men have been steady in attendance, and some of them the preacher says seem near the kingdom. May all this be but the drops before an abundant rain of blessing.

LETTER FROM MISS FRANCES K. BEMENT.

Miss Frances K. Bement writes of her work:—

SHAO-WU, CHINA, March 11, 1902.

WE want to thank you for sending us the calendars. I hardly know how to do without them, we enjoy them so much. I looked them all through the day they came to see what day the Shao-wu girls' school came, and was a little disappointed not to find it. Perhaps, though, since it is not given a day, you mean to remember it every day. I hope that is the case. We surely need it.

Well, now after three very pleasant weeks in the girls' school dining room we are moving again; this time into a wood shed seven by ten feet and a Chinese bedroom ten by ten feet,—one for our living room, the other for sister's dispensary. We had hoped that the dispensary which sister is building would be nearly finished, but it will be several months yet, and the medical work will have a little more room.

When it was suggested to me that we continue to live in the little building we are now moving out of, and not have any boarding school this term, I could not give my consent. The girls have waited so long, and the building was built for them, and so school opens to-morrow.

Owing to our moving into the city, I opened three new day schools which we did not have last year. They are near, so that I can visit them often, and the teachers are starting out very earnestly. Already there are nearly eighty pupils in the three schools, and more are coming. These eighty

children, as well as those in the day schools in the villages, have all begun to attend the services on Sunday, and report what they can of the sermons Monday morning. We are planning to give prizes to those who make the most improvement in reporting these sermons. I hope it may be the means of teaching them, as well as some older ones, to listen.

March 17th.

School has opened nicely. All of the pupils of last term came back, with several new ones. We have a fine class of thirteen bright girls taking advanced geography, three classes in Mateer's Mandarin Arithmetic, one class in physiology, universal history, one in Old Testament history, besides a number of classes for the smaller pupils. Once a week they have lessons in sewing. The younger ones are taught to seam, embroider, and make buttons—Chinese fashion—out of cloth; the older ones make trousers, upper garments (coats), and shoes; and still older ones learn to cut, to crochet, and to knit. The Chinese seem anxious to learn to crochet and knit. Occasionally the girls make some clothes for some very poor children. This week they have been making some for a little boy whose mother has been ill for four months.

I trust you will often remember us at the "North Gate": the school, that it may be a light; the three hundred who come to services Sundays, that they may hear and believe.

MISS ANNETTE PALMER'S JOURNAL.

JOHNSON'S ISLAND, Sept. 17, 1900.

DEAR FRIENDS AT HOME: It is three weeks yesterday since we left San Francisco, and a week to-morrow night since we left Honolulu. This is a bird island,—that is, it is just a pile of sand with myriads of birds living on it.

Captain Hitchfield has stopped here to see what the island is like. He and Mr. Gray and the engineer, Mr. Harding, have gone ashore. Edith was very anxious to go, but her father was not willing, as it is very hot and there is not a bit of shade when the island is reached. I have not told you yet who are on board the Queen of the Isles. Captain Hitchfield is an Englishman of good family and good education. His little girl, six and a half years old, is with him. The engineer, Mr. Harding, is an American. He is a young man, who is going to the Islands for the first time. He is fond of music, and is a good violinist, and is pleasant. The crew, six men, are

all Marshall Islanders, the cook is a Chinaman, and there is a Ngatik woman named Emily on board. Then for passengers there are a Ruk couple, Killion and Lillian, who went to Sydney with Beulah Logan, and are now returning home; the crew of the *Morning Star*, four Kusaianians also going home from Honolulu, and in the cabin, Mr. and Mrs. Gray, Miss Foss, and myself. So, as you see, there are twenty-one of us on board this little schooner. There is no place where one can walk back and forth as there was on the *Morning Star*, but there is a good place to put our steamer chairs aft, near the wheel.

We were fifteen days in reaching Honolulu, and had six or seven hours on shore there. The captain entered the harbor at night, and we supposed that we could go on shore early the next morning, but we found that there were new regulations since the islands were annexed. Since the *Queen* is a British vessel, we could not go on shore nor could our friends come on board until the captain had been on shore and had gotten his papers. It was almost noon, therefore, when we were finally free to go. Dr. Bingham, Mr. Hall, Mr. Emerson, Mrs. Kincaid, Miss Talcott (of Japan), and a few other friends came to see us while we were still on board. We could talk with them, and even shake hands with them, as they stood on the wharf and we stood on the deck of our little vessel.

When we were at last free to go Miss Talcott took us up to Dr. Kincaid's, where we had a very delightful lunch, and after lunch a few of the Honolulu friends came to call on us. A great many people are away from Honolulu now.

AT SEA NEAR ARNO, Sept. 30, 1900.

It is five weeks to-day since we left San Francisco, and we expect to reach Jaluit to-morrow. There does not seem to be much to write about the voyage. There have been thirty-five days of a greater or less degree of seasickness and of increasing heat. The first few days out from San Francisco the winds were very strong, and we all kept to our berths and did not care very much what happened. After these first few days, however, we began to crawl out one by one, a woe-begone looking lot, and to take our places at the table and get up on deck in the evenings. The vessel is small and hot, and we all feel the lack of exercise a little.

KITI, PONAPE, Nov. 2, 1900.

We reached Ponape on the twenty-seventh day of September, and were very kindly entertained by the governor for two days, and on Saturday we came around to Kiti with Nanpei. Nanpei has built himself a small house just outside of the colony, and is living there at present, to be under the doctor's care for a very obstinate trouble contracted in prison. He stayed around here getting us settled in his house a little more than a week. We are very comfortable here. The house has four rooms, a good veranda on two sides, a roomy attic, and an outside kitchen. We are all four keeping house together just now, but Mr. and Mrs. Gray are going to Oua soon to live, and to oversee the work of clearing up the mission land and getting it ready for building.

We were at Jaluit six days and at Kusaie a week on the way here. I found it a little hard there to realize I had not reached my journey's end. It all seemed so homelike and natural, and it was so pleasant to meet all the old friends there, teachers, scholars, and Kusaians, and to be "Mother Palmer" again.

There are over fifty scholars in the school now, and they seem to be very good girls. Some of the older scholars have developed wonderfully, and the new girls seem very promising. They are very much crowded, however, and need more room very badly.

December 3, 1900.

I thought that I should have a nice time for writing, but I am not sure that I can write at all, as quite a crowd has just collected around the first telephone in Ponape, which Nanpei has had put in what is at present our sitting room. It is the first time that these people have had a chance to try it, and some are afraid. Juboa is instructing first one and then another how to greet the one at the other end of the line, listen for his answer, and then say good-by and give place to another. It is very amusing, but does not agree with writing.

January 1, 1901.

We, Miss Foss and I, have just returned from our first trip around the island. We started last Thursday, in the afternoon, and hoped to reach Tumun, our first stopping place, before dark. We failed of it, however, and were obliged to spend the night at the house of a chief. We were given a new sleeping mat in a room by ourselves, and were made very comfortable, and in the morning found that the tide was right and we could go on to Tumun. The ride in the early morning was very pleasant.

Old Ruins.—We went through one of the numerous channels and among the ruins. I had never known before that they were so extensive. The ruins were great walls built of basaltic prisms. Even now, that so many of the stones have fallen from their places, the walls are still very high in some places. No one knows who built them or when. There is one tradition, which seems to be the one most likely to be true, of a great king who ruled over all of the island, and had these stones brought from the other side of the island and these walls built, to show his power. It is true that the stones were brought from the other side of the island.

Joseph and Betty, the teacher and his wife at Tumun, are old friends, and were very glad to see us. Betty is not very strong, and has nearly lost the use of her right arm. Miss Foss had a meeting with the women at Tumun, and after the women's meeting Joseph called the school together, and they recited the second chapter of Matthew very nicely, and their Christmas presents were given to them. After the exercises were over we ate lunch, and then went on to Oua. We reached Oua at dusk on Friday, and stayed over Sunday.

Mr. and Mrs. Gray are living in rooms that are partitioned off in the back of the church. The church is new; in fact, it was only a floor and a roof. Mr. Gray helped them to lay the floor, and it took all of the boards which we had brought down from the United States, so the partitions and

sides had to be made of native material, and the work was not very well done, and at first the rain beat in very badly every time there was a heavy storm. It is better now, however, and Mrs. Gray has made it look very homelike and cozy. Their front room, which is Mr. Gray's study, has partitions which can be taken down or rolled up on Sundays to make the audience room larger. The teacher and his wife here are also old friends. Their only daughter was in the girls' school. She died about a year ago, leaving a baby boy to their care.

Christmas at Kiti.—On Christmas we had a tree in the church at Kiti. The children recited a part of the second chapter of Luke and sang several hymns, two of them being new Christmas hymns which Miss Foss and I had translated and she had taught the school. Mr. Gray offered prayer, and spoke a few words about the meaning of Christmas. Nanpei and William, a teacher from the other side of the island, also spoke briefly; the people who had come with Mr. and Mrs. Gray sang, and then the presents were distributed. There was something for everyone in the Kiti school, and everyone seemed pleased, but the happiest of all were the little girls who got dolls. There were not very many, and so we could only give them to the smallest girls. Things were marked and put on the tree for the school children only, but there were enough pretty cards and pictures so that everyone who came could have something to carry home. The church was lighted with all of our lamps and lanterns, candles, and a row of cocoanut shells filled with cocoanut oil, with a bit of wick in each. It would not have seemed much of an illumination to you, who are used to electric lights, but the people wondered at it very much, and some said that the church was as light as day.

April 27, 1901.

We had a very pleasant visit from Mr. Price and Moses the last of March. They were here over Sunday, and Mr. Gray came around with them from Oua. This is Moses' old home, and he has many friends here.

WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM MAY 10 TO JUNE 10, 1902.

COLORADO	542 81	NORTH CAROLINA	30 00
ILLINOIS	1,104 29	MISCELLANEOUS	255 57
INDIANA	203 33		
IOWA	524 74	Receipts for the month	5,175 45
KANSAS	80 25	Previously acknowledged	32,178 73
MICHIGAN	554 77		
MINNESOTA	125 41	Total since October, 1901	\$37,354 18
MISSOURI	110 10		
NEBRASKA	126 59		
NORTH DAKOTA	59 01		
OHIO	333 15		
SOUTH DAKOTA	63 15		
WISCONSIN	365 28		
WYOMING	10 00		
CONNECTICUT	510 00		
GEORGIA	2 00		
MASSACHUSETTS	175 00		

CENTURY FUND.

Received this month	52 40
Already reported	802 53
Total since October, 1901	\$854 93

MRS. E. M. WILLIAMS, Ass't Treas.



THE AGE OF THE REFORMATION.

—Kaulbach.



Life and Light for Woman

Sept.

1902

"FOR MY SAKE AND THE GOSPEL'S,
GO."

HYMN FOR THE CENTENARY CELEBRATION OF
THE CHURCH MISSIONARY SOCIETY, LONDON.

BY BISHOP BICKERSTETH.

"For My sake and the gospel's, go
And tell redemption's story;"
His heralds answer, "Be it so,
And thine, Lord, all the glory!"
They preach his birth, his life, his cross,
The love of his atonement,
For whom they count the world but loss,
His Easter, his enthronement.

Hark, hark, the trump of Jubilee
Proclaims to every nation,
From pole to pole, by land and sea,
Glad tidings of salvation;
As nearer draws the day of doom,
While still the battle rages,
The heavenly dayspring through the gloom
Breaks on the night of ages.

Still on and on the anthems spread
Of hallelujah voices;
In concert with the holy dead
The warrior Church rejoices.
Their snow-white robes are washed in blood,
Their golden harps are ringing;
Earth and the paradise of God
One triumph-song are singing.

He comes, whose advent trumpet drowns
The last of Time's evangels,
Emmanuel crowned with many crowns,
The Lord of saints and angels.
O Life, Light, Love, the great I AM,
Triune, who changest never,
The throne of God and of the Lamb
Is thine, and thine for ever. Amen.

—Exchange.

CONTRIBUTIONS FOR THE MONTH. The comparison of the two months ending July 18th for this year and last shows a falling off of \$12.89. For the nine months of the year there is a gain aside from the special gift before mentioned of \$776.97, but there is a loss in legacies of \$9,830.37. There are three months remaining before the close of our financial year,—time for much hand-to-hand personal, and, with God's help, successful effort to make up at least a good portion of this amount. Just how it can be done we do not know, but there is nothing too hard for our Lord nor for his followers under his guidance and blessing.

MISSIONARY PERSONALS. As usual, during the summer months, it is our great pleasure to welcome home the workers at the front coming to this country for well-earned furloughs. Those already arrived are Mrs. Marden, Misses Prime and Dodd from Constantinople, Miss Foreman from Aintab, Miss Knapp from Bitlis, Mrs. Hubbard and Miss Brewer from Sivas, Miss Riggs from Marsovan, Miss Closson from Cesarea—all from missions in Turkey. Among those returning to the field are Miss Fensham of Constantinople College, sailing July 30th; Miss Barker of Gedik-Pasha, Constantinople, and Miss Cole of Monastir, sailing August 13th. Miss Harriet W. May, who has been giving temporary service in the International Institute for Girls in Spain, has also arrived in Boston. Coming or going, it is a delight to have these friends in and out of our Rooms so informally day by day. It is not easy to tell who are the happier, those who have come to home and friends or those who are returning to the work and the people whom they love so well.

CONTENTS OF THIS NUMBER. As our auxiliaries take up again the topics from the United Study Course, we are glad to give a picture of the Era of the Reformation, kindly furnished by Professor Whiting, of Wellesley, together with her interesting explanation of it. At a glance we see the great men of the period, and will be able to select those who are most distinguished, or who most attract us, for study, or papers in preparation for the October meetings. In the articles by Miss Bush, Mrs. De Forest, and Miss Pratt, we get a vivid idea of touring,—a phase of work we have not often been able to present.

A GREAT AND PRESENT NEED. The officers of the Board are constrained to call the attention of our friends to the great needs of the Board at the present time. It has always been a cause for great gratitude that, as we have gradually assumed the support of woman's work in the field, we have always been able to meet its absolute necessities. We have not had funds to embrace all the opportunities that have opened on every side, but we have

not been obliged to feel that the work has been actually crippled by failure to provide the required funds. For the last year or two, however, our receipts have been sadly inadequate for the natural growth of the work to which we are pledged. This is due not to any special falling off in contributions, but to the wonderful progress abroad. This progress we have all—especially the missionaries on the ground—longed and prayed for these many years, and now that the blessing has come can it be that we are not ready to receive it? Our present definite need may be divided into two classes: (1) for the work to which we are pledged, and (2) that for which we are asked. (1) On our list of appropriations for 1902, voted last December, we have a number of items amounting to over \$4,000—educational, evangelistic, and miscellaneous—not yet assumed for support by any society or individual. May we enumerate them? On the educational list there are twenty-four day and village schools in the Turkey missions; the yearly expense ranging from \$35 to \$132. This covers the salaries of earnest, consecrated young teachers; some of them the ragged, starving orphans of six years ago; rent for the little schoolrooms, and the purchase of a few books. In India there are nine schools, expense ranging from \$15 to \$143. These are overcrowded: some with girls from heathen families, little messengers carrying the blessed gospel into hundreds of dark homes; some are children of Christian parents, who, for the sake of the future, must not be allowed to grow up in ignorance; some are orphans carefully selected from the thousands thrown upon the care of our missionaries by pestilence and famine. A girl can be kept in one of these day schools for from \$3 to \$5 a year; less than the cost of one country ride, or of the candies used monthly in many families. Six more day schools \$45 to \$200; fifty-one scholarships, expense \$20 to \$125, complete the educational list. Of evangelistic items we need support for twenty-one Bible women in different missions (salaries from \$24 to \$88); each one finding her way into hundreds of homes with her beautiful gospel message, and winning souls for the Master she loves so much. Among miscellaneous items there is medical and general evangelistic work amounting to \$1,500, which no one has taken to her heart, and for which no society is praying and giving. For all these we are positively pledged, and for this we first appeal to every friend who reads these lines. These must be provided for 1902. Whether they can be continued next year and the years that follow must be decided by our constituency.

REQUESTS Of the details of the second class of items we give the following.
REFUSED.

1. *Turkey*.—In Sophia, Bulgaria, the kindergarten work under the care of Miss Elizabeth Clark needs a building of its own, and a rare opportunity

offered to purchase property for this and for a center for woman's work at \$5,000—a price thought to be about two thirds its real value. It would give a wonderful start to the work in Sophia. Miss Clark sent an earnest plea, if the whole could not be provided, for \$2,000 or even \$1,000 to secure the property, offering herself to assume the responsibility for future indebtedness. New American Board missionaries going to Sivas necessitated a change in arrangement of dwelling houses, and \$1,300 was asked for the housing of the girls' boarding school and two girls' day schools, now in other parts of the city. This would save yearly rent in the future, would be an immense benefit to the schools, and save our missionaries much anxiety and physical weariness.

2. *In India.*—In our Marathi Mission an advance of \$3,000 was asked for schools, Bible women and medical work,—an advance made necessary by the exigencies of plague and famine. When the writer was in Ahmednagar six years ago there was immediate pressing need for a new building for the girls' boarding school. The pupils lay at night so thickly on the floor of the seven little dormitories that one could not step between them. Since that time the number of pupils has nearly doubled, and by hiring rooms outside, and by one makeshift and another, they have been crowded in. Year after year the plea has come for enlargement; year after year Miss Bissell has carried the burden and anxiety till ordered home by her physician this last spring in broken health. With government aid \$3,000 would supply this need. Ought our missionaries be expected to go through these struggles? In Satara, where Mr. and Mrs. Bruce and their daughter Harriet have labored so long and faithfully, a new building for the girls' boarding school is an absolute necessity. Government officials appreciate the need and offer liberal grants, provided, according to their rules, a certain sum can be obtained elsewhere. If \$300 could be paid by the Woman's Board, four times that amount could be brought into the work. What would any business man say to such an opportunity? In Sholapur, Miss Mary Harding has a most successful kindergarten. She writes that the Indian government now requires kindergarten methods in all primary schools, and she has been requested by officials, by our own missionaries, and those of other Boards, to open a training class for kindergarten teachers. A grant could probably be obtained from government doubling the amount received from this country for the expenses of the class, for the traveling expenses and salary of a new teacher to be her associate. The specific sum asked for material each year is \$133. After many vicissitudes and unavoidable delays the new building for the girls' boarding school in Madura, Capron Hall, so long waited for, is approaching completion, but a great rise in exchange and in building materials brings a

need for \$5,000 more. Without this the building cannot be as large as it should be; there can be no houses for teachers or servants made necessary by the customs of the country, and no wall about the premises for protection and privacy.

3. *In Japan.*—The Japan Mission asks for \$500 additional to help in the ingathering of the wonderful harvest resulting from the great Twentieth Century Forward Movement described by Miss Daughaday in our August number. Must much of this unparalleled harvest run to waste for lack of means and laborers?

4. *In China.*—The new building for the Girls' College in Foochow, in process of erection, needs an additional \$2,500 before it can be finished; and our school at Pagoda Anchorage in the same mission, having entirely outgrown its present dwelling-place, asks for \$2,500 for a new building. The great prosperity of our woman's school and kindergarten in Foochow city demands another building at an additional cost of \$2,000. Every Christian woman recognizes the importance of these critical years in China. The call upon every society to undertake the definite part assigned to it, be that part large or small, is unmistakable; not so much from China herself, since she does not know her need, but from Him in whose hands rests the future of the great empire.

This is the list which confronts us. Every item has been carefully considered by the mission from which it comes, and by the Executive Committee of the Board in Boston, and every one has been *refused*. Dear friends, will you kindly add these figures together, find the sum total, and then imagine if you can the painful, solemn meetings where all these refusals have been voted. Imagine also, if you can, the disappointing, discouraging, hopeless word as it is received by our missionaries. Are we false to our trust that our work is crippled in this way?

AT A According to our present outlook, the work of our Woman's STANDSTILL. Board, so far as the home workers are concerned, has come to a standstill. We have no space to enlarge upon the items mentioned in the above paragraphs. We have given only plain facts, and they must speak for themselves. They surely surpass any appeal of which we are capable. Should we not, however, ask ourselves a few questions? Why are we enlisted in this work? At whose call? For whose sake? Ought we to do it in the best way or in the cheapest way possible? Ought we to exercise true economy and wise foresight, or be given over to the wasteful extravagance that comes from investment of time and money and human lives in laying foundations and then refusing to build upon them? Ought we to

send out our young missionaries, the flower of our churches and colleges, and then ask them to work with the crudest tools, in the smallest possible quarters? The time is coming when not one more girl can be crowded into our present buildings. Are we willing to be responsible for sending girls just struggling out into the light, back to the darkness of heathenism with all that it means; to withhold the blessed gospel, with all its comfort and life-giving power, in the hands of our Bible women, from mothers and little children? Does the list seem too long—too discouraging? If every subscriber for LIFE AND LIGHT would send even \$3.00 for a day school pupil, the grand total would prove an unspeakable blessing. If gifts could be sent for a whole school, a scholarship in a boarding school, a Bible woman, the blessing would be multiplied ten, twenty, or thirty fold. What finer monument could there be than a school building where human lives are daily transformed, elevated, saved? Beloved, can we not begin this new year of work with a new energy, a new purpose, a new love and devotion for our Lord Jesus Christ? Shall we not hear and heed the call that comes, we believe, not from any committee or set of officers in Board or Branch, not even from the daughters of sorrow in other lands, but from our blessed Master himself?

KAULBACH'S ERA OF THE REFORMATION.

BY PROF. SARAH F. WHITING, WELLESLEY COLLEGE.

THE visitor to the Museum of Berlin, who is a student of history, pauses with interest before the six frescoes by Kaulbach which adorn the walls of the grand stairway. In these "Epochs of the World's Progress" the imagination of the artist has fixed upon significant periods in history which his skillful brush causes to pass before eye and thought in comprehensive review.

The students of *Via Christi* are not concerned with the "Dispersion at Babel," or the golden age of Greece, but the remaining four cartoons are each worthy of study in connection with the appropriate chapter.

The picture which wins most praise from the critics, "The Destruction of Jerusalem," falls within the period covered by the first chapter. It marks the overthrow of Judaism, the first great menace to Christianity. The group of fleeing Christians conducted by gracious angels from the scene of fire and carnage, typifies the Pilgrim, the Huguenot, the victim of the Boxer and the Koord, the refugees in all ages who, when persecutions arise, are "scattered abroad," compelled by events to become foreign missionaries.

The "Battle of the Huns" falls in the period of chapter two. It marks the fierce struggle which resulted in the overthrow and absorption of the barbarian invaders from the North.

The "Entry of Godfrey into Jerusalem" enables one to study the many and varied elements which entered into society in the age of the Crusades. But in the last of the frescoes, the "Age of the Reformation," the topic of study for October finds pictorial embodiment, and it will be profitable to study in some detail this great work.

The picture frankly takes its form and grouping from Raphael's "School of Athens" in the Loggia of the Vatican. It represents the interior of a great Basilica. In the center stands Luther, holding aloft an open Bible in the language of the people. About him we see those who, before and after his trumpet sounded the note for the Reformation, recalled men from superstitions to the study of the Scriptures as the rule of faith and life, asserted the right of private judgment in interpretation, protested against priestly usurpation. We also see those who blazed the way for modern science and social progress.

Behind Luther we see the forerunners of the Reformation, who in the centuries before cried like voices in the wilderness, "Prepare ye the way of the Lord": Wyclif, who first translated the Bible into English; John Huss, the martyr of Constance, administering the wine as well as the bread to believers; Peter Waldo, the first colporteur, who gave name to the Waldenses; Savonarola, the great preacher of Florence, who denounced the vices of the church and advocated political liberty.

In the right aisle are the artists who visualized spiritual ideas for all succeeding ages. Dürer painting his four Apostles, Raphael, Da Vinci, Angelo, Peter Fisher. In the left aisle is Copernicus drawing upon the wall his system of the universe, while Galileo stands ready to show its truth by his telescope; and Kepler, who "thinks the thoughts of God after him," expounds the planetary motions.

But, most significant of all, Guttenberg and Koster stand by the pillar holding up the printed page, henceforth to be the greatest evangel of the truth, and foe to superstition.

Closely around Luther we see his chief helpers in the translation of the Bible,—Bogenhagen and Justus Jonas, professors of Wittenberg; while just below, himself the center of a group, is the scholarly and gentle Melancthon, perhaps advocating his favorite principle, which the church, in its doctrine, in its worship, in its missionary enterprises, is but just adopting: "In essentials unity, in doubtful points liberty, in all things charity."

In the right foreground appear the great men in literature, whose writings, next the Bible, have influenced the world,—Dante, Bacon, Cervantes, Shakespeare,—and in the center below, evidently singled out by the artist for special honor, Hans Sachs, the shoemaker poet and meistersinger, paraphrasing the psalms or writing homely songs for the people.

Scientists, jurists, physicians, politicians of the period crowd the great stairway, while conspicuous on the left are a group of voyagers,—Drake, and Raleigh, and Columbus with his hands shackled, while the trophies of the new world are at his feet. These opened up unknown parts of the world which needed the gospel, and their ships were precursors of those which have ever since been flying over the seas with messages of hope; for the oceans are the “Roman Roads” of our era, up and down which travel the heralds of salvation.

These centuries of storm and stress would be but incompletely represented without the militant Christians, the great defenders of the Protestant faith, and the martyrs who died for it. Queen Elizabeth and her ministers support the reformers on one side, while on the other is William of Orange, who came to the rescue of Protestantism in England, and Gustavus Adolphus, the hero of the Thirty Years’ War. Of this Christian hero it was said that “in the intoxication of his fortune he was still a man and a Christian, and in his devotions still a hero and a king.”

Amid a group of Swiss reformers we see Calvin; of Huguenots, Coligny, the martyr of St. Bartholomew; of Netherland Protestants, Barneveldt, beheaded for his faith.

In this picture then we find grouped the great men whose names appear in the table accompanying the chapter, and many more. This contention for an open Bible and freedom of thought, which we call the Reformation, began a hundred years before the time of Luther, and continued a hundred years after. He and the great men by whom he is surrounded in the cartoon made their age, as Goethe would say, and, just as true, according to Carlyle, their age made them. Whatever the designs of men, the will of God was the shaping force for each event. Friends and foes of the cross alike were made to carry forward its standard.

The outcome of the missions of an unpurified church is presented in the more than middle-age superstitions of Mexico and the South American States. The outcome of the missions of a purified church is yet to be fully revealed.

TURKEY.

TOURING IN THE LAND OF THE APOSTLES.

BY MISS CAROLINE E. BUSH, HARPOOT.

APROPOS of our deeply interesting Sabbath-school lessons in these days, I am led to write to you of our modern evangelistic trips in the same land. Here we see the same small, light plow barely tickling the earth; the “grass

upon the housetops, which withereth afore it groweth up"; the man taking up his bed and walking; the feet clothed with sandals; the hospitable feet-washing, after a day's dusty journey; the welcoming kiss and the sprinkling of rose water, in lieu of anointing,—with a hundred other commentaries on Scripture, in custom and ways of thinking.

It is surely appropriate that the same methods of working should exist. As in the times of the apostles, we find a church akin to ours in its belief in God and in some of the means of grace, but far removed from that deeper spiritual life and activity in which the Holy Spirit has so large a share. As in their day, we also find another race with a vitally differing belief, yet calling for our sympathy with them in points of harmony,—the acceptance of one God, the belief in prayer and the Scriptures, the hatred of idolatry and intoxicating drinks, and the desire to spread their faith by missions.

As the apostles went forth from place to place to meet in the market, the fields, the homes, and hostelries, souls of Jews and Gentiles, so for from twenty-five to thirty years some of our number have been privileged to go from town to town and house to house in the same search for souls.

The aim is to visit as many towns and villages as possible in our wide field each year, and in every place to visit each Protestant home, and as many Gregorian and Mohammedan families as we can find time for. When first this work was undertaken by women of our station, many looked askance at us, as much as to say, "What means this journeying about?" "How shall we treat you?" but now, how different! If one year passes in which we do not appear at their town, to question as to their life, to counsel and to warn, we are charged with forgetting and neglecting them.

Year after year of meeting men and women in their own homes, to speak with the greatest intimacy about their home and personal life, gives what they lovingly accept as a right to ask questions, to reprove, to sympathize. Gregorian homes formerly were many of them closed to us, on account of the distrust of our motives; now all are open. Women call us in from their doorways, and are eager to show us the kindest hospitality, as well as to call in all their neighbors for the reading of the Bible and prayer. Only lately, in a large city, a wealthy Gregorian woman, advanced in years and in deep affliction, rejoiced my heart by saying, "You were the one who many years ago persuaded me to learn to read the Bible, and now I am comforted by it, and can also write a little."

At another Gregorian home in a village the Protestant wife said: "For two years when you came to visit us my husband was ill; you told him that the work of tax-gathering in which he was engaged was harming him body and soul, and that he could not be well if he kept on sinning against God.

You prayed for his recovery ; he left the work to which you objected, your prayer was answered, and he is now a well man." There is another Gregorian home in a large city where I am sure to be welcomed by every member of the family, simply because, a few years ago, God gave me the opportunity of bringing back to them the young bride who had, through some waywardness, alienated her husband's parents, and was not allowed by her own father to return to her husband.

Such opportunities as these are countless, and one forgets, as the years go by, that they have occurred ; but these dear, grateful friends do not forget, and, in an hour of discouragement, God leads them to speak of some such effort to set the pulses of your heart throbbing with joy and gratitude that your life is given to a work that pays right along.

No less are Turkish homes beginning to be opened for close acquaintance and real friendship, and the ministry of love in the time of sickness or affliction. Walking through the streets of a great city lately, I heard a voice behind me in Turkish, "Lady! Lady!" I turned to find a fat, sturdy youngster seeking to attract my attention. "Come to our house," he said ; "the Hanum wants to see you." "But where is your house and who is the Hanum?" "Why, here ;" and he ran ahead, and there was nothing for me to do but follow. I confess to a slight hesitation as I entered alone the courtyard of a Turkish house to which I was wholly a stranger, but it was all right. They had heard of my reading the Testament at the house of a relative in affliction, and wanted to hear the Good Book themselves. At another Turkish home in the same city a year ago, I had prayed for a sick child that he might recover. The baby died, but the mother this year spoke with gratitude of the sympathy and the prayer, and received me again most cordially into her house.

Besides the visitation from house to house, we hold meetings with the women, visit schools and orphanages, examine women for church membership oftentimes, and superintend the work of Bible women. Because of the present dearth of pastors and teachers, our work for women is hampered on every side. We need those leaders to be the counsellors and protectors of our teachers, and to stir up the women of the churches to appoint Bible women and give liberally toward their salaries.

For several years it has been our aim to get the work of the Bible women upon an independent footing, so that the churches shall be responsible, and we only their helpers. For this reason we have but few of this class of workers at present, but hope for more and of a better kind than formerly. Though this planning for and superintending of Bible women is one of the most essential parts of our touring work, yet it is now in such a transition stage that I hesitate to write of it at all.

Since October 11, 1901, up to the present date, I have been absent from home over twenty-three weeks. In the first years of our touring we slept upon the floor and ate the food given to us by our native friends, but for many years now we have had our own servant, cooking utensils, provisions, bedding and bedsteads. Our things are packed into huge leather saddlebags, which are conveyed by horses or mules. Our muleteer is ordinarily a Turk or Koord, strong and fearless and well acquainted with the roads, kind to us, but bent on getting all the money possible out of us. We rarely take a zaptieh for protection, feeling very sure that people bear no ill-will to us and that God is our protector. Since the massacres I have sorely missed my companion, Miss Seymour, as she has been obliged to give up the touring work and devote herself to the orphans and the poor at home. We own our own horses, to whom we are forever grateful for the comfort with which they have carried us for thousands of miles. So companionable are they that it seems as if they must sometime speak to us.

Some of the incidents of our tours are indeed worth recording. My horse, Sandy, and I, skip gayly past hundreds of camels in long trains, conveying merchandise from the coast, both of us interested in the ungainly creatures. Sandy and I often sleep in the same stable, and are amazingly gratified with watching each other's eating and resting. It is all so social for man and beast! Once we were over two days in the stable of a khan, waiting for the boat to be thawed out so that we could cross the river. There was only a little space by the fireplace, which I could feel was private, as all the rest was occupied by soldiers and muleteers, and the stable crowded with animals. With my curtain up at night I was able to sleep as sweetly as if in my own room at home.

On a crowded boat on the old Euphrates, one day, they were trying to find a safe place for me, when an aged Turkish pilgrim, returning from Mecca, said, "Take my place in my wagon; women all over the world should have the best place." But then, he was not quite right in his mind, they said.

We are in perils oft, in hunger and cold and weariness, in bad air and among the wee pests of life, which stir the nerves to the utmost; we are in sorest perplexity for the churches, we have burdens and responsibilities too heavy to bear for one hour without the help of the great Burden Bearer; but, oh! the kindness, the love and the cheer on every side. The hosts of friends that we have learned to love, the glorious world in which we live,—the mountains and streams and plains! We know every foot of ground for hundreds and hundreds of miles on every side, and we know hundreds of hearts and the ways of thought they travel. None of the sore discouragements that Satan seeks to build up in our way can take from us the joy of

living and the riches of our experience in this quest for souls. The Lord only make us more worthy of it and more faithful in the work of our blessed Master.

HARPOOT, TURKEY, ASIA, May 26, 1901.

JAPAN.

VACATION WORK.

BY MRS. J. H. DE FOREST, SENDAI, JAPAN.

FOUR hours from Sapporo by train, twenty-two miles by *jolter* (which is a more expressive translation of *basha* than stage), fifty miles on horseback, and the time of a fortnight not so occupied spent in sitting on the floor, does not sound like a hard trip for summer vacation.

Unused to horses as I was, and having heard various stories of hardships to be expected on the journey, it was not with the brightest anticipations that I started out; but the fact that for four years some Christian women of that region had been longing and praying for the visit of a missionary woman (a man visits them every year), certainly increased my determination to encourage them all I could.

The country through which we passed on horseback is traversed by many rivers, twelve of which have no bridges, and one of these has three forks. We forded all but two. One we crossed in a ferryboat, Mr. De Forest and I with our horses, and a single Ainu poled us across. At another broad river the boat could not go close to the bank, and I was carried ashore on the back of a little man, who, if we were measuring heights, might have come up to my shoulders. In fording, I learned to tuck up my skirts and lift up my stirrup foot, and so did not get badly wet at any time. The horses are so used to fording that I felt sure of reaching the farther shore if I could stick to the saddle, but the sidewise motion of the horses as they brace against the swift current, and the very sight of it, tend to make one a little uncomfortable, even if there is just then no remembrance of the stories of horses that have a trick of lying down in midstream. I was too much occupied in thinking of the depth of water and the difficulty of progress in crossing the deepest of these rivers to look up stream and see the logs drifting so near us as to make Mr. De Forest fear they might hit the horses.

Perhaps half of our way was over a sandy beach where vehicles are not used, winding around promontory after promontory, with inaccessible cliffs rising on one side and the wide Pacific washing our horses' feet on the other. This is the only overland way of reaching Urakawa, where over

twenty years ago a Christian colony from Kobe was started. Half a dozen miles before reaching this town Mr. and Mrs. Arrow Island saw us passing, and stopped us, saying that the plan was for us to visit them first, and for four days they entertained us most hospitably.

Here is a picture of their house, a fair sample of the better class of detached houses in Hokkaido. This has four living rooms. The houses here



CROSSING THE FERRY.

We were entertained at the hotel kept by a Christian, who was one of those burned out, and who refused all pay for our stay of six days, saying he gave it to the Lord. On the office floor was a large pile of New Testaments—a strange place for them. A few weeks before his mother had died,

style that is more delightful for summer, but the wainscoted rooms are the ones for winter use.

We arrived one day before we were expected, and so our host took us to visit an Ainu village near by. When I saw in one of the houses some of these whittled sticks which they value or venerate,—I cannot be accurate in saying which it is,—Mr. Arrow Island tried to get me one. The Ainu said that the spirit of the god was residing in it just then, but by and by it would return to the ocean, and then he would give it to me; but I never received it.

The sidesaddle was a very curious object everywhere we stopped. At one hotel the man who brought it in remarked that he feared that one of the stirrups had been lost off; and at Mr. Arrow Island's the only way to be satisfied as to its use was to lead up his horse, put the saddle on, and have it tried by each of his family and any neighbor who cared to experiment on it.

While we were staying here several boys brought him slips of paper with Chinese characters written on them. I thought they might be reports of something in the line of his business, but I was mistaken. He is the Sunday-school superintendent, and on the previous Sunday had explained that God had created everything; and then he asked the scholars to write and bring him the answer to the question, "What is there in the world that God does not want?" He expected the answer "sin." Most of the answers were "the devil," "wicked heart," or something similar, but one little fellow, whose eyes had probably felt the smart of it, thought it was smoke.

The Christians of the neighborhood met to welcome us Saturday evening. At such meetings there are always speeches from hosts and guests, more or less formal. The next morning after Mr. De Forest had preached, and the service was formally closed, one of the Christians from a distance suggested that the oldest church member should represent the rest of them by giving us an address of thanks. So we both stood up in front of the little assembly and listened to a very cordial speech, to which, of course, Mr. De Forest replied. To be formally thanked at a church service was a new experience. This church at Moto Urakawa has always been independent of mission aid, but glad to welcome missionaries at any time. The pastor works also in villages from four to six miles away; and while he and Mr. De Forest were in one of these for a couple of meetings, the people were moved as never before, and the result was ten or twelve conversions and the raising within a week of money to build a chapel where they themselves could begin a Sunday school, even if the pastor could not be present that part of Sunday. One of the former pupils of Doshisha Girls' School lives here and will help this movement.

From this village several escorted us on horseback to the next town, and

the neighbors gathered at the river to see us cross. At Urakawa the church was burned last year, and nothing saved but the big Bible and the little baby organ. Although the houses of several leading Christians were burned at the same time, they did not let this loss destroy their determination to begin the new century independent of financial aid from the mission, and they are straining every muscle to build a new church.



A JAPANESE HOME.

are quite unlike those of the main island, and resemble the houses in our new West. They are one storied, clapboarded, unpainted, have windows that go up and down, and in the side is put a stone with a circular hole, through which the stovepipe protrudes in winter. In more pretentious houses in larger towns there may be a room or two in regular Japanese

and this man had had some black-edged announcements printed, expressing thanks for attentions received; and one of these he sent with a New Testament to each person who had attended the funeral. The universal Japanese custom is to send a box of cake under such circumstances, but instead this man distributed New Testaments to the number of two hundred. This is one way of Christianizing Japanese customs.



A GROUP OF AINOS.

One of the delights of such a trip is meeting people of whom we have lost sight, or who remember words spoken years and years ago; and another is finding in very out-of-the-way places educated women who are leaders in the community. Then the earnestness of some who have not had such advantages is most encouraging. Mrs. Peach Island is in the habit of walking nine miles each way once a month to attend the regular woman's meet-

ing, and she is nearly sixty years old. She and another elderly lady gave up their time to take me around and introduce me to a sick girl, who was very desirous of seeing me, and to women, some of whom were Christians and some were not, and they were much gratified that so many consequently attended the meetings for the first time.

The hardest thing on this trip was sitting on the floor. I got on pretty well during the day, when we were making or receiving calls, and I could squirm all that was necessary; but after a day of it an evening meeting was sometimes torture, for I wanted to be a little more proper in my positions. Once or twice I was behind the baby organ, and feeling a little out of sight gave my knees a little more liberty. The Japanese are very kind in excusing us for our variations from their way of sitting, and often urge us to make ourselves comfortable before we feel the need of change of position.

There is nothing that warms our sympathy with our Japanese Christians like such a trip as this, when we see what they have to struggle against and how bravely they are doing it. The work in the Hokkaido appeals with special force to America, both East and West. To the East, because we have read with admiration how our own remote ancestors settled on a "wild and rock-bound coast," and laid the foundations of a Christian community; and to the West, because the settlers there, our uncles and cousins, have been doing for fifty years just what these Hokkaido people are doing now. Success to them!

CHINA.

WOMAN'S WORK AT PAO-TING-FU, CHINA.

BY MISS NELLIE H. RUSSELL.

THE importance of appointing a lady, or rather two ladies, for Pao-ting-fu cannot be overstated. There is a large woman's work there, second to none in the mission. The work of the dear ladies who sealed their service of love with their lives lives after them, and all about are evidences of a new interest among outsiders. At every Sunday service there are outside women in the audience. Several are also reading with the one Bible woman, Mrs. Wang. One of the most interesting women I have met in China is in regular attendance at all services. She is a well-educated woman, able to read and write like a teacher. Her husband is a writer in a Ya Men; she has been well acquainted with our people for several years. Before the trouble they did not seem specially interested, but now Mrs. Yang seems thoroughly convinced of the truth of Christianity, has accepted it for herself,

and most anxious about others. Of late she has been reading *The Christian Secret of a Happy Life*, and said one day, in speaking of what it had done for her, "I used to think because I could read and write and loved the good and true that I was a perfect woman, but now I know I have many sins, and you must tell me how to get rid of them." During the trouble in Pao-ting-fu she and her husband went out to a monastery seventy li from the city. There she became acquainted with five single ladies, who have not become nuns, but have taken vows for life. Their time is given to reading and praying, and they are supported by their families. These women Mrs. Yang has invited to come and spend a month with her, that they may learn of the true God.

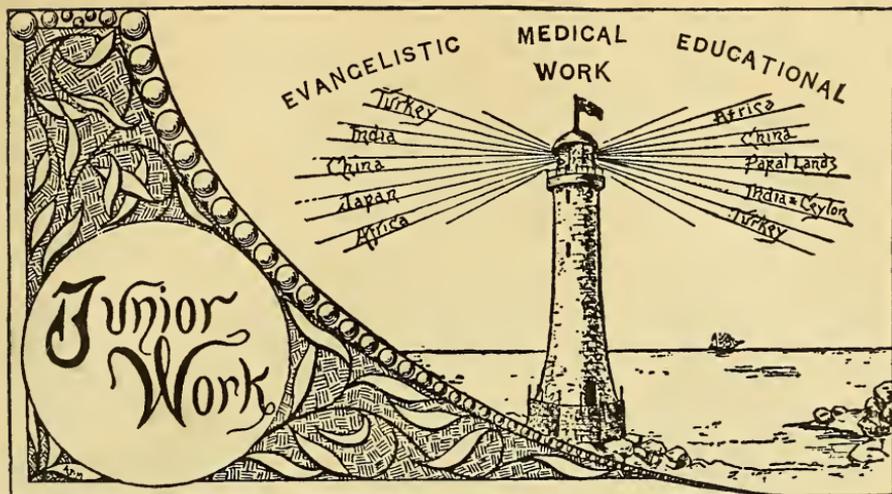
There is great need of more Bible women. Mrs. Wang has her hands more than full with the work in the city and south suburb, and there is no one to go in the country. We hope special instruction can be given to three women, who later on will be able to take up this work.

GIRLS' SCHOOL.

During the year 1901 the girls' school numbered nineteen, and only closed for a two weeks' vacation in the month of August.

In October four girls went up to Peking. They were well prepared, and entered in advance of any girls who have gone up in the past years. From October to January the school had but twelve scholars; since then it has numbered twenty-three. Only one day school has been kept up during the year.

The woman's prayer meeting has been well attended all the year. During the last three months there have often been forty or fifty at the meeting. The helpers report a good attendance of women at the country services, and many outside women. It looks now as though in the near future the hearts and homes of the people would be of easier access than ever in the past. The other day Pastor Mëng told an interesting story of the preservation of a Bible. This book was given to an old woman by one of the martyred Bible women, Mrs. Tu. When the trouble came the old woman, who was the only Christian in her family, was obliged to leave her home. Her daughter-in-law, who was an outsider, said to herself: "This book must be saved at any price. It will be wanted some day, I know." So she took it in the night and buried it in the garden. After the rains came she dug it up, and found it wet through. She did not dare have it around where anyone would see it, but at night spent many hours wiping and pressing the leaves. When all alone in the day time she would put it in the sun for a time, and then stand guard at the door. After the trouble was over and the people had returned to their homes this was found to be the only Bible in all that region, and for many months was the joy and comfort of many.



- To give light to them that sit in darkness John 1:9 -

AN AFTERNOON AMONG VILLAGE HOMES IN TURKEY.

BY MISS C. H. PRATT, MARDIN.

"PEACE be upon you," says the missionary as she appears at the open door of a village house in Turkey, in Asia.

"And upon you peace and a thousand welcomes. Come in." "Sadie, bring a pillow to the fireside for the teacher."

"Who is sick?" asks the missionary, stooping over a figure in a bed on the floor.

"I, teacher," says young Thomas, putting out his hand. "Do you think I shall get well? Feel my pulse."

The missionary, though she knows next to nothing about disease, knowing that her interest will please, counts his pulse and looks at his tongue.

"You do not seem very sick. What's this?"

"A paper charm the priest has written. I paid a dollar for it."

"There's no virtue in it."

"No, I know unless it's God's will I shall not get well. I am afraid to die."

"Listen," says the missionary. "If we confess our sins, He is faithful to forgive us our sins."

"You ask him to forgive me."

And the missionary prays: "O Lord, thou art here, and Thomas needs thee; thou art able to do anything for him, to raise him up now, or keep him sick until he has had time to think over his life, and repent thoroughly, and take thee to keep him in thy path. Make him see his need of forgiveness, and truly turn to thee, and take away all fear from his heart, and put in

faith, for Jesus' sake." "Amen, amen, amen," say Thomas and Sadie and the mother. All except Thomas move to the fireplace.

"Teacher, what is faith?" says Sadie earnestly, and the missionary prays silently, "O Lord, give me an illustration;" then to Sadie and her mother: "When I come to your village I need a guide; I do not know the road, nor would I be safe alone. A man comes who I am sure can show me the way and protect me, and I come with him, giving myself and my goods into his care and leading. That surrender and following is faith."

"Oh yes, that's it," says Sadie. "That's what you are to do toward Christ." "But we can love Mary, and get the saints to intercede for us."

"Mary is in heaven, just as my mother is, but neither of them can hear us pray, nor wishes us to worship them, and there is one Mediator—Christ Jesus. Now read this."

Sadie having taken four months' reading lessons with the Bible woman reads hesitatingly the passage opened by the missionary, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him," and adds, "Yes, he is able."

"He is able alone," says the missionary; "He does not need the help of saints or angels or his mother." And they drift into earnest talk. After awhile the missionary knows that these have heard all that they can profit by, and, moreover, wishes to finish as many as eight calls and more, if possible, before night, so she asks Sadie to come with her to the house of a relative. They pass fierce dogs on the way, but Sadie keeps them back, the missionary hiding behind her. Near her uncle's house they pass children playing in the street, who whisper to each other, "She is the one who distributes pictures and texts." They drop their playthings and follow the two into the house. A woman just inside the door raises the long stick she employs for keeping the chickens out, to drive the children back; but the missionary says, "Don't drive them out; I'll teach them a text." So the children file in and are seated in a row. From a small picture she has in her Bible the missionary teaches them the story of Joseph making himself known to his brethren. Then Sadie teaches them the text, "Lord, lay not this sin to their charge." As they pass out repeating their text the woman with the stick remarks, "I was going to drive them out." Another says, "How forgiving Joseph was; for four years I have not spoken to my brother."

"My sister," the missionary exclaims, "how do you dare to sleep another night with such a sin upon you?" and then gives her a description of Christ's sufferings during the night of his betrayal and up to the time the nails were driven into his hands, with the words, "Father, forgive them," and adds, "You are to forgive seventy times seven; see how Christ forgave. Has your brother tried to kill you yet?"

“No; but he has taken my property, and left me needy with these children (two leaning upon her) to care for.”

“Every time you think of your brother, say, ‘Father, forgive him.’”

“Pray for me, teacher; I haven’t that spirit.” The missionary prays then, and every day, until she sees the woman after a week, when she says, “I have spoken to my brother,” and another earnest talk and prayer follow.

Just outside the door they meet Farida, a shy boy with big eyes, clinging



A GROUP OF CHRISTIAN WOMEN IN EASTERN TURKEY.

to her skirts. According to previous arrangement Sadie returns home, and Farida accompanies the missionary for a few calls. As they walk along the street Farida says: “Once I was where Sadie now is, trying to decide between the old church teaching and Protestantism. I had been weighing and wavering, and my son had often come home from the Protestant services to assure me that my fasting and almsgiving and the intercession of the saints could not save me; that Christ had done all that was necessary for my

salvation. One Sunday morning I started out to church, and at a corner said, 'O Lord, which way shall I go?' and a voice in my heart said, 'Go this way,'—the way to the Protestant church,—and I have been there ever since."

"Farida," says the missionary, "I want you to take me to some of the followers of the old church whom I haven't seen." They pass through the village and by the village spring, where a few women are washing and others filling their jars; by one of the public ovens, where a woman is lifting to her shoulder a tub full of steaming flat loaves of barley bread; and up the slope of a hill, on which the followers of one of the two chief men of the village have their homes, to a great iron-covered door in the high wall surrounding the premises we are to enter. Farida warns the missionary to be ready to flee into a near Protestant house should the fierce dogs bound out, and calls a young man to help pass them. He steps inside the gate, and calls, "Nozlie, come and save us from the dogs; the teacher has come." Nozlie and her sister Miriam put each a foot on the dogs' necks, and Farida and the missionary pass in safety, though the savage-looking black dog eyes them, and after he is released comes to the door and barks.

"Oh! I know Miriam," the missionary says; and while Nozlie makes two tiny cups of drink by boiling some violet blossoms, they talk of the time when Miriam spent a year in the boarding school. Then Miriam brings her Testament to show that she has not forgotten how to read. The missionary says, "Read Colossians iii. 17, 'Whatsoever ye do, do all in the name of the Lord Jesus.' Are you doing that, Miriam?"

"Oh, yes, teacher; my heart is as white as a newly polished kettle!"

A strange woman leaning against the wall says, "Why don't you go and teach the heathen? We know all this!"

The missionary answers, "Didn't I hear quarreling at the spring?"

"Yes, and they broke my jar, and I cursed them."

"When there is no more fighting at the spring, and no more sheep stealing in the village, and the gospel is read in every home, and the mothers teach their children to pray instead of curse, then we may leave you and go to the heathen."

The strange woman sitting down asks, "Is your mother living?"

"Yes."

"How could she let you leave her to come to this bad country? I suppose no one in your country swears or steals or lies, and you sit all day reading and praying."

"Oh, no! I sew and sweep and write, and teach women and children."

"God preserve you! Don't you think we are a little good?"

Miriam reads, "Thou shalt love the Lord thy God with all thy heart and soul and mind, and thy neighbor as thyself." The woman answers, "How can we do that? only Christ could be as good as that." Miriam reads again, of the man with the withered hand, while the ten women who have gathered and squatted near listen without moving. The missionary explains that Christ who commanded the man to raise his hand gave the power to do it, and then she prays for these women, while the stranger repeats every sentence in a whisper, and several say "Amen."

As Farida and the missionary pass out the latter prays in her heart, "O Lord, emancipate them; give the power of the Spirit in this village; help Farida to live a Christian life before them; and now show us where to go next, and what message to give."

HELPS FOR LEADERS.

REDEEMING OUR COVENANT PLEDGE.—I WILL NOT CEASE TO MAKE OFFERINGS OF MONEY.

BY MISS HELEN S. LATHROP.

THE giving of money makes our covenant offerings complete; and the sincerity of our devotion to our work is shown by this gift. Not, indeed, by its amount, which must vary with individual means, but by the proportion between that spent for self and for the Lord. One of the few words of Jesus outside the Gospels is preserved for us by Clement in his epistle to the early church, "Well did our Master say, 'Become approved handlers of money.'" There was never a time in the world's history when this money power could accomplish so much and so quickly as now; and though it be the lowest form of power intrusted to us, by the faithful, approved use of it we are trained to become rulers of greater things. In one way money is self; a form of stored-up energy resulting from personal efforts, our own or another's. But "ye are not your own; ye are bought with a price." By giving this self we pay that price, literally buying salvation for others. Yet money is most separate from personality; it comes from others, and goes to others; has no value except that for which it is exchanged. Its right exchange is to bring the necessities for life, and that self-development which must be complete if we would reach our intended capacity and usefulness, and then to bring this world to Christ, and we block his plans for its salvation by refusing to give our money to perfect them.

Would you prove to others that missionary work is worth while? Then instead of an hour a month and a few dollars a year, give money and time

and prayer with a magnitude that shall win their respect. Have you yourself little interest in missions? Give to some definite work, follow the gift with a prayerful knowledge of its use until it brings you into sympathy with those to whom it brought a blessing, and you shall learn the joy of the work. Do you think you have too little to give? You will not escape responsibility because of the small measure you hold. The principle that governs our little is the same that applies to the greatest wealth; and the only true conception of giving is that all we have belongs to God, to be used by us in the way which will best serve him.

Native Christians, in the poverty of their lives and lands, give in greater proportion than we. Are they more glad for the gospel that they seek greater expression of their joy? Or is the gospel to us so much a matter of inheritance and environment that we miss that overwhelming gladness, or have we never learned to translate that joy into gifts for the Lord? Our young women have and can influence a money power which, if put to use, will bring the living Redeemer to many a daughter of sorrow. Do we daughters of the King love the kingdom? God so loved he gave his Son; Christ so loved he gave his life. Our gifts shall prove our love. "Who gives most loves most; who loves most is most blessed."

EXTRACTS FROM RECENT LETTERS.

FROM MISS JEAN BROWN, FOOCHOW, CHINA.

SHAOWU RIVER.

I HAVE long wished to see the Shaowu mission field, so when Mr. and Mrs. Hinman decided to return, I at once decided that this was my opportunity to realize my dreams. Dr. Woodhull, who has felt the need of a rest and change, decided also to make the trip. Coming as it has, just at vacation, we have felt that we could leave very easily.

We left Foochow nine days ago, and are now about half way up; Mr. and Mrs. Hinman have one boat, and Dr. Woodhull and I have one to ourselves. A whole boat sounds very fine, but in reality our quarters are anything but commodious. We have a tiny place big enough for our beds, and a few of the absolute necessities of life; our food safe stands at the foot of the doctor's bed, our clothes baskets at the foot of mine, and underneath our beds is the box of provisions, which are to last us for six weeks. This little apartment is our bedroom, sitting room and dining room, besides being pantry. Fortunately it is possible for our cooking to be done on the farther

end of the boat. I am sure you would laugh at our kitchen and our cook if you could see them. We have a little furnace which holds one kettle at a time, but our cook is so skillful that notwithstanding these limitations he gives us potatoes, rice, meat, and two kinds of vegetables for dinner. Our kitchen table is the deck of the boat. We think it best not to inquire too minutely into culinary matters. The only restriction we make is that the water must be boiled. The river is our water supply. I am afraid that the caretaking housewife of America would be horrified, and we are when we allow ourselves to dwell upon it, but we get hardened in the course of time. In spite of existing conditions we have enormous appetites, and, indeed, are having a delightful time in every respect.

It takes nearly three weeks to go the fifty miles between Foochow and Shaowu; indeed, I begin to think it a wonder that boats get through at all. There is no little danger in connection with the downward trip; the rapids are so swift that it is very difficult to keep the boat off the rocks; a great number of boats are wrecked every year going down river. The scenery all along is very beautiful, a constant delight. When we can we get off and walk on the path, which usually follows the river upon the mountain side.

On our way up we stayed at Iong-go, one of the farthest off of our Shaowu stations. We spent Sunday there, and had the privilege of worshipping with our native brothers and sisters. They have a nice little chapel there built on the foreign plan. A gallery runs along the back of the church, and is used for the women. Dr. Woodhull and I sat up there with some fourteen native women and several young girls. The Christians were all so glad to see us. They met us at the landing and led us to the chapel with the usual accompaniment of firecrackers. Going through the country this way, one is struck with the vastness of the work to be done. At this place there is a splendid opening for school work for women and children; but as yet nothing has been done there. Situated as it is, some twenty miles from Shaowu, it is impossible for the missionaries to give the necessary supervision.

We visited one of the English mission chapels also. The young Chinese in charge told me that there had been a great change in the past year; that the people were never so willing to hear the gospel as now. This is only one testimony of many; everyone engaged in evangelistic work says the same. Mr. Beard, of our mission, speaking of his last tour through the Ing-hok field, says that he was greatly impressed with the numbers that came to hear the truth. The chapels everywhere were full, and not with the riff-raff from off the streets but with the best and most prominent men of the place; even officers were among the number. Nor did they stay only for a

short time, just out of curiosity, but they stayed through the whole service, and were evidently anxious to hear. We have great reason to rejoice in the interest felt at this time, and can but believe that it is in answer to the many earnest prayers put up in behalf of this people from the many devoted hearts both in China and in Christian lands everywhere. After the dark comes the dawn. Praise God, the dawn has come to China, but let us pray with renewed zeal for that glorious time when she shall live in the perfect day.

From Teribakanaki, a former pupil in the school at Kusaie. Her husband proved unworthy, and she is left alone with her children.

TARATAI, TARAWA, GILBERT ISLANDS, Dec. 4, 1901.

DEAR MOTHER HOPPIN: Greeting to you. I am happy about having this little time to write you a letter. We went away from Tapitenea in November, and reached Tarawa the same month. Mr. Walkup had a new plan for leaving me with Rev. Teraoi to wait for Tibwere's coming out from prison. But I was not very much pleased to staid here, for I want to go to my own place; but I had a great fear for there are great temptations for me, so I rather not go on board the Hiram Bingham again, for you know I was the only woman on the ship, and Mr. Walkup is my guardian. But when he went ashore, I was afraid to stay behind.

And I want to tell you to please pray for me so much, that my heart fail me not to love God every day. Some times my heart almost fails me, but the great love of God toward me ceases not.

And how great a pity it is these days to have a separation in our family!

The work of God on the island where we used to be teachers, it is getting on very nicely, for there are two circles who meet together in every month in their chosen times, so that I long in my heart to be there.

There are some of our friends on this island who used to teach. I saw Nabona, and it was a great marvel to see him with pagan things put on him, and it makes my heart broken within me, for I was thinking what will my husband do when he comes out from prison, Will he listen to me or not? But pray for us that we may have courage and take our cross and follow Jesus, and remember him every day. The love of the world is not far from us, but near every day. But one thing is a great help to me when I am tempted, if I look at my silver cross I think of Jesus, who will be hurt, and who died because of my wrongdoing, if I shall do what pleases me and sin against him. So I have a great delight in my heart, for the great God helps me in every way.

And I seem to have a weary and great trouble about how to take care of

my children because there is no helper for me, but this is all right, because it is God's will.

And will you please translate my letter to my friend! Thank you very much for the dress you sent me. And I want to ask you, Do we sin if we wear fringes? Perhaps not, because some day we may be in great need. With much love. Your daughter who loves you,

TERIBAKANAKI.

FROM MRS. FANNIE G. BOND, OF MONASTIR, EUROPEAN TURKEY.

The state of the country is such that touring is not considered safe, but Mr. Bond and I have ventured to come here for a few days, as it is on the railroad. There were not so many at the Sunday services, doubtless because yesterday was a great holiday (Blagovetse), when the priests allow their people to break their fast so far as to eat fish, and the women were busy preparing the fish for cooking. The little girls and boys turned out to the number of forty or fifty in the afternoon. Ten or twelve men were present in the morning service, and a number of good-sized boys, and were very well behaved. I could not help noticing the improvement in the behavior of the younger ones. This is largely due to the efforts of Marika, the daughter of our helper here, who has gathered them each Sabbath and sought to implant in their hearts the seeds of divine truth. They sang several little hymns with might and main, and had learned passages of Scripture, among them David's prayer, "Create within me a clean heart," etc. In the afternoon we had the pleasure of receiving to communion a young man who, in spite of persecution from his wife and relatives, has decided to live for Christ. He is the one whom I have mentioned in a former letter as having hurried home from the morning service to care for the baby, in order that his wife might have an opportunity of hearing the truth. She, poor woman, would not be so opposed now were it not for her relatives, who urge her on. George bears her sharp words with wonderful patience, and she confesses surprise at his forbearance. So we encourage him to be patient and pray for her. His step-mother has opposed him much, but Sunday evening, to his surprise, said to him, on learning that he had partaken of the communion: "You did well. We would like to follow in your steps, but cannot." Her home was one of a number Mrs. Burneff and I visited yesterday, and before we left her cold manner changed considerably, and she seemed interested in spite of herself. She can but speak in praise of her son's conduct, but fear of the people holds her back.

We were kindly received in all the homes visited, and I was not a little surprised and pleased to have a priest, on meeting us in the street, turn fully

around, and with a smiling face bid me welcome to the city. He is the leading Bulgarian priest of the city. He permits his little son to attend Marika's gathering for the little ones. We take courage and rest on the sweet words of promise, "My word shall not return unto me void," etc. God is faithful and will bless the seed sown in weakness. We may not be the reapers, but it matters not if only souls are saved and we are faithful to do our part.

Our Work at Home.

ON LIFE MEMBERSHIP IN THE WOMAN'S BOARD.

EXTRACTS FROM A CORRESPONDENT.

February 25th.

DEAR NIECE MARY: I declare you took me by surprise. Life member of the W. B. M.—there, I had to stop to get your letter and look up them capitals again. Woman's Board of Missions, you say, and it's a society for sendin' the gospel to furrin parts. And you give twenty-five dollars all to onct and made your old aunt a life member. Well, I'm bound to thank you Mary, but I'm free to confess I ain't able to take it in—that is, not yet. I don't say I can't when I've sorter got used to it for there's many a tough knot I've tackled afore now and come to see through it in time.

Now Mary there's two things about this. In the first place I never before heerd of this Woman's Board, much less done the first thing to help it on, nor for that matter any Board, if there be any other Board except the school Board,—and no woman is allowed on that Board in this town you better believe. Well, never havin' done a stroke nor give a cent I feel mighty mean to be a member and that's the truth. And then when you add on the *life* and make it a life member, I declare there's somethin' dretful solemn about that. It's that word—life. Life is a solemn thing, and I guess you know somethin' about that as well as me, however you fix it, whether you're livin' it or whether you're leavin' it. And to think of belongin' to something all your life till the day of your death makes me ketch my breath and feel kinder weighed down with a load I've got to carry along whether or no. For of course you've give in the money and you can't take it back, and here's the certificate with my name all plain, even to that heathenish middle name, Diana; and I'm not saying I'm not thankful, for I am, and it was thoughtful of you to remember me. But speakin' of life members reminds me of Deacon

Grafton, our "life deacon," we call him, because when the new minister came and we changed the deacon business so't they served three years and one came in and one went out every year, seesaw fashion, he, bein' old and a good deal thought on in the church, stayed for life. I was speakin' of him one day to the minister as the life deacon, and he smiles and says, "I like to call him my live deacon, Mis' Grant. Do you know," sez he, "I'd rather have a *live* man in my church for a small fraction of a life than a dead man for a whole life. To have a live man for life is a blessing indeed." "That's so," sez I.

And now, here am I on for life but not a spark of life in me as to that Board. I'm a dead woman in this sort o' business. . . .

April 12th.

MY DEAR NIECE: That life member matter almost went out of my mind for six weeks on account of Jim comin' home with the fever, and bein' so low we thought we'd lost our boy time and again. When the crisis was passed, and I was full o' hallelujahs, I took up the little magazine you sent, and started in at the front page. I made up my mind, as I wrote you that if you thought I was worth twenty-five dollars to the Woman's Board I'd try to prove so, and begin by learning my a b c's. If I'm dead then it's possible to have a resurrection, and I believe in stirrin' up my old dead bones by gettin' a little knowledge into my brain. I declare I wished you was here a dozen times before I got through that LIFE AND LIGHT. There it is again,—life. If this scrap of a book can put life and light into my darkness I'll read it from cover to cover, even if the names are puzzlin' and you keep wonderin' what the beginnin' of those stories was 'way back, and where the queer places are.

But anybody can understand the 'count of them orphans in India, and I'm dead sure the Lord sent these children into the missionaries' hands, and if the W. B. or some other Board don't keep them there till they are well and fat and happy it'll be a burnin' shame. Just as I was thinkin' that it come to me sharp and quick that I was one of the Board myself, and in for it for life, and here was my first chance to stir my old dead bones a little.

Pa ain't been fortunate with the farm this year, and Jim's sickness made a little extra for us, but ther's one thing I alwus have, and that's a quarter of every calf that's sold. One of the cows was just then comin' in, and sez I to myself, "that quarter of a calf shall be for them orphans." Milk for babes,—that's it, and here it is. The calf was a beauty, and sold well; and now, Mary, send this three dollars to the orphans quick for me. . . .

May 15th.

MY DEAR MARY: You'll want to hear about our auxiliary. Two weeks ago, Sabbath, Mr. Post says from the pulpit, "Mis' Post would like to meet all the ladies of the church at the parsonage this Wednesday, three o'clock, to propose to them a new plan for Christian work."

You just believe there was a good turnin' out, even to poor Widder West, her grumblin left to home, and rich Mrs. Pope sailin' up to the door in her new rig.

And what should Mis' Post propose but to form a society to help the W. B., and call it a auxiliary, if we could manage to send ten dollars a year. She explained it all out, and I kept a swellin' inside with a kind o' joy and pride that I was ahead of 'em, and 'twas all I could do to keep from shoutin' "Yes, yes, I know, I'm a member myself, a member for life, a twenty-five dollar member!" But I kept mum till Mis' Post began to argue like for ten dollars a year, and then I felt myself risin' right up.

"Why Mis' Post," sez I, "do you actually mean that all of us together send ten dollars a year to help the W. B.?"

"Yes," said Mis' Post, kind of soothin' like, "don't you think, Mis' Grant, we could spare that in twelve months?"

"Well," sez I, and if pa had been there he'd said, 'go slow, Lucille,' my eyes were snappin' I fear, "if the fifty women of this church can't send but twenty cents apiece in a whole year I'll be ashamed to b'long to it, and I'd rather be a member all alone, as I have been for three months, sence my niece, Mary Benton, made me life member by paying twenty-five dollars for me, than to b'long to a auxiliary in this church. Why I've sent on my quarter of the last calf already, and that's most a third of what you talk about raisin' for the whole of us."

Oh, dear, I had said it, and I dropped plump down, red as a beet, and ashamed of my old hasty tongue and foolish boasting.

Mis' Post brought me to my senses again by speaking up. "Why," sez she, "I'm so pleased to know we have one life member in our church; it is a splendid foundation to begin upon, and I propose to you ladies to make Mis' Grant your first president."

There was no help for it, they would have me, and then we drank tea out of teeny, fancy cups, with specks of cookies. Mis' Post came over to my side and said low in my ear, "I'll help you, Mis' Grant, all I can, and you needn't be one bit afraid, it won't be as hard as you think." So that was a crumb of comfort, and I blundered out somethin' about my pride and bein' ashamed of myself, but I would like to do the best I could, though they all knew I had no sort of book learnin'. "You have what is better for

us than book learnin'," sez she; "you have a live interest in the Lord's work."

A live interest; am I indeed gettin' alive? . . .

DEAR NIECE MARY: It's a shame my letters have been so scarce this year, and you have been so constant and kind. But, after all, it's your fault, because you started me into life, and all the year I have been trying to get there. It took some time, but it paid, I tell you. It always pays pretty well, I guess, to keep yourself alive.

I'm singin' "Glory Hallelujah" to-day, for we've had our first annual meeting, and the report was twenty-five dollars for the Board. Oh, ain't that blessed! I suppose it seems a scrap to you in your big church, but I solemnly believe it is a fair and honest gift from our women. Some of 'em can't get hold of even a quarter of a calf in the whole year, and only Mrs. Pope is rich, and she, bein' wrapped up in the hospital and off to New York so much, doesn't help us a bit. But I was bound we'd have twenty-five dollars, and the Lord was on my side, for he knew how I wanted to do just what you done—build up a big auxiliary fire on the life-member kindling wood. I kept still about it all the year. And meanwhile I've been a readin' and studyin' up, and Mis' Post she's helped me a lot, and those tracts you sent are beautiful, so I am a-learnin' some and gettin' to feel alive.

When the annual meetin' was about over I rose up and said: "Sisters, I am most too happy for words; but I must say, can't we make somebody off in some new place a life member with this twenty-five dollars, in the hope that 'twill be the beginning of life toward the Woman's Board? Does any one of you know any woman in Readville?"

Yes, Mis' Kent—she that was Lydia Snow—had a cousin in Readville, and give us her name, and we then and there made her a life member of the W. B. M.; and Mis' Kent agreed to send her LIFE AND LIGHT for a year, also some facts about the Board.

Maybe this cousin will take root and spring to life as my dry bones did. We are goin' to pray for the waterin' of our sowin', and who knows but some day we'll be a-goin' over there to help them start a auxiliary with that cousin for president? . . .

[NOTE.—In presenting these selections from my aunt's precious letters, let me add that when I made her a life member of the W. B. M. I had no thought of such results as followed.

Indeed, I am truly blameworthy for giving her name in a careless fashion, because it occurred to me that twenty-five dollars was the sum for life

members, and I might as well make one. Dear, old-fashioned, sensible, bright Aunt Lucille came into my mind, and now it appears that a Hand guided mine to write her name.

By this experience of hers I have come to lay a new stress on life memberships, and am no longer careless about them. In more instances than in my aunt's *life* membership has been the first breath of *live* membership.

Especially do I now urge upon donors to select carefully for this honorable privilege those who have not become alive to the needs of the foreign missionary field. My aunt's example of following the gift of membership with LIFE AND LIGHT and explanations, with prayer also, commends itself to me, as I trust also to every person or society donating the money.]

NIECE MARY.

OUR BOOK TABLE.

Catherine Hayden Barbour is a loving memorial of our missionary teacher in the International Institute for Girls in Spain, and is a tasteful *brochure* of seventy-one pages, "privately printed." An excellent likeness of Miss Barbour, a face full of sweet seriousness, forms the frontispiece. The appreciative tributes from friends and those best acquainted with her in her beloved work for Spanish girls, reveal an unfolding of character one would expect from such a face with its "gospel lineaments." The biographical sketch, though brief, is excellently arranged.

Professor Stevens, of the department of English, and Professor Hooker, of the department of Botany, write of Miss Barbour, "Catha Barbour," as they call her, as "A Student at Mount Holyoke." Under the division, "Her Work for Spain," Mrs. Alice Gordon Gulick, Anna F. Webb, Rev. C. C. Creagan, D.D., and Rev. F. E. Clark, D.D., give their testimony to her faithfulness both in the educational and Christian Endeavor work.

The third and last division is called, "A Beloved Friend," and is made up of "Bits from the Budget Letters," contributed by Caroline M. Telford, Arma Anna Smith, Martha Clark Pedley and Mary Perle Anderson.

Preceding these three divisions the record of her life is told briefly and yet most sympathetically. Miss Webb says, "An oft-recurring phrase on her lips was, 'I want to be a "workman that needeth not to be ashamed."'" And Dr. Clark writes, "I shall never forget her energy at the meeting at Saragossa. What a splendid reward must hers be! Her life, though comparatively short, was packed with great deeds."

Old Glory and the Gospel in the Philippines. By Alice Byram Condict, M.D. Pp. 124. Price, 75 cents net.

From the prefatory note by Bishop Warne, who is the M. E. Bishop of India, Malaysia, and the Philippine Islands, we learn that the author of this little volume is a descendant of Priscilla and John Alden and also of Jonathan Dickinson, first president of Princeton College. Bishop Warne says, "Her Puritan blood impels her to believe in liberty of conscience and in having the Bible in the homes of the people, and this will give coloring to her treatment of the Friar Question and the need of Protestant missions in the Philippine Islands." Dr. Condict has had extensive experience in her profession both in America and in India. In the latter country she worked in the zenanas and also among the famine sufferers, and it was after her severe labors in 1899 that she went to Manila for rest and recuperation. As Bishop Warne says, "This book will enable the American public to see the Philippine Islands through the eyes of a cultured, Christian American lady, who has been in the very beginnings of Protestantism in the Philippine Islands, and whose knowledge of medicine has enabled her to see the inner home life of the Filipino people." Perhaps the most interesting illustration of the book is that of Señor de la Rosa and his family, as it gives an example of what the best type of Filipinos are like.

Lux Christi, the text-book for the course for 1903 on India in the United Study of Missions, is now ready for distribution. We gave the contents in our last number, and an extended notice will be found in our October issue. We have only space to say that the work on it has been superbly done, and that it will be of the greatest possible value in our study. Macmillan & Co., 66 Fifth Avenue, New York City, publishers. Price, 30 cents.

ANNUAL MEETING.

THE Thirty-fifth Annual Meeting of the Woman's Board of Missions will be held in the First Congregational Church, Washington, D. C., on Wednesday and Thursday, November 5 and 6, 1902. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the same place on Tuesday, November 4th.

The ladies of Washington will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October the first to Mrs. George J. Cummings, Howard University, Washington, Chairman of the Hospitality Committee. For any ladies who may desire to secure

board, suitable places at reasonable prices will be recommended on application to the above address.

The general subject of the meeting is to be "The Victorious Progress of Christian Missions." There will be addresses by Miss Ellen M. Stone, Dr. Julia Bissell, of Ahmednagar, India, and others.

SIDELIGHTS FROM PERIODICALS.

TURKEY. The thrilling tale of Miss Ellen Stone is taken up by Mme. Tsilka in the August number of *McClure's*, and gathers about the baby Ellenchia, under the title, "Born Among Brigands." *Fortnightly Review*, July 19th, "The Situation in Turkey," discussed by A. Rustem Bey de Bilinski.

AFRICA. Two members of Parliament give their views upon "The Outlook in South Africa," in *North American Review*, August.

That strange people known as Pygmies, supposed to dwell within the depths of forest and jungle only, are described by Sam. P. Verner in the August *Atlantic*. Mr. Verner has discovered a village of these dwarfs near to other tribes and accessible to Christianizing forces, since a boat, made in Richmond, Va., is now to ply the waters of Kasai Valley, in which the village is situated. An attempt has been made, with but small results, to impress Gospel truth upon the Pygmies. One person has united with a Christian church. Mr. Verner believes them capable of responding to the truth, and names natural parental love as a marked characteristic of this almost animal tribe.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR OCTOBER.

From Luther to the Halle Missionaries.

From the Reformation to the founding of early European societies for the propagation of the gospel. Sixteenth to eighteenth centuries.

Chapter 5. After studies for three months in other fields our auxiliaries will return with renewed enthusiasm to the progress of missions, taking up the study with the commencement of Luther's work.

We submit the usual divisions of the chapter with a deep conviction that no literary society or club programme can present a more interesting or exciting subject for study.

1. The Reformation: Its cause; its development; its leaders; its effect on the Lutheran Church. Pages 159-166.

2. Give the account of the condition of South America and the work done there by the Roman Catholic missionaries. Pages 166-168.

3. Trace the work of the early settlers in North America, speaking of John Eliot, Roger Williams, the Mayhew family, Father Marquette and the Jesuit missions, also the Spanish missionaries in Mexico. Pages 168-174.

4. Follow the wonderful work of Francis Xavier in India; go with him to Japan, and recall the fearful persecutions that closed Japan for so many years to foreign invasion. Pages 174-177.

5. Show how science opened the door into China and introduced Christianity. Speak of the work of Father Martini and of Adam Schell. Pages 177-180.

6. Follow the work in Africa, Lapland, and the Islands of the Sea, and notice specially the formation of the first missionary societies in America in 1648, and in England, 1698. Pages 180-185.

Special interest centers in Eliot's translation of the Scriptures into Indian dialect in 1663, in Tyndale's New Testament, 1525, Coverdale's Bible in 1535, the Geneva Bible, 1560, and the Douay Bible, 1609.

In the period of this month's study, from 1500-1700, a large number of great events occurred. These are grouped together in Table V, which precedes the chapter.

The lists of great names and great productions are very suggestive. Artists, authors, reformers, preachers, scientists, soldiers and monarchs are marshalled before us as we read these pages.

Papers on any of these great men or great events would add to the pleasure of the afternoon, which would be profitably spent if given entirely to the life and work of Luther.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18, 1902, to July 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Castine.</i> —Desert Palm, Soc.,	30 00
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Norridgewock, A Friend,	5 00
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Fryeburg, Aux., 5; Lewiston, Aux. (with prev. contri. const. L. M.'s Mrs. Harriet Gower and Miss Cleo Gower); Litchfield Corners, Aux., 10; Portland, Williston Ch., Mrs. Hooper, in memory of Carl Putnam Hooper, 20; South Berwick, Aux., 34, Union Conf., 1; Waterville, Aux., 20; Wells, South Cong. Ch., Aux., 23.75. Less expenses, 3.75,	110 00
Total,	145 00

NEW HAMPSHIRE.

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Total,	456 55

VERMONT.

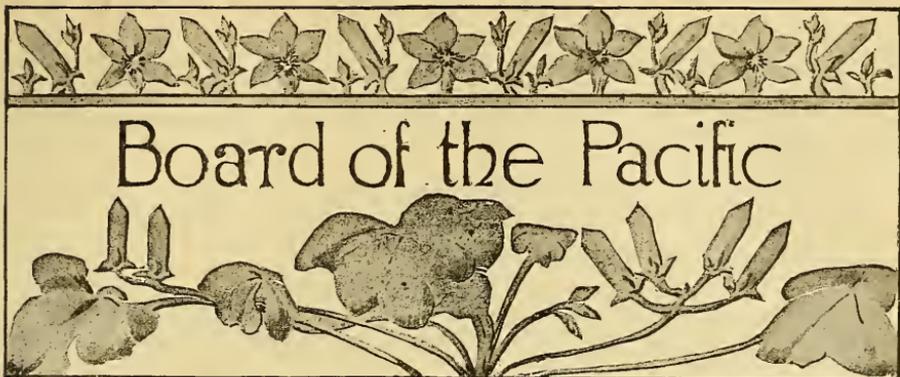
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bennington Centre, First Ch., Aux. (25 const. L. M. Mrs. Grace S. P. Morse), 26.34; Fairlee, Aux., 10; Hartford (with prev. contri. const. L. M. Mrs. Frank Richardson), 17.37; Manchester, Aux., 74.15; Middlebury, Y. P. Guild, 5; Norwich (with prev. contri. const. L. M. Mrs. Susan H. Ladd); Springfield, Aux., 36.50, Jr. C. E. Soc., 5; St. Johnsbury, South Ch., C. E. Soc., 5. Less expenses, 1.50,	177 86
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Total, 177 86

MASSACHUSETTS.

A Friend,	5 00
<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Abbott Academy, Jr. Aux., 47.50; Lawrence, Trinity Ch., Prim. S. S. Class, 10; Winchester, Mrs. L. Maynard, in memory of Fannie, Mary, Hattie and little Vickie, 10, Aux., 87.25, Miss. Union (const. L. M. Mrs. Preston Pond), 25, Mispah Circle K. Dau., 20; Woburn, Aux. (prev. contri. const. L. M. Mrs. Charlotte E. Ames), 199 75	199 75
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. East Falmouth, Aux., 5; North Falmouth, Mrs. Donkin, 22,	27 00
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Dalton, A Friend, 100; Hinsdale, Aux., 15.15,	115 15
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., C. E. Soc., 15; Gloucester, Aux., 1; Tabithas, 5; Salem, Tabernacle Ch., Y. W. Aux., 17.85,	38 85

<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Conway, Aux., 13; Northfield, Aux., 5; Orange, Aux., 43.80	61 80
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Northampton, Smith College, Miss. Soc., 45; South Hadley, Aux. (prev. contri. const. L. M. Miss Helen L. Blackmer), Mt. Holyoke College Ch., Asso., 510,	555 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Milford, Cong. Ch., Ladies' Ben. Soc., 30; Saxtonville, Edwards Ch., Miss. Union (const. L. M. Mrs. Maria Stearns), 25; Wellesley College Ch. Asso., 255,	310 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Randolph, Aux., 10; South Weymouth, Aux., Old South Ch., 6.03, Union Ch., S. S., 14.77,	30 80
<i>No. Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas. Fitchburg, Rollstone Ch., Aux., 5, Jr. C. E. Soc., 4.85; Shirley, Aux., 14.55, Same, 17.79; Littleton Common, United Workers, 4.85; Less 3.50, South Acton, Aux., transferred to Adjustment Fund at request of Treasurer of Aux.,	43 54
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas. Assonet, Aux., 10.45; Attleboro, Aux., 15, Second Cong. Ch., M. C., 60, C. E. Soc., 20, Self-Denial Soc., 6.07; Attleboro Falls, Aux., 7.75; Attleboro, North, Aux., 3; Attleboro, South, Aux., 6.10, Second Cong. Ch., 15.67; Fall River, Aux., 38.17, Mrs. Dr. Richards, 25, Willing Helpers, 130; Marion, Aux., 30; Middleboro, Aux., 13.10; New Bedford, Aux., 4.05; North Middleboro, Aux., 11.50; Rochester, C. E. Soc., 10; Westport, Aux., 13, Dau. of the Cov., 1.38,	420 24
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Springfield, Hope Ch., Aux. (with prev. contri. const. L. M.'s Mrs. John Smith, Mrs. B. L. Bragg), South Ch., 125,	125 00
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Auburndale, S. S., 13; Boston, A Friend, 10, Mrs. Chase, 5, Mt. Vernon Ch., Aux., 30, Jr. Aux., 30, Prin. Dept., S. S., 7.50, Park St. Ch., Aux., Mr. Wymam's S. S. Class, 30, Shawmut Ch., Aux., 304, A Friend (by prev. contri. const. L. M. Bertha Maude Bennett), Brookline, Harvard Ch., The Abby M. Colby Band, 10; Cambridge, First Ch., Aux., 47.50, Cradle Roll, 10.85; Chelsea, Third Ch., Cradle Roll, 13.52; Dedham, Aux., 14; Dorchester, Village Ch., Aux., 6, Busy Bees, 10; Jamaica Plain, Central Ch., Aux., 52, Dau. of Cov., 15; Newton, Eliot Ch., Aux., 260 (of wh. 25 by Miss Ella G. Cutting to const. herself L. M., 25 by Mrs. Nettie A. Gay to const. Mrs. Nellie Gay L. M., 25 by Mrs. Geo. F. Meachan to const. Mary W. Davis L. M., 25 by Mrs. L. B. S. Trowbridge to const. Miss Nellie Snow L. M., 25 by Mrs. Frank W. Stearns to const. Emily Stearns L. M., 25 by Mrs. Charles E. Billings to const. Miss Nettie Stone L. M., 25 by Mrs. Wm. H. Blodgett to const. Barbara Seelye L. M.); Newton Centre, Maria B. Thurber Soc., 10, First Ch., Cradle Roll, 20; Newtonville, Central Cong. Ch., Helpers, 17.39; Norwood, Aux., 72; Roxbury, Eliot Ch., Aux., 27, Highland Ch., Aux., 34.90, Walnut Ave. Ch., Aux., 10,	
C. E. Soc. (with prev. contri. to const. Miss Ruth C. Barry and Miss Blanche L. McIntire L. M.'s); Somerville, Broadway Ch., Aux., 20, Highland Ch., Aux., 5, Alden M. B., 2, Winter Hill Cong. Ch., W. M. Soc., 15; South Boston, Phillips Ch., Aux., 39, Y. L. M. Soc., 35; Walpole, Aux., 6; Waltham, Trin. Cong. Ch., Cradle Roll, 9.84, less 4.47 paid by Acorn Band, Village Ch., Dorchester, April 16, returned at request of Treasurer,	1,187 03
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bement, Treas. Athol, Aux., 1.50; North Brookfield, Aux., 12; Ware, Aux., 183.70; Westboro, Aux., 11.80; Worcester, Old South Ch., Aux., 56.11, Summer St. Ch., Ladies' Aid, 10,	275 11
Total,	3,394 27
CONNECTICUT.	
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Danielson, Aux., 26.75, Y. L. M. C., 8.54; Griswold, Aux., 18; Groton, S. S., 11.07; Norwich, Second Ch., Aux., 50; Putnam, Sunbeams' and Cradle Roll (with prev. contri. to const. L. M. Phebe Kinney Beard); Thompson, Aux., 20.50; Woodstock, First Cong. Ch., C. E. Soc., 21.91,	156 77
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Dau. of Cov., 47.20; Buckingham, Aux., 15.05; Burnside, Aux., 6.76, Cradle Roll, 1.50; East Hartford, Jr. C. E. Soc., 5; Farmington, Aux., 14.05; Hartford, Asylum Hill Ch., Aux., 5, Farmington Ave. Ch., Cradle Roll, 37, S. S., 45.59, First Ch., Cradle Roll, 15.52; Newington, Y. L. Soc., 25.54; Tolland, Aux., 9.68; Windsor Locks, Aux., 100,	327 89
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Shelton, Aux. (with prev. contri. to const. Mrs. Olivia J. Stanley L. M.),	
Total,	484 66
NEW YORK.	
<i>New York City.</i> —M. A. Bates,	5 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Arcade, Cong. Ch., 5; Brooklyn, Park Ch., C. E. Soc., 15, Tompkins Ave. Ch., Mrs. Geo. C. Stebbins, 10; Crown Point, 4.21; Honeoye, Aux., 10; Jamesport, Cong. Ch., W. M. Soc., 5.30; Lockport, S. S., 6; New York, Bethany Ch., Cradle Roll, 4; Northfield, S. S., 4.68; Poughkeepsie, Aux. (to const. Miss Mary Purdy L. M.), 25; Rochester, Mrs. Geo. W. Davison, 5; Rocky Point, Mrs. M. S. Hallock, 15; Sherburn, Aux., 50; Utica, Plymouth Ch., Aux., 15; Willsborough, 4.57; Pa., Harford, Aux., 8. Less expenses, 25,	161 76
Total,	166 76
TURKEY.	
<i>Harpoot.</i> —W. M. Soc.,	8 14
Total,	8 14
General Funds,	4,691 97
Gifts for Special Objects,	141 27
Variety Account,	54 11
Total,	\$4,887 35



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TURKEY.

FROM MRS. BALDWIN, OF BROUSA.

(Concluded from the August number.)

SOME of the older girls came down one evening to enjoy the pleasure of helping, for, taking the candy-bags from California for a pattern, they made enough to bring the whole number up to a hundred; these we filled the night before the tree, which was to be a surprise. School was dismissed Thursday afternoon, January 9th, and the pupils were told there would be no lessons Friday morning, but that they must be sure to come in the afternoon, bringing parents or friends with them, and inviting former members to the closing exercises. Friday morning, with Mlle. Reineck to direct, the tree was set up and decorated, and the teachers worked away most busily to trim the room with various mottoes—"Merry Christmas!" "Happy New Year!" "Welcome!" "Glory to God in the Highest!" "Peace on Earth, Good Will to Men!" These, with an illuminated star, evergreens and flags, made our large schoolroom very attractive, though one's eyes were fascinated by the tree, which looked as if it had just arrived from fairyland or frostland.

I spent the morning at home putting the finishing touches on the gifts, writing the names, etc., that there might be no confusion. In order that no one should be omitted, I had to be very methodical, and so made out my list. Shall I copy it for you?

“Twenty-five girls—Madonnas in fancy frames and calendar or fancy card.

“Nine girls—pictures framed in blue and gilt molding, and card.

“Thirteen girls—wall panels and Armenian Psalms.

“Two girls—large scrap-books and Armenian Psalms.”

There was also a photograph from Miss Holt, as she is fortunate enough to have a camera. Each girl and boy in kindergarten had a scrap-book, and with it a bright hair ribbon, or doll, or toy. The teachers and others were remembered with books, for we had sent for a number of J. R. Miller's books, and with these I gave your pocket calendars, for which each one sent you her individual thanks. Everybody had a generous bag of candy, of course. The room was well filled, even crowded, for the eighty-three children took up considerable room before others began to arrive. The ohs and ahs and various exclamations of surprise and delight which burst from their lips when they saw the tree gave us enough pleasure to last for a long time. The programme of exercises was a pretty full one, with songs and hymns and recitations appropriate to the season, in Armenian and English, besides the beautiful finger plays and circle exercises of Miss Demetra's little folks and the piano pieces. At a proper time the gifts were distributed (the candles on the tree still burning). The final pieces were played on the piano, the good-by song was sung, and when they were asked, “To whom shall we give thanks for all the good things we enjoy?” the response was made in concert, the school standing: “Unto him that hath loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen.”

With one accord they all seemed to think it was the nicest Christmas time they had ever had, and for some reason they were much more demonstrative than usual. When we all dispersed I soon forgot how tired I had been, for everything had gone off so smoothly and harmoniously. I have a long list besides whom I always wish to remember in some way, so that from before December 25th to this time of closing school my mind is quite on the stretch, and I am more than ready for the few days' vacation. As a missionary friend wrote me, “We get tired, but we like it all the same.” Truly, how doleful it would be not to make other people happy at this blessed Christmas time!

But think how tantalizing it was to have the box come just a few days

later, when the children were all scattered. To each and every one, old and young, who had any part in this good work, I thank them. We have now cards enough for all the anniversaries through the year and for next Christmas, not only for Brousa, but to send to the schools or Sunday schools in our out-stations. What we shall need to help us out next year will be something for the older girls, but I need not speak about that now.

My only plea at present is for reading matter, for the few books in our school library have been read by so many sets of girls that they are almost worn out. Sunday-school papers or story books can come any time through the post office, costing but little for postage and exciting no suspicion, whereas in a box they are always liable to inspection and perhaps seizure. Girls and boys at home read the books that are given them, and then often lay them aside, not to be looked at again; why not do them up and send them to Mrs. Baldwin for the school bookcase? Or papers which come fresh every week, can they not put several in a wrapper and mail them for a few cents? Isn't this a good hint for the boys who are so willing to work for missions, but don't know just what they can do to help?

Those who have left school are constantly asking me to lend them books, so that I can use other books besides those intended simply for children. "The pen is mightier than the sword" is often quoted, but is it not true that the voice is mightier than the pen?

I had various social duties to perform during vacation, so that the time passed very quickly, and before we were aware the new term had begun, February 3d. When school opened last September I very much feared we should not be able to graduate a class this year, but the girls have worked with such a will that I now hope they can finish the course by July. If all the eight pass it will be the first large class we have ever given diplomas to. One of the class has been absent several weeks on account of illness,—typhoid fever,—and I fear she will have a hard time to catch up when she returns. She is one of the best in the class, and it will be a bitter disappointment to fall behind. The roll-book shows many absences this winter, but none so prolonged as this one, for, as I said, influenza of a mild type has been quite an epidemic.

Miss Marian, though at first shrinking from taking Miss Rebecca's place, has proved herself most efficient, and is faithfully and earnestly doing her

[The fact that articles for Christmas festivities need to be sent in September or October in order to ensure their arrival in season makes this letter of Mrs. Baldwin's a timely one in this number.—*Ed.*]

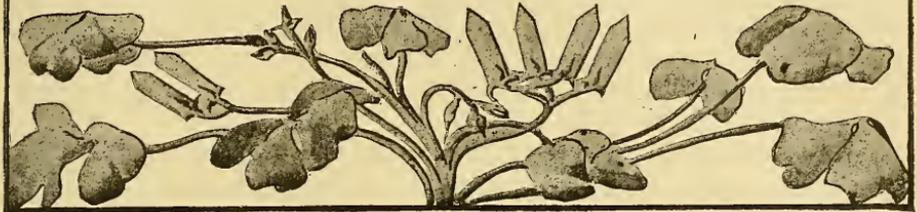
class-room work, besides the various duties which fall to her in the household. At the beginning of the year we changed the programme, so that my work is done before noon, and Miss Holt has all her classes, excepting one, in the afternoon, so that her mornings are comparatively free for studying the language, which she seems to enjoy, though she does not venture to talk much, but this we know will come in time. Friday afternoons there are no lessons; all are busy with the needle, and the work ranges all the way from patchwork to cutting and fitting. Come in some day and see how busy and happy they are.

We read of destructive fires and earthquakes in other places, but from such outward disturbances our city has been mercifully spared. Our girls were much moved when they heard of the suffering in Erzroom consequent on the earthquake, so they were stirred up to contribute quite a little sum to relieve the distress—nothing in comparison to the great need, but it did them good to think of others. The people are still oppressed and taxed most heavily, and every little while some new measure is heard of, such as compelling a certain district to supply all the wool necessary for manufacturing clothing for the army, or an extra million pounds for the railroad from Damascus to Mecca. Of course these items you get from newspapers, but perhaps you do not realize their meaning as we do who see these poor people getting poorer and poorer every day, until it seems a wonder that they wish to live. Pray that our girls may grow in grace, and that their knowledge of spiritual things may keep pace with their lessons in other branches. Pray, too, for us who are their leaders and teachers.

WHAT WOULD YOU THINK? If you should see a man take off his hat as he walked along the street, and put it on for a coat? If while you were talking to an audience who seemed to be interested and listening attentively, they suddenly walked off and left you? If you found fifteen scorpions in your bath room? If told that a hundred scorpions were found in your bath tent? If your washerwoman only charged you fifteen cents a week for doing your clothes? If your dish towels were starched stiff, and your collars and cuffs came home limp? If a heathen boy eight years old should recite the Peloubet Catechism of the Old and New Testaments? If a heathen boy twelve years old read the New Testament through three times? If a little girl should come to Sunday school with all her clothing in her arms? If in a village about forty boys were learning the life of Christ, all of them caste boys of heathen parents? If in the same village the schoolboys recited more than one thousand Scripture verses in one day? If in ten or fifteen years this should no longer be a heathen village?—*Miss K. Booker, Bapatla, India, in "Over Sea and Land."*



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Miss Mary L. Hammond writes from

CHIHUAHUA, MEXICO, June 7, 1902.

ABOUT the time your letter came the station had urged me to make a trip to the southwest, visiting the villages of Jimenez, Villa Lopez, Parral and Las Cuevas, where we have schools and our girls are teaching, also to see new girls who wish to come another year. I have never felt that I could leave the school to make such a trip during term time, but there were reasons why it seemed best for me to go now. It was a tiresome trip because of "broken nights' rest," but otherwise a very interesting one to me, and helps me to realize more clearly than ever how much our girls who go out as teachers to the villages need encouraging and guiding. For instance, in Villa Lopez there are no regular church services, and Amanda Avila (one of the 1901 class) has a private school there. All her girls are from the "best families," so that as yet she cannot teach them the Bible or do any direct Christian work; but she has interested them so much in *El Colegio Chihuahuense* that three of them who can pay their own expenses want to come up and visit the school, so that we hope it may result in their coming

to us eventually. When the fathers of these girls made the written contract with Amanda for this school they named the school *Escuela de Lutero* (Luther's School), which shows that at least the fathers are not very fanatical.

We are now very busy with "reviews," preparatory to the public examinations, which begin the 16th. One of the Mexican teachers is to be married on the 23d. We are sorry to lose her from the teaching force, but as she marries a good Christian young man, we ought to be thankful to have another Christian home in our midst.

Our weekly prayer meeting had for its subject "Missions" last Wednesday night, when Pauline (Vance) spoke for the first time and told us something about the work of Dr. Hume in India, and that he is the "missionary pastor" of our own church in Worcester, Mass. You will see by this that she is making good progress in acquiring Spanish, which I consider the most important thing for a new missionary to do.

Dr. and Mrs. Eaton are in Guerrero, visiting the churches in that vicinity.

With best wishes for God's richest blessings to rest on you and your important work for him, I am, Yours in his service,

LETTER FROM MISS AGNES FENENGA.

MARDIN, TURKEY IN ASIA, April 14, 1902.

A WEEK ago to-morrow a day's gloom was cast over our small circle by the departure of Rev. and Mrs. Dewey for America. We hope our dear friends are parted from us here but for a brief time. But only God knows. Mr. Dewey was informed just a week before their departure that it was necessary for him to go at once to America for a most difficult operation for cancer. He has been a patient sufferer for some time, and had expected to have an operation at Aintab in the summer, but this new and entirely unexpected cancer development made it necessary to act at once, and go where the best possible aid could be procured. How anxiously we look forward for news from them,—first of their safe arrival at Alexanbretta (they went across the plain by way of Oorfa, and we tremble lest some evil may befall them, for that road, although shorter and better than the northern road by Diarbekir, is not so safe), then of their arrival in America and the successful performance of the operation.

Our people, too, feel deeply the loss of Mr. and Mrs. Dewey. On the morning of their departure our spacious yard was filled with friends to see

them off, some coming as early as 8 A. M., when it was well known the Deweys would not start until 11 A. M. The two high schools, the orphan schools, and some of the city schools, were dismissed for the day, and the pupils, along with many others, saw the friends for considerable distance out of the city on their way. The boys' high school, of which Mr. Dewey has been principal now for many years, composed and learned to sing an Arabic song for their farewell. The girls of the high school sang "God be with you till we meet again." Mr. Dewey was a very busy man. All, or most of his duties, now fall to Mr. Andrus, so that he is indeed burdened, touring of course being abandoned for the time.

Dr. Thom and I went with them the first day and spent the night with them. I had an easy riding horse, and so besides the pleasure of seeing our friends safely started on their second day's journey, I enjoyed the trip exceedingly. I had not been on the Plain before, for although we are only some 1,600 feet above the Plain, and it seems apparently near as we look down on it to the south, yet the winding staircase-like path, and also the danger in going without some government escort, make it seem wise not to go down unless duty requires. The air was balmy and warm. It was an agreeable yet strange change to be on a level, and not between rocks on the mountain side. There were a great variety of wild flowers. The crops looked fairly well, but in many places strips were entirely black with numberless tiny grasshoppers, so it is feared not much will be left of the crops after the grasshopper becomes more mature. The government during the winter ordered the eggs dug up, but they were evidently too numerous to make much of an impression on them. The village of Tel Ermin, where we spent the night, tried to lessen them some by catching them in the early morning, when they are huddled together; the village maiden also herded the chickens on the blackest strips about the village during the day. I do hope they will succeed in saving part of their crop at least. They are so poor that it seems they just can't live unless they do. During the massacres their homes were destroyed and goods and herds taken away, but not many of the people were killed. They are trying hard to get a start again. The houses are about half rebuilt. Their chief food is barley bread and wild greens. Their church, Papal Armenian, was but partly destroyed, and has been rebuilt again. It is a good stone structure, all except that the roof is not well cared for. It is an earth roof, like all of our roofs here, but if they are well rolled, and holes filled up after each rain, they do very well. Flowers and grass grow plentifully on it. We occupied the upper room in the church during the night, and although I had my little camp-bed, I had so many bed-fellows that sleep was impossible. One night, however, makes

very little difference with me,—only hope the Deweys will not be kept awake on their three weeks' journey to the coast. They certainly need all the rest possible, for they started so tired.

I teach the beginning class in English which Mrs. Dewey had. They are seven dear little girls; I call them little,—that is what they seem to me,—but three of them are engaged to be married, so this will likely be their last year in school. Will you not pray that I will do well by them? Of course my Arabic vocabulary is very limited, and so am not really a suitable teacher, but I shall do my very best. We are reading and translating the Royal First Reader. Two of the girls are orphans, and they are certainly the best in the English class, so I hope they will make teachers; the other two are village girls. There is a little more hope of keeping them as teachers than city girls, but of course they are liable to be engaged to some one any day, as the three city girls already are. I teach English writing to all the pupils who take English, which includes all but a half dozen, perhaps, so that brings me in touch with all the pupils. Then I frequently spend an evening in their sitting room; in fact there is seldom a day but what I make a little informal call on them. I am sure I find no difficulty in loving these dear girls; would the time of my ignorance of the language sped faster, so I could be more helpful to them.

I take six lessons a week in prose composition of Mahomet Racheel, the first assistant in our high school. In return, I am reading with her an English book evenings. She is a good student and teacher, too; speaks English well enough so she can make herself understood in it. Maalem Hanna, the teacher of the Turkish language in the boys' high school, gives me two lessons in the Gospel of Matthew and two grammar lessons a week. Maalem Hanna does not belong to our church, but instead to the old Assyrian church; but nevertheless I believe him to be a very sincere Christian; and he certainly is well versed in the Bible. Then I take two Arabic writing lessons a week. While I was with Mr. and Mrs. Dewey we studied Arabic for a half hour each evening, which was very helpful to me, but nothing has taken its place as yet. I am giving English to the head teacher of the city schools. There are so many anxious to take English, but of course it would not be wise at present for me to spend much time in that way. For recreation I ride, which I have already learned to enjoy, and sew.

AGNES FENENGA.

[Since the above was written Mr. Dewey has passed away, and we mourn for that devoted band of workers who bade him farewell with the hope that he would soon return to his work again.]

EXTRACT FROM MRS. GRAY'S JOURNAL, PONAPE.

ONE day we were invited to a feast at Majejo, given in honor of Nanakin, a chief. The tide was low, so we walked over, though the path was so stony we had to watch every step to keep from falling. However, it is most beautiful, being lined with ferns and flowers, winding its way among the tall trees and over little brooks. The sea breeze could not reach us, and it was very warm walking, but soon the path led into an opening where the new feast house stands. It is a building about thirty feet long by twenty feet wide, and entirely open at one end. On three sides is built a sort of platform, three feet high and four feet wide, where the guests specially honored lounge. As we came in sight of this building the crowd of natives lying about under the trees rose as a token of respect. Edgar, a man who speaks some English and dresses like a white man, came forward and escorted us to a seat kept for us near Nanakin and his wife on the platform. There were two chairs for us; the natives sat on the floor.

In the center of the building were six large piles of stones, with hot fires burning inside. Soon after we arrived a number of men, with no clothing except their kauls, came in with long poles, and began punching the red-hot rocks apart. The heat was intense. Fortunately we were situated where the sea breeze fanned us and blew the heat the other way. As soon as the piles of rocks were knocked down great baskets of breadfruit, yam and "mar" were hurriedly passed to the men at the fires, and they rapidly emptied them onto the hot rocks, and with poles and tongs covered the food with some of the rocks, and on the top of it all piled green leaves and grass to hold in the heat. These "ums" were then left, and while the food cooked, other preparations were made. Ten roast pigs were carried in from a place outside where they had been cooked. These were placed over a pit in front of Nanakin. Great quantities of uncooked yam were placed under the trees just outside the door where Nanakin sat. This and the pigs were then divided among the people; only those of high rank received any pork. They count the missionaries with their chiefs, and the largest and best young pig was picked out and given us to carry home, also a fine yam, which was so large it required two men to carry it. When the food in the "um" was done, the rocks were taken off and the things placed in baskets; all the people received an abundance. They knew our way of eating differed from theirs, and I think the most civilized were ashamed to have us watch them, so we were invited over to Edgar's house. He had taken our boys over previously to help arrange dinner for us. The house has two small rooms, built of lumber. Edgar is quite progressive, and has a few

chairs, an ancient bureau, and a small table that is quite aristocratic. The table had a cloth on it, and a bouquet placed in the center. The dinner consisted of yam, hardman, pigeons in gravy, corn beef, hot cakes made of scraped yam fried in lard, and candy. Evidently their only dishes were soup plates, and I saw why I had been requested to bring a deep dish,—the pigeons and gravy were served in it. The teaspoons were new, had been purchased for the occasion. Things were well cooked and clean. The table was set in an open door, through which a fine breeze came in from the sea. We enjoyed the dinner, and appreciated the effort the natives had made to entertain us.

ING-HOK, CHINA, May 9, 1902.

You no doubt have received my letter telling of our pleasant trip up here; of our happy homecoming, of the cordial welcome we received, of the heartfelt thanksgiving to God from this patient people,—whose prayers at last were answered; of our great joy at being at last at home in the place to which we had long looked forward, and to which we felt sure God had surely led us. Here we have been for three happy months and more, and every day increases our sense of the privilege of being here to work among this dear people. It is not hard at all to love them; in fact, it would be hard to do otherwise. We find them and our experiences among them more and more interesting. The last of March I ran away and was gone three weeks, spending one week with Dr. and Mrs. Skinner—old friends I knew in Chicago—at Kucheng. I took my teacher with me, and was able to study quite a little; so with the advantage of seeing a large hospital and dispensary in operation I felt well repaid for the time spent, to say nothing of the great pleasure of seeing my dear friends. You cannot understand that as yet we know little of rapid transit in this primitive land. I had to spend three weeks away from home in order to make a visit of one week. I went with a company of Methodist friends in a house boat for seventy miles, and in a chair for thirty miles over the most magnificent mountains.

Misses Worthley and Osborne from Ponasang came out with me when I returned three weeks ago. Though we could speak little of the "plain speech," we felt quite safe with two teachers, a coolie, and our trusty messenger as a bodyguard. The natives who associate with us a good deal are able to understand our "brogue" as others cannot. The young ladies have so fallen in love with Ing-hok, and we are so glad to have them here, that they have decided to remain through this month, until time to go to the mountain for the summer. Miss Chittenden, for the second time, has left me to go to Foochow to examine her numerous day schools, so I am especially anxious to take up the business of keeping these boarders; and you may imagine it is a great deal pleasanter having these jolly young women with me than it would be eating alone. The girls are so interested in everything, and enter so heartily into all our life here, that we shall miss them greatly when they are gone.

We have been doing a little "street work," and find it oh, so interesting! The dear little children are especially attractive, and we do so long to in-

fluence them for Christ. We are beginning to realize something of the joy of telling the blessed truth to those who have never heard it. The word "truth" means more to me than ever before, and I always feel like speaking of the gospel in that way now when I am surrounded by so much that is hideously untrue. A few days ago as we were out for a walk, after our study hours were over, we met two of our favorite little boys on their way home from school. With a great shout they came running toward us, and literally leading us by the hand took us triumphantly to the school, where we met the teacher and a number of other little fellows, who immediately joined our "following"; and when we started home each of us found herself quite in possession of not only one but two little ragamuffins, who slipped their grimy hands into ours with the utmost confidence. It was such a procession as you may never hope to see. It took pretty skillful management to "stick on" the high, narrow walks between the gardens, for you may be sure neither young man would relinquish his hold even for one moment. We brought the whole company home, and in our dining room, with the help of a teacher, we taught them the hymn, "Jesus loves me," gave them each a picture card, and sent them home happy. On Sunday Misses Worthley and Osborne and I started a Sunday school in our chapel, with the boys from the day school down on the street and the girls from the girls' school in our own compound as an audience. It was a feeble beginning, to be sure, but it was a beginning. The native teacher in the girls' school knows a little English, so we were not wholly without means of communicating with our school, and one of the teachers came to the rescue when he was bidden, and talked "doctrine" to them in a simple, plain way. When Miss Chittenden returns it will be easier, for she is long past the stage of mental spasms every time she wishes to say anything in Chinese.

The visitors coming to "see house" (*kang chio*) are still much in evidence. I suppose we have had nearly two thousand visitors, counting duplicates, since the 8th of February, Chinese New Year's Day. We show nearly everything we possess, and always play and sing for them, and have one of our teachers explain the hymns to them. Sometimes the poor women will sit with tears in their eyes as they hear of a "happy land," where even they may have peace and joy and rest.

EMILY DILLMAN SMITH, M.D.

FROM MISS MARGARET M. McCORD.

AMANZIMTOTE, NATAL, April 7, 1902.

PERHAPS you will enjoy a little glimpse of my work here. Most of it is not pleasant to tell about, and my daily visitors, with their burns, sores, pains and ailments of every sort, would not attract you, but it is through the healing of their bodies that we reach their hearts.

One bright face surely you would notice as a girl of twelve comes running up with a present of green corn, "for we are eating the spring now." A year and a half ago as she was put upon the operating table in the dispensary, her face drawn and old as a woman of forty, there seemed little

hope for her life. But hope has come, and through it hope for the life hereafter, both to her and her parents.

A year ago my husband was obliged to go to England to obtain the British qualifications necessary to practice in these South African colonies. In this country it is a matter of course that the doctor's wife knows something of his medicines, though in truth this one doesn't know much. But the people will not believe it, so they come for medicines, and I do for them what I can, and so am getting into their hearts, hoping to be of greater help to the doctor when he gets home in August.

But the babies are my chief delight. If I could show up all of mine to you they would make quite an array. Most of what they need is a dose of common sense given to the grandmother. She gets the first baby to bring up, for mothers don't know anything till they've had at least one child and have seen it cared for by experienced hands. The first thing a baby needs is to eat, and nature not having provided food, cornmeal porridge is made quite thin and poured down the baby's throat as fast as it can swallow. This is kept up (for it has no nourishment from nursing, of course), till, if the child lives, he learns to eat corn, beans, sweet potatoes, etc. African babies being smarter than most, they learn this within a month.

One old woman who looked at me with such an amused pity for my inexperience a few weeks ago, came yesterday to say that when the baby was to die anyway they just tried what I said about letting it go hungry, "but now they believed."

We are more happy than we can tell in our work, and thank the Father every day that he has put us just where we are. He has come very close to us this past year; first in the doctor's long siege with typhoid fever in an English hospital, then at Christmas time one baby was as sick as could be and live with dysentery.

Pray for our work and for us that our lives may count for Christ in this land where the gospel is so much needed.

WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM JUNE 10 TO JULY 10, 1902.

ILLINOIS	1,780 87		
INDIANA	16 00		
IOWA	1,389 82		
KANSAS	79 10		
MICHIGAN	326 78		
MISSOURI	294 00		
NEBRASKA	85 90		
SOUTH DAKOTA	65 21		
WISCONSIN	393 73		
MISCELLANEOUS	476 16		
Receipts for the month	4,907 57		
Previously acknowledged	37,354 18		
Total since October, 1901	\$42,261 75		

		CENTURY FUND.	
		Received this month	244 40
		Already reported	854 93
		Total since October, 1901	\$1,099 33
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Received this month	10 00
		Already forwarded	421 62
		Total since October, 1901	\$431 62

MRS. E. M. WILLIAMS, Ass't Treas.

Life and Light for Woman.

Vol. XXXII.

OCTOBER, 1902.

No. 10.



THE OBJECT OF HINDU CHARITY.

CONTRIBUTIONS FOR THE MONTH. The report of contributions for the month ending August 18th gives cause for great anxiety, there being no less than \$1,845.14 less than in the same month last year. A close scrutiny of the items shows the fact that several Branches did not send in their monthly reports, and we may hope that the decrease is only an unusual fluctuation and that the amount may be made up in some measure during the next two months. The time before the close of our financial year is very short. Our case is very urgent; we ask the earnest prayers of all our friends for our treasury.

MISSIONARY PERSONALS. It has been our pleasure to welcome home Dr. Harriet E. Parker from Madura, India, now in this country for a well-earned furlough. A new missionary, Miss Adelaide S. Dwight, sailed for Turkey, August 18th, designated to our Girls' Boarding School in Talas. Miss Mary Riggs has been appointed a missionary of the Board, and expects soon to go to the Girls' Boarding School in Adabazar. Dwight and Riggs have been well-known names in Turkey for many years, and it is a great satisfaction to send these missionary daughters and grand-daughters on their way to the land of their birth.

LUX CHRISTI. Orders for our new text-book on India for the United Study of Missions are already coming in rapidly, and there is promise of a large sale. An extended notice is given on another page by Mrs. Joseph Cook. Wall maps of India, with the work of different Boards indicated on it, at twenty-five cents each, and a fine set of twenty-four pictures at twenty cents a set, are now ready for sale. All these may be obtained on application at the Board Rooms, 704 Congregational House, Boston.

A NEW OPENING. A new opening for work in the East Central Africa Mission is located at Melsetter. This is a town in Southern Rhodesia, north of Mt. Silinda, on the way to Mutali. The colonists at Melsetter have been desirous for some time of better educational advantages for their children, and the government has invited our missionary, Miss Gilson, to open a school there, her support being guaranteed by them. This in no sense severs Miss Gilson's connection with the mission, but is regarded by all interested simply as an opportunity to extend missionary influence, while the work at Mt. Silinda will be carried on by others. A letter from Miss Gilson, on another page, gives a picture of her new surroundings. Though we are in this way no longer responsible for Miss Gilson's salary, our sympathy and prayers will not fail to go with her into this new undertaking, while our appreciation of her self-sacrificing service in the pioneer work at

Mt. Silinda may be emphasized here in connection with this transfer to another but kindred work.

THE PARIS-PEKING RAILWAY. It has been announced that soon the great Siberian **VESTIBULE LIMITED.** Railway will open a semi-weekly service between Paris and Peking, with cars of the most comfortable and luxurious character, and the whole journey from the French capital to Peking, without change of coaches, will be made in about twenty-one days. The cost of passage, including everything, will be £52 (\$260). The mails for China will be carried in this way, and it is believed that the semi-weekly service will soon develop into a daily one. A line of fast steamers will connect with the Manchurian Railway at Dalny or Port Arthur for Shanghai, so that the whole distance from London or Paris to Shanghai will be covered in three or four weeks. The International Company, which will have charge of these trains, is also taking steps toward the construction of a grand modern hotel in Peking. These are only some of the indications of the revolution of travel and Eastern life which the Siberian Railway is bringing about.—*From the Missionary Review.*

SERPENT WORSHIP IN INDIA. In one of the highest mountains in the South Kanara Ghats there is a very celebrated serpent temple. There great numbers of the "coiling folk" reside in holes and crevices made for them. To propitiate these creatures, persons who have made vows roll and wriggle around the temple, serpent fashion, and some will even roll their bodies up to it from the foot of the hill a mile distant. They also take home with them portions of earth from the sacred serpent holes. This earth is believed to cleanse from leprosy if rubbed on the parts affected. Serpentine body wriggling is also practiced farther south, where small snake temples are common. Near one of these, not far from Madura, on the Vaiga River, there are men who for a few rupees will perform any number of wriggings and rollings around the shrine as proxies for persons who have vowed them. Indeed, it seems to be a fixed article of belief throughout Southern India that all who have willfully or accidentally killed a snake, especially a cobra, will certainly be punished, either in this life or the next, by one of three ways,—either by childlessness or by leprosy or by ophthalmia.—*Ex.*

CHILDREN'S FUNERALS IN PEKING. If you lived in Peking you might be surprised never to see a child's funeral; but if you were to go into the street very early in the morning you would find the explanation. You would meet a large covered vehicle, drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the

bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked, a few of them tied up in old reed baskets, and fewer—never more than one or two—in cheap board coffins. These carts go about the streets each night, pick up these pitiable remains, and they are thrown in like so much wood, and taken to a pit outside the city wall, into which they are dumped, then covered with quicklime. Does it make you sick to hear such a thing? I have lived in a city where this is a daily occurrence.—*Chester Holcomb.*

AN APPRECIATIVE ADDRESS. It is the pleasant custom of Orientals to make much of the arrival and departure of friends, and especially of the missionaries who go to work among them, with addresses and flowers and gifts. Such a farewell was given to Dr. Harriet E. Parker, who left Madura, India, the last of May. We make a few extracts from the address of the occasion sent on by Dr. Van Allen: "During the seven years of your work in this city of historic interest as a messenger of truth and a healer of diseases, you have won the good will and the esteem of your patients and others. Under the circumstances your separation, however short it may be, will be keenly felt by us all; in other words, we will be like children destitute of their parents, and the vegetation looking up to Heaven during a protracted period of severe drought. However, we trust that your worthy successor and the good Madam Cronier—your inestimable gift to this hospital—will make up the loss we sustain in you. We warmly appreciate your endeavors to secure true Christian assistants to enter fully into the business as you do; and we cherish a deep-seated love in the chamber of our heart for the ready and the invaluable helps you rendered to us during the outbreaks of virulent epidemics. Notwithstanding the heavy medical work on your shoulders, you have thrown your heart and soul into the spiritual work which is manifested in the conversion of some patients to Christianity, and the expulsion of superstitious beliefs from all those who kept themselves under your kind treatment. And it is needless to say that the extension of hospital work to Mohammedan women and children, together with the warm interest you took to facilitate itineracy, forms a bright feature in your mission to India, and an epoch in the history of the Women and Children's Hospital in Madura, under the auspices of the benign American Madura Mission. And all through your stay with us you were a true friend of the poor, and a supporter of the helpless and the despided. Therefore, according to the words of a Tamil poet, even the earth and the sky will form only an inadequate recompense for all the manifold helps and liberal gifts we have received at your hands. Beloved Madam, we take this opportunity to

thank the Women's Board, through you, for having granted you as our doctor, and request you to convey our good wishes to your dear parents and relatives who allowed you to come and work amidst us in spite of the hot climate of this tropical region."

INDIA.

GIVING IN INDIA.

BY MRS. WILLIAM O. BALLANTINE.

THE Hindu people are accustomed to giving, but the motive behind it is totally different from the Christian idea. The Hindu gives to acquire merit, and often spends a large proportion of his worldly goods to ease his soul. The needs of humanity often fail to appeal to him. The sufferings of his own relatives may go unrelieved, but his silver and gold are poured out to build one temple more to Ganpati, or to speed a sacred beggar on his pilgrimage. For an hundred years the number of those who have substituted the Christian law of giving has steadily increased. The impelling force of a great love, though but dimly understood, has blossomed out here and there in the arid soil into beautiful and fragrant flowers.

The simplicity of living among the average native Christians is difficult to describe, and nearly impossible for an average American Christian to understand. In good times the head of a family can earn as a laborer from \$1.60 to \$1.75 per month. The salary of a single village school-teacher is less than \$2.50 per month. If the cost of living is proportionately low, these sums may represent comfort and comparative luxury; but one can easily see that contributions from such a people, even if generous, would have to depend upon numbers to give a large result. Native agents, almost without exception, pay into the church treasury every month one tenth of that month's salary. That is taken out first, before other expenses are calculated for. This is the regular contribution they are thus far able to make toward self-support as to their churches.

Appeals are constantly made to the "rank and file" native Christians—not agents—to support their own institutions, and meet with a hearty response. Their poverty is indescribable. They do not begin to understand what self-support means, but they do have a love of independence, and make much effort to gain it, with famine, pestilence, poverty, which is the "destruction of the poor," and even the sunshine and untimely rain all against them. They are encouraged to make weekly offerings, and an especial gift when the harvest time comes.

Before famine conditions prevailed the village school-teachers collected



ANAND BAI AND HER FRIENDS.

considerable grain from the Hindu parents of their pupils in payment of their fees. What in America would be called paying one's just debts, has to be named giving in poor India.

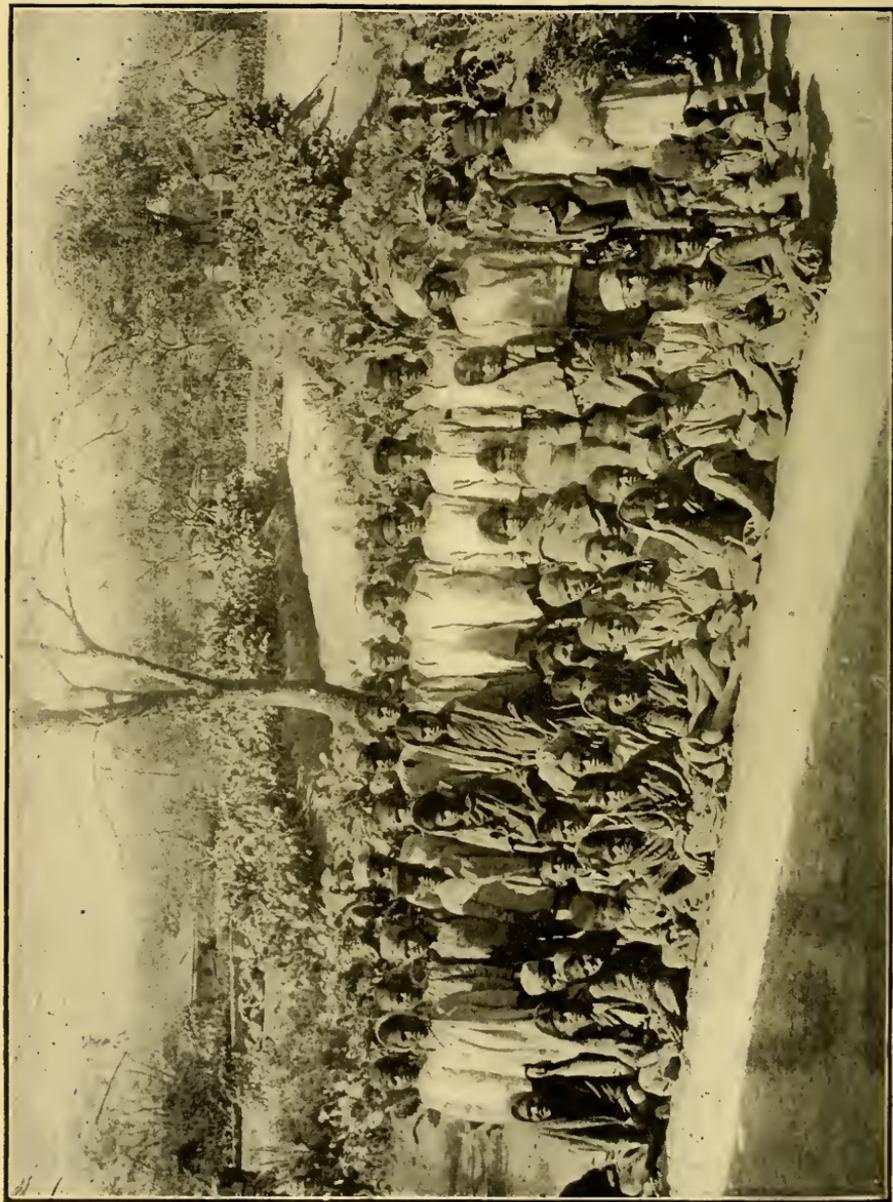
Connected with the large schools of the Marathi Mission are societies like the King's Daughters and Mission Bands. One of these in two years alone placed in its treasury and then gave for the support of famine children six hundred rupees,—this after repaying the money loaned for materials with which the work was done. This work was entirely voluntary and done out of school hours, and represents what willing children can do when well directed. Some years its work has been delicate sewing, others exquisite embroidery with silk and linen, and later the gold and silver embroidery which has been taken up in the school as an industry.

Not only the children can give, but those far more helpless than children. In a town called Poladpur are one hundred and eighty lepers, men and women. They almost truly could have said, "We have nothing to give." But realizing how much had been given them, when they heard of the famine in China, reduced their food, and gave what was a very liberal sum for the sufferers in a foreign land.

In schools where the grain for the day's allowance is given out to each pupil, it has been quite a general custom for each child to take out what could be held in the hand for an offering. This grain is sold, and the amount received for it is reported by the church with its other contributions.

In tours among the villages we find many kinds of congregations, some comfortably housed in a neat chapel or schoolroom, and some under spreading trees worship in "God's first temples." A few teachers or students are dressed in clean Sunday white; others there are clothed, but with less of cleanliness and grace, and the truly destitute wear such garments as are left them. All listen attentively and sing heartily, "How sweet the name of Jesus sounds" and other familiar hymns, and when the plate is passed almost all present put something in. We see some cowrie shells, copper coins and several silver pieces. The silver is often given by some Hindu thankful for the recovery of a dear child. It is not all intelligent giving, but we are sure much comes from the new motive, "Freely have ye received, freely give." It is a painful sight oftentimes,—especially since famine has been heavy on the land—the pinched, haggard, weak and emaciated people, they still giving in their deep, hopeless poverty, until we would replace the gift doubled into their hands and say if we dared, "Surely this is not required of you; keep it for your own great need."

In one of these little villages lived a woman whose name was Anandi Bai. Ever since the beginning the people of that town had lived and died, and had been succeeded by others who did the same thing, without one true con-



CHILDREN WHO GIVE A HANDFUL OF GRAIN.

ception of the love of God our Father. All that they did that was good was from natural impulses or from a desire to gain merit, to count on the balance side in the unknown hereafter. Now something new was to come. A Christian church was to be formed in town, and a number of people whom Anandi Bai knew were to become a part of it. A man was to teach them regularly on the first day of the week. She had been asked to come, but did not understand much about it. The "Sahib" was coming, and it would be an unusual chance to sell a bundle of wood; so with an eye to business, after giving the children their bread Saturday morning, she, with her wee baby tied up in a cloth on her back, started off over the fields. All day she worked until evening, picking up little twigs of wood here and there, and at last the sunset found her near her home with a big load of fuel balanced on her head, and the baby sleeping in his hammock on her back. Sunday morning she started off again with baby and the load of wood, this time to the white man's camp. The wood was quickly sold, and she was soon seated in the place made ready for the church service. Anandi listened that morning to very plain and earnest words about the Love that gave itself for her, and in her simple, untaught heart she believed and rejoiced in it. When the plate was passed Anandi began untying the corner of her garment. The price of the wood seemed quite a fortune to her. She thought how much grain it would buy, and how many times it would fill the mouths of her hungry children. She counted it out in her hands, and shut her fingers closely upon it. "You are not going to give it all, are you?" a woman sitting beside her said. "Chup!" she answered; and the plate came to her just then, and it all went in,—ten precious cents. And Anandi was glad, and on her way home sang a little song to her baby, and picked some weeds by the roadside to cook with red peppers for the family dinner. She did not even know that charity begins at home. She had heard the "How much owest thou?" and answered, "All."

For many years it has been the custom in Ahmednagar to have a week's convention in October. An interesting programme is arranged, and both natives and missionaries take part in it. The closing hour has always been given to receiving the thank offerings of the people. The village women bring chickens tied securely by the legs, or eggs in a basket; farmers come with grain or vegetables; some bring money; among the gifts are pieces of cloth, fruit, bits of jewelry and articles the names of which we do not know, until the place is filled. The articles are bought up and turned into rupees to be announced later as the October collection. Many come to this convention from towns where there is no church. They have brought their offerings, small and pitiful oftentimes, but given from hearts loving and true. "And Jesus sat over against the treasury"

WHAT TO SEE IN EUROPE.

BY MRS. FRANCIS E. CLARK.

EUROPEAN travelers usually omit from their itineraries some very interesting sights that they might easily see if they only knew. May I tell you of some things it has been my fortune to see on this European tour that are as well worth seeing as anything in Italy or Switzerland?

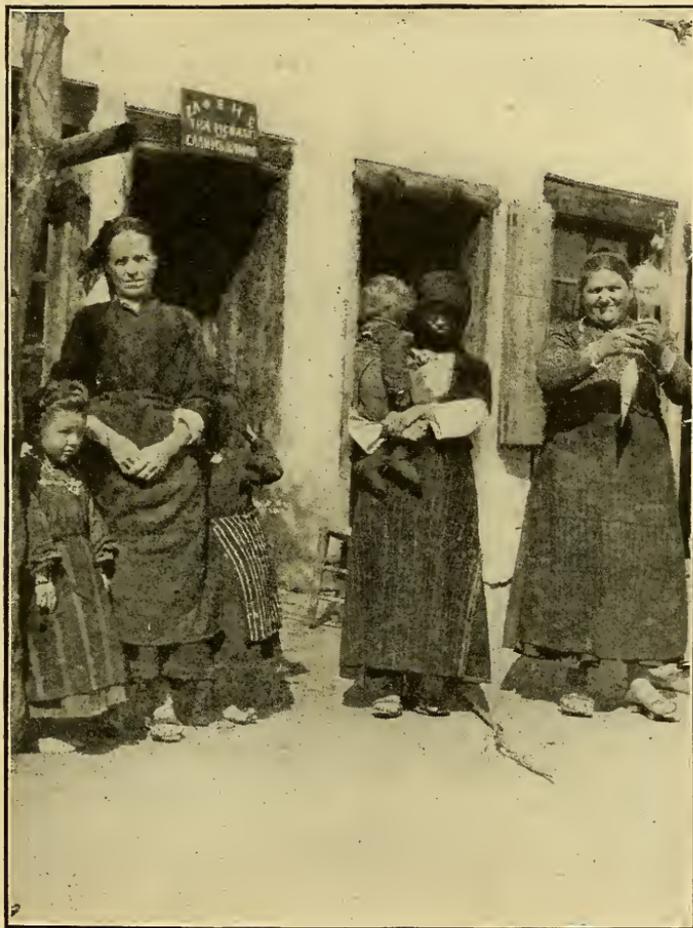
If you go to Vienna, as many tourists do, forty-eight hours more would take you to Salonica, that old city where Paul preached, and to which he sent his Epistles to the Thessalonians; and on your way you will pass through scenery that is as picturesque as anything in Europe, with a little Oriental flavor added to give it piquancy. The trains and hotels on your way may not be quite all your fancy painted them, but they are quite endurable; and if you have traveled much in Europe, you have probably been already in some trains and hotels that were not absolutely satisfactory, and you will not mind a few more discomforts.

Much of the journey lies along the banks of the River Vardar, which is bordered by pretty villages and small towns, and sometimes by high cliffs, and for a large part of the time you stand in the corridor by the window watching the scenery as eagerly as you ever did in Switzerland; and you are half sorry when the train draws into the station at Salonica, and you find yourself surrounded by cabs and porters and hotel men very much as you would be in any other part of Europe, except that many of the porters will wear red fezes, and you will hear many of the languages of the Tower of Babel spoken at your elbow. The hotels are pretty good, using the term relatively, as you must always do in Turkey, and if you choose the right hotel you may get a window looking out on the beautiful Bay of Salonica with its shipping from many countries.

You begin to realize now something of what is expected of a missionary in Macedonia, for he must know at least one language besides his own, and he can make use of as many more as he can learn. If he knows French or German he will find it very useful, but he must add to it a good knowledge of the Bulgarian language, and also as much Turkish and Greek as he can. Now there are various relics of St. Paul, real and imaginary, to be seen in this old city where he once preached, and which seems to-day to pay so little heed to his teachings; but there will be forty guides ready to show you the usual sights that the tourist sees, so I want to show you something else.

It would take too long to tell of all the kinds of missionary work that are carried on from this center; of the beautiful influences that go out from the home of Mr. and Mrs. Haskell; and of the work that Mr. and Mrs. Holway have already begun, though they are very new comers, and are still studying

the language. You would like, too, to know something about the missionary touring that is done from this center by Dr. House and Mr. Haskell and Mr. Holway; and I suppose that Miss Stone was almost like a bishop of Macedonia, so much did she accomplish by her visits in all these little villages, where she has been sadly missed for all these weary months. You



IN BAHIA, AN OUT-STATION OF SAMOKOV.

would be very fortunate, too, if you could have a chance to see little Ellen Stone Tsilka, the little "baby brigand," who was such a joy and comfort to Miss Stone and Mrs. Tsilka in the last weeks of their captivity. The only trouble would be that Baby Tsilka is such a sweet, lovable little morsel

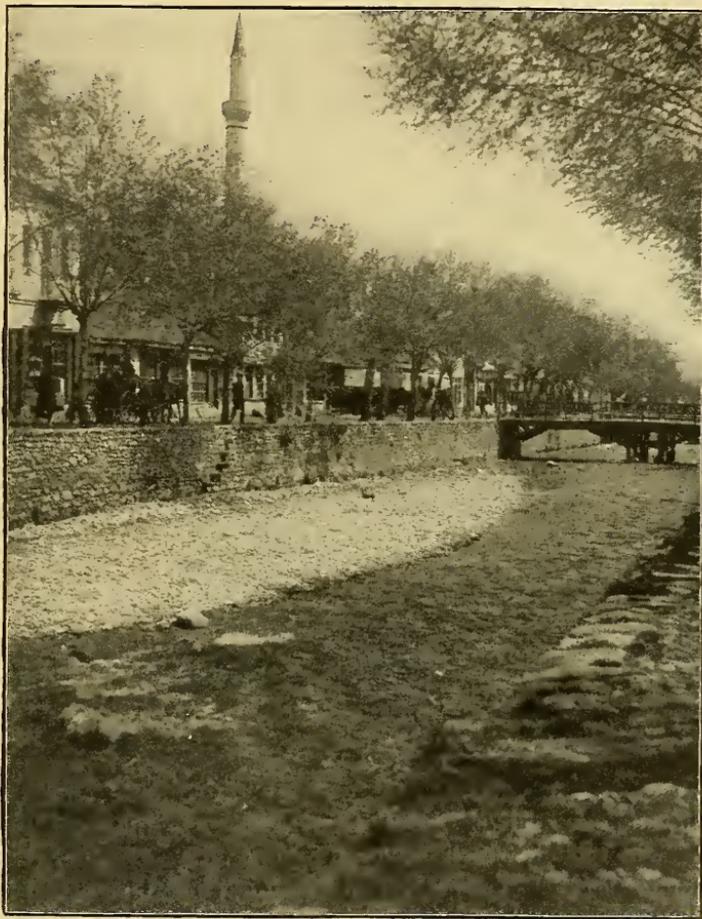
that you would want to kidnap her yourself. She would go with you willingly, for she looks about with her bright, black eyes upon friend and foe alike with fearless interest, though as a matter of fact she could not have any foes,—even the brigands themselves carrying her very tenderly and lovingly. Mr. and Mrs. Tsilka, too, are such gifted, attractive, earnest Christian workers that you would like very much to see something of the work they have taken up again in their Albanian home.



KOSTENETZ, ON THE WAY TO SAMOKOV.

But I am keeping you too long in Salonica, for I want you to have at least a glimpse of Monastir and the earnest workers there. It is only a hundred miles away, but it is an all day's journey, in a somewhat uncomfortable train. The scenery is very beautiful, however, and you would feel repaid for taking the journey if you had only that. You pass through old Berea, where Paul said the people were more honorable than those in Salonica, and that they studied their Bibles better. I am afraid it is not true of them now though. You would ride for more than an hour along the

shore of a beautiful lake, with an occasional village here and there, which impresses you as being very picturesque and quite clean for Turkey. There are hills and lofty mountains all around, with plenty of places where brig-



IN MONASTIR.

ands might easily hide away, but you will also see thousands of soldiers stationed on every hill, who do not mean to allow any more kidnaping, apparently. At one village that we passed on our journey a young Bulgarian girl came to our compartment, and, calling out my name, told

me in good English that she was a Christian Endeavorer, and having heard that we were going through she had come out to see us. She introduced her father and mother and brother, who spoke only Bulgarian, and told us something of the work that they were trying to do in this little village. You would have been very much interested in this bright, earnest young woman,—a graduate of the school you are going to visit in Monastir,—for she is a good sample of the good work that school is doing; and that one Christian home is making itself felt in the little town.

At Monastir you would receive such a hearty welcome from Dr. and Mrs. Bond, and Miss Matthews and Miss Pavlovar, that you would feel yourself



KINDERGARTEN CLASS, MONASTIR GIRLS' SCHOOL.

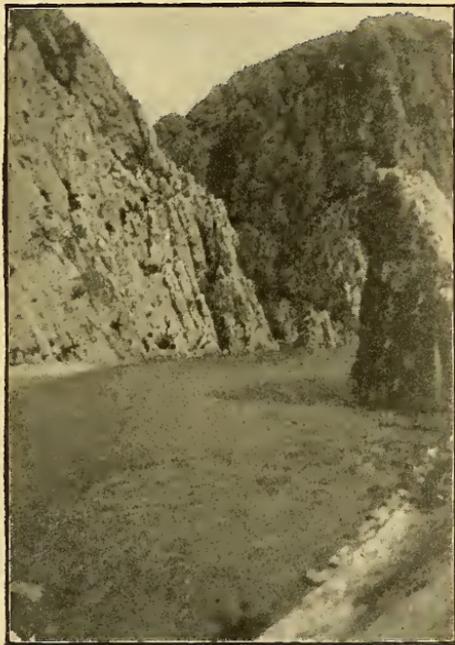
at home at once, and they would show you the pleasant city in which they live,—for it is a pleasant city, in spite of the fact that you feel yourself all the time under the unpleasant thumb of the Turkish government. Dr. and Mrs. Bond are full of good works and alms

deeds that they do, not only in the city of Monastir, but in all the country round about, and one is always coming across proofs of the good work they have done. The school, which has been for several years under the care of Miss Cole and Miss Matthews, is very interesting, and though if you make your visit now you would find Miss Cole absent in America, yet you would see and hear of so much that she has done that you would rejoice over it all; and you would also see that Miss Matthews and her efficient Bulgarian helpers are carrying on the school very successfully in her absence. It is beautiful to see the warm, loving interest that Miss Matthews takes in every girl under her care, and how she is trying in every way to help and uplift them. And not only that, but she and the other teachers keep up an acquaintance with all the girls who leave the school, and their helpful in-

fluence reaches out for a long distance beyond the school and the city, to the great benefit of the girls who are trying now in the villages where they live to do work for Christ. You would be very much interested, too, in the corps of Bulgarian teachers, who are sweet, gifted, cultivated, attractive Christian young women, themselves the fruit of the work done in this school or the one in Samokov, and whose influence for good is strong over every one whom their lives touch. You would be so charmed with them, and with the bright-faced, attractive girls in the school, all of whom could talk with you in English, that you would envy Miss Matthews and the other teachers the rewards they will sometime have for their loving ministry, and you would straightway resolve to double your missionary contribution next year.

By this time I am sure you will feel that your appetite for missionary sight-seeing is not half satisfied, and you will want to go on to Sofia and Philippopolis and Samokov, in each of which cities you will see similar sights. I would like to tell you of all the thousand and one things that Mrs. Marsh is doing for the women and children in Philippopolis, the Boston of Bulgaria as some one has called it, and of the bright, gifted, earnest, warm-hearted Bulgarian women who are working with her for their city and their country. I would like to tell you of the beautiful new church that Mr. Marsh has just built,—a church that is set on a hill, looking down on all the mosques and minarets of Philippopolis,—and of its bell that rings out over the whole city, louder than the muezzin's call, making its work known and its influence felt in many places. I would like to tell you, too, of the earnest pastor of this church, and of his beautiful daughter, who is now one of the teachers at Monastir.

I have written already of the beautiful work that is done in Samokov, but



VARDAR RIVER, MACEDONIA.

I wish I could tell you something of Miss Clark and her work for the women and children of Sofia, and of Pastor Popoff and his wife, and of the little church in that city, from which so many good influences go out, but you will already be weary with this long article. If you have read enough of it to make you want to go and look at missions for yourself, or at least to stay at home and read about them, and then try to help, its purpose will have been accomplished. But this I know: if you could see with your own eyes what I have been trying to make you see through mine, you would believe in missions.

MICRONESIA.

A NUKUARO WOMAN.

LETTER FROM REBECCA TULENKUN, KUSAIE GIRLS' SCHOOL.

KUSAIE, CAROLINE ISLANDS, March 31, 1902.

DEAR FRIENDS: I think you will like to hear about our islands. Lots of islands did not know about Jesus. I want to tell you about Nukuaro, one of the Caroline Islands. This island is different from Kusaie. It has no mountains, but is only a low coral island. This is one which has not heard much about Jesus.

Not very long ago one of the men, who was a carpenter, came down here to work for Captain Melander. He had a wife and a son. This was the first time we saw a Nukuaro woman. When she first came she saw the people how they worshiped God. From the first she always went to the church with the people. I heard the people say they were very much surprised at her because she did not stay at home any time when they had their prayer meeting in church. The people had the prayer meeting every Wednesday night. Sometimes there were not very many who went to meeting. Perhaps they wanted to sleep or got lazy, but she did not care for the rain or darkness or anything. She just took her lantern and went to the church. Afterwards she bought her a Kusaian hymn book and a Testament, when she could understand their language a little. She went to school, and she studied writing and the English primer and the Kusaian primer also. She and her son were both in school. Her son was not older than eight years, but he understood the Kusaian language too. Her husband did not understand. Her little boy could sing better than she did, and he helped his mother with her lessons. When they went from school they both studied hard on their lessons for the next day, but if she did not

understand her lessons she asked her son to help her. She loved the school very much. She did not like to waste a day with anything besides the school.

She saw the people marry, so she went to the minister and told him that she would like very much to be married because she was not married to her husband. Her husband did not say anything about their marriage. He saw the people married, but he did not tell the people that he wanted to be married. She just thought herself and asked for it. Then they were married.

The people knew that she was a good woman, and they helped her with what she needed. They had her in their school and taught her as well as they could, and she studied her lessons as she could. She had seen all the things the people did here about God's work. She was in school six months, then they went home. When she left here she was so sorry because she liked the school. She did not want to leave her school. When she went home she saw her people how that they did not know anything about God, and how they had not heard about Jesus, who came down to save us from our sins. When she first got there she told the people, just a few of them, about God, and when they heard they went and told the other people who had not heard yet. Then they went to her too, and she saw that they were interested. So she began to teach them.

At first she had them in her own house, but when all the people went to her and asked her to teach them she had no room for all of the people. When she began her school she had only the little children, but when the people saw them they all went to her too. Then her husband built a big and pretty house for her to have her school in. This house was their school-house. Then all the people went to her school, the men and women and children, old men and old women. All the people liked the school. Then she began to teach them in the Kusaian Testament. She took her Kusaian books with her when she went from here. Every morning she blew on the shell. Then all the people went to that house. When she began school they sang one or two songs in the Kusaian language. Then she prayed in their own language, so that they could hear what she said. After she prayed they all said the Lord's Prayer in the Kusaian language because she could not translate it into their language. After that she began to tell them about God, and taught them to read in Kusaian.

Every morning and evening they were all together in that house to have prayers. She taught them all that she knew. Sometimes she went to those who could not go to her house, and spoke to them and told them to give their hearts to God and pray to him. She taught them that he is

the true God. She wanted very much to know what some of the verses in the Bible meant so that she might teach the people, but there was not anybody to help her. Captain Melander went there and some Kusaian sailors on his ship. So when they first anchored she went to the ship. She took her Testament with her; she went to those sailors and asked them to tell her what the verses meant, but they all went away from her and stood where she could not find them, because they knew that they could not say anything to her to answer her questions. She told them that she could not help the people because she had taught all that she knew, and now she needed something more that she might be able to help the people. All the people respected her very much. She told those who smoked that it was not right for God's people to do that kind of thing. All the Christians did not like to smoke. Then they all destroyed their pipes and threw away their smoking. She told those who went to her and told her that they loved God, that if they had some fire in their houses they must not let the other people take it for their pipes. So they kept this like a law to them.

One day she went to an old man and an old woman. She told them that they must put away their smoking and worship God, and she told them that if they kept on with their smoking, and did not obey what she said, that they would soon see what the Mighty God would do to them. Lots of the people were there when she spoke to that old man and woman. They heard what she said. That old man said that all the words she said were not true. Then she went away from them.

That old man he was old, but he was not sick. He was well enough; but as soon as she had gone away from them she heard the people say, "That old man has died." So all the people were very much surprised and said that they wanted to believe all the things she had been teaching them about God, and that they knew that there was none beside God. They said they were going to do all the things she told them to do. She had seen the people here on Kusaie take up their collections for God's work. When she went back she did as she had seen, and she told the people about it. So they brought their contributions to her. Then she did not know what to do with it. She taught the people all that she knew, and after she could not teach anything more, she just had prayers with them every day.

Please pray for that woman who tries to help her people as much as she can. She wants very much to have a teacher to help her. If she seen some Kusaian people who have been sailors she asks them to stay with her and help her teach the people. She is in a place where nobody can help her about God's work. So many heathen people and so many bad things are around her, but she does not care about all these things. She just wants to follow Jesus in her life.

A NEW SOCIAL LIFE AT PEKING.

BY THE REV. J. L. WHITING.

Missionary of the Presbyterian Board at Peking.

WHILE the wise diplomatists at Peking have been wrinkling their brows over the knotty Chinese problem, two women quietly slipped a knot which may be the undoing of many tangles. As might be expected, an American woman took the initiative.

Precedent, that specter which hovers above the Celestial Empire, and has proved such a foe to Chinese progress, makes any turning from the ancestral path very difficult in that land. It was, therefore, with many misgivings that Mrs. Conger, wife of the American Minister to China, recently sent out invitations to ten Chinese princesses for a luncheon at the American Legation. She remembered that never before had Chinese royalty sat at table with "outer barbarians"; that some of these ladies had never seen these white strangers in their land, but had doubtless heard of them as pale creatures with blue eyes and red hair, who lived on milk and white sugar, who wore clothes that were too tight for them, and spoke a diabolical tongue, and whose very glance was full of danger to any self-respecting lady. To go to their homes, to breathe the same air, which might bear countless magic influences, to sit at table with them and partake of their incomprehensible food, would certainly require great bravery and independence. Mrs. Conger realized this, and would not have been surprised at polite regrets from the entire company.

The lady of highest rank who was invited was Jung Shou, the Princess Imperial, adopted daughter of the Empress Dowager. Whether she was influenced in her decision by the shrewd old Empress, or by mere curiosity, we cannot say; but in spite of all evils which might come upon her as a result of this bold step, she decided to ignore precedent and accept the invitation. Her example was followed by all the other princesses.

At the appointed time a brilliant procession of yellow and red sedan chairs, gorgeously trimmed with gold, red, blue and green, carts with mounted outriders, soldiers in gay uniform, and the very modest array of four hundred and sixty-one servants, filed through the Legation gates. Mrs. Conger had reason to know the exact number of *attachés*, for in accordance with Chinese custom she gave each one a tip.

Ten American ladies were invited to help Mrs. Conger in entertaining her royal guests. After the greetings the ladies were ushered into a beautifully decorated dining room, where all stood while Mrs. Conger offered the following toast, "Let us drink of the crystal waters of this land to the health of the Empress Dowager and the Emperor, and to the peace and prosperity of their people." This toast, which was given in English, was interpreted

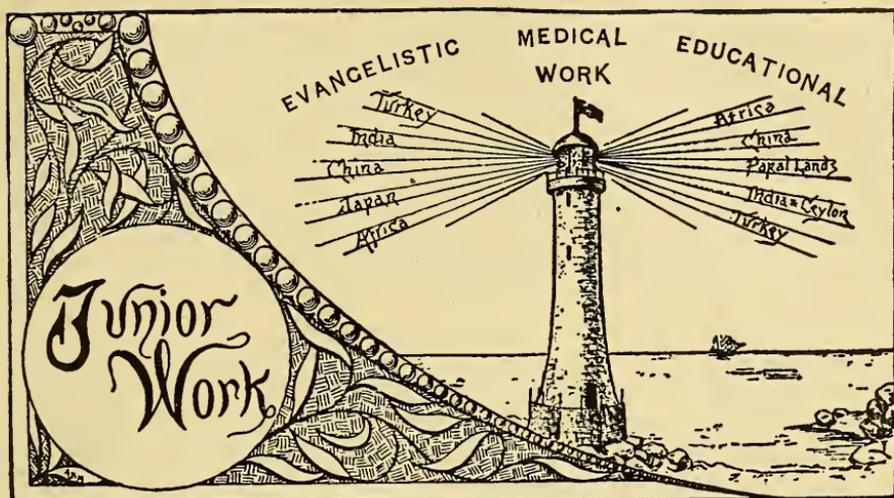
by one of the guests who spoke Chinese. The Princess Imperial, lifting her glass with both hands to her eyes, responded in her native tongue, and her words were then translated into English, "I take the place of the Royal Dowager, who sends her thanks and greetings to this company, and hopes that the pleasant relations which now exist between America and China will continue through endless ages." The toast was then drunk in the "crystal water from Jade Spring Mountain." A social hour followed, with a brief musical programme. Then the royal guests, after many expressions of friendly regard, took their departure.

Two weeks had not passed when the Princess Imperial invited the American ladies who had been her hostesses to meet the Chinese princesses at her home. This was an act unprecedented in Chinese history. The reception of the ladies of the diplomatic circle, given by the Empress Dowager some time ago, was political in purpose, and social equality was not conceded to the foreigners. That a Chinese lady next in rank to the Empress Dowager should invite to her home on terms of social equality ladies of any foreign country was suggestive of a social millennium at Peking.

When the ladies arrived at the palace they were greeted with friendliness by the princess. The Empress Dowager, although not present, evidently wished to express her good will. Scarcely were the ladies seated when two little round baskets were brought in. One was presented to Mrs. Conger, and one to Madame Uchida, the Japanese minister's wife, who was also a guest of honor. Each basket contained a tiny black pug dog. These little creatures were gorgeously attired in red satin harnesses and gold bells and collars, upon which were engraved in Chinese characters, "Compliments of Her Majesty, Empress Dowager of China."

Some foreign customs had evidently pleased the Chinese hostesses, for the banquet which followed, though thoroughly Chinese in *menu*, was served in American style. Knives, forks, plates, tablecloth and napkins replaced the carved chopsticks and bowls, bare, highly polished table, and dampened finger doily of the native society functions. To the ladies was served the following remarkable *menu*: Birds'-nest soup, roast duck, sharks' fins, rolls, fish croquettes, string beans, fungus, stewed pith of bamboo, red fruit jelly, cup cakes, ducks' kidneys, fried clams, sliced cucumbers, sprouts of bamboo root, roast lamb, shredded chicken, green peas, shrimp fritters, ham and scones, chicken soup with isinglass.

It is hard now to estimate the full significance of these two social events in China. This at least can be said: The fact that they were possible at all indicates a radical departure from the former policy of seclusion, and points to a more rational attitude on the part of the celestials, and a more wholesome relation between China and America.—*The Independent*.



- To give light to them that sit in darkness Luke 1:79 -

THE WOMAN WHO GAVE HERSELF.

ELIZABETH PAYSON PRENTISS beautifully expressed what many another soul has silently felt when she wrote, "A little room all of my own, and a regular hour morning and night all of my own, would enable me, I think, to say, 'Now let life do its worst!'"

Little Mrs. Lynfold, with a large family in a small house, and a pocket-book whose sides were never extended perceptibly by anything but newspaper clippings, often declared to herself that she would "give up and die" if it were not for the bolt on the inside of the attic storeroom door. She had bought that bolt and put it on herself unknown to anyone. In among the scrap-bags hanging from the rafters and the piles of trunks and boxes, there was the Bethel of one soul pressing its way heavenward. Not that she ever had a whole hour night or morning to herself. The most of her praying had to be done a-foot; and, like Aaron, she burned incense while she filled the lamps. But there were sometimes precious odd bits of time when she could kneel at the Master's feet, and "take unto her words." No one had ever discovered this sacred eyrie of the housemother, up three flights of stairs from the basement kitchen, where so much of her time had to be spent. Baby Ben knew about it, for he had oftentimes been deposited therein on a big comfortable when the weather was neither too warm nor too cold, and he kept the secret well, as his vocabulary consisted of only

three words. It was not an attractive spot from an æsthetic standpoint, but the narrow window admitted light enough for the reading of a passage in the coarse-print Bible that always lay on the old wooden chair,—a rough altar, truly, with no cloth of gold, but angels ministered there many a time when the tempter had fled in defeat. Mrs. Lynfold was thinking of this one quiet nook in life's turmoil as she hastened home from the afternoon meeting of the missionary auxiliary, for her soul was filled with unrest and discontent. She walked hurriedly, thankful that Aunt Abby was there, and that supper was ready to place on the table, except for fresh boiling water for the tea, and that she could have a few minutes in which to pour out her trouble before the Lord.

The boys yelled a welcome as she entered the yard, and bore down upon her like a pair of wild Apaches. She escaped from their embraces with her best hat over one ear, only to encounter small Bess at the front door in tears over a broken doll; Katharyn in despair at the piano because of a difficult exercise; her oldest son, Kent, stranded in his Virgil, and waiting for mother, who had been a good Latin scholar in her day, to float him off; while the baby, perfectly contented until he espied his best friend, almost sprang out of Aunt Abby's arms, crying lustily.

"Well, Helen," said Aunt Abby with a bit of a sigh, "it must seem good to a woman to be perfectly indispensable to some corner of the universe!"

The kindly word carried Mrs. Lynfold through the next two hours, and when the supper dishes were washed and the younger children were in bed she stole softly up to her little sanctum.

Mrs. Lynfold was an enthusiastic believer in foreign missions, but although her heart was large enough to endow a dozen orphanages and hospitals, she had felt that she could give only the "two cents a week and a prayer." In fact, her heaviest cross was that thin pocketbook. With all her thrift and industry and faculty for making something out of nothing, it was impossible for the Lynfolds to get ahead financially. Mr. Lynfold had a fair salary as a bookkeeper, but six vigorous children can make incredible inroads on the stock of butcher, baker and grocer, to say nothing of the shoemaker, and there were clothes for spring and fall, and always the rent to meet, and an occasional doctor's bill. The best they could do was to live in reasonable comfort and keep out of debt. That day at the missionary meeting Judge Wellford's widow had read an autograph letter from her very own Bible woman,—a thrilling account of one day's work in the zenanas, where souls were turning eagerly toward the Light of the World. Mrs. Wellford read the letter with great satisfaction, and Mrs. Lynfold had listened with hot tears rising to her eyes. It seemed to her that one of the choicest privileges in the world was to employ a Bible woman.

"Only thirty dollars a year!" Mrs. President was saying.

Mrs. Lynfold smiled a grim little smile. Thirty dollars was not as much for Mrs. Wellford as thirty cents was to the Lynfold exchequer! She thought of the new parlor carpet that must be considered, not in the subjunctive but in the imperative mood, for there were holes wearing through that no rug could possibly cover; of the alarming condition of the flour barrel (the scoop had touched bottom that very day); and of the broken springs in the dining-room sofa. It is agony to a niggardly soul under pressure of fear or policy to open the creaking door of the storehouse to the world's need, but it is more exquisite torture for a generous nature to have nothing to give. Mrs. Lynfold felt as if she were thrust into prison with her feet in the stocks, and no songs of praise on her lips. She did not stop to chat after the meeting. She, who knew so well the good news of salvation, must hold it back from those sad thousands simply because she had no money. It was this that had burdened her spirit and sent her in the early evening to talk with Jesus.

"Dear Lord!" she cried, "thou knowest that I do not envy Mrs. Wellford her fine house, her servants, her horses, her lovely clothes, but oh, how is it, when she loves the heathen no better than I do, that she can send thy truth to so many, many women, while I have but two cents a week to give!"

Then she found herself praying the prayer of Jabez, "O that Thou wouldst bless me indeed, and enlarge my border!"

As she knelt there in the shadows, something from which she shrank presented itself to her mind. She had thought of several ways in which God might grant her desire. Mr. Lynfold's salary might be raised; or those old worthless investments in mining stock might come to something, after all; or her father's cousin, Reuben, might open his heart and his purse and send her a handsome present. But this that the Spirit was whispering,—oh, no, she couldn't do that! She wanted to give money as Mrs. Wellford gave it, easily and gracefully from a well-filled purse. What was this word that was urging in upon her consciousness, so searching and personal, dropping slowly down like a plummet into the depths of her consecration, and finding it not deep enough to bear up a great sacrificial purpose? She buried her face in her hands. The word was that of Paul to the Corinthians,—

"Not yours but *you*."

Yes, she knew there were only forty members of the Woman's Foreign Missionary Society in the great church to which she belonged. Forty women out of three hundred and fifty! She knew that most of them had never had the work brought to their personal attention. Would she under-

take that task? Did she love Christ enough to do it? Did she care enough for those suffering heathen women to do it? It meant so many steps, so many words, so much tact and patience and faith and courage, and so many encounters with indifference and unbelief, perhaps with contempt. The call grew clearer and stronger; the struggle with self-will and fear was brief. Whom God appoints he anoints.

“Only baptize me with thy Spirit, Lord, for this service!” prayed Helen Lynfold; and like every soul that passes over Peniel, she found that it was sunrise.

In that little attic storeroom God had given her a commission. It was not romantic nor remote; but light and love came with it that she had never known. She went at the task quietly, and pursued it unobtrusively. She was sure that God would direct her every step, and so when the days were filled with home duties she did not fret at delay. She supplied herself with the best leaflets and with copies of the *Friend*, which she distributed in a manner that made them acceptable and insured their perusal. Occasionally after earnest prayer she would make a call, with the express purpose of securing a new member for the auxiliary; but it was difficult for her to get out of an afternoon, and it was surprising how many ladies called upon her, and so brought into her own parlor the coveted opportunity for saying a word for the cause she loved. She often wondered at the interest the truth awakened, at the kindness with which her advances were met, and at the almost unfailing success of her efforts. She did not know that there was a light in her eyes, a magnetism in her voice, a tenderness and force in her simple eloquence that came of the fullness of the Spirit of Jesus, and stirred many hearts. In six months she had secured, without any flurry of excitement or parade of lofty intent, one hundred new members and fifty subscriptions. Of these, one woman of wealth undertook the support of an orphan in China, two others each pledged themselves to sustain a Bible woman in Japan; but best of all, bright, beautiful Agnes Carroll, having joined the society, became intensely interested, and was called to the foreign field. The night before she left home for the missionary training institute, she bent and kissed Mrs. Lynfold on the forehead, saying: “It was your hand, dear, that opened the door of service to my idle feet, and I caught a glimpse of a life so attractive that I could not hold back. Whatever I may know of blessedness or reward in my life work must be shared with you.”

And thus it happened, all unknown to earth, but recorded in heaven, that of all the noble host of women who toiled that year for the advancement of Christ's kingdom, the one whose achievement stood second to none in far-reaching results was the little woman with the thin pocketbook, who gave herself.—*Elizabeth Cheney*, in “*Woman's Missionary Friend*.”

HELPS FOR LEADERS

"LUX CHRISTI."

LEADERS of junior auxiliaries who are planning for definite study in their circles the coming year will do well to consider the course presented by the Committee for the United Study of Missions. Those who followed last winter the lessons outlined in *Via Christi* are acquainted with the method of study, and having reviewed the progress of missions through eighteen centuries, will be eager to trace the development of the great work in the earliest of our modern mission fields. Others will be wise to take up the course of study now, and use this opportunity of gaining a concrete knowledge of the history and present achievements of missionary work in India. The text-book—*Lux Christi: The Study of a Twilight Land*—has been prepared by Mrs. Caroline A. Mason, whose literary ability and experience in directing missionary study ensures a practical and successful plan of work. An outline wall map (price, twenty-five cents), giving the principal stations of different Boards, has been issued to accompany the book, and with detail maps from the atlas will give a good geographical knowledge of the country. A set of twenty-four pictures can be procured for twenty cents a set; and six model programmes, printed separately, will be a help in arranging meetings. Lists of topics and a complete bibliography will be found accompanying each chapter, so that the work can be adapted to meet the demands of either a circle of young girls too busy in school to study India very diligently or the college graduates who may be brought into your circle just by giving them something worth their while to do. For the children a series of programmes on India will be printed in the *Dayspring*, and much of *Lux Christi* can be adapted to their interest. We know Christian Endeavor Societies who found their monthly missionary meetings acquiring a notoriety because of the admirable way in which they presented the *Via Christi* lessons, and they will find this more specific study more easily adapted to their use, while mission study classes will find in it suitable material for their work.

The price of *Lux Christi* is thirty cents, in paper; it can be ordered, as well as the supplementary helps, from the Woman's Board Rooms, and we look for its wide use among the younger constituency of our Board.

EXTRACTS FROM RECENT LETTERS.

FROM MISS H. J. GILSON, MELSETTER, AFRICA.

MELSETTER is the only township in a district about one hundred miles long and sixty wide, but it is only a hamlet. There are about a dozen brick

buildings. A large brick building, about sixty by forty, looking like a warehouse, built partly by the government, is used by the Dutch Church, and we are to partition it and have it for schoolrooms until the new buildings are erected. Government buildings, with courtroom, post and telegraph offices for the government officials, have recently been erected. There is, of course, a jail, and two stores.

Now come with me to my house. After we began planning for the work here we found that a large building erected as a store, with house adjoining, could probably be purchased or rented. The mission voted to purchase it if it could be procured for a certain sum, thinking the permanent buildings could then be erected more leisurely, and so at a less cost, and then this property could be sold. It was found that the property was not worth what we had thought of paying for it, and then the government was asked to rent it for us for one year. They pay \$500. This is, of course, in addition to the grant promised us at first. There is a large dining room, in which twenty could be easily seated, a room about sixteen feet square, which is my sitting room, and between these rooms a passage, which I shall use as a dressing room. I shall sleep on my comfortable couch in the sitting room when I have a teacher with me who can occupy the room connected with the girls' dormitories. The store we transform into the dormitory for the girls. In the main room we could easily have beds for twelve. An office with a partition six feet high must be occupied at night by a teacher. In addition to these buildings there is a building at the back with three rooms. One small one I use for stores, another for servants; the larger middle room must be used for the boys under twelve whom I receive into my home. Boys over twelve can have their meals here, but must make their own arrangements for sleeping.

I found the place needing many repairs to make it at all comfortable. The first week was one I should not care to live over again. God has many times before fulfilled to me Philippians iv. 19. Out of great chaos a pleasant, comfortable home is evolved. The process would have shocked you. I brought up a Christian boy and girl to assist me this term. Painting must be done—the boy had never used a paint brush. You would be surprised to see how well he made the rooms look, and with only a whitewash brush. The walls in the dining room were dark and the room so gloomy; they must be made lighter. One very rainy afternoon the room is taken possession of by six prisoners and the guard, who stands with a loaded gun. They bring in white clay, mix it in a bucket with water until it is very thin; each prisoner takes a small bunch of leaves, dips it into the bucket, and then sprinkles the wall; this is repeated until all the wall is covered, then it is rubbed smooth

with their hands. The next morning it looked very well. We learn in this country to be satisfied with results *a là* St. Clare and Miss Ophelia.

FROM MISS BESSIE B. NOYES, MADURA, INDIA.

Last Saturday, in Madura, there was a tremendous wind storm or cyclone for about fifteen minutes at 5.30 P. M., followed by heavy rain; much damage was done. In Knowles' buigalow compound many palm trees were blown down, and the beautiful large tree in the street in front blew over the compound wall, breaking it. Many of the tiles were blown off the Woman's Hospital, and some of the trees on our front compound were blown down. Mr. Chandler's house and Otis Hall suffered the most. The Chandlers' sleeping room was blown down, and the falling of the pillars broke their bed into firewood, and broke ten of the rafters in the bath room underneath. The door leading to the roof from the circular stairway was also broken into bits. The upstairs room on Otis Hall fell over the side, breaking the veranda there and some benches below. The walls have fallen over into the rice fields. Some of the tiles off the dormitory and the teachers' houses have also blown off. I wonder if the damage caused by this hurricane will not incline some good people to give us something, \$25 or \$50. We must have the upstairs room for the girls to sleep in and the compound wall to keep intruders out, otherwise I would let things go for the present. It is a great mercy that the hurricane in Madura happened when the Chandlers and the schoolgirls were away, and that no one was much hurt.

FROM MISS MARY E. ANDREWS, PAO-TING-FU, CHINA.

Our college in Peking closed just before mission meeting, and as soon as possible after the meeting I came here. The girls' school has numbered between twenty and thirty, some of the more advanced pupils having been sent up to the Bridgman School, and it has two teachers, both of them students from the Bridgman School, one of whom gives a part of her time to a little primary day school made up of the children of the neighborhood. The schools are to close for the summer vacation next Wednesday, but the women are anxious to have me remain and hold a station class for them, and I expect to do so. They have one Bible woman giving her time to work in the homes. I have been with her to some of these homes, and hope to see a good deal more of this part of the work before I go. She herself comes over for a daily lesson before starting out for her day's work. Both the women and girls carry in their hearts such tender, loving memories of Miss Morrill and Miss Gould, as must, I think, draw them heavenward. The martyr graves in the little cemetery close by are marked now by plain, pretty,

white marble stones, engraved with their names and suitable passages of Scripture, chosen by the pastor and his helpers. A quiet walk over to the sacred spot Sabbath afternoon is one of the privileges which I have allowed the girls since I came, and which they seem to appreciate. Of course I go with them. The women keep up their own prayer meeting Friday afternoon, and it is well attended. Some of them come quite early that afternoon so as to have a little time for reading before the meeting, and some of them come other afternoons on purpose to read. It is a great pleasure to them to have one of us here, and they are very anxious to have some one come who can remain permanently.

The girls have their C. E. meeting Sabbath afternoon, which they and their teachers lead. Soon after I came five or six of the older girls came to ask if I had time for a little Bible class with them outside of school hours. They seemed so much in earnest about it that I told them we would surely find the time. So they come to my room for a half hour before school each morning, the two teachers also joining them, and we are having a pleasant study of the Saviour's last precious talk with his disciples before his death.

FROM MISS EMILY HARTWELL, PAGODA ANCHORAGE, CHINA.

How often I hear the Chinese say as I pass, "She smiles," and think how happy we should be with our blessed Jesus ever beside us all the way, while they tread alone in fear and trembling. To-day, as I passed from Kang Cheng to Cio-U, I was stopped at a shop, and when I asked the old woman who invited me to stop where she expected to go after this life, she answered she did not know. How happy I was to tell her I did know, and came to this opposite side of the globe to tell her just where she would go if only she would prepare. The place was all ready, and the road all prepared, but she must decide if she was to walk the road and reach the place. I had but a few minutes, but I taught her the prayer I always teach whenever I drop a word by the wayside, "Lord Jesus, forgive my sins, and receive me in peace to heaven." It is a short prayer, but quite enough to save a soul if prayed in sincerity. I have taught it to the old and deaf, and feeble, dying lips have faltered it after me, and many a wayside listener has heard it; and I hope you will pray that God will quicken them to pray it from the heart. We have more than one mother in Israel in this district to-day who accepted the truth on the first hearing.

When I visited Muoi-Hua, about a month ago, a very earnest woman told me that the first time she met my own mother she talked to her very earnestly about the value of her soul, and from that very time she decided to give her heart to Jesus, and she has been an earnest worker ever since. In

speaking of this to father, he remarked that when he was in Amoy, in May of 1853, on his first voyage out to China, a Chinese was received into the church by Dr. Talmage. This man had been employed on an opium smuggling boat, and in passing by a chapel one day heard the truth, and seemed to accept it from the first. He gave up his position, and having no home Dr. Talmage allowed him to sleep in an empty room in the basement of his house. He was very needy, and Dr. Talmage wished to help him to clothes when cold weather came; but the man felt he had received so much by receiving the gospel that he didn't feel he could accept help. Do not such instances lead us to pray and give gladly for this work of the Lord?

Our Work at Home.

ALL HIS BENEFITS.

BY MRS. CHARLES M. LAMSON.

MOST things have two sides,—an inside and an outside, a subjective and an objective, an “internal and an out-ternal,”—and we must consider both that we may know the matter fully. So it is with thank-offering; there is the inner gratitude, known in all its sweetness only to the soul itself and to that Spirit who dwells within us, and there is also the outer expression, which may or may not be seen of men. To speak of these separately will help to make clear our duty and our privilege.

The root of the matter lies in the heart. The word itself tells us that, for thank is only a form of think, denoting the settled, trusting, grateful mood that will surely rule in every right mind when we think over all the loving care that infolds our lives. Where can we begin to count up our blessings; nay, rather, where can we stop? Yet we are so made that we take all good things as our birthright, as a matter of course, and only think to be thankful when our heart is moved by seeing what it means to be without them. Day by day we waken to breathe freely the sweet morning air, and give no thanks for that till we see some one suffocating with asthma. Our feet run swift and countless errands for ourselves and for others, but we pay no thanks to them or for them till the pain of a twisted ankle makes us dependent; then we see a little what they are worth. Only those who have tossed restlessly through long night hours know how sweet is sleep when “tired eyelids close on tired eyes”; only those whose eyes are dim or gone realize the joy of the light; only the captive feels the blessedness of freedom.

A loving heart will delight to seek out and make mention of those blessings which "cannot be reckoned up in order." Some facts are so interwoven with our very existence that we hardly recognize them as gifts, yet these may be most precious of all. A wise man, who saw more clearly than most of us the possibilities and the glory of humanity made in God's image, used often to pray, "We thank Thee for life, and for all that makes life good." Do we believe—we say we do—that this life here in the body is only a budding germ, like a sequoia in a flower pot, of powers and capacities that shall expand and unfold through the eternities; that even we, small and selfish and stupid and incompetent as we know ourselves to be, are now the sons of God, and that some glorious day even we shall be like him, "dwelling in the light which no man can approach unto"? Can we believe this and not be thrilled and gladdened by such thanksgiving as shall lift us forever above all gloom and fear?

To many of us our work is interwoven with all our thought. Sometimes it seems a weariness, a burden, a hampering, and we long to be free from the daily round of carking care that we may give ourselves to higher things. Oh, no! Be sure that since Adam left Eden one of God's very best gifts to man is plenty of work. Only one whose cares have all been taken in a moment out of her hands can know the utter bewilderment and perplexity of facing the days with no regular task. Work steadies and satisfies, develops and strengthens us. All these powers which combine in our personality cry out for exercise. To work with God is what we are made for, and we might as well be bound, hands and feet, as to live idly. Oh, busy women, crowded with care of home, of children, with the manifold busy-ness that fills the time of women to-day, first make sure that you are not burdened by any loads save those the Master lays upon you, and then rejoice and give thanks that you are found worthy to help in what he is doing!

Again, our life is one long discipline, a series of lessons, and when a hard one is mastered we may expect to find another more difficult awaiting us. Alternations of sunshine and shadow, of success and failure, of strenuous effort, and weariness even to collapse, fill our days. We are praised and petted, then blamed and buffeted, both perhaps beyond reason. We find ourselves sent here or there almost without our will; sometimes those are cruel who should be kind, or strangers gladden us by tender sympathy, making us sure that all the world is kin. Earthly goods slip from our holding, and friends go out of our sight into the "hope-lit silence." No day goes by without its lesson, some of them to be learned only with heartache and with tears. It must be so if we are to grow out of spiritual babyhood and find ourselves and our powers. Spiritual muscle must be developed, spiritual senses must be awakened and trained, that we may grow into His likeness. When we look back and think of all the tenderness, the patience, the wisdom that has taught and helped us in the lessons of the years, thanks will spring like a fountain in our heart.

A large element in our sub-conscious life is our hope, the hope that is "an anchor to the soul, sure and steadfast, and entering into that which is within the veil." We do not speak of it very much, perhaps we do not think of it very much, but it is always there to give the soul strength and refreshment, as great trees are fed by underground water-courses.

How shall we count up our friends? What arithmetic can reckon what we owe to them? We are debtors to them for the sympathy that doubles our joys and lessens our sorrows by sharing all, for stimulus and encouragement, for the tender criticism that shows us some of our faults, for inspiring example, for the love that understands, without which life were a desert.

My pen stands still at the thought of the one great, all-including blessing, and even Paul, most eloquent of mortals, could only say, "Thanks be to God for his unspeakable gift." Surely, as we go over this imperfect list,—life, work, discipline, hope, friends, and a Saviour from our sin, and each heart fills it out by naming her own special mercies,—we must all say together, "The Lord hath done great things for us, whereof we are glad." Swiftly, too, comes the question of the outer expression of our gratitude, "What shall I render unto the Lord for all his benefits toward me?"

First, let us speak our gratitude with conscience and with purpose far more often than we do. An emotion that is never put in words is in danger of stifling for lack of air. Those Orientals who wrote our Scriptures understood better than we how gracious and useful it is to give voice to our thanksgiving. One of the psalmists was not afraid to say, "I will bless the Lord at all times; His praise shall continually be in my mouth." We should expect to be called cranks if acting on any such resolve, but we lose much by keeping silent our praise as we do. When we are bidden to "sing unto the Lord, bless his name, show forth his salvation from day to day," it must mean more than listening to a quartet or joining with the congregation in a few stanzas of a hymn once a week. Read the letters of Paul and see how he dwells on this duty. Over and over, in varying phrase, he urges us to offer to God continually "the fruit of our lips, giving thanks to his name."

Yet words, however sweet and eloquent, mean little unless reinforced by a life that corresponds. The service of the hands and feet, of the whole man, must be the supporting accompaniment to the song of the lips. To spend in God's service the powers which he has given, to use for him the precious days which he intrusts to us, is surely a reasonable way to show our appreciation of his love.

And we may bring offerings too, offerings that mean sacrifice. Remember how the royal soul of David flashed out in quick scorn when Araunah would have given him the oxen, "I will not offer to the Lord that which costs me nothing." Mite-boxes and weekly gifts are very well,—would that they were universally used!—but do not let all our gifts come in driblets. Now and then let us give up some great thing that is within our reach, let us give a sacrifice that costs a struggle and a lasting pang, that so we may know the joy and reward that he has promised. How shall we give? We do not expect, as did the early Hebrews, that if we lay our gift on the altar, fire will come from heaven to show that the Deity accepts the offering. We cannot give to him directly. But many ways are open; whatever we give in his name to his children is in his eye a token of our thank-offering. What gift more fitting than to tell his love to those other children of his, the black, the brown, the yellow, those who do not yet even know that they have a Father in heaven?

OUR BOOK TABLE.

MRS. JOSEPH COOK.

Lux Christi: An Outline Study of India, A Twilight Land. By Caroline Atwater Mason. Published by The Macmillan Co. Pp. 280. Price, in paper, 30 cents; in cloth, 50 cents.

This new book of united mission study is first prefaced by a statement from the Central Committee. On this committee are two representatives of the Methodist Board,—Miss Clementina Butler, who is Secretary and Treasurer, and Mrs. J. T. Gracey, of Rochester, who has for years been a prominent worker in foreign missions. Miss Ellen C. Parsons represents the Presbyterians, and Mrs. N. M. Waterbury, the Baptists, while our own Miss Child, who originated the idea of Interdenominational United Study of Missions, is the chairman of the committee. Thirty thousand copies of *Via Christi*, sent abroad among the women of our American churches, gives but a small idea of the number who have been engaged in the study of the growth of the Christian Church from St. Paul to the nineteenth century. The time was evidently ripe for a more serious and scholarly study of the progress of Christ's kingdom in the world than had been hitherto given to it, and Miss Child's broad and masterly conception found an admirable exponent in Miss Hodgkins' comprehensive and picturesque Outline. As President Warren, of Boston University, says, "*Via Christi* shows scholarly estimate of the value and enjoyableness of historic sources, as contrasted with rhetorical elaboration merely suggested by the sources."

Those auxiliaries who have failed to come into this new line of missionary study have missed not a little of inspiration and real education. It is to be hoped that the conservatives, who still "make out our own programme," will fall into line this year with the second volume of the series, which, after the wide sweep of nineteen centuries, makes an elaborate study of the work in India. Mrs. Mason, gifted with a pronounced historic sense and fine literary touch as shown in her historical novels, has done this work thoroughly well. The titles of the six chapters are most attractive and whet the appetite. "The Dim Centuries," "India's Invaders," "The Oft-Conquered People," "The Invasion of Love," "A Century of Work for Women," "Forces of Darkness and Forces of Light" prepare one for the fascinating story of a most fascinating country and people. The beautiful half tone of the Angel of Cawnpore, clasping palm branches to her breast and standing in front of the cross, forms the frontispiece, and is a blessed prophecy of what awaits India when Christ shall reign there.

Mrs. Mason has made skillful use of preliminary tables to her chapters, and she has also followed Miss Hodgkins' admirable initiative of giving, at the close of each chapter, illustrative selections from the sacred literature of the Hindus or from modern writers, and these are followed by themes for study or discussion, and by books of reference. In the appendix there is a list of twenty books, at moderate prices, useful in the study of India, and also a list of the twenty leading missionary periodicals in our own country, in Great Britain and in Canada.

Two pages and a half of the meaning of words often met with in books

on India is worth the price of *Lux Christi* even for those who do not care for missions, but who do rave over Kipling's *Kim*. Aids to the pronunciation of these words will also be gratifying to those who are annoyed by mispronunciation of foreign words. The official returns of the Christians of all India issued as late as May 2, 1901, is a valuable addition, and the index, for which the student feels particularly grateful, is not lacking here. Sub-titles break the pages in an agreeable way. A map of India and Siam prefaces the second chapter, and with magnifying glass this great territory is quite clear.

Even one who has accumulated quite a library on India feels exceedingly thankful to Mrs. Mason for this *multum in parvo* volume. If anyone thinks it a slight task to produce such compendiums as *Via Christi* and *Lux Christi*, let such an one undertake even a single chapter, and some idea will be gained of the necessary labor involved.

Some of the country auxiliaries, without access to large private or public libraries, may feel that the opening chapter, which deals with the development of Hindu religions, is rather difficult to struggle with, but as the book advances the study grows easier and more delightful.

Even those gatherings of women in some of our cities who regard themselves as highly cultured and very advanced and "broad," and who are devoted to ethnic faiths and Orientalism in every form, those gatherings where "the heathen rage and the women imagine a vain thing," might learn much from this study of India. Let none of the Christian women in our auxiliaries fail of the opportunity of being personally conducted to India by such a wise and winsome guide as Mrs. Mason.

OUR PRAYER CALENDAR.

OUR Prayer Calendar for 1903 is now ready for distribution. It is most attractive in appearance, and each year the items of information grow in number and value. We trust that they will be ordered in goodly number for all our coming Branch meetings, and that many individuals may desire to secure this daily reminder of the needs of the great mission work.

SIDELIGHTS FROM PERIODICALS.

AFRICA. *Independent*, August 21, "The Future of South Africa," by H. D. Goodenough, missionary of the A. B. C. F. M. *Scribner's*, September, "Through the Country of the King of Kings," by Wm. F. Whitehouse. *Fortnightly Review*, August, "Negrophilism in South Africa."

CHINA. *Independent*, August 21, "The New Chinese Minister," by J. C. O'Laughlin. *Century*, September, "A Visit to the Empress Dowager," by Belle Vinnege Drake, being an account of the New Year's audience granted to ladies of the diplomatic corps.

JAPAN. *Chautauquan*, September, "Every-day Japan," by Beverly Blake. *Critic*, September, "The Japanese Drama," by Onoto Watanna.

TURKEY. *McClure*, September, "Six Months Among Brigands," by Ellen M. Stone. *Chautauquan*, September, "Why Brigands Thrive in Turkey," by Emma P. Telford. M. L. D.

ANNUAL MEETING.

THE thirty-fifth annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Washington, D. C., Wednesday and Thursday, November 5th and 6th. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held at the same place on Tuesday, November 4th.

The ladies of Washington will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 6th to Mrs. George J. Cummings, Howard University, Washington, D. C., chairman of the committee on hospitality. For delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting the committee be promptly notified. Reduced railroad fares have been secured on the certificate plan, a fare and a third for the round trip. Information and circulars with reference to it may be obtained from Miss M. T. Caldwell, 704 Congregational House, Boston.

The general subject of the meeting is to be "The Victorious Progress of Christian Missions." Addresses are expected from Mrs. Charles M. Lamson, Rev. J. L. Barton, Miss Ellen M. Stone, Dr. Julia Bissell and others.

TOPICS FOR AUXILIARY MEETINGS.

November.—Thank-offering Meeting.

December.—*Via Christi* series from the Halle Missionaries to Carey and Judson.

1903.

For the meetings for the first six months in 1903 we earnestly hope that our societies will take up the topics on India suggested by the Central Committee on the United Study of Missions, as arranged in the new text-book *Lux Christi*. Six model programmes have been issued by the committee, which give definite divisions of the subject. One item for each meeting earnestly recommended is *Current Events*, which will bring in the present work. Under this head it will be interesting to take a special department of our work in India. Our topics would thus stand:—

January.—The Dim Centuries. Higher Education for Girls in our Boarding Schools.

February.—India's Invaders. Day Schools for Girls, including Kindergartens and Industrial Schools.

March.—The Oft-conquered People. Christian Literature for Women.

April.—The Invasion of Love. Medical Work.

May.—A Century of Work for Woman. Work of Bible Women.

June.—Forces in Action To-day. Philanthropic Work.

THANK-OFFERING MEETING.

TOPIC FOR NOVEMBER.

(Suggested Programme.)

1. Hymn, "Oh, for a Thousand Tongues to Sing!" 2. Prayer. 3. Solo. 4. Scripture Lesson. 5. Responsive Service. 6. Offering. 7. Thanksgiving for the work women may do and the blessing God has put upon it. 8. Thanksgiving for our returned captive and for other spared lives. 9. Solo, "Speed Away." 10. Thanksgiving for work done in hospitals and its power to reach the masses. 11. Thanksgiving for the power of one life, such as Mrs. Emily Montgomery. 12. Thanksgiving for personal benefits received during the year given spontaneously. 13. Announcement of offering and reading texts. 14. Hymn, "We Give Thee but Thine Own." 15. Closing prayer. Social hour.

RESPONSIVE SERVICE.

Hymn, "Come, Thou Almighty King." Who should praise the Lord? Psalm cxlviii. 1-13. Why should we praise the Lord? Psalm cxlvii. 1-12. Hymn, "Praise God, from Whom All Blessings Flow." How should we praise the Lord? Psalm ix. 1, 2, Psalm cl. 2, last clause. When shall we praise the Lord? Psalm cxv. 18, Heb. xiii. 15, Psalm cxvi. 2. Where shall we praise the Lord? Psalm cl. 1, Psalm cxvi. 17-19, Psalm cviii. 3. What shall we render to the Lord for all his benefits? Psalm cxvi. 13, 14, Rev. vi. 12, 13. Hymn, "Oh, Could I Sing the Matchless Worth!"

This programme and service has been adapted and condensed from one prepared for use in a Presbyterian church, St. Louis. The usual envelopes and "appeals" can be obtained by addressing Miss A. R. Hartshorn, Room 704, Congregational House, Boston, inclosing postage. M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18, 1902, to August 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Western Maine Branch.—Mrs. C. C. Chapman, Treas. South Paris, Jr. C. E. Soc., 3; Gardiner, Mrs. H. A. Bullard, 1, 4 00
Total, 4 00

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Chester, Aux., 8.50; Exeter, Aux., 6; Farmington, Aux., 10; Hampton Falls and Seabrook, Seaside M. C., 2; Hanover, Miss Mary Dewey, in mem. of Mrs. Harriet M. Harding, 60; Keene, Second Ch., Aux. (25 const. L. M. Mrs. Anna Billman), 26.50; Laconia, Aux., 23.50; Lebanon, Aux., 23.70; West Lebanon, Aux., 20.25; Mont Vernon, Aux., 21.50; North Hampton, Aux., 24.50; Oxford, Aux., 22.25; Penacook, Aux. (25 const. L. M. Mrs. J. M. Masson), 32; Merrimack, Aux., 23.50; Salmon Falls, Aux. (const. L. M. Mrs. Carrie H. Sandbrook), 25, C. E. Soc., 1.50; Milton, Aux., 38.50, 369 20
Total, 369 20

LEGACIES.

Hanover.—Legacy of Susan A. Brown, Charles P. Chase, Exr., 3,000 00

VERMONT.

E. Dummerston.—A Friend, 80
Vermont Branch.—Mrs. T. M. Howard, Treas. Ascutneyville, 6; Barnet, 9; Brattleboro, Ladies' Asso. (25 const. L. M. Mrs. Oscar Ware), 40; Brattleboro, West, Woman's Asso. (with prev. const. L. M. Miss Maria L. Stedman), 16.19; Brookfield, Centre Ch., a Friend, 10; Burlington, First Ch., 25; Charlotte, O. P. N., 2; Fair Haven, 9; St. Johnsbury, North Ch., 47.90, South Ch., 12.32. Less expenses, 13.25, 164 16
Total, 164 96

LEGACIES.

Peacham—Legacy of Hannah N. Martin, through Treasurer of Branch, 500 00
Note.—On legacy of Lucinda W. Smith, Brookfield, Vt. (rec'd April, 1901), paid to Wallace S. Allis, Exr., July 8, 1902, inheritance tax of 25.

MASSACHUSETTS.

Emily R. Bissell, 11 00
Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Lawrence, Trinity Ch., Cradle Roll, 54.42; Lexington, Aux. (const. L. M. Mrs. E. K. Houghton), 25, Mrs. C. C. Goodwin, 20; Medford, Mystic Ch., Jr. C. E. Soc., 5, Union Ch., W. C. League, 9.81 114 23

<i>Attleboro Falls.</i> —Mrs. Geo. B. Page, 10 00	Bristol, C. E. Soc., 10; East Windsor, Cradle Roll, 10.72; Glastonbury, Aux., 240; Rockville, Aux., 25 (const. L. M. Mrs. Lebbue Bissell); West Hartford, Greystone Light Bearers M. C., 5, 302 72
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. East Charlemont, Mrs. Whiting, 5; Greenfield, Aux., 8.28; Miller's Falls, M. B., 6.20; Shelburne, Aux., 8.82, S. S., 3.31; South Deerfield, Aux., 7, 38 61	<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, Jr. C. E. Soc., 10.25; Bethel, Aux., 2; Bridgeport, West End Ch., Aux., 25; Canaan, Jr. C. E. Soc., 1.50; Cheshire, Aux., 6; Colebrook, C. E. Soc., 4; Deep River, Baptist Ch., C. E. Soc., 8; Durham, C. E. Soc., 4.25; East Canaan, C. E. Soc., 5; Goshen, Aux., 36.50, Cradle Roll, 13.60; Greenwich, Aux., 55, B. of L., 30, C. E. Soc., 10; Hadlyme, C. E. Soc., 5; Litchfield, Aux., 74.50; Marlborough Mills, C. E. Soc., 5; Middletown, First Ch., Aux., 69.10, Jr. C. E. Soc., 1.69; Long Hill, Jr. C. E. Soc., 1; Straddle Hill, C. E. Soc., 5, Miss Ogden, 45, Ex. Fund, 70; New Haven, Miss Alpha W. Barlow, 20; New Preston, Esther C. Williams, 3, 510 39
<i>Hampshire Co. Branch.</i> —Miss Harriet Kneeland, Treas. Amherst, South, Willing Workers, 8; Hatfield, Wide Awakes, 10; Huntington Hill, Ladies' Aid Soc., 3; Northampton, Edwards Ch., Aux., 1; Southampton, C. E. Soc., 10, Jr. C. E. Soc., 2; Westhampto Aux. (to const. L. M.'s Mrs. Fred D. Bridgman, Mrs. Arthur Damon, Mrs. Ira Shaw, Mrs. Clayton Bartlett), 100, 134 00	Total, 818 11
<i>Lowell.</i> —Josie L. Hitchcock, 10 00	NEW YORK.
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Milford, Cong. Ch., L. B. Soc. (with prev. contri. const. L. M. Mrs. B. E. Harris); Natick, Aux., 20.25; Sudbury, Helping Hand Soc., 3; Wellesley, Aux., 11.75, 35 00	<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Brooklyn, Willoughby Ave. Chapel, Jr. C. E. Soc., 3 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Braintree, Aux., 6.80; Cohasset, Aux., 16.57; Halifax, Aux., 40 cts.; Milton, Aux., 10 cts.; North Carver, Cong. Ch., Ladies, 5; Plympton, Aux., 14; Stoughton, Aux., 8, Jr. C. E. Soc., 2, 52 87	Total, 3 00
<i>North Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas. Fitchburg, Rollstone Ch., Jr. C. E. Soc., 15	PHILADELPHIA BRANCH.
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 20.50; Holyoke, Second Ch., Miss G. M. McLaren, 20; Ludlow Centre, Precious Pearls, 13.50; North Wilbraham, Grace Union Ch., 10; Springfield, Hope Ch., Mission Reserves, 25, Woman's Bible Class, 5, Olivet Ch., Aux., 19, South Ch., Aux., 30, Mrs. A. S. McClean, 5, 148 00	<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, Mt. Pleasant Ch., Aux., 47.71, Jr. C. E. Soc., 5; Fla., Daytona, C. E. Soc., 10; Ormond, Jr. C. E. Soc., 4.50; N. J., Asbury Park, S. S., 5; Bound Brook, Pilgrim Workers, 30, C. E. Soc., 33; Chester, C. E. Soc., 5; Montclair, Pilgrim Ch., S. S., 8; Newark, Belleville Ave. M. W., 41, Y. W. Aux., 10; Nutley, Aux., 15; Orange Valley, Y. L. M. B., 47.21; Passaic, Prim. S. S., 50 cts.; Paterson, Prim. S. S., 66 cts.; Westfield, The Covenanters, 23.50, S. S., 27.84; Pa., Germantown, Neesima Guild, 25, Jr. C. E. Soc., 2, 330 92
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston Union Ch., Aux., Mrs. Durant, 20; Chelsea, Third Ch., Floral Circle, 10, Aux., 14; Dorchester, Second Ch., Mrs. E. A. W. Wales, 20, Aux., 53.08, Pilgrim Ch., Jr. C. E. Soc., 20, Village Ch., Aux., 5; Foxboro, Aux., 35; Newtonville, Central Cong. Ch., Cradle Roll, 28.04; Roxbury, Elliot Ch., Prim. Dept. S. S., through Jr. C. E. Soc., 14.76, 219 88	Total, 330 92
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bennett, Treas. Gilbertville, Aux., 56.45; Hardwick, Pansy M. C., 2; Lancaster, Y. L. M. Soc., 30; Leicester, First Ch., C. E. Soc., 5; Sturbridge, W. M. Soc., 21; Whitinsville, Aux., 775.77, E. C. D. Band, 14.50; Worcester, Mem. Ch., C. E. Soc., 5, Old South Ch., Aux. (prev. contri. const. L. M.'s Mrs. J. E. Hicks and Mrs. G. A. Jordan), Park Ch., Aux., 2.65, E. C. D. Band, 3.32, Plymouth Ch., Aux., 30, Union Ch., Heralds of the King, 2, 947 69	OHIO.
Total, 1,721 43	<i>Rock Creek.</i> —A Friend, 40
LEGACIES.	Total, 40
<i>Framingham.</i> —Legacy of Emily S. Warren, John M. Merriam, Exr., 500 00	FLORIDA.
CONNECTICUT.	<i>Ormond.</i> —Aux., 5.50; Tavares, Aux., 1, 6 50
E. Hartland, Cong. Ch., Ladies, 5 00	Total, 6 50
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Berlin, Aux., 5, Cradle Roll, 7;	TURKEY.
	<i>Aintab.</i> —Girls of Sen., 3.50; Harpoot, Girls' School, Sen. and Jr. C. E. Soc., 22, 25 50
	Total, 25 50
	CHINA.
	<i>Foochow.</i> —Girls' School, Socs. of C. E., 14 00
	Total, 14 00
	General Funds, 3,042 47
	Gifts for Special Objects, 415 55
	Variety Account, 50 15
	Legacies, 3,975 00
	Total, \$7,483 17



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KUSAIE, CAROLINE ISLANDS.

LETTER FROM MISS WILSON.

DEAR FRIENDS: I do not remember where I stopped when I last wrote you a long letter, but I think it will be safe to begin from the arrival of the Carrie and Annie, which arrived here from San Francisco and Honolulu on July 29, 1901. When we saw a small steam launch steaming away ahead of the schooner, which had to be guided by the winds, and was making little progress, we remembered that Dr. Rife had told us when he went home that he would like to bring back a launch with him. So we made up our minds that the party ahead must be Dr. Rife and family. As soon as the boys realized who it was they went rushing across the reef as fast as they could to the boat passage. The friends were soon ashore, and naturally the first question we asked was about a new Morning Star. "The A. B. C. F. M. have decided not to build this year." This answer did not surprise us, yet we had hoped it would be different. In a few days our goods began to come ashore from the schooner, and it made our hearts sick to see the broken barrels of rice, beans, the kerosene cans leaking, and the trade goods—calico, thread, and so on—soaked with salt and dirt. Saturday afternoon, and twenty-two bolts of dirty, spotted calico were laid out on the veranda. What shall we do with it? It is too near Sunday to attempt to do anything to-day. "Send it up to attic until Monday." Monday turned

out to be bright and sunshiny, and the whole day was spent in washing, drying and ironing. This will save some of the calico for trade, but a great part of it will have to be used for underclothes for the girls. Much of it is so rotten it is not good for anything. Do you wonder that we sigh for a decent ship?

On Sunday morning, August 11th, we saw what we supposed was a large boat coming up close to the island, and did not pay much attention to it until some one said, "Doctor and Mr. C—— are watching it with the glass, and they say it is the Hiram Bingham." Mr. Walkup, failing to hear any news about the future of the work, came to Kusaie to see what we knew. He brought us sad news,—six teachers gone astray and out of the work; five of them men, and the other a former pupil in our school. She had been married, and in the work almost eight years. And poor Teria! Some of you will remember she was the girl who was kept by her heathen relatives, and then succeeded in running away from them, and returned to us on the ship in the middle of the night. Her husband is amongst the fallen ones, and ran away and left her, and now, after all she has gone through, she is back in that heathen home. We cannot understand how such things can happen, but God knows all from the beginning to the end; and as she is a young woman of strong character, we trust that even in that fiendish place she may be able to withstand the evil that surrounds her, and that her light may shine and help to scatter the superstitions of heathenism.

Mr. Walkup remained here several weeks. During this time two more of our best girls were married and left for the Gilbert Islands. The Hiram Bingham also had Miss Olin and Miss Kane as passengers as far as Jaluit, M. I. There they would meet the German steamer and take passage to Sydney. Miss Kane had concluded she must go home. For several reasons it was not thought best to send her alone, so Miss Olin went with her as far as Sydney. The steamer on which Miss Olin was to return was due here October 25th. I took several girls and went around to Lelu with the expectation of meeting her, but after waiting a week we gave up, not having any idea when they would arrive. On our way home we had an experience which I did not enjoy very much. We started rather late and the tide was very high. An immense swell was rolling in from the ocean. Our canoe was rather a small one, and with my weight and extra baggage it was weighed down pretty heavily. A fifteen-year-old boy had begged a ride with us, and I was rather glad, as I knew he would help the girls with the poling. The two girls, a woman and the boy worked hard to run away from the waves, and succeeded well in keeping the water from getting into the canoe. It kept getting rougher and rougher. The waves came rolling

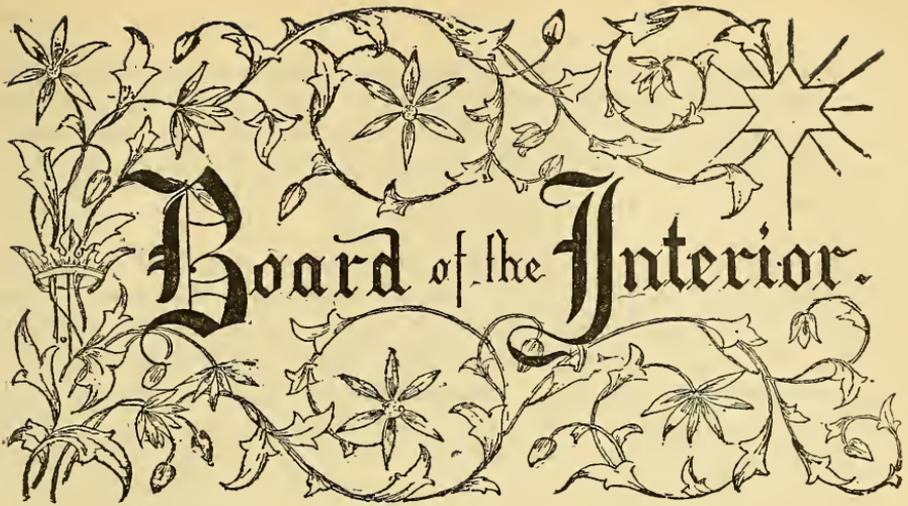
in like great walls, and every one looked as if it would wash over us. A certain twist of the canoe and we rode right over them. Almost before they had time to take breath in between they would turn to meet the next three, for you know the waves always come in three at a time, one right after the other. It was very exciting, and at the time I thought there was no danger that anything would happen, one of the girls called out, "Mother Wilson, what would you do if the canoe should upset? You know you cannot swim."

I laughingly replied I would cling to this long tin container (one we had our clothes in); it would be bound to float, and that would keep me above water. So they joked and laughed, and it took my mind off the outrigger. The next thing I knew I was under the water. I could not have been under more than a few seconds, for I only had time to think, "The canoe really has upset and I am covered over with water." Then I rose to the top, and the first thing my hand touched was the tin spoken of, but it was round and I could not get a hold on it. Then I came in contact with the outrigger. I heard a horrified voice exclaim, "Oh, Mother Wilson is full of salt water!" But when she saw me clinging to the outrigger, she concluded I was not as far gone as she at first thought. She came up and told me to let go, as they wanted to right the canoe. I told her I would let go if she would let me take hold of her, but as long as I could not touch bottom I wanted something to cling to. The woman came up then and told me to put my hands on her shoulders, and she would help me ashore. A couple of women rushed out of a house and pulled me up on the beach. The girls and boy, after much difficulty, pulled the canoe upon a sand bar, and bailed out the water. Being made of breadfruit, it did not sink. We had quite a number of traps, and the boy swam right out amongst the foamy, boiling waves, and found everything but a bottle of medicine and several pans. I begged him to let the things go, but he seemed rather to enjoy fighting the waves. I held my breath every time he was covered out of sight until his head appeared again above the foam.

I had heard that canoes could upset, but had never seen one, so never thought one could go over so easily and quickly. If I had seen the outrigger lift and had thrown my weight on it, I could have kept it down, but it went over like a flash of lightning, and turned the canoe right over without the least bit of warning. I did not even know I had slid off the canoe until I was under the water. The others saw it lift, but there was no time to say anything. They tried to jump and take hold of the outrigger, but it moved faster than they could. About ten minutes after another canoe came along and they swamped right in the place where we upset; so I felt it was not due to poor management that we went over, but to a strong current and the

meeting of the waves from sea and shore,—the latter rushing back to meet the former before breaking on the beach, thus making a regular whirlpool. While I stood gazing at our drenched possessions, Rebecca called me to myself by asking, "What are you going to do? Will you get on the canoe again?" "No," I said, "I am going to walk." "Walk? You can't walk far; don't you see the water is so high there is no path left?" I managed to get along for about half a mile by wading in the water up to my knees; then ran into a pile of immense bowlders, which met the trees above and over which I could not climb, so there was nothing to do but get into the canoe. But you may be sure for the next few miles my eyes were fixed on the outrigger, and the rest of the party hardly spoke until we were past the rough places. If anything went wrong in that place there was only a mangrove swamp and no place where we could stand to straighten out things.

After we got into smooth water they gave a big sigh of relief, and then shouted to think they had got me thus far without upsetting me again. It is not always rough like this, but always worse where the reef is so narrow. For themselves they had no fear, for they can all swim like ducks. They asked me how I would like it if we had to go out on the ocean to get home. But I think they were as glad as I was that we did not have to go outside. I did not have any special fear while in the water, for I knew the girls would take care of me and would die before they would leave me. When we went over one of them swam around to the spot where she thought I ought to be, and was much startled when I was nowhere in sight. In telling the home friends about it she said, "I swam around and swam around and could not find her; then I saw her head pop up out of the water just like a turtle!" Although we were drenching wet for over three hours, we escaped without taking cold, and went to bed and slept well all night. But I must confess that my pleasure in canoe riding is spoiled. On November 1st, Mote, an assistant teacher to Mr. Channon, buried his wife, Raete. She had been sick for over a year, and suffered much for several months before her death. She was another victim of that dreadful disease, consumption. This couple were so happy together. They had not been married quite two years. She had been a pupil in our school for over seven years before her marriage, and was one of our most faithful girls. She knew she was going, and death seemed to have no fear for her. It was going to meet her Saviour. And so her husband felt about it also. A few weeks after, while preaching, he said: "You are afraid of death! You are afraid of the death of the body! Don't be afraid of that; there is nothing to fear. But the death of your souls,—that is what you need to be afraid of!"



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TIENTSIN STATION, NORTH CHINA MISSION.

REPORT OF WOMAN'S WORK.

APRIL 30, 1901, TO APRIL 30, 1902.

BY MISS FRANCES B. PATTERSON.

Personnel.—The beginning of the mission year found Mrs. F. D. Wilder, Mrs. A. H. Smith and Miss Gertrude Wyckoff in Tientsin. Miss Porter had just left for Peking. Miss Patterson returned from Japan May 15th. Miss Grace Wyckoff came from Peking a week later, and remained with us until July 2d, when the sisters went to Cheefoo for a much-needed vacation. We were very glad to have Miss Porter with us for a part of the summer. The sisters were in Tientsin again for a few weeks in the fall before returning to Pang-Chuang. It was a great inspiration and help to have them with us, and to see their beautiful work with the women and girls. The great void felt at their departure emphasized again the need of reinforcement for the work among the women. How glad the women and girls were to welcome back Mrs. Stanley and Mrs. Gammon in the fall.

Tientsin did not seem natural without Mrs. Stanley's motherly presence and helpfulness, and Mrs. Gammon's warm interest in all that concerned the girls' welfare. We were glad to welcome Mrs. McCann to our circle, and feel certain of her earnest sympathy and desire to help when her health permits.

SUMMER WORK.

The chief work of the summer consisted in looking after from ten to twenty workmen in the house and school court. For missionaries of long experience this would probably be very easy. They, perhaps, have found that the Chinese workman has some idea of the value of time, and can be depended upon to obey orders, and so do not regard him as intended for the trial of one's patience. The work would have been much more difficult had it not been for Mr. Roberts' constant and generous help and untiring patience. Dr. Peck also kindly gave the benefit of his advice on his way to Shantung. During the summer Miss Patterson also reviewed the work for her second examination, which the Boxers had prevented being taken in May, 1900, and completed the work in October.

GIRLS' BOARDING SCHOOL.

The girls' school was under Miss Gertrude Wyckoff's efficient care until it closed in June. Since the school court was filled with refugees, the girls had to be housed in rooms intended for a woman's station class, and the number limited to ten. Their closing examinations were very satisfactory, showing faithful work on the part of teachers and pupils.

Our Bible woman's daughter was about to be killed by the Boxers with her father, mother and brother, when her heathen mother-in-law came forward, claimed her and took her home. A sad marriage! She had been betrothed into this heathen home in infancy, before her mother became a Christian.

Three of our nicest girls were ready to go to the Bridgman School. One was married to her Christian betrothed in our chapel just before the siege. We thought she would be safer with his people than with us. The other two and a younger blind girl were all married into heathen homes. We were powerless to help them then, and can only pray for them now, that they may keep their Christian faith and be given strength to witness for the Master in the midst of trial and temptation.

WOMAN'S WORK.

The story of our woman's work is chiefly "might have been." Since the sisters left us for Shantung there has been no one to give much time to the work. We have been unable to call a station class, but hope to have one

next fall. Our faithful Bible woman, Mrs. Chang, was killed in 1900, and we have been unable to fill her place. We need two or three Bible women, and earnestly hope that the right ones may soon be found.

The woman's class in the Sunday school of the home chapel has had a regular and increasing attendance. We have a nice, bright circle of women in the native city. A Sunday school has been maintained for them through the year by Mrs. A. H. Smith, Miss Porter, Mrs. Gammon and Miss Winterbotham, formerly of the London Mission. We owe much to Miss Winterbotham for her willing and loving service in our time of need. Her sad accident was incurred while returning on her bicycle from one of these meetings. We cannot sufficiently express our appreciation of her kind help and our sympathy with her in this trouble. In going to and returning from the woman's Thursday prayer meeting in the city, one cannot but be impressed with the changed attitude of the people. The children in the alley near our city place, who formerly called out "foreign devil," will now smile, and call out "Good-day, teacher," and often help in clearing the way before the bicycle in the narrow alley.

The future of woman's work seems most hopeful. The women all appear willing and anxious to learn more of the truth. Four women have been baptized and received into the church.

OPEN DOORS.

It is impossible to close this report without speaking of the open doors we have been unable to enter, the opportunities neglected for lack of workers. Touring has been impossible. Station classes for women could be held with great advantage in Ching Hai and Laofa as centers, as well as in the home station. The opportunities for work have never seemed better, or the future brighter with hope and promise.

God grant that the church at home may hear a voice crying, "Awake, thou that sleepest," and, awaking to her great responsibility as she sees the boundless opportunity before her, may give freely of time, money and strength; of all that she holds most dear and precious, to the end that all may hear the good tidings of great joy, from the least to the greatest, and the kingdoms of this world may soon become the kingdoms of our Lord and of his Christ.

PAGODA ANCHORAGE STATION CLASSES FOR WOMEN, 1901.

BY MISS EMILY S. HARTWELL.

DIONG-LOH (Lasting Delight), the district city of the Diong-loh district or county, contains about 20,000 inhabitants. It has a flourishing church, with a most earnest, spiritual pastor, who is tireless in his labors for the city and adjacent country. He had a number of inquirers ready to form a station class for women at my first suggestion. These women live a mile distant from the church, and are connected with families of church members in a locality where there is great need for a second church. Oh, for a church

building society to help struggling churches in China! May the friends at home not forget we look to the American Board alone for all these needs.

Although it is very difficult for bound-foot women, with tiny feet only two or three inches long, to walk, these women attend the class with the distinct understanding that they regularly continue their practice of attending Sunday morning service, which they previously had done occasionally. This means a two-mile walk each Sunday. Only one of the eight women had been born in a Christian home and had natural feet, but three others unbound theirs later, and the four remaining would have done so had their families been willing.

Diông-loh seems the very stronghold of foot-binding, it being fostered by a custom not known in other districts. On the fifteenth of the first Chinese moon all the brides of the previous year are on public exhibition. They are arrayed in elegant crimson silk and satin embroidered gowns, with most elaborate and expensive headdresses, and beautifully embroidered, tiny shoes, and sit in the parlor of their home with open doors, for the entire city to visit at pleasure. Watermelon seeds and tea are served each guest, and the brides—sometimes one, sometimes two, and even three in one family where the household is large—are on exhibit, to be turned about to display their beautiful headdresses, their tiny feet a special object of interest as a sign of gentility.

The mother-in-law expects tiniest feet as an important part of her bargain in buying the bride, and this custom magnifies the importance of adhering to the contract, for the headdress and garments can be hired, but the feet cannot,—they are the price of years of pain and suffering. There is no idolatry or special unkindness connected with the custom, but it is a social function very binding in that city, one observed by Christians as well as others, and it must require courage to be the only one to wear natural size foot shoes.

The teacher of the Diông-loh station class is a younger relative of most of the women who attend, and hence at a disadvantage, as Chinese custom robs the juniors of all power, no matter how much talent they may have. She has, however, done well, in spite of her disadvantage from youth. The mountains of custom are greater barriers than the actual rock mountains of the Diông-loh district, but is not this true of custom anywhere?

A charming sedan ride of two hours brings us to the U-nang station class. The path leads over the notch which is crowned by the beautiful site for the girls' school Miss Borts has hoped for money to build for so long, and for which she is still waiting; then down over the water-shed, where the heads of two canals lead water into adjoining plains of rice fields. We skirt high mountains on the right until we come to a range of low hills at our left, which look as if the Titans had played snowball with boulders and a pile were left where each had stood. Toward the end we follow a mountain stream, whose clear waters of robin's egg blue-gray hold the tint of the mountain skies from whence they came, like Moses of old, who brought the glory down from the mount in his face when he descended from Sinai.

This was the second year of the U-nang class, and the women read the Bible picture book and the Romanized New Testaments that Mrs. Consul

Gracey presented them after her visit. She promised one to each woman as soon as I pronounced her sufficiently advanced to read it, and during the year eleven women and girls received Testaments. The teacher comes into the Bible woman's school another year to study further, and we feel that in this large station of three times the population of the Sandwich Islands, our paltry sum for station classes must be shifted often to give a little help to the many needy and waiting places.

How we realize the untilled stretches of human souls as we take our sedans for Ka-mui, for we pass the large cluster of villages known as Gu-gaing, formerly the district city, and know there is not even a Bible woman at work there, and then pass through Chang-chong, where the efficient pastor's wife is a host in good works, although single handed. Then on to the village of Deuz-cheng (Bamboo Field), where we call on a former pupil at U-nang, who is now married in this village. She begs to come to the Bible school, but her mother-in-law will not allow her to do so unless I will promise that she may return at the end of one year as a paid Bible woman, and we find that avarice of relatives is another monster difficulty to the education of the women. We are sad at heart for this great hindrance, but we are glad the young woman insisted on time to review her books by herself on Sunday, for she is too far from church to walk with her small feet, and especially shut in as a young bride is by Chinese custom.

The mountain we climb to Ka-mui is on this eastern side, so steep we dare not trust ourselves to coolies, but make our way as best we can by the occasional steps cut in the solid rock. When we reach the top we are told we are almost there, but in fact we cross hills and valleys for almost an hour longer, and find it four or five hours' travel from U-nang to the chapel at Ka-mui. It is not easy to begin examining the station class at once after so long a ride, but it must be done, for all the women must be home by five o'clock to prepare the evening meal,—bound by poverty to a ceaseless round of drudgery.

One would think mountain heights would exempt one from foot-binding, but not so. Custom is as unlenient at Ka-mui as Diong-loh, and most of the women are young and cannot unbind because of unwilling parents or relatives they must obey. Only the two widows of the class have unbound feet: one because she is a second wife, and hence not allowed to have bound feet by Chinese custom; the other because she is a Christian, and the teacher, the preacher's wife, persuaded her to do so before she joined the class. I had hoped the one who always had natural feet and who had no children dependent upon her, as the other widow has, would come to the Bible school, but her mother-in-law, although she will not speak to her (having taken an unreasonable dislike to her, so has her cook her food and eat apart from the rest of the family), still will not allow her to leave to go to school, because she feels it would not be consistent with her idea of proper surveillance, and should she leave home all her living would be withheld in the future.

Is it not a comfort that these women can read, and thus have the consolation of the Scriptures? They travel a weary road under the rule of unsympathizing relatives. Let us pray that more of these weary ones in life's

pilgrimage may be given the opportunity to learn to read, that they may say with the psalmist of old, "Thy statutes have been my songs in the house of my pilgrimage."

PAGODA ANCHORAGE STATION BIBLE WOMEN, 1902.

Under the brow of five precipitous mountains, called the five tigers by the Chinese, Beaconsfield's nose or maiden's rock by English and American residents, on account of fancied resemblance, lies the large town of Ku-seu, where the senior Bible woman of this district, Nik-io sō, has labored for several years. She is a widow with one child, a boy of thirteen, who attends the day school at the chapel where she lives in rooms near the apartments of the preacher's family. She has traversed the region about, telling the gospel story to villages miles away from her home, and has led a number of women to enter the church. She, as well as we, regret that she does not know the Romanized colloquial so she can teach a station class to teach the women to read the Bible for themselves, so they could have the daily reading of the Bible to sustain them instead of her infrequent visits. The facility with which the Christians, young and old, in missions in Amoy and Ningpo, can read the Romanized Bible shows the great advantages of that system, and leads us to rejoice that a greater advance in Romanized has been made in our three Foochow missions than ever before; and we are glad to see signs of deep interest throughout the empire in introducing the Romanized system.

At Diong-loh city the daughter of a colporteur of long standing has continued to be Bible woman as previously. Besides visiting in the vicinity of the church, she walks to adjacent villages to tell the truth. Just at the close of the year she lost almost all her earthly possessions through a large fire which started in the apartments of a "medium" who lived in an adjoining suite of rooms in their large ancestral home. This medium had saved the ends of the incense sticks burned at her shrine for years until a pile over six feet high had accumulated, testifying to her large number of devotees. In this pile of tinder a smoldering ember dropped by a midnight worshiper ignited a blaze that left over a hundred souls unhoused in less than three hours. We regretted the loss of the few Christians in this large house of a previous official at Peking several generations back, but knew the fire had wiped out another Sodom, and the loss of the goods of the few righteous ones was nothing compared with wiping out the iniquitous resort of the medium. Ciu-ngong sō, the Bible woman, has an object lesson to emphasize her warnings against idolatry, for was not the worship of the very idols they trusted in to protect them the cause of the fire that destroyed so much? She also has a strong argument against foot-binding, for the small-foot women, who might otherwise have helped save their possessions, were utterly incapacitated with their tiny feet, and all loss by fire is total loss in China, where insurance companies are unknown.

At Tō-kang the wife of the resident colporteur has continued to faithfully visit adjoining villages, and at Sai-gang, the largest of them, the loud call for a woman's station class will be met in 1902. Tō-kang is but a small village, and the people are very poor, so the small aid given the women as yet seems too meager to help them overcome the obstacles to study.

EXTRACTS FROM MISS JOSEPHINE WALKER'S LETTER.

SHAOW-WU, FOOCHOW, CHINA, April 12, 1902.

OUR buildings are going up as fast as material can be got to put them up. There is a great dearth of bricks. The dispensary, which we hoped would be finished by now, has been waiting for the brick burner to come back from a visit and burn us some. One of our Christians has decided to go into the brick business and hopes to have his kiln ready to deliver bricks in a month or two. To help on the good work we have advanced him \$30 to buy a cow. She is to act as a treading mill for the clay before it is made into bricks.

This term I am not as rushed as last term, since Mrs. Hinman has charge of the boys' boarding school. I have only one class with the school now and oversee another for about fifteen minutes each day. This leaves me two hours' study every morning, provided I am not interrupted. I usually find some time in the afternoon also for study, besides hearing the women of the woman's Bible class each afternoon.

Last Monday I went into the city and started another woman's class. I believe I have not told you that one woman has already gone from this class out here into the city. She continues studying with me and with Miss Bement, besides teaching. There were three or four who started to study after our meeting. I had an interesting time trying to teach one old lady. Wonder if I can give you some idea of how we studied. Mrs. Kon, the teacher, had just stepped out of the room (in a Chinese house) for some books. Then an old lady with whom she had been speaking said to me, "Miss Walker, I'm so old I haven't any remembering ability." "You can learn a little every day, I think," was my reply. "I can,—not too old? Oh, I'm afraid I am! I'm sixty-one now." "You can learn slowly, a little every day, I think." "My neighbors asked me what I wanted to come and study for so late in life. They said, 'You're so old now, your stomach won't retain the characters.' I'm afraid I'll not be able to." "Perhaps the characters would be rather hard for you, but suppose you learn a few sentences every day about the Bible. 'Jesus came to be our Saviour.'" "Jesus came to be our Saviour." "Who was Jesus?" "The mother of Mary." "No, Mary was the mother of Jesus." "The mother of Mary." "No, Mary was the mother of Jesus. Why, just think, here I've been a church member for seven and eight years, and I don't know anything! There was no one to teach me till now. Eight years ago I was a good deal younger and could remember better. If some one had taught me only one sentence a year since I joined the church I'd know eight sentences now." "Yes, next Thursday when I come in I want you to know that many." "Oh, all right. Mary the mother of Jesus. Jesus came to be our Saviour." "Now when you hear about Jesus, and Mary his mother, in a sermon, you'll know something about them."

"Hey! that's no mistake. I'll know something when I get home. I understand what the preacher says now, but when I get home I don't remember one thing. I know it's true. Now I'll know something I can tell."

That was one conversation which took place at the Monday afternoon class. There were still others that were interesting to me, but I'll have to

let them go by, as I want to tell you about a conversation repeated the next day out here at our Tuesday woman's meeting by the evangelist's wife, Mrs. Siong.

"I was at a feast," she said, "when an old woman spoke up to me and asked if I wasn't one of those persons who talked about the Christian doctrine. 'Yes,' I said, 'I am.' 'All right,' she said, 'you need not talk about it to me, for I am going to enjoy the feast now!' Well," said Mrs. Siong, "didn't it happen that we were both seated at the same table, so I said to her, 'Now, grandma, where do you think we all came from?' and I thought her answers were very good," said Mrs. Siong, "for when I asked her that, she said, 'From our mothers.' 'Yes, but before our mothers, where did we come from?' I asked. 'I don't know,' she said, 'that question leads me into a region where there is no road.' 'Well, about the idols, are they true or false?' I asked. 'They are true to those who believe in them,' she said, 'and false to those who don't.' 'And after we die, what do you think becomes of us?' I asked. 'Who knows!' she said, 'it may be the end. Some say we are reborn. There are various theories, but who knows.' 'That,' I said, 'is just what our religion tells us. We know that a God has created us. He is a spirit, and each one of us has a spirit that came from him, and when we die our spirits go back to him.'" That is all she reported, but in imagination I can see her still talking for half an hour or more. That was last week these things happened.

Yesterday I went into the city again, wondering if any women would come. Imagine my overwhelming surprise to see a room crowded full of women waiting. Miss Bement said she thought there were two thousand women and children present. We had a short meeting, and tried to tell a little of the Christian religion, for most of the women were strangers. Crowds of women come to visit the school and see the building every Monday afternoon. Think what a chance to spread the gospel! The crowds will keep coming as long as there are new buildings going up.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. S. E. HURLBUT, TREASURER.

RECEIPTS FROM JULY 10 TO AUGUST 10, 1902.

COLORADO	207 38	Previously acknowledged	42,261 75-
INDIANA	15 40		
ILLINOIS	1,115 42	Total since October, 1901	\$46,138 89-
IOWA	486 50		
KANSAS	39 23		
MICHIGAN	243 56		
MINNESOTA	163 18		
MONTANA	30 70		
NEBRASKA	105 09		
OHIO	874 61		
SOUTH DAKOTA	44 62		
WISCONSIN	352 59		
MASSACHUSETTS	113 36		
TEXAS	26 00		
TURKEY	24 60		
MISCELLANEOUS	34 90		
Receipts for the month	3,877 14		
		Century Fund.	
		Received this month	19 70
		Already reported	1,099 33
		Total since October, 1901	\$1,119 03-
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Received this month	16 00-
		Already forwarded	431 62
		Total since October, 1901	\$447 62-

MRS. E. M. WILLIAMS, Ass't Treas.

Life and Light for Woman.

VOL. XXXII.

NOVEMBER, 1902.

NO. 11.



MRS. ANN H. JUDSON.

Tardy months pass by,
And find her still intrepid at her post
Of danger and of disappointed hope.
Stern sickness smote her, but she felt it not,
Heeded it not, and still with tireless zeal
Carried the hoarded morsel to her love;
Dared the rude arrogance of savage power

To plead for him; and bade his dungeon
glow
With her fair brow, as erst the angel's smile
Aroused imprisoned Peter, when his hands,
Loos'd from their chains, were lifted high
in praise.

—Mrs. L. S. Sigourney.

CONTRIBUTIONS FOR THE MONTH. It is with great disappointment that we report a falling off of \$180.62 in our contributions for the month ending September 18th. This makes the decrease in eleven months, aside from \$2,000 as a special gift, \$1,248.76. The amount from legacies being \$12,457.72 less than last year gives cause for great anxiety. What the last month of the year will bring we cannot tell; we can only pray and wait. Before this number of LIFE AND LIGHT reaches our readers our books for the year will be closed. The opportunities of 1901-2 can never be repeated. The successes and failures must forever stand as they are. The account must be given to our loving Elder Brother, who died that the world might be brought to his Father and ours. What does the retrospect bring to each one of us? Is it joy or sorrow?

MISSIONARY PERSONALS. Two new missionaries have started for their fields during October; Miss Bertha B. Reed goes to Pao-ting-fu, China, to take up the work laid down two years ago by Miss Morrill and Miss Gould. The beginning there must inevitably be a sad one, but Miss Reed goes out with faith and courage, feeling sure that a special blessing will follow her efforts through the great sacrifice. Miss Olive S. Hoyt has gone to Kobe College, Japan, and will receive a warm welcome from both teachers and students.

VERMONT BRANCH. September 24th was a great day for the Vermont Branch. Our thirtieth annual meeting was the first ever held in Barre, and from the beginning to the end of all the preparations the most cordial hospitality prevailed. The opening service of prayer Wednesday morning was led by Miss Savage, and we tried to grasp and hold fast that wonderful thought, "Filled unto all the fullness of God." Among other pleasant items our recording secretary told us that not less than forty auxiliaries and classes have used *Via Christi*. Never have so many special programmes costing much labor, time and prayer been used. They have some of them yielded an hundredfold in new interest and quickened life. The contribution from one of our smaller churches, where there are only twenty-seven female members, was \$31.70. The secretary gave us the problem to work out, and see what increase in contributions we had a right to expect in the coming year from the fourteen thousand women whose names are on our church rolls. The report of our foreign secretary seemed to us "Miss Torrey's best," and that means much. The report of Mrs. T. M. Howard, our treasurer, gave us much to be grateful for in the \$5,347.92 received. Being so far from any large centers, we seldom have more than one missionary and one secretary of the W. B. M. with us; and if, perchance, we have

two missionaries we count it a special joy. This year, owing to most favoring circumstances in time and location, we had an incomparable list. Truly it was a kind Providence that kept us in uncertainty about our two Vermont girls, Dr. Parker and Miss Bushee (the former watching by a sick father, and the latter likely to be kept by an invalid mother), until we had the sure word of Mrs. Howland that she would be our missionary speaker, D. V. In addition, we wanted a busy woman, not a missionary, to tell busy women the great need of a deeper spiritual life, and for this Miss Dyer came. A woman in native dress came in the afternoon and gave us ever so brief a glimpse of life in India. Mrs. Abbie Snell Burnell will speak in many places in Vermont to finish the tale. What shall I say more? The ransomed captive, returned to America to do a work God has so peculiarly fitted her for, was our evening speaker. Fifteen hundred people in the Granite City listened as not many audiences do listen to lessons Ellen M. Stone learned from her captivity. We can never be quite the same again, —never so slow to comprehend, never so dull of hearing when God speaks, never so tardy to respond to his call, never doubtful if he answers prayer, —while we recall the memory of this blessed day and its closing hours.

F.

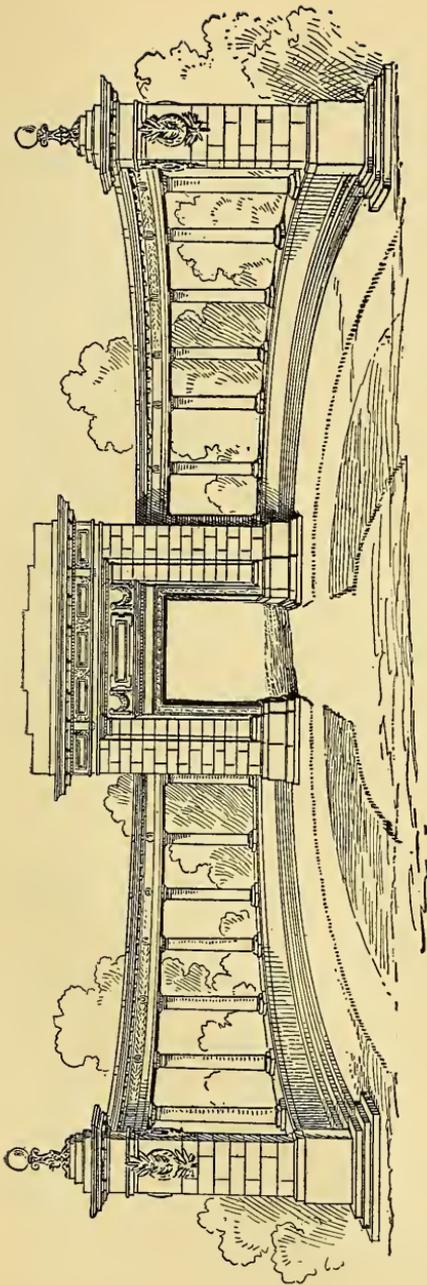
AN EIGHTIETH BIRTHDAY. A very pleasant celebration of an eightieth birthday that of Mrs. S. C. Dyer, of Spencer, Mass., one of the earliest workers on our Board. Friends gathered representing the home and foreign missionary societies in her own church, the Worcester County Branch of our Board, of which she has been Vice President for thirty years, her Sabbath-school class, the local society of the W. C. T. U., and the Fortnightly Club of the town, all offering the heartiest congratulations on her long service. Perhaps the part of the programme that gave her the greatest pleasure was the gift of eighty dollars, to be divided equally and given to home and foreign missions in her name. Those who knew her well were sure that no gift could give her greater happiness than these contributions to the causes which she loved so well. Are there not other noble workers who have reached fourscore years to whom a similar offering would bring great delight?

AS TO FOREIGN POSTAGE. An extract from a missionary who has suffered annoyance will speak for itself: "Will it be possible for you to call attention in the *LIFE AND LIGHT* to the question of postage? I have no doubt that we have paid out no less than ten dollars in this house for extra postage this year. We would not have a letter less; and we like to be remembered by wedding cards, but a little thought will save expense at this end. Foreign letters are five cents one half ounce letter weight. We

have to pay ten cents extra here on a letter weighing over one-half ounce, with only a five-cent stamp on it. Wedding cards and other printed matter, such as circulars,—sealed—are also subject to the censorship of a very careful set of men, who weigh everything and charge for a hair's breadth overweight. Thick wedding cards in sealed envelope with a five-cent stamp mean a charge of twenty cents usually; and the worst of it is we can't go to the wedding!

A SUGGESTION FOR YOUNG PEOPLE. An exchange gives the following novel way of increasing subscriptions for a missionary magazine: "Our secretary of literature not being able to look after the magazines, I decided that if I had sufficient support I would try a plan that I had noticed an account of, and see what would come of it. Two ladies chose sides; each side was to secure as many subscriptions as possible, the side getting the greatest number to be entertained by the defeated side. The winning side got 29 and the other 27, the total number previously taken in the society being 22. The magazine was never so well advertised in this church before. The leaders were enthusiastic, and the majority of the members, also, and everybody seemed to be asking everybody else if they did not want to take the magazine, until it got to be really funny. Then (I being on the defeated side) we met to plan what we would do, and decided to receive the victors at the house of Mrs. — from three to five, light refreshments to be served. Written invitations were sent to the victorious side (there were just sixteen on a side). We each wore a badge of yellow ribbon and a card with the quotation, 'It might have been, but is not now.' For the other side there were cards and a gay little rooster painted thereon, with congratulations upon their victory. There was a good deal of fun, and everybody seemed to have such a good time. And to think that I hesitated about proposing it for fear it might not be well to do so!"

THE MARTYRS' MEMORIAL AT OBERLIN. We are glad to give our readers the architect's sketch of the Martyrs' Memorial to be erected in Oberlin, the corner stone of which was laid during the meeting of the American Board. The extreme length of the Memorial will be one hundred feet long, is to be built of buff Indiana limestone, and will be located on the college campus near the west end of Tappan Walk. The fact that so many of the martyrs were graduates of Oberlin makes it specially fitting that it should be erected there. The arch will span Tappan Walk, where the largest part of the students will pass each day. The total cost will be somewhat over \$20,000, largely the gift of one man, and it is expected to be completed before Christmas. There are to be bronze tablets on the arch, on which will be inscribed the names given on the opposite page.



THE MARTYRS' MEMORIAL, OBERLIN, OHIO.

AT TAIKU, SHANSI, CHINA,

JULY 31, 1900.

REV. DWIGHT HOWARD CLAPP.

MRS. MARY JANE CLAPP.

MISS SUSAN ROWENA BIRD.

MISS MARY LOUISE PARTRIDGE.

REV. GEORGE LOUIS WILLIAMS.

REV. FRANCIS WARD DAVIS.

AT PAOTING-FU, CHINA,

JULY 1, 1900.

REV. HORACE TRACY PITKIN.

MISS MARY SUSAN MORRILL.

MISS ANNIE ALLENDER GOULD.

NEAR FENCHOW-FU, SHANSI, CHINA,

AUGUST 15, 1900.

REV. CHARLES WESLEY PRICE.

MRS. EVA JANE PRICE.

REV. ERNEST RICHMOND ATWATER.

MRS. ELIZABETH GRAHAM ATWATER.

* FLORENCE PRICE.

* CELIA BELL ATWATER.

* BERTHA BOWEN ATWATER.

AT TAI YUAN, SHANSI, CHINA,

JULY 9, 1900.

* ERNESTINE HARRIET ATWATER

* MARY SANDERS ATWATER.

* CHILDREN.

TWO PIONEER MISSIONARY WOMEN.

MRS. ANN HASSELTINE JUDSON—MRS. LUCY GOODALE THURSTON.

As we bring to a close in December the series of lessons suggested for the United Study of Missions in 1902, it may be interesting to take a brief glimpse of a few of the pioneer women in the history of modern missions. We select the two names given above, who with their husbands may be said to form a connecting link between the eighteenth and nineteenth centuries. In their lives and labors we can trace some of the forces that helped to lay the foundations of our present missionary work. It is also pleasant to pay tribute to the missionary wives and mothers whose efforts in the early days have been followed by those of so many devoted wives the world around. Among the goodly number of famous pioneers we select two,—Mrs. Adoniram Judson in Burma and Mrs. Asa Thurston in the Sandwich Islands.

MRS. ANN HASSELTINE JUDSON.

Among the earliest pupils in the famous academy in Bradford, Mass., was Ann Hasseltine, a brilliant, attractive girl. As she looked back on her schoolgirl life later her sensitive conscience convicted her of being "gay and careless," but one of her classmates speaks of her "keen wit and lively conduct," which made her a favorite with all. A sentence in Hannah More's book on "Female Education,"—"She that liveth in pleasure is dead while she liveth,"—and the reading of *Pilgrim's Progress* led to more serious thoughts, and to her admission into the church at the early age of seventeen.

Four years later the State Association of Massachusetts was held in Bradford, her native town. At this meeting were four young Andover students on fire with zeal for foreign missions, and the organization of a society to promote the cause was the burning question in various sessions. One of these students, Adoniram Judson, was one day entertained at dinner at the house of Deacon Hasseltine, and according to the old New England custom, his youngest daughter, Ann, waited upon the table. She was naturally interested in the young student whose missionary schemes were so much discussed, and he, forgetting for the moment the great work to which he was called, and even his dinner, then and there composed a sonnet to her charms. The acquaintance thus formed soon led to an offer of marriage. It was a momentous question for a girl of twenty-one to decide. No woman had ever gone from America on such an errand. No one had thought of it except Harriet Newell, who was soon to consider the same question. No one dared advise her to go, and no one could persuade her to stay, and it

was of her own decision that she said, "Behold the handmaid of the Lord: be it unto me according to thy word." They were married February 5, 1812, and embarked with Mr. and Mrs. Newell on the Caravan for India.

The trials of these early missionaries through the hostility of the English East India Company and opposition from government officials is well known. Driven from one place to another, at last, to escape arrest in India, and since there was no vessel to take them to any other place, they sailed from Madras to Rangoon, in Burma. During their stay in India they were led to adopt Baptist principles,—a step which cost them much in separation from the society which sent them out and in the criticism which followed. The event, however, resulted in the establishment of the Burman Mission and the organization of the Baptist Missionary Society in America. Of their going to Burma Mrs. Judson writes: "We cannot expect to do much in such a rough, uncultivated field, but if we may be instrumental in removing some of the rubbish it will be a sufficient reward. I have been accustomed to view this field of labor with dread and terror, but I now feel perfectly willing to make it my home for the rest of my life. Our lot is to be cast among pagans, among barbarians, whose tender mercies are cruel."

An account of the progress of the mission in Burma is not the province of this brief sketch. One says of her: "In all the work of the mission Mrs. Judson was a genuine helpmeet to her husband. She not only managed the domestic affairs of the home, but she taught the Burmese women and children, besides writing tracts and assisting in the translation of the Bible,—being herself an apt scholar in the language, and commanding her time with marvelous ability and wisdom." Her arduous labors proved too much for her health, and she was obliged to come to America for recuperation, arriving in New York in September, 1822. At that time there were no women's missionary societies eager to hear her story of mission life, but she occupied her time in extensive correspondence and in writing a history of the Burman Mission, afterwards published in this country and England. Dr. Wayland, who made her acquaintance during this visit, says of her: "I do not remember ever to have met a more remarkable woman. To great clearness of intellect, large powers of comprehension and intuitive female sagacity, . . . she added that heroic disinterestedness which naturally loses all consciousness of self in the prosecution of a great object."

When Mrs. Judson reached Calcutta on her return there was much hostile feeling between England and Burma, and friends in Calcutta tried to dissuade them from going back to Burma. They felt that their work was in that country, however, and went on their way, "trusting in the great Arbiter of life and death for protection." Meantime the mission had been

reinforced, and it was thought best for Mr. and Mrs. Judson to remove to Ava, the capital, while Dr. and Mrs. Price and the others were to remain at Rangoon. At Ava they built a little cottage outside the town on land given them by the king, where Mrs. Judson started a school with three little girls, two of them sisters, whom she named Mary and Abby Hasseltine. Soon afterwards war with England was declared, and for nearly two years nothing was heard from the little band of workers in Ava. We who remember so vividly the anxiety over missionaries in China in 1900 can imagine the anxiety, the alternate hope and despair, of friends in America during this long silence. We can appreciate also the relief and joy when at last they were found to be safe and well in the English camp.

For the description of events during these years we cull from Mrs. Judson's carefully kept journal. Soon after war broke out the missionaries were suspected of treachery, and orders were given for their arrest. Mr. Judson was seized one day while at dinner by soldiers and "a spotted-faced executioner," painfully bound with cords and dragged to prison, while Mrs. Judson was confined to the house under a strong guard. She had in the house with her a most faithful Bengali cook, their second convert in Rangoon, who proved an invaluable help in her trials. He followed Mr. Judson and his captors and brought back word that he had been taken to the death prison. Mrs. Judson had made a few friends in Ava and was known at the palace, and never once through all the nineteen weary months that followed did she remit her efforts for the release of the prisoners,—Dr. Price, their associate, being confined with Dr. Judson. By constant application to the governor, the queen, the prison officials, she at last obtained permission to visit the prisoners. Day by day in the burning sun she walked two miles from her house to the prison to minister to their wants. An English prisoner with Mr. Judson wrote the following tribute, which was published in a Calcutta paper after the war:—

"The overflowings of grateful feelings on behalf of myself and fellow-prisoners compel me to add a tribute of public thanks to one . . . who contributed in every way to alleviate our misery. While we were all left by the government destitute of food, she, with unwearied perseverance, by some means or other obtained for us a constant supply. When the tattered state of our clothes evinced the extremity of our distress she was ever ready to replenish our scanty wardrobe. When the unfeeling avarice of our keepers confined us inside, or made our feet fast in the stocks, she, like a ministering angel, never ceased her applications to government, which brought respite from our galling oppression.

"Mrs. Judson was the author of those eloquent and forcible appeals to the

government which prepared them by degrees for submission to terms of peace never expected by any who knew the hauteur and inflexible pride of the Burman court. And it was unquestionably owing in a chief degree to these appeals that the untutored Burman was finally made willing to secure the welfare and happiness of his country by sincere peace."

During these months Mrs. Judson's little daughter, Maria, was born, and after Mr. Judson was removed from Ava to Amarapoora, whither his devoted wife followed him with her baby in her arms, her strength gave out, and she lay two months on a bed of sickness. If it had not been for the faithful Bengali servant they might have died.

Relief came at last, and Mr. and Mrs. Judson and little Maria were taken on a gunboat to the English camp and tenderly cared for. A few months afterwards Mrs. Judson was seized with violent fever, and October the twenty-fourth, 1824, she breathed her last, at the age of thirty-seven. She was buried near her home, under a large topia tree, on a beautiful green bluff overlooking the sea. A few months later little Maria was laid beside her.

MRS. LUCY GOODALE THURSTON.

"Will Lucy, by becoming connected with a missionary, now an entire stranger, attach herself to a little band of pilgrims and visit the far distant land of Obookiah?" This question was asked eighty-three years ago the eighteenth of September of a young teacher in a district school in Marlboro, Massachusetts. The questioner was a cousin, Rev. William Goodell, afterwards one of the early missionaries in Turkey, who had called during the noon intermission for an earnest talk on the subject. They parted at the schoolhouse door, and the teacher was left to struggle alone with the overwhelming proposition that had been made to her. She was six miles from home, and alone with her Saviour she made a decision: "If God will afford his grace and afford an acceptable opportunity, Lucy and all that is hers shall be given to the noble enterprise of carrying light to the poor, benighted countrymen of Obookiah." In less than a week Mr. Goodell had brought about an interview at her father's house with Rev. Asa Thurston, and the two of similar aspirations, introduced at sunset as strangers, parted at midnight as interested friends. About three weeks from that time they were married, and eleven days afterwards embarked on the brig *Thaddeus* for the Sandwich Islands. They were accompanied by Mr. and Mrs. Hiram Bingham; a physician, Dr. Holman; two schoolmasters, Messrs. Whitney and Ruggles; a printer, Mr. Lornus; a farmer, Mr. Chamberlain; and three Hawaiian youths who had been studying at the school in Cornwall, Connecticut, Thomas Hopu, William Zenin and

John Honuri. This little band of workers were organized into a mission church before they left.

After a voyage of one hundred and fifty-seven days, covering eighteen thousand miles, the island of Hawaii loomed up before them, and joy and gratitude filled their hearts. As Mrs. Thurston was looking out of the cabin window at a canoe full of chattering natives, one of them gave her a banana, and in return she gave them a biscuit. "*Wahine maikai*" (good woman) was the reply, and so she began to win the hearts of the people whom she was afterwards to win for Christ. It is a well-known fact that while the missionaries were on the sea a revolution had occurred on the islands. The degraded inhabitants, impatient of any restraint whatever on their passions and appetites, wanting no check to their wickedness, had risen in rebellion against the king and the priests, had destroyed their temples and burned their idols. They had abolished a controlling although a most oppressive law, called tabu, by which this and that was forbidden, either by general usage or at the caprice of the king or priests. Thus was seen the amazing spectacle of a nation which had thrown away its religion and disowned its gods, and was wide open for the entrance of the gospel of the lowly Nazarene. The degradation of the people was appalling. They were incredibly licentious. Husbands had as many wives as they wished, and wives as many husbands. There was no family life. Two thirds of the children were strangled at birth, and others given away to anyone who would take the trouble to care for them, and parents when old or feeble were buried alive to be rid of them. In huts made of a few poles covered with grass, with a mat for furniture, they lived the life of beasts. Into this mass of iniquity stepped our pure, sweet New England school-teacher bride. Surely the sacrifice was not a small one.

Some of the chiefs and members of the royal family, having occasionally come in contact with Europeans visiting the islands, were outwardly on a much higher level than their people, and to them the missionaries turned, being kindly received. From the beginning the missionary wives were earnestly working among the women. Dr. Bingham writes: "Just look into the straw palace of a Hawaiian queen in the first or second year of our sojourn among them, and see a missionary's wife waiting an hour to get her to turn from her cards to try on a dress for which she had asked. Then on trial, her laconic and supercilious remarks: 'Too tight.' 'Off with it.' 'Do it over.' Then see her resume her cards, leaving the lady tired and grieved, but patient, to try again; and when successful, to be called on again and again for more." Two years later Kamanalu, Kapiolani and many others threw around them an air of rising consequence by the increase

of articles of foreign clothing and furniture,—a chair, a table, a workstand, a writing-desk, a bedstead, a glass window, partitions, many things that had attracted their notice in mission families. Among the women were some remarkable characters,—Kapiolani, the “Heroine of the Volcano,” Haahumann,* the wise regent from 1819 to 1832, and others whom we have not space to describe.

The progress of the mission was rapid. In six years the language had been reduced to writing, the Bible translated, wooden houses and churches built. In all the nearly fifty years of her husband’s life in the Sandwich Islands Mrs. Thurston shared his trials, went with him on his long missionary tours on foot and equaled him in heroism. She taught the Hawaiian men to love their wives and their Saviour; the Hawaiian women to fear God and honor their husbands; the Hawaiian children to obey the Lord and their parents. So she carried into the huts of that dark land these blessed words, “Love, Virtue, Home, Jesus, Heaven.” The blessing of the “Great Awakening” which occurred in 1836–1838 is a well-known marvel in missionary history.

In the third year of the residence of the missionaries on the islands Mrs. Thurston and her associate conceived the idea of endeavoring to elevate the female population by meeting with them every Friday, hoping to “form a healthy moral atmosphere in two rooms eighteen feet square, where natives were allowed to tread.” Later this meeting was formed into a society, in which whoever wished to join must forsake all their former vile practices, pay an external regard for the word and worship of God. They must uniformly have a full covering for their persons both at home and abroad, and follow whatever is lovely and of good report. In two years the membership of this society increased from seventy to fifteen hundred, and afterwards to twenty-six hundred. If only our own Friday meeting could be as successful for our own time and needs, what a power would go from it for the kingdom of God!

In common with missionary mothers, her great anxiety was for her children. At first there was no way to send them to this country, and the devoted mother strove heroically to shield them from the terrible influences about them. They were forbidden to learn a word of the Hawaiian language, and the natives understood they were not to use it with them. Church services and school hours were held for them in their own home, and by unceasing watchfulness they were kept from contamination. After a service of twenty years it became evident that their best good required their removal from the islands, and after a desperate struggle it was decided

* See LIFE AND LIGHT for July and August, 1882.

that they should go to America. It was a costly decision, which brought on an attack of paralysis which laid her for eight weeks on a bed of sickness. Then she presented her request to the mission, which closed with the sentence: "If it please this mission and we have found favor in their sight, and if the thing seem right in their eyes, that they permit me to conduct my children across the ocean to the land which is theirs by birthright; to a land of industry, of civilization and of Christian institutions." Mr. Thurston felt that he ought not to leave his work, and the mother set sail alone with her children for the long voyage, returning to her husband the next year without them.

In Honolulu.—After forty-eight years in the islands, at the age of eighty years, Mr. Thurston went to his reward. For more than two years she remained alone in her home, "like a cocoanut tree stripped of every leaf." At that time a widowed daughter and her three children went to her mother. Twelve years afterwards there was a joyful reunion of husband and wife in heaven, and two weary bodies were lying in one grave in Honolulu.

Our first article in connection with the topics in *Via Christi* comprised brief sketches of two early women martyrs. Surely these women, and the long line of those who have followed in their train, are just as truly martyrs as the famous Blandina and Perpetua.

Oh, that we were worthy to follow in their train!

CHINA.

PAGODA ANCHORAGE BIBLE WOMAN'S TRAINING SCHOOL.

BY EMILY S. HARTWELL.

THIS new name was adopted by our mission during the past year as expressing more truly the purpose and work of our Bible schools for women in the various districts. In this school the gentle, refining influence of the consecrated teacher, Mrs. Lau, has been a source of joy and blessing during the year. She is the wife of our Iang-seng pastor, and the school has been held in the chapel building, which has also served as parsonage and day school.

Changes in assistant teachers during the year fill us with all the greater gratitude for the help Dr. Stryker has rendered the school by discovering the difficulty with the eye-sight of Mrs. Lau's daughter-in-law, whom we hope will fill this position another year. The value of a thorough oculist, as Dr. Stryker is, cannot be overestimated in its helpfulness to equip these



Mrs. Ding and Daughter,
at Diong-loh.

Mrs. Lau and Daughter,
at Pagoda Anchorage.

Mrs. Go-chung,
at Chang-chong.

THREE PASTORS' WIVES IN PAGODA ANCHORAGE FIELD.

Bible workers, many of whom have been in great need of her professional aid.

One of the eighteen women who entered at the opening of the year went home early in the year on account of delicate health, and before the summer was over had gone to her long home. Two others also left the school for health reasons. Of the fifteen who finished the first term three came from Diong-loh city, while of the twelve others each represented a different town or village, showing how representative the school really is.

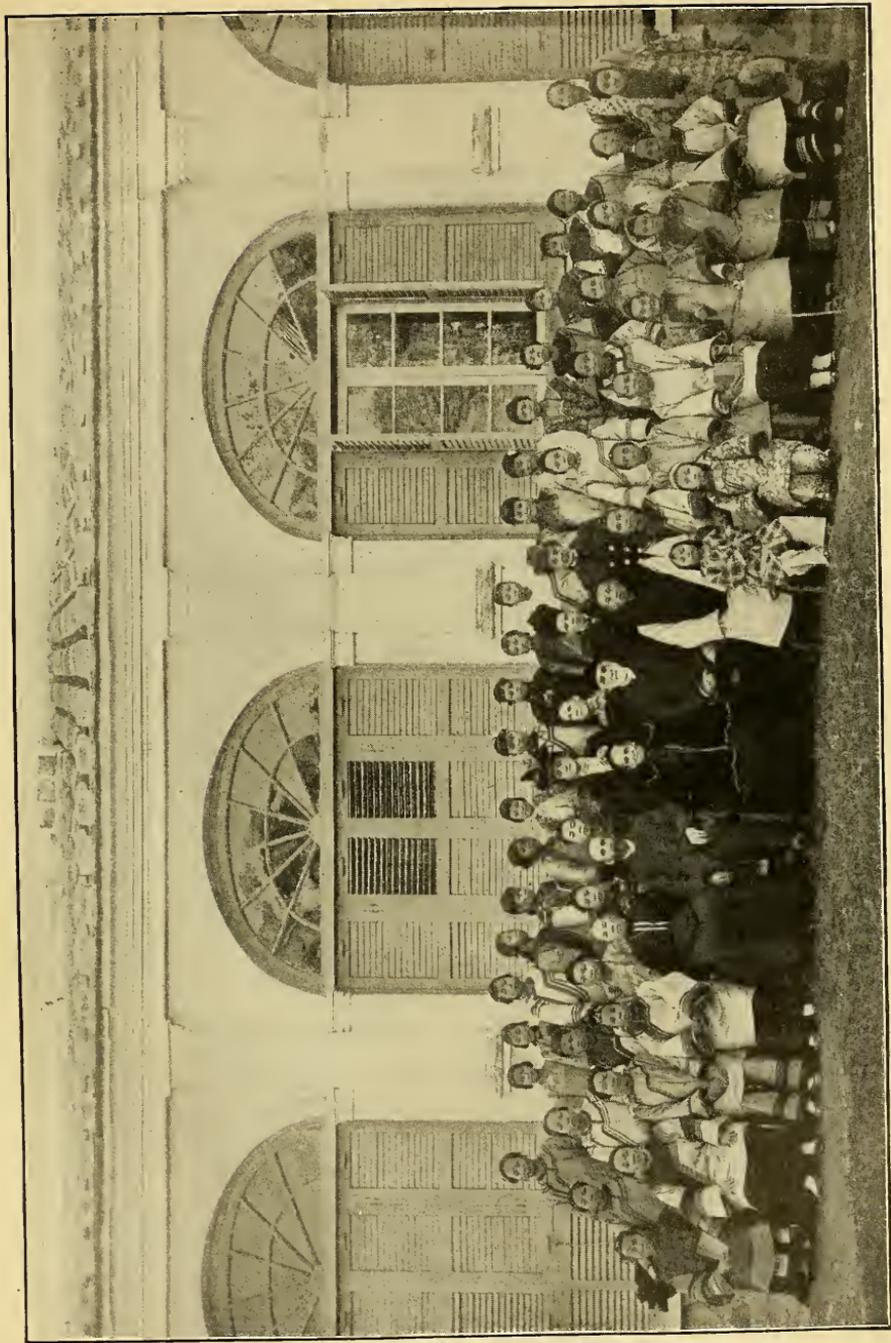
As funds were very limited, and it seemed best to use them only for those who gave promise of becoming permanent workers, as a large proportion seemed able to do, a few were sent home to study in station classes at the close of the first term. The value of station classes to test the women before entering the Bible school is very great, but in so vast a district, with so many places unsupplied with station classes or Bible women, some must be tested at the Bible school itself.

Two very capable women went out as workers at the end of the first term. Each had studied previously at the Ponasang Girls' School, so took a shorter course at the Bible school. Chiu-ging-cia, a young widow, went to her home, Muoi-hua, by the sea, and soon collected a delightful day school of eighteen girls, who came with no financial aid and did remarkably well in their studies. The other, Bing-heng-sing, is the wife of a preacher in a place newly opened, and went to her own home, where she has worked as Bible woman, and hopes to have a station class of women later among those beginning to come to the chapel as learners.

Although in the second term but eight of those most promising remained in the school, the term was shortened on account of shortage of funds. It is, however, impossible for one missionary alone to carry on a Bible woman's school satisfactorily and have oversight of Bible women and station classes scattered over a district of five hundred square miles. It is imperative that more missionaries be sent to help in this great work.

I had planned that in case no financial aid came during the year to close the school early, so as to have the best season left for touring. Miss Borts and I had also arranged that the Woman's Annual Meeting for this station, the first ever held in the Pagoda Anchorage Station, should come at the close of the second term, so all the women in the school would be present.

Fourteen of the earnest Christian workers came from other places and spent a week with us, talking over the things of the kingdom. Our friends from Foochow came down to help, Miss Newton coming for the first session, and reading helpful papers on the "Quiet Hour" and "How to be Strong Christians."



FRIENDS AT THE WOMAN'S ANNUAL MEETING, FOOCHOW.

Mrs. Pastor Ding, of Ha-buo-ga, the tireless treasurer of our Chinese Woman's Home Missionary Society, gave a half day of valuable information and stimulus in support of this work. Miss Woodhull gave us a most helpful talk on how to teach the life of Christ, full of practical experience in her own Bible school at Foochow. Dr. Whitney gave a comprehensive and spiritual address on the most important subject of redemption, while Miss Chittenden gave a series of rich thoughts on the power of the Holy Spirit, which we turned into a practical channel by a half day given to foot-binding. It was full of live discussion and testimony to the overcoming power of God in actual lives, and one dear old mother in Israel went home to unbind her feet, and within three months has led six others to follow her aged example.

My father (Mr. Hartwell) gave a careful and convincing address on the evils of intemperance, which was ably supplemented by pastor Lau in a talk on the evils of opium and tobacco, dwelling upon the latter as an evil habit which Christian women in China must relinquish themselves, and lead their husbands to do the same. Great interest was shown by the women, and all who had not previously bought pledge buttons did so, and some have since persuaded their husbands to give up tobacco. We hope their good example will help others do the same.

Following the temperance talk, Mrs. Guang-bing, Miss Woodhull's helper and the Secretary of the Home Missionary Society, read her report of that society and also a helpful paper on "Cleanliness and the Care of Children," which was the link to bring us to the delightful kindergarten afternoon Miss Brown gave us. All were invited to spend the afternoon at Miss Borts' girls' school while Miss Brown talked, and with paper and scissors also taught the women and older girls how to fold simple kindergarten forms to illustrate Bible stories. She also taught the girls some kindergarten songs and games, and, with refreshments, the Saturday afternoon variation brought all our hearts nearer together.

On Sunday my father preached on the position of women in the early church, Romans, sixteenth chapter, and followed with an impressive communion service. Sunday afternoon all were invited to Miss Borts' school again to a very interesting Sunday-school service, and the week closed with a live Christian Endeavor meeting in the church Sunday night, with good thoughts gathered during the week. Supplementary papers and reports of work over the wide field had been given during the week, and ample time allowed for discussion and prayers, and all went home filled with strength and inspiration for practical work in their scattered and lonely fields of service. We ask your earnest prayers for these noble souls out on picket duty on the very outskirts of the army of the Lord.

TURKEY.

GIRLS' BOARDING SCHOOL, ERZROOM, TURKEY, 1901-1902.

BY MISS AGNES M. LORD.

THIS year will long be memorable in the history of the Girls' School for the trials it brought, but more especially for the great blessing which came as their result.

We were scarcely well started in the school year when, on November 8th, we were turned into the street by a succession of heavy earthquake shocks. For several weeks we were obliged to live in tents, until the weather became so severe as to make it impossible. In two weeks sixty-two shocks were recorded, some of them so severe that fifteen hundred houses—mostly of the poorer sort—were rendered uninhabitable, and some lives lost. The shocks have continued at short intervals all through the year to the present time (July), and have been a great strain upon the nerves. The quiet behavior of the girls and their trust in God's care through all these trying times has proved the reality of their Christian faith. Some remarked that our tents were the only ones where there were happy faces in those days of anxiety. Our lessons were continued without interruption, save the first day, and school was regularly reopened ten days after the first shock, though all the other schools in the city were suspended for a much longer time.

The earthquake did not affect the schools unfavorably as regards attendance, but the nervous strain has told somewhat upon both teachers and pupils. Still, we can but acknowledge that the Lord was in the earthquake, and "behind a frowning providence" he did hide "a smiling face." Our old school building was so injured as to be pronounced dangerous by the public inspector, and we were ordered by government to tear it down. Under these circumstances we were able to get permission to rebuild in an incredibly short time. February 8th, just three months from the day the earthquake turned us out of home, the permission, signed and sealed, was in our hands. The insurance, too, aided greatly in raising the sum required for a new building. The W. B. M. I. voted what was needed in addition, and the building was commenced at once. On May 15th, when friends from Bitlis and Trebizond were with us, the ceremony of laying the corner stone took place. The building is now nearly ready for the roof, and shows itself a substantial edifice, well suited for its purpose. As we watch its growth from day to day, and think of the remarkable way by which it has been made possible, we praise God for his wonderful works to the children of men.

Our new school building is, of course, the event of the year. The school itself, being turned out of the old accommodations, has all been crowded

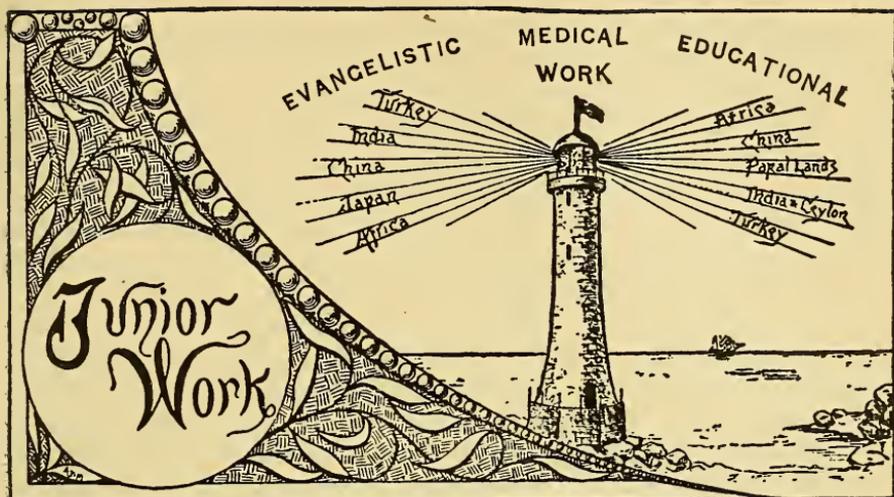
into the mission house; every outbuilding, every hall, every corner has been crowded to overflowing, one room serving as dining room, school-room, gymnasium, ironing room and dormitory all in one. But in spite of these unsatisfactory arrangements new pupils have been coming in, so that, although we lost many who moved away from the city during the year, at the close of school our number was one hundred and forty-two, —twenty more than last year,—with an average attendance of one hundred and thirty. In regard to progress in their studies, there has not been a year in which there has been such a spirit of obedience, diligence and general enthusiasm in their work. The report cards, especially of the high school pupils, show a decided advance.

The Christian Endeavor Society has been, as always, the great blessing of the school. The suffering caused by the earthquakes brought unusual opportunities, to which the members gladly responded. About two hundred and eighty calls were made during the winter and spring upon the sick, and in almost every case some material aid was given,—rendered possible by gifts from outside friends,—as well as the comfort of God's Word, with prayer and song. The members contributed to buy a rug for the pulpit as an Easter gift. The collections of the monthly missionary meetings amounted to about \$32. A concert given at the close of school brought about \$25 in addition, making in all \$57. This goes to support our famine orphan in Mrs. Hume's school in Bombay, help pay the salary of one of Mr. Hagar's Bible women in the South China Mission, as heretofore, and enlarge our horizon by taking an African child as our protégée.

The greatest joy which has come to us this year was when communion was observed in May, at the time our Bitlis friends were with us. Without a suggestion from anyone, five of our girls, one of our servants and two of our teachers who were last year's graduates expressed a wish to be examined for admission to the church. They were received with thirteen others on communion Sunday.

With the exception of the Turkish, no other schools had any public examinations this year. Ours were held as usual. The room was packed beyond its utmost capacity from beginning to end of every session. The parents were most kind and cordial in their thanks. For the closing concert it was not possible to sell tickets to all who wanted to buy. This was the fruit of the chorus practice of the year which Mr. Stapleton had conducted for our alumnae meetings, supplemented by a cantata by the schoolgirls, a bell drill by the little ones, toy symphonies and trios.

As we close another school year, our hopes are higher than ever for better results in the future, and our gratitude beyond expression to the Lord who hath done great things for us, whereof we are glad.



— To give light to them that sit in darkness Luke 1:77 —

TURKEY.

UNKNOWN HEROINES.

BY DR. CAROLINE F. HAMILTON, AINTAB.

ONE of my first acquaintances in Aintab was a forlorn little woman, who always had a cough, and who looked at me pathetically with her one eye, as she asked for cod-liver oil. She rarely mentioned home affairs, but would come for her oil, a few bottles of which enabled her to drag through a winter. When warm weather came she would disappear from sight. But poor food and a miserable house did not help the frail creature to battle against disease, and on my return from vacation, last fall, I found that Melek—the Turkish for angel—was decidedly weaker. The cough would scarcely allow her to speak, and she could not leave her bed. Such a pitiful small home! Low and rough, only the one tiny room, and one corner of this was taken up by the loom at which her husband worked, when he could get any weaving to do, while a second corner was occupied by the rude fireplace. There was no storeroom, and no need for one. Melek said that they had no wheat in store for the winter, and that her only food was bread, but that they had a few pickled peppers, and she could dip her bread in the watery vinegar and make it more tasteful. She once told me that her husband could go to the prayer meeting held in the neighborhood and there forget his hunger.

During the winter, while our soup kitchen was open, the poor little woman was supplied with milk or soup and good bread, and since that was closed, because we had no more money, she had had milk from our milkman. She tells me of her cough and other troubles, and of the hard times they have, but not one word of complaint is uttered, and her courage and patience are wonderful. Month by month she has grown weaker, and the tired body is nearing home. She is a Christian, and I love to think that the Lord has a place prepared for her, and that she will know no hunger there, for "the Lamb . . . will feed them."

About Easter time I was asked to see a poor woman who was reported to be very sick. I found that it was the twelfth day of her illness, and the illness double pneumonia. Her face was fairly purple, and every breath was a struggle. She could not sleep; she could not even lie down, and yet she must nurse a tiny, wailing baby. I saw that they were very poor,—so poor and so neglected that it took all my courage to sit down on the bed and to examine her chest.

On my second visit a neighbor sarcastically remarked that my patient was keeping the Lenten fast well, as she had not had one mouthful of food all that day. With fever that burned her life away, coughing with every breath, nursing a fretful baby, and absolutely nothing to eat! Yet that poor soul had not uttered one word of her needs. Milk as well as medicines were furnished, but she was too weak to rally, and was soon released.

Another heroine went home to heaven this very morning. I first saw her last October, a bride of only two months, but so ill with pulmonary tuberculosis that I did not think she had many weeks to live. It was not right to conceal the truth, and I told her how ill she was. She listened very quietly, and though hope would revive, now and again, as short periods of comparative comfort were given her, she would look up into my face wistfully and say, "But you do not think I am better."

The winter passed and the spring came, and Osanna was still with us suffering untold things. Sometimes I could scarcely bear to see her agony, every breath requiring such action of chest and shoulders that she was utterly exhausted. The heart grew so weak that every part of her body became fearfully swollen, and for weeks she could only get snatches of sleep, her head bent forward on a pile of cushions. Human help could avail nothing, but Osanna used to look so hungrily for my coming, that I continued to visit her, and many talks we had about heavenly things. Her mother, sisters and neighbors were often in the room, and I feel sure that the long, patiently borne suffering, and the peace and resignation they daily beheld, will influence their lives.

There is one house I always like to visit,—the house of the bravest and cheeriest patient I have ever had. It must be four months since I first saw Zumrud Baju. The baby was only a few days old, a fretful, frail little thing, and the mother sick with dysentery. There was high fever, and the tongue so heavily coated that the poor woman could scarcely swallow. Of course they were poor, and the husband was a lazy man who did not want to stir. Milk and broth were luxuries quite beyond their reach. When I promised milk and soup from our soup kitchen, the poor woman was too grateful for words, and through the winter storms and cold a bright-eyed girl of ten years—her mother's nurse—went daily for the precious food.

The dysentery finally was conquered, and I had hopes that Zumrud would soon be on her feet again. But the long illness had affected the kidneys, and dropsy developed—increasing so rapidly that recovery seemed impossible.

The father injured his hand so that he could not work; they sold everything that could be spared from the house, and day by day the mother failed in strength. But poverty and pain could not daunt that brave soul. She could not raise herself in bed; her only food was that supplied from our soup kitchen; but her faith and patience grew from day to day.

One day I found that a new trouble had come. The house rent was due, and the landlord said they must pay at once or leave the house. Zumrud told me that she had cried, but I saw no tears, and she cheerily said that God would find a place for them. Then the soup kitchen had to be closed, and some way must be found for providing my patient with milk.

At Easter even the poorest people make some shift for a new garment, and I knew what it meant when the dear woman said to me that her boy came and sat down by her pillow, telling her that if she would only get well it would be enough of Easter for them.

To my astonishment and joy decided improvement has now begun. Rich milk, morning and night, has helped wonderfully, and at every visit Zumrud tells me of some gain. To be able to raise herself alone was delightful; then to bend her knee, and now she can creep to the door. It is a pretty sight to see her call the children and neighbors to rejoice with her over every new achievement. And in that poor, small room, neighbors—both Turks and Armenians—have been gathered for reading and prayer. Zumrud cannot read a word, but she lies and smiles upon them as some good woman gives the gospel message. An unlettered saint; but one of those who have passed through great tribulation.

These are some of the women I have met in my city work. The world would not count them heroic, but as I look at their surroundings, their poverty, their sufferings, and witness their brave endurance and faith and cheerfulness, I hold them to be heroines.

HELPS FOR LEADERS.

DEFINITE WORK FOR CHILDREN.

BY MISS HELEN S. LATHROP.

HAVE you, leader of the Mission Circle, planned out a course of action for the small people this year? In mission work, as in so much of our social life, we reverse the processes of nature; we plant in the fall and reap our harvest in the spring, and it is now that the seeds of wise activity and wide purpose should be in the soil if we would gather an abundant treasure. Are you cultivating new ground by hunting out and winning new children? If other attractions have made the attendance small on Saturday afternoon try some other day after school or Saturday morning, which has proved a most acceptable time in some places. Have you definite ideas of study and work and giving for these children? If you have not made your own programmes use the monthly studies on India the *Dayspring* will furnish for the next six months, and do give the children the *Dayspring* this year if you never have before. If in your circle the children work with their hands, have them make articles that will be useful in some particular field, and let them realize with every stitch whom they are working for, rather than to simply make something for somebody, and see if their enthusiasm does not increase. Let them know, too, for what their money is to be given. Your Branch treasurer will give you some definite bit from her list of pledged work, or ask your secretary for junior work for information and material concerning the special work the Board asks of the children each year. If you are familiar with a definite need your circle can relieve, you will easily fill their hearts and minds with it. How do you plan to get your money? If by an entertainment it would best be of a missionary character. There are songs and dialogues, the very learning of which will leave clear impressions of the reason for learning them. If you are to have the sale the children love to give, do not let them think that in itself is the end of the winter's work. If you can make the reason for the sale as real as the giving of it you will later on find more money coming in better ways. Teach your children to give systematically; make calendars to hang beneath the mite boxes so the days can be checked off as the gifts go in. Do not ask all to give an equal sum. Quarters come to some as easily as pennies to others, and even the little ones can be taught the only equal standard for their giving is regularity and unselfishness. So, with definite lessons to learn and with definite work to do, may our garden of children yield this year a rich harvest of new life for the Lord's work.

EXTRACTS FROM RECENT LETTERS.

FROM MISS STELLA N. LOUGHRIDGE,* TALAS, TURKEY.

ANOTHER school year has just been closed, and it is felt to have been a successful year. The girls' school has been larger than in previous years, the attendance being eighty-two, of whom fifty-eight were boarders. The larger part of the pupils are Armenians, though the Greek number is growing. Our teaching force numbers four teachers, who give all their time, besides a regularly employed music teacher. One or two of the teachers of the boys' school and the pastor teach a few extra classes. Almost all of the teaching of late of necessity has been done by native teachers, but in the future we expect to have a larger part done by American teachers.

Our closing exercises took place on the 19th of June, and were held in a large tent made for the purpose. We had no graduating class, as a year has been added to the course of study. Our programme consisted of a prize contest in recitations, a flower cantata and a gymnastic drill, interspersed with a plenteous allowance of music. As is usual, the closing programmes of the American schools were events of much importance, and an audience of seven or eight hundred people presented tickets of admission, and sat quietly attentive throughout the somewhat long programme.

One very interesting feature of those last days of Miss Closson's stay among us was a reception, where many of the old pupils had the opportunity of a last meeting with her. Many were gray-haired women, and had seen much of life since those early days, but the memory of those days and the lessons they had learned from Miss Closson were still fresh in their minds. I almost felt myself to be in a college alumnae circle in America as I listened to their reminiscences, for though there was much that they said that I could not understand, yet I knew by their merry faces and their sometimes filling eyes that they were recalling things that had made their lives bright and pure. We realized then as never before the meaning and power of a life spent for the women of this country as Miss Closson's has been spent.

FROM MRS. ALICE GORDON GULICK, MADRID, SPAIN.

A careful study of the property for the new premises for the International Institute in Madrid now belonging to the corporation has led to the following recommendations:—

I. That the house be renewed and fitted up as an administration building and for the use of advanced classes.

II. That a recitation hall be built as soon as possible, in order that the remaining students, now in Biarritz, may be transferred to Madrid.

*Miss Closson's successor as principal of the Girls' School.

III. A dormitory should also be provided, and it would be economy to build all at the same time. If not, a flat or flats must be hired for living purposes.

IV. A gymnasium and laundry are absolutely needed.

This plant will mean the establishment of a powerful influence for good in Spain. It will relieve the directors of much anxiety, and they will be free to devote the few remaining working years to its development. The instructors will have conveniences for work which will lessen the strain which they have borne nobly for many years. The students will be in hygienic quarters, and can accomplish their daily tasks without friction from lack of conveniences of life. The evangelical friends of Spain will rejoice in the fulfillment of the promise that was made to them and their children thirteen years ago. The great cosmopolitan community of Madrid will look on with interest at the evolution of a college for girls, and the leading professors will then give a hearty sympathy and possibly co-operation.

In the name of the Lord we urge Christian friends to come in and occupy the beautiful spot of ground he has provided in the capital of Spain, placing there a thoroughly equipped Christian college.

A tabulated statement has recently been prepared which proves that a large per cent of the graduates of the International Institute have been engaged in Christian work as teachers, translators, missionaries, or pastors' and teachers' wives. They expect to work in some such way, and are disappointed if they are obliged to turn to secular employment.

There is a wonderful opportunity before the churches of the United States, which becomes even more evident as the years pass. The thought that in "Old Spain" girls are pressing forward to be educated for Christian service should stir the hearts of the stewards of God's money to immediate action in their behalf. No appeal in words can be greater than the need.

FROM MISS JULIA GULICK, MIYAZAKI.

The Student Volunteer League, of Japan, held a meeting here last week, which was very interesting and encouraging. There are one hundred and ten Volunteers in Japan, more than half of whom, I think, must have been present at the meeting. The Y. M. C. A. secretaries—three of them—and several teachers in government schools who came out under the Y. M. C. A. were of the number, together with a large proportion of the younger missionaries. The earnestness and hopefulness of these young people, together with their sense of responsibility for securing Japanese workers for our needy fields, was most encouraging. That was the special subject, in its various phases, which occupied most of the attention at all three of the

sessions. The points emphasized were the importance of prayer and personal work to bring the Christian youth of Japan to a sense of the need for them in the direct work and the honor it is to be so used of God.

On August 9th there was quite a celebration of the cornation here—Episcopal service in our Union Church in the morning, at which a Canadian Methodist gave an eloquent address, a lawn party for British friends in the afternoon, and a concert in the evening. Fortunately the rain, which has fallen almost continuously for seventeen days, stopped during most of Saturday, the 9th, and all of Sunday. But it came down in torrents again on Monday, and to-day a fine rain has fallen all day.

EXTRACT FROM ANNUAL REPORT OF WOMAN'S WORK, TIENSIN STATION,
NORTH CHINA.

The girls are very faithful to their Christian Endeavor pledge. They meet every Sunday morning. The foreign teacher is always present, and takes part as a member, but the girls appoint their own leaders, and conduct the meetings very well.

During the year two girls have been baptized and five received on probation. People are often tempted to question the depth and sincerity of a child's faith, but during the recent troubles our Christian school-children were again and again a comfort to their elders. Just one instance. Ch'uin Hua is one of the younger girls in our school, very bright and obedient. At the time refugees were coming in from our Hu Chia Ying station, May, 1900, she was about nine years old. Her grandfather, over seventy years old, came in great distress. The Boxers had offered to spare his home if he would say he was not a Christian. "How can I say that? I believe in Jesus Christ." They threatened his life if he did not recant. "I am a Christian; I worship the true God." They stole everything of value, and then burned his house. He came to us in a pitiful condition. His daughter was employed in a family in our compound. She wept as he told of the loss of their home and their earthly all. Little Ch'uin Hua put her arms about her mother, and said: "Don't cry, mamma. If our home is burned, we have a heavenly one. They can't burn that."

It is impossible to close this report without speaking of the open doors we have been unable to enter, the opportunities neglected for lack of workers. Touring has been impossible. Station classes for women could be held with great advantage in Ching Hai and Laofa as centers, as well as in the home station. Day schools ought to be established as soon as possible in each of our out-stations. There is an opening for one now in Tientsin native city, and Mrs. Chao, one of our former pupils, is perfectly competent to

teach it. We cannot sufficiently emphasize the crying need for another single lady to take charge of woman's work. It is impossible for one lady to properly look after a girls' boarding school and woman's work at the same time. One can do a little in Tientsin, but the country work is necessarily left undone, and our work crippled in consequence.

The opportunities for work have never seemed better or the future brighter with hope and promise. God grant that the church at home may hear a voice crying, "Awake, thou that sleepest," and awaking to her great responsibility, as she sees the boundless opportunity before her, may give freely of time, money and strength, of all that she holds most dear and precious, to the end that all may hear the good tidings of great joy, from the least to the greatest, and the kingdoms of this world may become the kingdom of our Lord and of his Christ.

Our Work at Home.

HOW TO STUDY "LUX CHRISTI."

BY MRS. CAROLINE ATWATER MASON.

IN suggesting practical methods for the use of the handbook on India presented by the Central Committee for 1903, it becomes necessary to divide the subject according to the time allotted and the resources commanded by different organizations.

A thorough, systematic study of the theme in all its manifold perplexity, the mythology, history, economic and social conditions of the people of India, and the growth of Christian missions among them, can hardly be accomplished in less than twelve meetings. This number would give opportunity for working up many special themes in original papers, for systematic reading of the authorities and references suggested, for studies in architecture, literature, etc., and would yield a fairly exhaustive and intensely interesting course of work, such as is pursued by literary clubs of a serious order.

It is perfectly understood, however, that while most literary clubs sustain fortnightly meetings, very few foreign missionary societies hold their meetings more frequently than once a month, and that the summer months are omitted from the schedule. There should, therefore, be an arrangement of the work suited to those who can command but nine meetings.

Yet, again, many of our women's organizations are commingled with home missions, domestic missions, aid society work, and other elements which cut down the number of foreign missionary meetings available to six. To circumstances like these *Lux Christi* must also adapt itself. All this has been foreseen in the preparation of the book; and while the best results must infallibly yield themselves to the most thorough study, it is believed that the material is in such shape as to furnish six programmes, which shall prove full of varied interest and essential enlightenment. The Central Committee has already issued an attractive programme to meet this demand.

We will now touch upon several schemes of study to be pursued in six, nine, and twelve meetings. Let it be premised that the wall map of India and a set of the singularly fine Indian pictures, which have been published by the committee, are indispensable adjuncts to all three of these courses. The price of the former is twenty-five, of the latter, twenty cents. It may be added that if not absolutely necessary, it is at least highly desirable that each person who participates in the study should own a copy of *Lux Christi*.

Beginning with the shortest course, that to be covered by six meetings, two facts become at once obvious: (1) Each meeting must cover the ground embraced by an entire chapter of *Lux Christi*. (2) As the contents of each chapter have

been most severely condensed from scores of different sources, and only essentials presented, it will hardly be possible for those taking part in the programme to condense their study into smaller compass, and there thus arises the unavoidable necessity for following *Lux Christi* very closely.

Undoubtedly the ideal method here would be that followed by classes using a text-book in school; viz., the text to be carefully studied and the gist of it given in their own words by different members in answer to questions from a leader. When this cannot be successfully carried out each chapter can be read aloud, each division of a subject being read by a different person. In any case the writer would advise the interspersing of the divisions of the chapters proper, by appropriate selections from the extracts given at the chapter ends, by the distribution and delineation of pictures,



MRS. MASON.

both those in the set already mentioned, and others appropriate to the theme in hand, gathered from all sources accessible. Let us all make India the special topic of our reading this year, and we will find as our knowledge grows that "the great gray land" takes a new and commanding control of our thought and interest.

We would at this point call attention to the habitual willingness of public library committees to accept suggestions regarding the addition of books required by any considerable number of persons in a community for intelligent, specific study. I know a public library in a Western city which has this fall put in seventy-five dollars' worth of books on India for use in United Study; and I know a village in New York state whose public library committee has cheerfully added to its autumn book order seven of the highest priced and most desirable volumes in the "List of Twenty." India is a live subject, full of general interest, and the books named are worthy a place in every well-selected library. Where no library whatever is within reach I would recommend the several churches in a given neighborhood to unite in laying the foundation for a common Foreign Missions Library, with a half dozen books on India as the first field of Protestant Missions.

Let us now consider still another course which may be pursued by such societies as have but six meetings at their disposal. Instead of following *Lux Christi* closely, let the leader of the society study it herself faithfully, and frame six programmes, each based upon a chapter, but calling for original work upon certain selected themes. The preparation of these papers would set the writers to search out facts for themselves from all possible sources; and while the whole ground covered by *Lux Christi* could not be embraced, on the other hand, scope would be offered for greater individuality in presentation. Three typical programmes are given below suited to this line of procedure:—

Programme based upon Chapter I of Lux Christi: "The Dim Centuries."

1. Exercise on map of India, locating chief general divisions, mountain and river systems, cities, etc. Five minutes.
2. Blackboard exercise, or rapid analysis without blackboard of Table I, Development of Hindu religions, fixing dates, etc. Five minutes.
3. The Exodus of the Indo-Aryans and their Promised Land. Paper, five minutes.
4. Hinduism in its three stages: Vedism, Brahmanism, and Modern Hinduism. Paper, ten minutes.
5. Questions on the Sacred Literature, pages 26-30 *Lux Christi*. Thus, "What constitute the four Vedas?" etc.

Follow this with extracts read promiscuously by volunteers from the "Famous Passages," pages 30-34.

Circulate pictures of Hindu gods and temples. Fifteen minutes.

6. Buddha and Buddhism. History of this religion in India. Paper, ten minutes.

7. A five-minute summary of the distinguishing features of Hinduism and Buddhism, what they have in common, and their essential differences. *

This should be a clear-cut, incisive talk by the leader, if possible, rather than a paper.

Programme based upon Chapter II of Lux Christi: "India's Invaders."

1. Blackboard exercise on table, page 38—dates, etc. Five minutes.

2. Mohammedanism and the Mohammedans in India, including the Grand Mughals. Paper, fifteen minutes.

3. Reading of Passages from the Koran, etc., pages 79-81, "Lux." Circulate pictures of Mohammedan mosques and other scenes in Delhi, Agra (the Taj Mahal), etc. Ten minutes.

4. The Parsis, four minutes; the Sikhs, two minutes; the Rajputs, two minutes; the Mahrattas, two minutes. Four brief talks or paragraphs on these famous factors in India's history.

5. Early European Invaders and the Rise and Progress of the East India Company (1600-1857). Paper, five minutes.

(Circulate pictures of Calcutta, Bombay, and other cities.)

6. The Sepoy Mutiny and the Massacre of Cawnpore. Paper, five minutes.

7. Recitation, "The Relief of Lucknow," R. Lowell.

8. British India, the Empire. Paper, five minutes.

9. Reading, "What the People Said," Kipling.

Programme based upon Chapter III of Lux Christi: "The Oft-Conquered People."

1. How does the country look? Ten-minute paper.

(Refer to pages 73-76 *Lux Christi*.)

2. What are the people like? Ten-minute paper.

3. How do the people live? (Poverty, famine, family life, etc.) Ten-minute paper.

4. How are women regarded? (Temple girls, child wives and widows, illiteracy, etc.) Ten-minute paper.

5. How and what do the people worship? (Hindu, Buddhist, Parsi, Moslem, Jain.) Ten-minute paper.

6. How did caste originate, and how does it operate in common life? Ten-minute paper.

(Pages 31, 32 and 120 *Lux Christi*.)

The whole programme illustrated by pictures, and readings from selections at end of Chapter III, *Lux Christi*.

In giving our attention now to the schedules for more extended study, certain important questions should present themselves to the committee laying out work for its society for the year, viz. : Where do we wish to place greatest emphasis? Where is our circle weakest? On what division of the subject should we spend the most time?

The three general divisions of *Lux Christi* may be briefly given as: (1) The Religions of India, (2) The History and Characteristics of the Indian People, (3) The History of Protestant Missions in India.

We will now suppose the case of a circle which is fairly familiar with the story of missions in India; which knows Carey and Duff and Anderson and Wilson, Gordon Hall, Judson and Butler and the rest better than it does some other things; which perhaps feels utterly at sea regarding the religious life and thought of the people of India; knows that it does not know Hinduism from Buddhism, and could not tell a Parsi from a Mohammedan. Now, my advice to that society, supposing it to have nine or twelve meetings in which to study India, would be, give in one case two, and in the other three, meetings to the study of comparative religions, and they will have a firm foundation for all their future missionary investigation. Give one meeting to Hinduism alone and its sacred literature, using J. F. Clarke's *Ten Great Religions*, the *Non-Christian Religions of the World*, and Reed's *Hindu Literature*, in addition to Kellogg's admirable little hand-book named in the "List of Twenty."

The following meeting might be given to Buddhism and Mohammedanism, dipping into Chapter II of *Lux Christi*; and into a third could be crowded Parseeism, Jainism and the religion of the Sikhs, with extracts from the various literatures, and an especial study of the wonders and peculiarities of the differing architecture of all these half-dozen religions of India. For these lines of study, in addition to the books named above, use should be made if accessible of Reclus's *India and Indo-China*, Fergusson's *Indian Architecture*, and Monier Williams's magnificent work on *Brahmanism and Hinduism*.

Then divide the political history briefly sketched in Chapter II of *Lux Christi* into subject-matter for two meetings; the first from the beginning of India's known history to the beginning of the British Empire, 1757, and the second devoted to all that comes after down to the present time. Have

especial papers prepared on the architectural wonders of Agra and Delhi, also on Akbar and the other Mughals, and study the Mutiny thoroughly, since it is a wise man who said, "Understand the Mutiny, and you understand India."

When it comes to Chapter III, "The Oft-Conquered People," I should advise most emphatically that Steevens' *In India* should be freely used, as giving the most vivid, realistic, and at the same time trustworthy impression of actual up-to-date conditions; while on the subject of Famine and Plague let Volume XXII of the *Cosmopolitan Magazine* be brought into the meeting, and extracts from Julian Hawthorne's papers on India be shown. Kipling also sheds much light on the every-day life of the people, and Denning's *Mosaics* and Russell's *Village Work* can be drawn upon freely in the preparation of papers on subjects suggested at the close of the chapter. All this calls for certainly two meetings. The circle with twelve can afford two; the one with only nine must condense this material into one.

Our twelve-meeting circle has now five programmes left to devote to Christian missions in India. Let Chapter IV, "The Invasion of Love," be divided at page 149, the eighth meeting including the story of the Serampore Triad, and also such missions as were founded previous to Carey's death, 1834. The ninth meeting should carry the missionary history down to the present time, taking in the marvelous mass movements of different decades, the martyrs of the Mutiny, the evangelization of Burma, the founding of Presbyterian and Methodist missions, the rise of medical missions and the Student Volunteer Crusade.

The nine-meeting circle has used two meetings on Indian religions and two on history, one on the condition and characteristics of the people, and two on the "Invasion of Love." Let the remaining two programmes be given: 1st, to work for women, as far as page 211, stopping at medical work; and 2d, to medical mission work, taking that branch of the subject for the main theme of its last meeting, concluding with readings selected by the leader from Chapter VI and its accompanying extracts.

The twelve-meeting circle will be able to give two entire meetings to the work for women, with papers carefully prepared on the themes suggested at the close of the chapter. I would suggest the widest and most thorough reading possible of Fuller's *Wrongs of Indian Womanhood* and Storrow's *Our Sisters in India* in this connection. Thoburn's *India and Malaysia* and Dennis's *Christian Missions and Social Progress* will shed great light on native college women and what they are doing.

For the last meeting it might be well for an agreeable reader to read aloud a large part of the text of Chapter VI, to be divided by a debate on some

one of the question themes suggested, and followed by a paper on theme XII, in which Christianity shall be compared with the religions of India, and its supreme and surpassing excellence set forth. An appropriate close of the meeting will be furnished in the passages on pages 264 and 265. Let the leader read with earnest emphasis the cable message, then the whole company in concert respond with the hymn, "O Thou that from Eternity"; then the leader read the words of Keshub Chunder Sen. and all unite with bowed heads in the final prayer for India.

I have proceeded thus far on the basis of circles which especially feel their need of a knowledge of the religions, history, etc., of India, and have suggested in one case five out of nine, in the other seven out of twelve, programmes on these themes. It can readily be seen that where this hypothesis does not meet the conditions, does not correctly answer the questions raised at the outset,—Where shall we lay the greatest emphasis? etc.,—a readjustment can readily be made. Let the first part be cut short, and the time thus gained be added to the study of all missions in India. Give, let us say, one meeting to the first chapter, two to the second and one to the third, in one case, leaving five for the missionary study. In the other case give two meetings to India's religions, dwelling chiefly on Hinduism, Buddhism, Mohammedanism and Parseeism, two to history and one to the condition of the people, leaving seven meetings for exclusive study of missions. The programme is designedly elastic, and you can pull and twist the little handbook into whatever shape you will.

But whether the work is done in six meetings, in nine, or in twelve, is it not a thrilling thought that all over the land Christian women of every name are bending their thoughts upon the suffering and dying millions of mighty India, and that our prayers and aspirations are rising in one great volume to the throne of God for the outpouring of his grace upon these our brothers and sisters?

OUR BOOK TABLE.

The Tragedy of Pao-ting-fu. By Isaac C. Ketler. Pp. 400. Price, \$2. Published by Fleming H. Revell Company.

In turning over the four hundred pages of this stately volume, one is first of all impressed with the moral and intellectual beauty of the faces of those young men and women who were called to the crown of martyrdom in China, and the exceeding charm and grace of the little children whose lives were sacrificed.

Without counting the native Christians and helpers, there were five adults and three children of the Presbyterian Board, three adults of the American Board, and three adults of the China Inland Mission and one child.

In a prefatory note the author states that "this book was written to put on record the services and sacrifices of the missionaries who perished at Pao-ting-fu, China, June 30 and July 1, 1900." This thoroughly authentic story "is published in the confident belief that it will quicken the interest of Christian people in foreign missions." While the letters of Mr. and

Mrs. Simcox furnish in general the thread of the story, the author assures us that "in no case were they written for publication." They certainly bear internal marks of entire spontaneity.

It is a felicitous circumstance that this book is not so condensed and compressed but that opportunity is given for something like a personal acquaintance with each one of these faithful young workers. While the book is as interesting as a romance from cover to cover, the last four chapters, which press forward to the climax of the tragedy, are specially pathetic and thrilling. There have been sketches and memorial tributes written of nearly every one of these "elect ones and precious," but as a stimulating chapter in the history of the founding of the Christian Church in China, it is a matter of congratulation that the facts have been embodied in one volume like this, which should be in every missionary library.

Story of the World's Worship. By Frank S. Dobbins, A.M. Published by the Dominion Company, Chicago. Pp. 785.

A sub-title of this book contains perhaps all that need be said of it. The book claims to be "a complete, graphic and comparative history of the many strange beliefs, superstitious practices, domestic peculiarities, sacred writings, systems of philosophy, legends and traditions, customs and habits, of mankind throughout the world, ancient and modern; the whole profusely illustrated from authentic and trustworthy sources."

East of the Barrier; or, Side Lights on the Manchuria Mission. By the Rev. J. Miller Graham. Pp. 235. Price, \$1. Fleming H. Revell Co.

Written by a missionary of the United Free Church of Scotland, who is stationed at Moukden, Manchuria, we have thirteen chapters, thirteen illustrations, a mission map of Manchuria showing the route of the Trans-Siberian Railway, and an Index.

We naturally turn to the chapter entitled, "Woman's Work and Witness;" and this sentence is a strategic one: "In the sphere of morals the heights of character are only reached where you have behind it the dynamic influences of noble motherhood. The whole case for the Christianizing of heathen women could be made to rest upon this one argument alone, for until we have a race of Christian mothers in the homes we despair of producing a high type of Christian character among the members of the native Christian Church of China. . . . It is a significant fact that outside of the Christian Church there are no schools for girls in China. . . . If proof were needed of the reality of the change that has passed over the lives of these women, it could be found in the manner in which, during the persecution of 1900, many of them suffered death rather than deny their Lord." The last two chapters, on "The Boxer Crisis" and "After the Persecution," are full of intelligent and keen observation and wise deductions. Dr. Martin's apothegm, "This is the crack of doom for paganism," the Scotch missionary places as his motto for the chapter on "The Boxer Crisis."

While he thinks it is increasingly plain that in that border mission they will have to reckon with Russian influence in future, yet, he says, "We can never forget our indebtedness to Russia."

SIDELIGHTS FROM PERIODICALS.

A DIGEST of foreign affairs, including those in some of the mission lands, may be found in the *Forum*, October-December.

A strange Japanese tale of "Two Japanese Painters" appears in the October *Atlantic* over the signature Adachi Kinnsuke.

Review of Reviews, October, "The United States and Mexico at the Opening of the League Court," by W. I. Stead.

An illustrated description of things "Seen in Turkey" is given by Ray Stannard Baker in the *Outlook*, October 4th.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR DECEMBER.

FROM THE HALLE MISSIONARIES TO CAREY AND JUDSON, EIGHTEENTH TO NINETEENTH CENTURY.

Chapter 6 of *Via Christi* brings our study of the introduction of missions down to the nineteenth century. Our divisions of the subject are presented with confidence that this masterful conclusion of our year's study will lead directly to the opening chapter of next year's book, *Lux Christi*, which bids fair to be a fitting continuation of this international course of the study of missions.

1. Describe the work of the Halle missionaries, the Pietistic Movement and the establishment of the Tranquebar Mission, pages 199-202.

2. Give the account of the life and work of *Christian Frederic Schwartz*, pages 203-206.

3. Relate the Evangelical Revival in England, speaking of the Wesleys and Whitefield and of the effect of this renaissance, pages 206-208.

4. Follow the growth of the Moravian Church, and relate the story of Count Zinzendorf's life work.

5. Describe the rise of Methodism, the workers among the American Indians, the arousalment of the missionary spirit in England, the work of William Carey in India, of Egede and his wife in Greenland.

6 Give the account of the opposition met in Africa, China and Japan, and the organization of the modern missionary societies, pages 217-224.

Selections from Carey's writings, from the poems of Watts and Wesley, and from the great words of the great workers are a forceful conclusion to a work which began with the study of Paul's life and ends with the opening of the century in which missionary work has progressed throughout the entire world, and all lands are open to the good news of the gospel.

M. J. B.

ANNUAL MEETING.

THE thirty-fifth annual meeting of the Woman's* Board of Missions will be held in the First Congregational Church, Washington, D. C., Wednesday and Thursday, November 5th and 6th. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the same place on Tuesday, November 4th.

The general subject of the meeting is to be "The Victorious Progress of Christian Missions." Addresses are expected from Mrs. Charles M. Lamson, Rev. J. L. Barton, D.D., Mrs. Francis E. Clark, Miss Ellen M. Stone, Dr. Julia Bissell, of India, Miss Gertrude R. Hance, of South Africa, Mrs. Chauncey Goodrich, of North China, Mrs. C. C. Tracy, Miss Isabel Dodd and Miss Lucile Foreman, of Turkey, and Mrs. John Howland, of Mexico.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18, 1902, to September 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 34; Bluehill, Miss Peters, 3; Brewer, Aux., 20.45; Island Falls, Aux., 3; New Portland, Cong. Ch., 1.50; Skowhegan, Aux., 1.25; Collection at Ladies' Meeting, Somerset Co. Conf., 1.50; Princeton, Cong. Ch., 7.50, 72 20

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Bath, Winter St. Ch., Willing Workers, 20; Bridgton, Aux., 7; East Stoneham, Band of Hope, 2; Gorham, Aux. (to const. L. M. Frances Church Gregory), 25; Portland, High St. Ch., Aux., 43.69, Second Parish Ch., Y. L. Guild, 5, Woodfords Ch., Prim. Dept., S. S., 2; Waterford, Whatsoever Club, 3, Evergreen Club, Jr. Aux., 20; Yarmouth, First Cong. Ch., Aux., 20.40. Less expenses, 5.84, 142 25

Total, 214 45

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Atkinson, Aux., 20, Flowers of Hope M. C., 16, C. E. Soc., 10; Barrington, Aux., 30.66; Boscawen, Aux., 7.50; Bristol, Aux., 6.50; Candia, Aux., 14, Candia Helpers, 6; Claremont, Aux., 25; Concord, West, Aux., 6.50; Derry, East, Aux., 10; Francestown, Aux., 16.60; Gilmanton, Aux., 10.40; Goffstown, Aux. (of wh. 25 const. L. M. Mrs. Josephine P. Carlton), 33; Hampton, Cradle Roll, 10; Hanover, C. E. Soc., 25; Henniker, Cong. Ch. and Soc., 8, C. E. Soc., 25; Hollis, Aux., 16.79; Hudson, Aux. and C. E. Soc., 10, Mrs. J. E. Brown's S. S. Class, 2; Jaffrey, Aux., 15; Keene, First Ch., Aux. (of wh. 50 const. L. M.'s Mrs. Lucy L. Hutchins, Miss Emily G. Prouty), 56; Lancaster, Aux. (with prev. contri. const. L. M. Mrs. Nellie H. Fletcher), 7, Cradle Roll, 8; Lebanon, Jr. C. E. Soc., 3.50; Lisbon, Aux., 12; Littleton, Aux., 45; Manchester, First Cong. Ch., Aux., 67, Franklin St. Ch., Aux., 185, Cradle Roll, 13; Marsh, Turkey, Miss Ellen M. Blakely, 11; Marlborough, Ladies of Cong. Ch., 6.10; Mason, Aux., 6.80; Meriden, Aux., 9; Milford, Aux., 63; Nashua, Aux., 8.95, Cradle Roll, 1.25; New Boston, Aux., 12; Newfields, Aux., 9.50, Y. L. M. Soc., 15, Buds of Promise M. C., 1.50; Plymouth, Aux., 34.20; Portsmouth, Aux., 65; Raymond, Aux., 9; Rindge, Aux. (of wh. 25 const. L. M. Miss Susie Parsons), 33.22, Happy Helpers' Band, 10, Cradle Roll, 2.20; Rochester, Aux. (of wh. 25 const. L. M. Mrs. Hollis Jordan), 30; Seabrook and Hampton Falls, Aux., 10; Somersworth, Aux., 50; Stratham, Aux., 14.50; Walpole, Aux., 28. Less expenses, 7.17, 1,143 50

Total, 1,143 50

VERMONT.

Ricker's Mills.—Mrs. A. B. Taft, 3 00

Vermont Branch.—Mrs. T. M. Howard, Treas. Bakersfield, 6; Barnet, 7.75; Barton, 29.35; Barton Landing and Brownington, 19.25; Bellows Falls, 95.24; Mt. Kilburn, Jr. Aux., 70; Bennington, North, 14; Bennington, 30; Berkshire, East (with prev. contri. const. L. M. Mrs. E. E. Lewis), 16, C. E. Soc., 3, Jr. C. E. Soc., 5; Bradford, 22.20, S. S., 2.51; Brandon, 10; Brattleboro, West (with prev. contri. const. L. M. Mrs. Sarah S. Stockwell), 22.73; Burlington, First Ch., 98.75, College St. Ch., 24.20, Cradle Roll, 1.35; Brookfield, First Ch., 13, Second Ch., 13; Cabot, 11.50; Cambridge, 15; Cambridgeport, 5; Charlotte, 2; Chelsea, S. P. B. Ben. Soc., 30, C. E. Soc., 7; Chester, 12.75; Colchester, 3.86; Corinth, East, 5.70; Cornwall, 31; Coventry, 13; Craftsbury, North, 10.25; Danville, 30.60; Derby, 6.50; Dummerston, East, 11; Enosburg (to const. L. M. Mrs. Arvilla Adams Perley), 25; Essex Junction, 13.50; Fair Haven, A. W. S., 5; Franklin, 4.05, Jr. C. E. Soc., 2.50; Georgia, 15; Glover, West, 25; Greensboro, 16.40; Hardwick, East, 15.75; Hartford, 28.50; Hinesburgh, 2.50; Irasburg, 5; Johnson, 15.50, and Infant Class, S. S., 2.50 (with prev. contri. const. L. M. Mrs. S. L. Langwell); Ludlow (of wh. 25 const. L. M. Mrs. Ellen M. Bryant Edson), 30; Lyndon (of wh. 25 const. L. M. Mrs. Phida Ingalls), 35; Buds of Promise, 10.65; Lyndonville, 5, Busy Bees (with prev. contri. const. L. M. Mrs. S. C. Cobleigh), 16.25; McIndoes Falls (const. L. M. Mrs. Amanda S. Bishop), 25; Milton, 8; Montpelier, Bethany Ch., 34; Newbury, 85; Northfield, 40; Norwich (of wh. 25 const. L. M. Mrs. J. H. Loveland), 28; Orwell (of wh. 50 const. L. M.'s Mrs. Sheldon Wright, Mrs. Robert Young), 59, Jr. C. E. Soc., 6; Peacham, 57.27; Pittsford (of wh. 100 const. L. M.'s Mrs. E. P. Lothrop, Mrs. H. G. Peabody, Mrs. N. T. Denison, Miss K. J. Penfield), 115; Post Mills (e. c. d., 3.10, and with prev. contri. const. L. M.'s Mrs. Emma Beckwith, Mrs. C. E. Douglass), 38.88; Poultney, East, 3.50; Randolph Centre, 17.44, S. S., 10, C. E. Soc., 3.12; Rochester, 12.77; Rupert, 17.35; Rutland, 34; Sharon, 6; Sheldon, 4.25; Shoreham, Aux., 17.95, C. E. Soc., 7.40; South Hero, 13; Stowe (of wh. 25 const. L. M. Miss Lucia S. Ladd), 64; St. Albans, 77.70; Strafford (A Friend), 5, 20, C. E. Soc., 10; St. Johnsbury, East, 13.52; St. Johnsbury, North Ch., S. S., 26.52; Cradle Roll, 5, Aux., 156.15, South Ch., Aux., 75.31, Search Light Club, 37.32; Swanton, 11.50; Thetford, C. E. Soc., 5; Townshend, 1; Troy, North, 7; Underhill, 21.50; Vergennes, 25; Waitsfield, 5; Waterbury (with prev. contri. const. L. M.'s Mrs. C. G. Andrews, Mrs. Marcello Hutchinson), 18.30; Waterford, 5; Wells

River, Mrs. E. B., 5; Westford, E. C. D., 14; Westminster, Mrs. P. F. B., 2; West Rutland, 12, C. E. Soc., 5; Wilder, 2; Windham (e. c. d., 31 cts.), 6.36; Windsor, 2.15; Williston, 15.25; Williams-town, 16; Woodbury, South, 3; Woodstock (of wh. 25 const. L. M. Mrs. E. B. Mack), 162.06,	2,412 16
Total,	2,415 16

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Billerica, Aux., 17; Lexington, Miss J. E. Johnson, 10,	27 00
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Waquoit, Aux.,	4 00
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas. Hinsdale, Aux., 11.27; Housatonic, Aux., 7.70; Lee, Aux., 271.05,	290 02
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. M. Soc., 1.50; Danvers, First Ch., M. S. Class, 5; Lynn, Central Ch., Aux., 16,	22 50
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Ashfield, 14; Conway, 10.25; Montague, Ladies, 5; Orange, Aux., 6.58, Jr. C. E. Soc., 7.92,	43 75
<i>Lexington.</i> —Miss Hamlin's S. S. Class,	13 61
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. South Framingham, Mrs. Arthur A. Winsor, 10; Wellesley, Aux., 100,	110 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Easton, Aux., 29, Jr. C. E. Soc., 8; Hanson, C. E. Soc., 1,	38 00
<i>North Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas. Ashby, Woman's Union, 9.70; Ayer, 24.25; Concord, 24.25; Littleton, 5.93; Westford, 4.85, C. E. Soc., 25,	93 98
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, First Ch., Aux., 9; Mittineague, The Gleaners, 5; Springfield, Miss Mary K. Stevens, 30, Hope Ch., Mission Reserves (with prev. contit. const. L. M. Miss Carrie Riley); Park Ch., Aux., 17,	61 00
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Aburndale, A Friend, 1; Boston, Central Ch., Aux., 17.50; Brookline, Harvard Ch., Aux., 70.50; Charlestown, A Friend, 2; Chelsea, Th. Off., 3; Everett, First Ch., Ladies' Miss. and Aid Soc., 45; Cradle Roll, through Jr. C. E. Soc., 8.96; Medfield, Aux., 11; Needham, Aux., 10; Newton Central, First Ch., Aux., 45; Newton Highlands, Aux., 4.76; Roxbury, Walnut Ave. Ch., Prim. Dept., S. S., 2,	220 52
<i>Woburn Branch.</i> —A Friend,	3 00
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Belmont, Treas. Worcester, Bethany Ch., C. E. Soc.,	5 00
Total,	932 38

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnfield, Treas. East Providence, Newman Ch., S. S., Prim. Dept., 2.60, Jr. End. M. B., 10; Peace Dale, Aux., 120; Providence, Pilgrim Ch., Laurie Guild, 15, Plymouth Ch., Aux., 21, Dau. of Cov., 10, Morning Stars, 45, Cradle

Roll, 5; Saylesville, Szyles Mem. Ch., C. E. Soc., 3.12, Prim. Dept., S. S., 3,	234 72
Total,	234 72

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Brooklyn, Aux., 18.52; New London, First Ch., Aux., 20; Norwich, Broadway Ch., Y. P. M., 5, Park Ch., Aux., A Friend, 110,	153 52
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Aux., 23.50; Glastonbury, Aux., 1; Hartford, Farmington Ave. Ch., Christian Endeavorers, 39, Wethersfield Ave. Ch., C. E. Soc., 10; Unionville, Aux., 13.75; Wethersfield, Aux., 87.50,	174 75
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethany, Aux., 2; Branford, Aux. (to const. L. M. Miss Bertha Wilford), 25; Centrebrook, C. E. Soc., 15; Guilford, First Ch., Aux., 3; Naugatuck, Aux., 5; New Hartford, South Ch., C. E. Soc., 5; New Haven, Mrs. Laura A. Beadle, 10, Centre Ch., Aux., 35; New Milford, Jr. C. E. Soc., 5; Norfolk, Y. L. M. C., 10; Roxbury, Aux., 14.15; Salisbury, Aux., 24.30; South Canaan, C. E. Soc., 6.45; Stratford, Aux., 45; Washington, Cradle Roll (of wh. 125 const. L. M.'s Charles R. Miller, Dorothy Miller, Rebecca Burr Carter, Roswell Miller, Jr., May Edna Nettleton), 130, C. E. Soc., 15; Watertown, C. E. Soc., 10; Westbrook, C. E. Soc., 5; Westchester, Aux., 3, Cradle Roll, 2.42; Wilton, C. E. Soc., 5, Cradle Roll, 1; Winchester, C. E. Soc., 6.77; Winsted, First Ch., Aux. (25 const. L. M. Mrs. C. I. Connelley), 27, A Friend, 5,	415 09
Total,	743 36

NEW YORK.

<i>New York City.</i> —Mrs. A. P. Stokes,	600 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Aquebogue, S. S., 5; Brooklyn, Park Ch., Aux., 4; Richmond Hill, C. E. Soc., 10; Buffalo, Fitch Memorial Ch., C. E. Soc., 20.25; Columbus, Aux., 1.25, C. E. Soc., 2; Coventryville, Ch., 5; Deansboro, Dau. of Cov., 3.30; Fairport, Aux., 33; Gloversville, Aux., 15.38; Henrietta, Aux., 10; Ithaca, S. S., 24.82; Jamestown, Jr. C. E. Soc., 3.35; Napoli, Aux., 20; Oakdale, Mrs. Wm. E. Newton, 7; Orient, Aux., 25, S. S., 25; Rochester, South Ch., Aux., 10; Riverhead, Sound Ave. Ch., Aux., 20; Sherburne, Dau. of Cov., 25; West Winfield, A Member of Aux., 5. Less expenses, 83.03,	191 32
Total,	791 32

ILLINOIS.

<i>Pontiac.</i> —Mrs. M. L. Clark,	3 00
Total,	3 00
General Funds,	6,250 99
Gifts for Special Objects,	226 90
Variety Account,	41 73
Total,	\$6,519 C.



President.

MRS. A. P. PECK,
819 Fifteenth Street, Oakland, Cal.

Treasurer.

MRS. S. M. DODGE,
1275 Sixth Ave., Oakland, Cal.

Home Secretaries.

MRS. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

MRS. R. E. COLE,

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Foreign Secretary.

MRS. C. W. FARNAM,
Fruitvale, Cal.

Branch Secretary.

MRS. H. E. JEWETT,
2511 Benvenue Ave., Berkeley, Cal.

Superintendent Young People's Work.

MISS ALICE M. FLINT,
60 Santa Clara Ave., Oakland, Cal.

Recording Secretary.

MRS. S. F. BUFFORD,
1814 Sutter St., San Francisco, Cal.

ANNUAL MEETING.

THE annual meeting of the Woman's Board of the Pacific was held at the First Congregational Church, San Francisco, September 3, 1902.

At 10.30 the Board convened, and devotional exercises were conducted by our President, Mrs. Peck. The verse for the year was, "I delight to do thy will, O God," and the passage read was a portion of John xii., being the anointing of the Saviour's feet by Mary.

The annual report of the Recording Secretary was read; the Branch Secretary, Mrs. Jewett, read a report from the Washington Branch written by Mrs. Knight.

Miss Durham, who was to sail for China at 10 o'clock, told us something of the independent work in which she will help. She goes at her own expense, intending to find the place and climate where she can do her best work. The bookbinding association of Chinese at Canton was started more than ten years ago, to lend books and to interest the unchristian Chinese in books

on the Jesus doctrine, chemistry, etc. Prizes for essays on Christian subjects are offered, and hundreds of essays are received. The association has built a fine library building with reading and meeting rooms. The Congregational Mission in Canton has a building three stories high, built by the Chinese, including living rooms and meeting and reading rooms. The Chinese do a great deal for themselves that we never hear of, as the reports are printed in Chinese. At the close of this address Mrs. Peck offered a prayer for Miss Durham, that she might be led to the right work and her life preserved.

Mrs. Hale, of Redlands, Vice President of the Southern Branch, brought greetings, and said that our President did a great deal of good by the addresses she made when she was at their annual meeting. They pledged \$2,500 for this year.

The report of the Treasurer, owing to the illness of Mrs. Dodge, was read by Mrs. Cherington, of Kenwood. Receipts to date, \$5,898.89; sent American Board, \$4,536; promises give prospect of enough more to pay all pledges and complete the Twentieth Century Fund. Mrs. Peck said this success is greatly owing to the smaller churches, giving an account of a meeting she attended at a small church when there were sixty ladies present. Miss Flint, Superintendent of Young People's Work, had written sixty-two letters to churches, and received six replies; and ninety-eight to Sunday-schools, and received four answers. Mrs. Peck urged that letters should be answered; Mrs. Cole, one of our Home Secretaries, had written many letters, and received no answer at all, consequently could give no report.

Miss Piper gave report of the Cradle Roll, which now has forty-three Members; a pile of neat, white mite-boxes were on the table, many of them with the children's names attached.

The Foreign Secretary, Mrs. Farnum, gave news from our fields. At Brousa the work is flourishing. Mrs. Baldwin has not been in America for fourteen years. The school, orphanage and kindergarten are flourishing. A photograph of students was on the piano, creating much interest. In India the work continues, although we have no missionary on the ground at present. Before her departure for home Miss Barker prepared a scheme for Bible work, which is being carried out. In China we have a new work at Pagoda Anchorage, an out-station of the Foochow Mission. Rev. Mr. Hartwell has been there more than forty years.

From the Occidental Board of Missions greetings were brought by Mrs. Kinney; in this Board they are giving greater force to literature, hoping to reach the uninterested. Mrs. Lillian Marks came from the Women's Foreign Missionary Society of the Methodist Episcopal Church. She has been

seven years and a half in India. Mrs. Peck regretted that she had not known beforehand that Mrs. Marks would be present, so that she might have had more time.

Mrs. Adams welcomed us to the First Church, gave a message from Mrs. Pike, who is now in New Hampshire, and invited all to lunch.

At 1.15 a hymn was sung and prayer offered by Rev. Mr. Frear.

Greetings from the Woman's Board of the Pacific Islands were given by Mrs. Frear. Mrs. Peck explained why there were no resolutions prepared in regard to the liquor traffic in un-Christian lands, and asked that the meeting express their sense of the matter, and accordingly the following resolution was passed: "*Resolved*, that we approve of the action of the United States Senate prohibiting the sale of liquors in heathen lands."

Mrs. Brewer, of the Nominating Committee, reported the following list of officers: For President, Mrs. A. P. Peck; Vice Presidents, Mrs. J. K. McLean, Mrs. W. C. Pond, Mrs. C. R. Brown, Mrs. H. E. Jewett, Mrs. George C. Adams; Honorary Vice Presidents, Mrs. G. M. Fisher, Mrs. R. I. Cole; Recording Secretary, Mrs. S. F. Bufford; Home Secretaries, Mrs. W. J. Wilcox, Mrs. C. B. Bradley; Honorary, Mrs. J. H. Warren; Foreign Secretary, Mrs. C. W. Farnam; Branch Secretary, Mrs. H. E. Jewett; Treasurer, Mrs. S. M. Dodge; Auditor, Rev. W. Frear; Superintendent of Young People's Work (not filled); Secretary of Literature, Mrs. H. R. Jones; Superintendent of Cradle Roll, Miss M. V. Piper.

Voted, that the Secretary cast the vote for officers, and they were declared duly elected.

Mrs. Wilcox gave report of Home work: We need new methods, new workers, new fields. The roll-call of auxiliaries was responded to by those present from each auxiliary rising. Here some one added, "Why do we not have circles for boys?" and it was generally thought advisable. A solo was sung by Mrs. Taylor, "O Lord, Remember Me." Mrs. Cherington, of Kenwood, read a paper on "Foreign Missions and the Women in the Country Churches." She urged the need of visits from the missionaries and a traveling library.

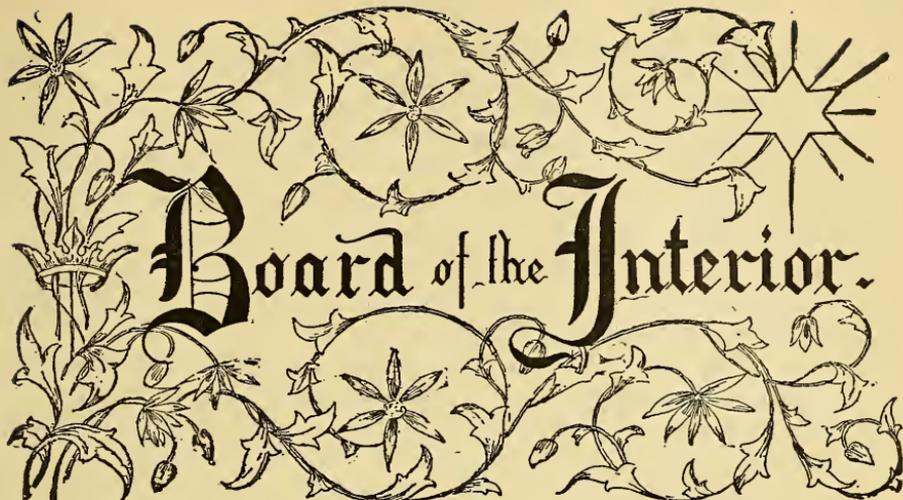
Miss Mary Perkins, of Madura, India, told of the size of that field, as large as Massachusetts, and containing two and a half millions of people. School work is the most effectual means of spreading the gospel. There are one hundred and fifty day schools and several boarding schools. The station at Tirmangalum was described as about two acres in extent, containing church, bungalow, school building, dormitories, etc. The daily life was described, the housework, study, with lessons in English; and the story of the little girls was given, one of them belonging to the robber caste. Can

we sustain a scholarship? It is only \$15 a year. A collection was taken, followed by a stirring address by the Rev. Mr. Rader, given from the attitude of a bystander. He said: "The soldier opened old doors for new opportunities, the largest possible missionary opportunity, as at Porto Rico. One result of the Parliament of Religions was to open the doors for all the mysticism of Oriental thought; in San Francisco many are possessed by it. All Eastern faiths are represented. There is a Buddhist temple as flourishing as any church. Remember you are face to face here at home with these. There is great waste in religious work. Conserve the power; combine financially and religiously for the salvation of the world; bring in the men. It takes the women to organize the men; why not interest the men in foreign missions? The church must give or stand still. The civilization of America is under moral obligations to give itself."

Mrs. Elder read Mrs. Arthur Smith's report of work at Pang-Chuang for the past year. It was voted that we thank the ladies of the First Church for their bountiful hospitality, and the Twenty-ninth Annual Meeting adjourned.

A BURIED BIBLE. One dear woman during the Boxer trouble buried her Bible and hymn book five different times and in five different places. She stole out at times to read it secretly, and at night when she felt a dreadful hunger. Once she could not find it, and was in terror lest it had gone forever. She knelt down near the place where she thought she had buried it, and prayed to be led to the right spot in the earth. She told us then that she went right to the place. Notwithstanding the disturbances in 1900, the aggregate circulation of the Bible in that year was 1,523,930 copies; 991,300 of these were in the Mandarin, and 291,900 in easy Wen-li.

CONVERSATION The customs of conversation in China may in some cases
IN CHINA. contain a little instruction as well as much amusement for American women. Conversation has three restrictions: Don't speak unpropitious words; neither grumble nor boast; don't discuss mothers-in-law or household affairs. But conversation on embroidery or sewing is so colorless that this last command is usually disregarded, and mutual confidences take place on the subject of old ladies' tempers and sisters-in-law's children.



President.

MRS. MOSES SMITH,
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MISS M. D. WINGATE,
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Editor of "Mission Studies."

MISS SARAH POLLOCK, Room 603, 59 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

MRS. G. F. S. SAVAGE, 628 Washington B'd, Chicago, Ill.

A HYMN OF PRAISE.

O come, ye people, bless the Lord!
To God above give praise!
Show forth his mighty purposes,
And all his loving ways!
Then join ye all in happy song,
Our great Creator praise!

To him who guideth all our paths,
Who knoweth all our needs;
Who thoughtfully doth plan for us,
Delights in earnest deeds;
To him our oft-rebelling will
Its deepest homage cedes.

We praise thee, then, O loving Lord!
We joyously do sing!
We cheerfully with one accord
Our loyal service bring;
Then join we all in happy song,
Bright let our chorus ring!

—David Fales, Jr.

LETTER FROM MISS GRACE WYCKOFF.

Miss Grace Wyckoff writes of her work in Pang-Chuang:—

THREE weeks have passed since school examinations closed, and the thirty-four girls begin to settle for the summer vacation. They went home with full determination to enter heartily into the routine of home life, and to give to others of that which they themselves have received.

The mental and spiritual growth of their lives is evident in many ways, and the discipline of school life has developed them along lines they could not have been developed in any other way.

The first regular work of this school began eight years ago this fall. Since that time we have had fifty-nine girls, coming from thirty-eight different villages. Ten have been married; several have dropped out of school for various reasons; two have passed over to the other side.

I have written before of the dear daughter of Pastor Chia, whose ambitious hopes have been blasted by disease. She is now looking to Jesus to heal her. Pray that her faith may be strong. An awful blow has fallen upon her, which makes your prayer for her still more necessary,—her mother has just died of cholera. She was a beautiful Christian woman, and has done much for the church. There are two younger brothers—eighteen and sixteen—and a little sister of nine. Both of the boys are engaged to two nice school-girls. One of these girls was planning to go to Peking in the fall, hoping to receive two and a half more years of schooling. Now suddenly the mother is taken away, and I imagine the girl will have to be married before long, for there is no one to help in the home, and the sister referred to above is so weak.

One other girl who went to the Bridgman School last year, and who is most anxious to return, has also had a heavy burden thrown upon her shoulders. Her mother, too, has died within the past week, leaving six children, and this girl of eighteen to manage affairs at home.

My heart is very sad over the unexpected sorrow into which these girls have been plunged. I can only pray for them, that they may find God's promise, "As thy days, so shall thy strength be," fulfilled to them. It is very beautiful to see them meet these experiences with so much of faith and courage, proving to a certainty that "God is faithful."

Dear Chu Ching said, "Looking at my mother's death in one way, I might well say that I have nothing more to live for, no one to depend upon, hope is gone out of my life; with this blessed gospel on the other hand, I have a sure hope and One almighty to depend upon, and I am glad to live as long as God spares my life."

The nine new regular pupils added this year are dear little girls. One

of the older girls who has tried to be helpful to them said, not in a boasting way, but with a heart of gratitude to God, "I think I have won the hearts of them all." Three of the second class girls have acted as a committee for the Junior C. E. Society, helping the small girls to be faithful to the pledges they have taken.

Just now the cholera is raging. We wait anxiously for each day's news,—not knowing who may be called from earth to heaven. We ask very earnestly that not one of our school flock be smitten,—if that can be God's sweet will.

Dear young ladies, the lives of these girls, some of them now young women, are so different from yours; school days are happy days for them, but the thought of the years before them has nothing of spontaneous joy and glad anticipation. The gospel coming into their lives makes life worth living, and what would be naturally almost unbearable comes to be accepted with quiet resignation, but that looking forward to the future with this hope and that eager expectation which we all know so much of has little place in a Chinese young woman's heart. The lesson of living—in its broad meaning—for others they learn very slowly. That is our work,—to help them to right thoughts and true conceptions of living.

Pray for me in my work, and for these young lives which come under my influence and instruction.

Yours in the Master's service.

"WHERE TWO OR THREE ARE GATHERED TOGETHER."

BY MARY ELOISE PERRY.

"WERE there many out for your meeting this afternoon?" inquired the minister across the dinner table, as his wife took her place opposite him with a slightly wearied expression on her face.

"Oh, about the usual number," she replied. "I am surprised, sometimes, that any should go. I don't think I should if I were not the minister's wife. A missionary meeting is very stupid," she went on,—“about as stupid as anything you can imagine. Did you ever go to one?” she asked.

"Oh, yes," he said, "but I did not find it at all stupid."

"Well, it could not have been a woman's meeting," she returned. "A few women sprinkled over a vast area of empty chairs, a hymn sung in quavering treble voices, a prayer, more hymns and prayers, geographical sketch of China, and once in a while a letter from a missionary to vary the monotony. I think you must have had the missionary meeting in mind when you said there would be trials in the life of a minister's wife."

He seemed interested. "Why don't you put a little life into it?" he questioned.

"I have made suggestions," she said; "I told them to-day we must do something to get up a crowd and make the meetings inspiring. I don't see why the missionary meeting might not be made as interesting as the Woman's Club or an afternoon tea."

"I think," replied the minister, "there must be something deplorably wrong with the spiritual life of the church if the missionary meeting cannot be made more interesting than the literary society or a five o'clock tea."

Mr. Warren did not say this harshly, although he was young and this was his first pastorate, but gravely, as he said things from the pulpit Sunday mornings that sometimes made people resolve to change their manner of life,—resolutions they usually forgot by the time the third course of the elaborate Sunday dinner appeared on the table.

Mrs. Warren did not speak immediately, and when she did it was to change the subject. Her husband's tone of quiet conviction seemed conclusive to her; she might be too worldly for a minister's wife, so everyone said when they were married, but she would never try to lower his standards; she meant to elevate her own,—to try to see things from his point of view.

A few days later she called on Mrs. Freeman, the president of the Woman's Foreign Missionary Society, to talk over a plan she had for enlarging the attendance and awakening an interest in the missionary meeting.

Mrs. Freeman seemed surprised to hear that Mrs. Warren thought the meetings dull; to be sure, the last meeting was not very large, but it had been a beautiful, uplifting hour to her.

"It is her gentle, devotional spirit," thought Mrs. Warren. "She would find a meeting of two or three interesting and inspiring, but most people like to go where there is a crowd and plenty of enthusiasm and sociability."

Mrs. Freeman was perfectly willing to lend her support to Mrs. Warren's plan, although the plan was not new to her, a similar experiment having been made in the society several years before, but she did not mention that to Mrs. Warren.

A business meeting was called, and Mrs. Warren was appointed chairman of a committee on programme and place of meeting. Cards were sent out announcing a tea at the parsonage. Under the name of the hostess the initial letters of the Woman's Foreign Missionary Society were written, and in one corner the word India. As the hour for the meeting drew near and Mrs. Warren saw the street in front of the house lined with carriages, while her drawing room was rapidly filling with ladies, many in handsome reception gowns, her face grew radiant; the success of her plan seemed assured;

she hoped the minister was looking out of the window. "Isn't it inspiring? Isn't it magnificent?" she whispered to Mrs. Freeman.

The committee had decided to leave the prayers and the business out of the programme and attend to them at a smaller meeting at the church. Mrs. Warren objected to the prayer-meeting feature of the missionary society. Prayer meetings were good by themselves. The missionary programme should not be too long nor too didactic. It should be select and entertaining enough to draw the club women and the society women. So the prayers and the hymn singing were left out of Mrs. Warren's meeting, and in their stead a solo was sung by a young woman famous in the town for a highly cultivated voice.

A long, though admirably written paper on the "India of Kipling" was read by a prominent club woman, and occupied the rest of the hour.

Everybody congratulated Mrs. Warren on the success of the meeting. Ladies who had never been seen at a missionary meeting before were charmed, and volunteered to entertain the society; and so missionary teas flourished the rest of the season until warm weather and vacation time came, but the meeting in the church parlor for prayer and praise did not grow any larger.

In the fall Mrs. Warren went to Chicago as delegate to the annual meeting of the Woman's Board of the Interior.

As she listened to the reports of the secretaries and the addresses of the missionaries she began to realize for the first time in her life the magnitude and importance of this "woman's work for woman." She was brought face to face for the first time in her life with the fact that millions of women and children in heathen lands can only be reached and ministered to by women. She was impressed with the power and place accorded to prayer in all the sessions. She saw the need of systematic study of missions, and the great need of educating the children and the young people of the church. She felt that she had only been playing at what suddenly appeared to her to be the greatest and most sacred cause of the church, and when she went home it was with the high resolve to begin over again, to learn more about the work herself and to seek to stimulate an interest in others.

The next meeting happened to be one of the smaller gatherings at the church. Mrs. Warren was beautiful in her young enthusiasm that day as she stood before the ladies and told them about the annual meeting. It did not matter to her then that there were vacant chairs in the room. She had found the "meeting place of wisdom and power" not in the crowded drawing room, but there, where the faithful were gathered together.

But she had not quite lost faith in a cup of tea. "We must make it stronger," she laughingly remarked to Mrs. Freeman,—“give it a more

foreign flavor; I begin to think the only orthodox feature of our programmes has been the Oolong in the tea urn."

So they introduced a systematic study of the great mission fields of the American Board with map exercises. They had missionary book reviews and biographical sketches of the pioneer missionaries, and every meeting was opened with prayer. Some who came at first for tea became interested, and stayed to work. For others the novelty had worn off; the study of missions did not appeal to them and they ceased to come. But there were enough who were in earnest to carry on the work and make the society felt as a power in the church, the State Branch and the Woman's Board.

One dismal, rainy day there were only five at the missionary meeting. In the evening, when Mr. and Mrs. Warren met at dinner, he said, "I am afraid you had a small attendance to-day." "Yes, it was small," she replied; "but I did not mind, we had such a good meeting."

WOMAN'S WORK IN PEKING.

DURING the past year the usual routine of mission work in the city has been resumed as nearly as possible, but nothing has been done in the country other than one short visit by one of the ladies to Cho Chou. The attendance of the women at the church services has been large, and many new faces may be seen among them. God has opened some new doors, and we hope for many in the near future. A larger number of women than ever in the past have been reading, but the lack of Bible women has made it impossible to do as much as one could desire to help them:

Mrs. Ah, the one Bible woman left, has been ill quite half of the time. Pastor Rung's wife has been giving part of her time to help, but on account of her little children could not do full work. Four women have had special time and instruction given them; one the wife of a helper, the three others in preparation for Bible woman's work. They have taken great care in the preparation of their lessons, and their growth in Christian truth has been a great delight to all who have known them. All three are ladies who have come from a higher walk in life than the rank and file of the church. One of them is the aunt of Duke Kê, who lives near us. The other day after her lesson with Miss Porter she said, in speaking of the subject of the prayer meeting the day before, "I understand something of the beautiful life and words of Christ, something of his miracles, but what does it mean that he died for us?" This question slowed a thought that we who deal with women seldom see.

Another woman, Mrs. Ting, of the Cho Chou church, a widow, is receiv-

ing special instruction in nursing and dispensary work under the care of Dr. Saville of the London Mission. Dr. Saville seems very much pleased with her, and speaks very highly of her work and interest. It is hoped that she can have a three years' training, as she is a bright woman, and if spared to us will give great help in the future medical work for women.

Mrs. Yuan, one of our young women, and an ex-Bridgman schoolgirl, has been teaching the past year in the girls' school at the London Mission. She has forty girls under her care.

A special class will be held during the summer months for these Bible women in connection with the women from Pao-ting-fu. It is hoped in the autumn the helper's wife and two of the women can be located in the country for work among women.

The women of the Cho Chou church have been quite faithful in attendance on the Sunday service since the family of the helper has moved down. Mrs. Li is a great help to them. She has also had a little school of nine girls the past six months. Now the Cho Chou church plans to have a small boarding school for that region. The parents are to pay for the food of the girls, the church will pay the matron, and the Board will be responsible for the teacher. At Shun I Hsien there are but four women left out of thirty, and they have not been able to attend the church services there. They live in villages out a little distance, and the room where the services have been held has not been convenient for women. The attendance of women at the Nan Meng church has not been large, and they have sadly felt the lack of no one to visit them. Mrs. Ah, the Bible woman, has just gone down to spend three or four months. There are no women left in the Ping Ting church, but there are several women who are anxious to join a station class and have instruction. At Fan Chia Chuang and Wen An Hsien a few women are always in the audience, but at both places there is the same drawback as at Shun I Hsien. At Lu Kon Chiaa there are ten or more women who attend the services and are anxious for instruction. It is hoped the building will soon be done and the helper can take his family down there, so that the women may have a helper and a place to go for instruction. In the autumn we hope to station a Bible woman there, and also have a little school.

When Miss Sheffield returned from Japan she took up again the Sunday school with the little church children. She was assisted in this by Kno Shu Lan until the Bridgman School opened, then the six girls of the first class and one of the second took up the teaching. The two lowest classes of the Bridgman School were also included, making an average attendance of over forty children. About the first of March a Sunday school was started in the street chapel. A number of outside children who had been in Mrs.

Ewing's Sunday school were ready to come. The first Sunday there were eleven, and the number has rapidly increased. There are now over thirty children that come and more are expected. The Sunday school is conducted by Miss Sheffield and Kno Shu Lan, and the other primary school is in the charge of one of the first class girls. One of the street children asked when they could have a school to go to every day, like the other children. A number of these children have started to come to our Sunday service. One of them said, "We used to be afraid to come, but now we know you like little children, and we are glad to come."

On all sides we see much to cheer and encourage, and believe in the near days there will be many open doors. It has been a great help in all departments to have had Mrs. Wilder with us the past year.

One of the most remarkable cases which we have had in our church in all its history has come the past year. I refer to the conversion of Mrs. Ming. Her husband is a man of small official rank, and was most bitterly persecuted by his wife for four or five years. Again and again she drove the Bible woman out of her court and shut the door in her face. Saul could not have been more fierce in his denunciations than she was, and she made her home so uncomfortable that at last, two years ago, her husband gave up attending church. God's spirit sought her out, and as she, after the siege, was moved over near us to have protection from foreign soldiers, she came to see and accept the truth. Some months ago she and two of her daughters and a sister-in-law joined the church and another sister-in-law was taken on probation.

(Signed)

N. N. RUSSELL.

WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1902.

ILLINOIS	784 22	Previously acknowledged, including	
INDIANA	16 00	correction	46,153 89
IOWA	377 81		
KANSAS	169 25	Total since October, 1901	\$49,243 36
MINNESOTA	194 96		
MISSOURI	96 65		
MONTANA	8 15		
NEBRASKA	102 42	CENTURY F'ND.	
NORTH DAKOTA	85 37	Received this month	3 00
OHIO	537 25	Already acknowledged	1,119 03
SOUTH DAKOTA	44 84	Total since October, 1901	\$1,122 03
WISCONSIN	203 30		
CALIFORNIA	1 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
FLORIDA	1 00	Received this month	67 00
IDAHO	7 70	Already forwarded (less 15 trans-	
NEW YORK	4 00	ferred to regular donations)	432 62
MISCELLANEOUS	455 55	Total since October, 1901	\$499 62
Receipts for the month	3,089 47		

MRS. E. M. WILLIAMS, Ass't Treas.





VOL. XXXII.

DECEMBER, 1902.

No. 12.

In Memoriam.

As the proof of this number of our magazine comes from the printer, the eyes that would have read it are closed. Our editor, Miss Abbie B. Child, has entered into eternal glory. Sunday morning, November 9th, the messenger came, and so swiftly was his errand accomplished that she could not have recognized him. We follow her as she enters the mansion prepared, and almost hear her say in glad surprise, "Am I here?"

She had returned on Friday from the annual meeting in Washington, was at her desk in the Board rooms on Saturday, and after a good night's sleep, arose Sunday morning with the intention of going to church. After a brief conversation at the breakfast table, she was carried away in the arms of her friends. A weak heart had occasioned anxiety, but there had been nothing to arouse apprehension that the end might be near.

For weeks she had been much occupied with plans for the annual meeting, and when it came she was on the alert to promote every measure which would advance the work. Her address on Wednesday evening, with its recognition of what the Woman's Board has been able to accomplish in the past and of hope in future possibilities, will long be remembered by many who have been wont to listen to her, and by many others of the large audience who for the first time learned the telling facts which she stated. The extra gift of eight thousand dollars received on Thursday, leading to the completion of the "Adjustment Fund" which she inaugurated, filled her with thankful joy; and the recommendations of the special committee with reference to increasing contributions being unanimously adopted, she came home with renewed courage for the work of another year.

What it will mean to miss her from the counsels of the Board, only those who have known her best can begin to understand. For thirty-two years this has been her chosen work. As Home Secretary of the Woman's Board and editor of *LIFE AND LIGHT*, she has done double duty, carrying both with rare ability, faithfulness and equanimity. Quick to perceive an opportunity, fertile in devising large measures, appreciative of what others could do, and with utter lack of self-consciousness, ever ready to serve in any place to which she believed herself called, she has stood pre-eminent among her co-workers.

Outside the limits of our own Board her ability has long been recognized; and as chairman of the World's Committee of Women's Missionary Societies, a position to which she was appointed in London in 1888, and as the originator and steady promoter of the plan for the United Study of Missions, co-operation in which she greatly delighted, she has won the confidence and admiration of many prominent in other mission Boards.

Her visits to mission fields—Spain, Turkey, India, China and Japan—were a great joy and satisfaction to her, giving her the insight which has ever since aided her judgment and added to the value of her well-considered decisions.

The blessing of her life and work has been far-reaching; and as the announcement of her sudden departure circles the globe, the hearts of a large constituency in our own land will be filled with sorrow, and in many mission stations her cheery, sympathetic presence and words will be recalled, and tears will fall that no more messages may come from lips or pen.

As a remarkable leader, with warm, womanly heart and sublime Christian faith, her influence, still to live, cannot be measured. Surely her crown must be full of stars, as

“From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost. Alleluia.”

E. H. S.

CONTRIBUTIONS For the last month in our financial year we must report **FOR THE MONTH.** a loss in contributions of \$819.52 as compared with the same month last year. The figures for the year are given in the report of our meeting in Washington on another page. The large loss in legacies is something that cannot be foreseen nor altered, but the effect upon the work is no less disastrous. As the years go on the correspondence between the necessities of the work and the amount of receipts grows less and less encouraging, and unless there is a decided change for the better, the result for the cause is something we cannot bring ourselves to contemplate.

THE WOMAN'S BOARD Those who can attend the Friday meeting of our
FRIDAY MEETING. Board, and do not, miss a spiritual uplift from their lives. The meetings this autumn have been unusually inspiring, with a spiritual tone that promises much for those of the coming winter. The average attendance last year from September to May was fifty-one and a fraction. For five meetings in October, it has been forty-seven.

FRIENDS IN WEST More or less anxiety has been felt for our mission-
CENTRAL AFRICA. aries in West Central Africa who might be in danger through the hostilities between the natives and the Portuguese near the coast. A letter from Miss Margaret Melville gives an account of the detention of the missionary party who left this country last May.

MEETING OF THE AMER- As we write friends are returning from Oberlin
ICAN BOARD AT OBERLIN. full of enthusiasm over the annual meeting of the American Board, which seems to have been the most inspiring for many years. The surroundings were exceptional: a college from which upward of a thousand graduates have gone to home and foreign mission fields, and two Congregational churches which have forty-four members now working abroad. Perhaps the most interesting point in the meeting was the laying of the corner-stone for the Memorial Arch, of which a sketch was given in our last number. The exercises are said to be all that could be desired. Among the most notable features were the report of the deputation to India and the pleas of the missionaries for the necessary equipment for their work. Miss Stone addressed dense crowds of eagerly expectant hearers, and Mrs. Cyrus A. Clark, of Japan, née Harriet Gulick, was a welcome and brilliant speaker.

"**LUX CHRISTI.**" The impression made by *Lux Christi* upon one of the most noted and experienced missionaries of the American Board, Rev. J. E. Tracy, D.D., who writes: "I have read with the deepest interest the little book published by Macmillan & Co. entitled *Lux Christi*, prepared in connection with a movement for systematic united study among all the women's foreign missionary societies in the world. As a text-book for the study of the conditions, the history, the methods, and the results of foreign missionary work in India, the purpose and the plan of the book are alike excellent. It has been the custom for those interested in such work to confine their attention and limit their interest to the work being done within their own denomination. The object of the book is most successfully accomplished; which is, to lead those who study it to realize that 'nothing, in its way, could be more broadening and more illuminating, or more full of encouragement, than a systematic study of the work in India of all Christian missions.' Its outline, systematic and well-ordered courses of reading on

what goes to make up the story of woman's life in India without the gospel, and what is being done to raise and glorify that life through the ministries that the gospel brings, is excellent. The same is true of its outline of the early history of the people of India, their various aspects of religious thought and development, the political history of India, and what has been accomplished in a century of Christian missionary enterprise. It would be hard to find any book of the same size in which are brought together within the compass of a year's study so much that bears upon the subject of missionary work in India. It cannot fail to deeply interest anyone who follows the course of reading suggested in it. It is a model of what such books ought to be, and suited alike to those who wish to study mainly in outline and those who have the leisure and the taste for more exhaustive investigation."

GATHERED HERE AND THERE.

BUDDHIST "SACRED (?) RELICS." Not long since certain sacred relics, much esteemed by the Buddhists, were brought from Siam to Japan with much ceremony, and on their arrival at Kyoto the whole road over which they were to be carried was covered with cotton cloth, of which 1,200 pieces were used, costing about \$1,600. This cloth so used was supposed to be very sacred and to have magical power, and, therefore, after the procession had passed over it, it was sold at a dollar a foot, and the sum realized was a little over \$68,000.—*From The Missionary Review.*

AS GOOD AS TEN WIVES. African natives till the ground with a hoe. The pioneer Wesleyan missionary, William Shaw (Kaffraria), South Africa, related that an old chief who had been brought by an astonished native to see a plough in operation exclaimed, "This thing that the white people have brought is as good as ten wives!" A happy omen for the women.—*From The Regions Beyond.*

MARRIAGE CUSTOMS IN CHINA. Girls must cry for three days before they are married. They are supposed to be so sorry that they don't care to eat or drink, nor do anything but cry. They let others do everything for them. Again, when in the bridal chair a bride must cry. I asked one of them, "Why do you cry when in the chair?" She said, "If I don't cry people will laugh at me, and say, 'She wants to be married very much, oh, so much.'" When she gets to the bridegroom's door she must wait to be received, and people outside the door gather around. Oh, such a crowd! Crackers are fired, and two ladies come out to fetch the bride. A man with a big hat asks each one in the crowd, "To what tribe or stem do you belong? What is your tribe—dog, monkey, rabbit, dragon, or other of the twelve stems?" All must be excluded from seeing the bride except

those of the same tribe as the bride ; that is, born in the same year. On her head is a red silk cloth or handkerchief, the ends of which she holds tight between her teeth that her face may not be seen. The people outside say, "What a pretty bride!" "What tiny feet!" They can't see her face, but can see her feet, and so say she is a pretty bride. The bride and bridegroom must sit on the edge of the bed. He sits on a part of the bride's garment, that she may be a submissive wife. Sometimes she is not, though. They have a custom that, whether in chilly winter or hot weather, July or August, the bride must wear wadded clothes as in the depth of winter, and there is a great fire in her room for good luck. Afterwards she can take off her wadded things and put on her summer things. I tell you these things that you ladies may know that customs are different in different places.

INDIA.

THE HINDU TRIAD: BRAHMA, VISHNU, AND SIVA, WITH THE INCARNATIONS OF VISHNU.

BY REV. J. E. TRACY, TIRUPUVANAM, INDIA.

THE beginnings of religious thought, out of which have been developed in the course of many centuries what is to-day the religious belief of the Hindus, are wrapt in the fog of prehistoric times. They are dissociated from the personality of any single great name. They gather about no one life, and reflect neither the life nor the thought of any single individual. The belief which to-day orders the life of many millions is, in its earliest form, a series of hymns and legends, which express the aspiration and embody the religious symbolism of a time when life was far more simple and far more directly in touch with nature than it has ever been in historic times, and when life was simple and single in its reception of the influences that breathed upon it from out the unseen world. Much of that belief, if stated in terms which should adequately express the simple faith and lofty aspiration of its early forms, would strike us as full of true religious emotion. Quotations might be made from the Vedas which would nobly express the deepest of human thought along many of those lines which forever hold the human soul to most solemn inquiry, yet forever evade final solution. Like the voices that seem to come to us out from the starlit silence of the night, they are comforting, though vague ; they are holy and true, though unsatisfying.

These early Vedic hymns belong to a time when *rishis*, or holy men, performed their sacrifices and chanted their hymns of worship to a pantheon of nature gods, descended from the first creator, but not yet having taken on

the later forms of Vishnu and Siva, much less the myriad forms of the present popular Hinduism. It took the form of worship of the great and striking phenomena of nature, idealized into personal beings more powerful than man, beyond his control, but not beyond the desire of man's praise and worship. Probably it was about the purest form of nature worship that the world has seen. There was little system in it, and the attributes of one god are often thought of as belonging, in varying degree, to several gods. There is, indeed, a monotheistic tone underlying many of the hymns, referable, perhaps, to the simpleness and singleness with which each worshiper sought to give utterance to his religious emotions. In the later hymns there is an effort to expression of this monotheistic tendency through attributes that look toward supremacy. Later still, incident to the rapid growth and great popularity of Buddhism during the centuries following the death of Śakye Muni, the effort of the Brahmans to stem the tide of reaction took the form of an effort to satisfy the people in their craving for personal gods with human attributes, and from that effort sprang ultimately all the later gross degeneration of popular Hinduism.

BRAHMA—THE PERSONAL CREATOR—PRAJAPATI.

The earliest hymns make little reference to him except as the divine spirit. It is in the later Code of Manu, which is really the Brahmanic attempt to systematize morals and theology, and to develop the outlines of the caste system, that a definite place is assigned to him. According to the Code, the universe, before undiscerned, was made discernable by Brahma's sole self-existent spirit. "He then having willed to produce from his own substance various creatures, created the waters by meditation, and having placed in them a productive seed which developed into a golden egg, he was born in that egg as the male Brahma, the forefather and creator of all things." Brahma, the author of this first creation, in union with Maya (Illusion) produced the first generation of created beings, and then retired to rest until the beginning of a new dispensation. During the intervening time necessary for the reproduction of each succeeding generation Brahma disappears from view, and the secondary creative attribute of procreation in all the spheres of nature belong to Siva, the second person of the Triad.

SIVA—THE REGENERATOR—ISVARA.

Siva is not mentioned in the Vedic hymns, but is there under the name Rudra, the god of the roaring storm, represented as a fierce, destructive deity, terrible as a wild beast, whose arrows cause disease and death to men and cattle, and under the name Karpardin (wearing his hair spirally braided), a name later associated with Siva. He is probably the one referred to in the

hymns under other names, representing forms under which the same god was worshiped in different localities before the unification in the Code of Manu. Early representations of Siva show him in the androgynous form as a standing figure, his hair coiled into a spirally pointed topknot, with a rayed nimbus around his head to indicate that he is the solar divinity, and wearing a garland of skulls suspended from the right shoulder, holding a trident in his right hand, and with his left hand resting on the bull Nandi. It is in his character as destroyer that Siva holds his place in the Triad, but he is in reality much more than that. In the Siva literature he is the nourishing, recuperating, and regenerating power as well, being like the sun in his nature. He is even the rival of Vishnu among those who regard Vishnu as a separate and independent divinity, for he (Siva) is the averter of evil as well as the god of destruction, the healer of diseases and the protector of all medicinal herbs; and all flocks and herds are under his special care. In modern worship the attribute of destructiveness is more especially exhibited in his consort Kali, and Siva is popularly worshiped under the character of a generative power, symbolized in the phallic emblem (Linga) and in the sacred bull Nandi.

VISHNU—THE REDEEMER—KRISHNA.

Vishnu occupies a place in the Vedic hymns, though not as prominent as would be implied in his later finding a place in the Triad. He is there represented as a benevolent, genial being, but lacking in many of the attributes of the later Vishnu. The characteristic of the earlier Vishnu is his measuring the universe in three strides, variously interpreted as referring to the sun at its rising, its position in the zenith, and at its setting, as the fire on earth, the lightning in the atmosphere, and the sun in the heavens, etc. He is represented as of male form of dark hue, with four hands holding the conch, the discus, the club, and the lotus, or the sword. The Puranas, which describe his avatars, represent him as having descended to earth whenever great disorder, physical or social, disturbed the world, and each time only "in a small portion of his essence." These avatars consist in Vishnu assuming the form of some wonderful animal or superhuman being, or born of human parents but with superhuman powers and properties.

Some of the avatars are probably purely symbolic in character, while others are based on historical events, the leading personage of which was gradually endowed with divine attributes until he became a god. There are, or are to be in all, ten avatars, of which nine have been, and one is yet to come. They are: (1) The *Matsha*, or fish; (2) *Kurma*, or tortoise; (3) *Varaha*, or boar; (4) *Narasimha*, or man-lion; (5) The dwarf; (6) *Para-*

surama, or Rama of the Axe ; (7) Rama ; (8) Krishna, or Balarama ; (9) The Buddha ; and (10) The Kalkhi.

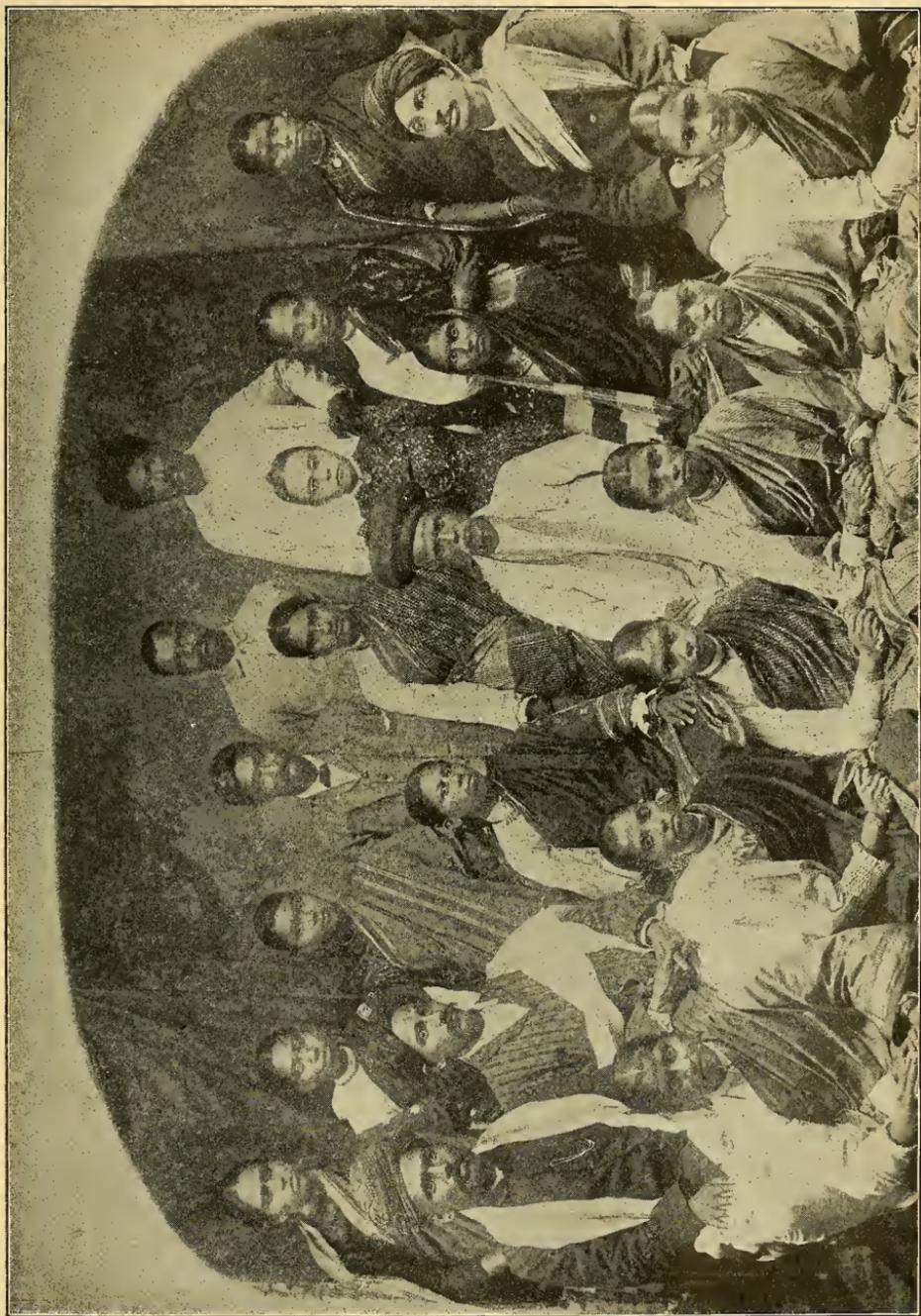
In symbolic allusion to one or another of these incarnations of Vishnu, popular illustrations portray him as Narayana, floating on the primeval water, resting upon Sesha his serpent ; or as riding in the air on the back of Garuda, a being half man and half bird ; or as seated on a throne, holding Lutchmi in his lap ; or as a fish ; or as boar ; or as a lion ; or as half fish and half man ; or as half boar and half man ; or as man with a lion's head ; or as a dwarf ; or as an adolescent youth, dancing and playing on a flute, surrounded by shepherdesses. When represented as Kalki, who is yet to come, he usually is given the form of a man armed with an upraised sword, kneeling before a winged horse. It is in the last of the avataras, as Krishna, that he is most largely worshiped, the two later avataras being only such in name.

GIRLS' BOARDING SCHOOL AT AHMEDNAGAR.

BY MISS EMILY R. BISSELL.

I WISH it were possible to make every reader of LIFE AND LIGHT understand all that those words have meant to the Christians in the Ahmednagar District all these thirty years and more since its beginning. Let me try to show you what they meant when I left the school at the close of December, 1901. They meant eight large, well-lighted, airy class and recitation rooms, and one long hall. This latter alone is dignified by desks and benches, and is occupied by pupils studying both the Vernacular and English,—termed, in Indian educational parlance, the “Anglo-Vernacular Standards.” In all the other rooms, occupied by the “Vernacular Standards,” the pupils sit on long strips of matting on the floor, as they do at home. Do you see a small building at the extreme left of this picture of the school? That is for the infant department ; and it is always overcrowded, be sure ! The northern, southern and middle ends of the broad veranda of the main building are enclosed, so as to furnish additional seating room for the classes that are ever too numerous to be accommodated in the large hall and adjacent class rooms.

Walk up the front steps and take a look at the girls in the hall as they rise with the signal and pass to their classes ; note the great, dark eyes, the smoothly parted hair knotted low in the neck, the graceful draperies, the self-possessed carriage. This one at the first desk, with long lashes fringing eloquent eyes, is not only the first scholar in school, but a favorite with all her teachers, because of unflinching studiousness and attention, coupled, too, with a gentle deference of manner bespeaking innate modesty, that most prized of Indian virtues.



CHRISTIAN WORKERS IN AHMEDNAGAR.

These Brahman gentlemen are expounding geometry, algebra, arithmetic, Marathi grammar and dictation (whose intricacies need experts, indeed, to be understood!), English, and Marathi prose and poetry. Listen while the pupils sing and chant the latter; its exposition will interest only the initiated few. This other turbaned instructor, whose unmarked forehead declares him a Christian, is directing a class in Marathi copy work, and is proud to tell you that this Girls' School ranks second in all the Bombay Presidency schools in the excellence of its Marathi copy-writing. In the veranda a Bible class is being instructed by a graduate of the Theological Seminary, long a trusted member of the corps of teachers. This capable-looking, middle-aged woman keeps the exquisitely neat school register and roll call, and directs the English copy-writing, as well as superintends the Saturday sewing classes.

Glance into the "Vernacular Standards" just long enough to let the pupils rise and salute you, some with a proud "Good morning" (for are they not studying the English Infant Reader?), others with a simple "Salam." Remark the women teachers throughout the school; all (save one) have been pupils here and love the school, and would rather teach here than anywhere else,—eighteen of them, three more than in this group, which was taken two years ago. Not faultless; very human, and needing constant supervision, correction and encouragement, wishing to improve, however, and hence amenable to the close direction and control exercised over them. Who could help loving these our Indian helpers?

I fear me you will discover sad confusion in the infant department, for the head teacher's bump of order is inconspicuous, and her little assistant possesses little experience; but the wee ones make up in affection and eagerness what they lack in system, and it is impossible—O quite!—not to caress them as one moves through the lines in another—vain? yes, vain!—attempt to prove to the loved teacher that even little ones can be controlled.

And far away from this building is another, not to be overlooked, rented for the "overflow" of eighty, who are a little disconsolate at being branched off thus, and need to be made much of accordingly. Many of these are from among the "famine children," and we want them to feel at home with us, so we take more notice of their work than we should otherwise.

Now come back to the dormitories,—those thirteen much-discussed and loudly deprecated little buildings,—in which, nevertheless, scores of pupils have passed happily their term of years in school, and which have been home—and even "sweet home"—to many otherwise homeless ones. Yes, even though the roof of the whole western row, with six separate boarding circles, is like a sieve, and must be repaired every year preparatory to the

“rainy season,” and then lets through too much by far for the good of the girls inside. For the matron in charge—the house mother—becomes warmly attached to her own circle of boarders, and is “Aunty” or “Granny” to them, and not infrequently “Mother.” How earnestly have some of these Christian matrons really labored to maintain among their girls a high standard of speech and conduct, and to help them to attain it! Not all; occasionally they are women whom we hesitate to place in authority over girls from good families. But we must use those that are available, and begin by giving only half a dozen into their care, by sending them to the noon Bible class for daily instruction, by following them closely and training them carefully. Some respond to our training, and repay it many fold in faithful service; others must be sent away after such trial.

These school homes are better than the homes from which the majority of our pupils have come; better than those to which they will go after their school life. But half of them are poor excuses for dormitories, after all, and the other half are too small, and you will soon have the privilege of helping to put up better ones for those girls,—your far-away sisters.

Our girls are in demand in every station of the Marathi Mission as teachers, and in many other missions also. It is not always easy to infuse into them the missionary spirit which says, “Here am I; send me,” however far away. They are afraid of the unknown. Have they not sisters in this land who share that fear with them, and with less reason? Nevertheless, there are found each year those to “go . . . and teach” in these places. A few ask for training in nursing, and we are glad to encourage these; and a few are under Miss Harding’s training in Sholapur for kindergarten work. A large number of the older ones help in turn in the Sunday-school infant class, in the Sunday school for famine children, and in three Sunday afternoon children’s services.

More important for the future of India is the supply of another demand for Christian girls,—that made by Indian Christian young men. What does India need more than Christian homes? A Christian wife and a Christian mother,—her presence alone is an influence that helps her husband’s work as teacher, Bible reader or preacher; and whatever her husband’s business or trade, the Christian home gives out a light that “shines.” In her maturer days this wife and mother becomes our valued Bible woman. Thus variously is answered the question, “What becomes of your girls after they leave the school?”

There are three hundred and eighty girls to be thus fitted for life’s duties and work in this great “Girls’ School at Ahmednagar.” One hundred and seventy of these are boarders, crowded into cottages that should never con-

tain over one hundred and twenty-five. When one appreciates the necessity of closely watching these teachers and pupils, matrons and boarders,—and it is because of this very intimacy that we love them so dearly,—then only does one understand the burden of responsibility resting on the missionary in charge—on Miss Hartt now. One missionary ought never to be asked to bear this burden. Government inspectors consider that there are two schools, and there should be in truth two separate schools,—a “Vernacular School” and an “Anglo-Vernacular School,” under the separate managements of two missionaries. This means an immediate outlay for a new dormitory (\$3,500) and a new school (\$5,000) for the Anglo-Vernacular School, that being the smaller division of the whole school. It means also an increased allowance for current expenses.

Dear readers of LIFE AND LIGHT, this extension of the scope of this school means, best of all, greater light and “more abundant life” for the women and the girls of Western India, the high privilege of granting which is yours,—*yours*. The appeal for this extension is even now crossing the waters. When it reaches you, what will you answer? Can you answer other than, “Take my silver and my gold?” The Lord, he waiteth to hear.

CHINA.

AN ALABASTER BOX.

BY MISS ELLA J. NEWTON, FOOCHOW, CHINA.

CIO LANG, *i. e.*, Pearly Lily, lived in a miserable little fishing village on an island at the mouth of the River Min. Behind the village were steep, rocky bluffs, and on the smooth slopes and terraced hills beyond were small fields of sweet potatoes and peanuts, almost the only productions of the island. In front was a broad, sandy beach, where the fishing boats were anchored and the long, coarse nets spread out to dry, while the brown-skinned boys played in the sand or learned to swim in the shallow water. Not so the little girls, whose feet were very early bound, and reduced to mere stumps, upon which they hobbled about with their baby brothers tied upon their backs. The little fingers were also taught to help in making the fishing nets, and so there was always plenty of work for them to do, though their food was very poor and their clothing very scanty. The houses,—oh, how dark and cheerless and miserable they were! Pearly Lily’s parents were among the poorest, besides the misfortune of having several girls; so it was not strange that at an early age the child was betrothed to a boy con-

siderably older than herself, and their poverty pressed so hard they even proposed that the boy's family should take her and feed her till she was old enough to be married.

Meanwhile the Second Black One, as the boy was called, had grown to be a young man, and sometimes found employment among the missionaries who spent part of the hot season in a house on the other side of the island. He often managed to be present at morning prayers, and gradually learned to read a little. His interest increased, but his family, especially his mother, were displeased when they found he meant to be a Christian, and he suffered a good deal of persecution. After a time he gladly accepted a position as a servant in a missionary family at Foochow, and while there was baptized and united with the church,—the first convert from the village of Sharp Peak. He became such an earnest Christian that it seemed too bad for him to marry a heathen wife, and it was suggested that the little girl be allowed to enter the Girls' Boarding School at Foochow. For a time permission could not be obtained. Why should a girl learn to read? The idea was preposterous.

The young man was not easily discouraged, however, and at last he appeared with her one day at the school, his face beaming with joy at his success. Poor little girl! We can never forget how she looked that morning. She was twelve years old by Chinese reckoning, but her pinched face and thin form showed plainly the scarcity of food from which she had suffered. Her entire wardrobe was upon her person, and her necessities had to be provided for at once. The fact that her feet must be unbound had not been thoroughly understood, it seems, by the families on either side, but the report spread through the village even before the actual unbinding was commenced. Probably no little girl ever made such a stir in that village before. It must not be allowed. Such a thing had not been known for a hundred generations.

So the young man's mother, who felt that the family honor was at stake, started for Foochow to bring home her future daughter-in-law. Her anger was so great that it was hard to control her when she reached the school; and it was not considered safe to leave her alone with her son lest she attempt violence upon his person, in which case filial piety would have required him to make little or no resistance. In vain the ladies tried to appease her wrath by talking of other things, but when she saw the little girl with her feet still bound, she became more quiet, though yet insisting on taking her home. What should be done? Should the child be given up, and the opportunity just within our grasp be lost forever? One of the native preachers, a shrewd man, well versed in the customs of his people, was called in, made acquainted with the facts in the case, and then introduced to

the woman. By careful management he persuaded her to leave the girl in school while he accompanied her to the village to see if any compromise could be made with the other family. In a few days he returned with his report. The parents seemed to have forgotten all about their desire to get rid of the child, but, after a great deal of discussion, had consented, if the young man would pay them twenty dollars extra besides what they had already received at her betrothal, that he might have the privilege of supporting her and doing with her as he liked. This was a hard condition for a young man who was earning only \$3.50 per month and boarding himself; but he accepted it, borrowed the money, every dollar of which he afterwards paid, settled with the family, and assumed the expense of the girl's books and clothing besides her board in vacation.

The way was now open for her feet to be unbound, which was a difficult process, because they had been bound so small, and because lack of proper nourishment had left her system with little recuperative power; but care and patience overcame these conditions, and in time one would scarcely have known the feet had ever been bound. Pearly Lily was not a bright scholar, but faithful and conscientious in her studies; and though for a time giving her teachers anxiety by her lack of appreciation and unwillingness to adapt herself to circumstances, yet that all passed by, and she developed into a noble, Christian young woman, affectionate, appreciative and helpful in many ways, commanding the respect and winning the love of the younger pupils, and a favorite with the older ones. Her influence for good in the school was beyond estimate, and her zeal in saving souls manifested itself wherever she was.

Pearly Lily's school life covered ten years, and her future husband was very patient in waiting for her so long; for, feeling his own lack of education, he wanted her to be thoroughly prepared for Christian work, and at his request she was given a year of special training in teaching after graduation. During that year there was a blessed revival in the school as a result of the work of the English evangelist, Mr. Millard, and her Christian life was greatly quickened.

In January, 1895, she went back to the little fishing village where her early years were spent; but, oh, what a contrast between the child who came to us and the young lady who returned to her home! Already a neat chapel had been built there, and the nucleus of a church formed. The next morning after her return that chapel was crowded with interested friends and neighbors. With quiet dignity Pearly Lily took her place beside the Second Black One, and the marriage ceremony was performed. Her wedding garments were plain and simple, in strange contrast to the gaudy

attire, the superfluity of ornaments and the paint and powder which are considered necessary for a bride's toilet; but the respect shown her by the simple villagers was as great a contrast to the ridicule she met during the vacations of her early school days. A new station was opened at Phenix Nest, a few miles from Sharp Peak, and the bride was placed in charge of a little boarding school for girls, while her husband was employed as a colporter, and with her help in his Bible study he conducted public worship on the Sabbath.

Seven and a half years of varied service passed by. No wonderful change has come over the village of Phenix Nest, but Christians who have learned the gospel there can be found in the villages all around, and the lives of many little girls have been brightened and broadened by the work and influence of Pearly Lily. She had some knowledge of kindergarten, and was very fond of music, and her wedding gift of a baby organ was a great comfort and blessing to herself and her pupils. Her little Christian Endeavor Society took the form of a "Truth-telling Society," where the little heathen girls were taught in a very practical way to recognize and overcome the almost universal habit of falsehood, as well as many other useful lessons.

Three children of their own have come to this Christian family, the oldest a bright boy who is already quite a little scholar, and the great desire of the parents has been that he should be a thoroughly educated Christian worker.

In the midst of this life of earnest service Pearly Lily heard the summons to come up higher. In a little more than twelve hours the terrible cholera had done its work, and the helpful wife, the weary mother, the faithful teacher, had seen a vision of her Saviour, and had gone with him to higher service beyond. The organ is silent, the sorrowing husband feels that he cannot prepare his sermons without her help. Her own little ones, whom she has cared for so tenderly, are motherless, and the village children have no one to teach them, while the women sorrow in the loss of such a friend as they have never known before. Our "Mary Lyon" is gone, but her children remain to be cared for, and the harvest of her sowing must be gathered by other hands. She has freely poured out her precious ointment at the feet of Christ's little ones. Eternity alone will reveal the extent of that influence, the power of that consecrated life. And yet there are thousands of little girls all about us, growing up into dark-minded, heathen women, with no hope for this life or for that to come, not because they are naturally inferior to Pearly Lily, but because we are unable to surround them with the same helpful conditions and lead them, as she was led, out of darkness into light.

LET us not think too much of the occasional shortcomings of our Chinese fellow Christians, but gather out the bright spots and send them as bits of glory to the friends at home, that their hearts may be strengthened by the glory they receive as well as what they give, and the fellowship and oneness Christ prayed for be brought near to the intent that the world may believe.

EMILY S. HARTWELL.

JAPAN.

THE PLUM BLOSSOM GIRLS' SCHOOL, OSAKA.

BY MISS LUCY ELLA CASE.

LIGHTS and shadows have come and gone in our work here during the last six months; but I think there is not one of us who does not feel like praising God for his loving kindness, and saying with the psalmist of old, "O give thanks unto the Lord, for he is good; for his mercy endureth forever." The word *endureth* has been of special comfort to the writer during these months.

Our school commencement came in the last week of March, and the programme would have rejoiced your heart to hear. "Graduations are always the same," many people say; and yet I am sure that very few of the American exercises include the emperor's rescript, Chinese essay, and singing in English of "Two Little Eyes" by the lowest primary class in school, as was the fact in our commencement. Two girls were graduated in English, and their parts were well given. The subject was, "The Advantages of Learning English," and they gave selections from "Hamlet" and "The Bridge." The singing was good, the girls' voices showing careful training and sweetness of tone. Six girls were graduated from the Japanese course, four of them Christians. All but one of the graduates have returned for further study. Rev. Mr. Osada, formerly of Kobe, gave the address, which was full of practical suggestions to the girls. At the close of the exercises we had the pleasure of having forty-three of the alumnae resident in Osaka in our house. Together we took leave of two of our teachers, both graduates of the school. One of them, Miss River Island, I am sure you have heard of. She has been in our school in different capacities for more than sixteen years, and had been my most efficient helper for seven years. She went to Tokyo for further study, and the report comes back from Mrs. Greene that she is a constant help in church and Sunday-school work.

In vacation week, the first of April, the National Christian Endeavor Convention was held in Osaka. It was well attended, cheering and devotional. There was a banner procession over a mile long through two of the busiest streets of this great city in broad daylight. The early morning consecration meetings showed growth in spiritual things.

Our spring term opened this year with over forty new pupils. In order to get into line with other schools, we turned our Sunday afternoon gospel meetings into a Christian Endeavor Society, with most gratifying results. We feel sure it will be a great help along the line of their Bible study and acquaintance with God. There is a Junior department of most enthusiastic little girls in our school, under the charge of Miss Daniels.

One of the many meetings held this spring was the annual women's meeting in Kyoto, where over four hundred representative women from the three cities, Kobe, Osaka and Kyoto, met for an all-day conference. The special thought was rejoicing. "Rejoice in the Lord alway" was brought out in every prayer and talk. The first time this meeting was ever held, more than twenty years ago, there were just a few Christian women in our own Plum Blossom Girls' School. It was good, too, to realize that those

women who a few years ago were hardly recognized as members of society are now among the foremost women of Japan, aspiring to higher and more useful lives. What has made the change? The gospel of Jesus Christ.

Some of you heard the Rev. Mr. Miyagawa when he was in the United States. He is the pastor of the second largest church in Japan, the First Church of Osaka. A few weeks ago he passed his twenty-fifth milestone as a pastor of that church. There were most appropriate exercises in commemoration of the event. To show that Japan is not behind in her appreciation of faithful, devoted work, I will add that his people gave him a purse of 600 *yen* (\$300 gold) and a roll-top library desk. Don't draw the conclusion that if this is the way the churches can do there is no need of missionaries, for that would not be true; besides, there is probably not another church in all Japan that could do likewise.

Some of you will certainly remember Mr. Miyake, our principal. He returned from America full of enthusiasm, determined that his church should take on new life and activity. He was with us for a month or so, then was laid on a bed of sickness, where he still remains in our city hospital. It is his first sickness since he came to Osaka, and it almost overwhelms him. Laid aside from active work to serve God on a sick bed,—how hard it seems to him! He is missed from every good thing; not the least as the capable head of our school.

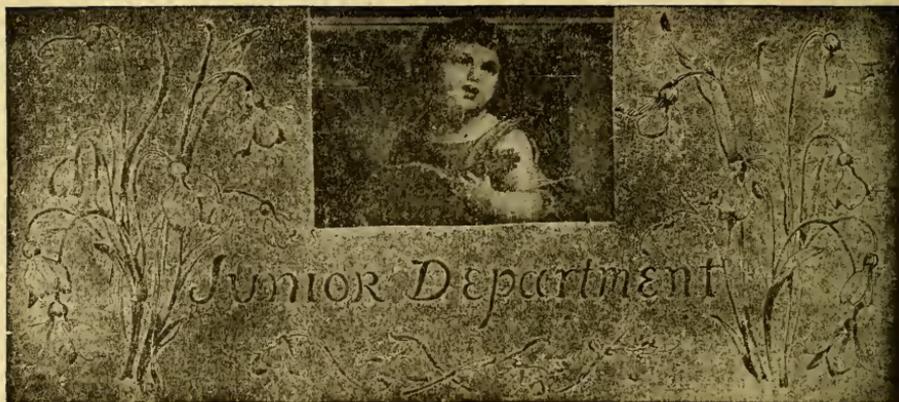
Two weeks ago we were invited to a thanksgiving meeting for the restoration to health of one of our graduates. This is a delightful custom among Christians in Japan,—to call friends together to return thanks to the Giver of life.

The Sunday-school convention held in our church that I reported in my last general letter has been followed by two rousing meetings of Sunday-school children of all denominations in Osaka in our Y. M. C. A. hall. The exercises, wholly by the children, consisted of recitations, songs, and Bible verses. One of our great needs is for more effort along Sunday-school lines. This year, for the first time, all the Congregational Sunday schools are studying the same book—the Gospel of Mark.

One of the women in my Bible class, an assistant of Miss Colby's, was taken sick this spring with typhoid fever. She had been a woman of high family and of considerable wealth. Little by little she lost her wealth, her friends, and her position. At that time, more than eight years ago, she came under Miss Colby's notice, who took her and cared for her. She became a Christian, and was earnest and true for years. As a member of my Bible class she was a great help in a quiet way, often making calls for me, and useful in many ways in our women's meetings. She died after a short sickness, mourned by all our community, but with the sure hope of entering into rest and peace in our Father's home.

The classes that I have taught in the Y. M. C. A. have been prosperous. The young men have shown desire for more than English,—a longing for truth and the best things. This is such a wide door for influence that I long to give more time and strength to it. Mr. Gleason continues to have great wisdom and patience in the management of Y. M. C. A. work.

We are just now at the close of our annual mission meeting. It has been one of inspiration and great hope for the coming year, but we need more than anything else the prayers of the home churches. Will you help in this?



THROUGH THE CRACK OF A DOOR.

BY ANNA BURNHAM BRYANT.

Lois was reading a letter while the breakfast waited. It was a most disquieting letter, and it came right into the middle of Lois's "busy week," and made the work seem more prosaic and uninspiring than ever.

"If ever you were needed in your life, Lois Abbott, you are needed now and here, and I wish your 'sense of duty' hadn't seen fit to drag you off to that poor little, dreadful country place just at the very wrong minute. We are going to entertain what Dr. Dana calls 'our sister churches,' and, O Lois! why aren't you here to pour the coffee and serve the lemonade and tie the Christmas holly, and do forty things that nobody but you can ever do or make anybody else do!"

So ran the beginning of the letter, and the rest was like unto it,—all about how much they missed dear Lois in all the details of getting ready; and oh, what a pity that dear Lois was buried up in that little, tucked-away country village instead of staying where she could be of some use and account in the world, and so forth.

For just one instant before the "second bell" Lois came near being swept off her feet by a great wave of self-pity. It *was* a shame! Why had she tried to come back home and teach school, just for the sake of being at home, when two or three other "openings" were ready for her,—when she might have stayed in the pleasant city home with the bright cousins there, seeing all the alert, joyous life, and sharing in it? For just one instant. The next a feeling of shame came up like a big "ninth wave" and swallowed up the other. As she passed the foot of the lounge, on her way down stairs,

she picked up a little red book of daily "readings," which often gave her the day's inspiration. It did this morning.

"Thou cam'st not to thy place by accident;
It is the very place God meant for thee."

Of course there was nothing supernatural in it, and yet there was something very odd in the way the verse "fitted in." She went down stairs with a new look on her face that set her mother wondering, for her latest expression had been one of disgust and weariness.

"I've got a new idea, mother!" she said, joyously, at last, after two or three curious inquiries. "Don't you know I always 'live by my ideas?' Here I've been thinking that because this is a little dead-and-alive country place there wasn't any use trying to live for Christ here. Well, that sounds awfully! You know what I mean: no use to take up missionary work, and all that. Why, mother, don't you know what we read yesterday in that book about Mrs. Schaufler? It said 'she would find some way to preach Christ if it had to be through the crack of a door.' I guess I'll find some way. I'll try, anyhow."

"You can't make this place over, I'm afraid," sighed Mrs. Abbott, drearily.

"Well, then, let's see if trying to won't make me over!" said Lois, bright-eyed and earnest, snatching her bag and lunch-box, and leaving her mother with a good-by kiss and the echo of brave words in her heart to get through the morning with.

Lois was in earnest. That meant that the first instant of opportunity found her working to find out some way to carry out her new idea. At the fifteen-minute recess she ran up to the second grammar, and began to pour out her heart to Miss Kean and beg her co-operation.

"Can't we do something?" she asked. "You see what a place this is. You came from a city church. What can we do, and how shall we do it?"

"The minister said yesterday that if he had ten people—only just ten—who would make Christ and his church the first thing in their lives, he could revolutionize this town."

"I heard that! I've been thinking about it ever since. Let's make two, Miss Kean! We're needed here. A big city mission with all the other churches joining in,—it doesn't need much of a person to do a great deal of good if he, she, or it has a mind to. What is the reason there couldn't be a country mission in this poor little, dreadful country place, where nobody ever ——"

Just then the bell rang. Miss Kean was at her desk, and merely laid her hand on her own bell and stood at attention, but Lois turned hastily to re-

gain her room before the in-rushing crowd of children. Her foot slipped. The next moment she lay white and limp at the foot of the stairs, not even moaning.

That was the end of school for Lois that winter. After the first frightened moment or two, when the doctor made examination, and everybody held his breath for the verdict, there was no fear of broken bones or serious illness, but there were sprains and bruises enough, he remarked, grimly, to keep six women bedridden. Lois heard him and smiled pitifully up at her mother.

"I guess it will *have* to be 'through the crack of a door,'" she said, weakly.

That remark was the keynote of all that happened the rest of that winter. Miss Kean was standing at the couch-foot, and demanded an explanation. Mrs. Abbott told her. Miss Kean went back to school with a story to tell that—just as soon as Lois was able to sit up and keep from groaning—brought a delegation of five or six young women to have what they called a "talk-over."

"Your head isn't hurt a bit," said lively Kitty Scoville. "It doesn't make any difference about the rest of you, for we've got hands and feet a-plenty, and all at your service. Now tell us what to do."

"Give your orders," said Miss Kean, smilingly. "To hear is to obey."

"Command us," said Maggie Foster, dramatically.

"O girls!" cried Lois, the tears almost starting, "I can't 'order.' What do I know about what you ought to do? I only know what I wanted to do, what I meant to do if the Lord had let me. I can see so many things that ought to be done!"

"That's just what we want, you to tell us. Lie here and have visions. Tell us about 'em. You shall carry out every one of them 'through the crack of a door.' We want to be some use, Lois, dear. Didn't you know it? *We* love Jesus, too!"

It is a question if Lois could have come so near their hearts in six months of health and eager effort. Somehow Miss Kean's little story of the talk at recess, and the pathos of the sudden disappointment, called every good feeling to the surface, and made them willing to accept Lois's leadership in a way that astonished her no less than her mother. She fell in with their notion of making her general planner and organizer, even in her sick room. All day long while the bright, earnest young teachers were in their schoolrooms, Lois was in hers. "A school, mother!" she sometimes said, petting the idea. "It's a Normal Institute."

"Lying here flat on my back, girls," she told them when they came in at

night for "orders," "it seems as if I can see ten times as well as I could up and around as I used to be. I've thought out the most delightful plan. Firstly, you know it's rushing right on to Christmas."

"Three weeks and a day."

"Correct, grammar school. Now, girls, Christmas is the very heart and soul of missions."

"Is it?" asked Lilla Stevens. "Christmas always hinders missions for me for at least two solid months before and after. I don't have a red cent to give to anybody."

"Of course. We've got out of the way of having a gospel Christmas. We want to get right into it again. I've been making a list of the forlornest people I know."

"Oh, to try to make them happy?"

"No; to get them to try to make somebody else happy. That is what they're needing, every blessed soul of them. I'm going to get mother to get the minister to get a Christmas tree, and start in on an entirely new plan this year to trim and fix it."

"The tree is to be for the poor people?"

"We haven't any poor people."

"Who, then?"

"A missionary. A real, live missionary. One that you can touch with your hands and see with your eyes and hear with your ears, and have a real piece in everything she does when she gets back to her foreign missionarying. I've sent for her, and we're expecting her here every minute."

"Lois Abbott! Why don't you talk plain Massachusetts Yankee?"

"Why, I am plain as the way to the post office. You know that Miss Delano I told you about that I met at auntie's? I got mother to invite her here to stay over Christmas. And now I say, let's have her for our missionary. She isn't 'adopted' yet by anybody else. And let's give her our Christmas tree, and enlist everybody to help; talk them into it. It isn't such a hard thing to do. Why, girls, I thought I'd got to wear my tongue out trying to persuade you, and now just look at you,—doing all the work, while I lie here preaching."

"We haven't done anything yet," said Miss Kean, in her voice of quiet energy. "But we will, the good Lord helping us. Here's a list, Lois; perhaps it will prove to be the 'ten' the minister asked for. Ten in all, and we want to be enrolled in a young ladies' auxiliary as a sort of a Christmas offering. You know Paul's Christians 'first of all gave their own selves.' Of course we take up your Christmas-tree idea. I think it will draw in everybody. And the auxiliary will grow bigger. When shall we organize? You're to be president, Lois. Appoint the meeting."

The girls were gone, and her mother came in to kiss her good night, and tuck her up as if she had been a little baby.

"Isn't it almost past belief, mother?" she said, with wet eyes and grateful voice, that trembled with the joy of it. "I came so near feeling discontented and discouraged, and when this happened, for a few minutes I just gave up. I do believe the Lord means to teach me that any place—the hardest you can imagine—will give some crack of a chance to work for him."

"Yes, dear. But you needn't talk about 'cracks.' Your door stands wide open."

Miss Delano had arrived and stood in the doorway. She came in and folded Lois in her arms, and took up the parable lovingly. It was a quotation they had often talked over together.

"That's the way with 'cracks.' They always grow bigger once you begin to push a little."

HELPS FOR LEADERS.

THE COLLEGE GIRL.

BY MISS GRACE WESTON.

As the time draws near for making plans for another year's work the question arises, What are we to do this year to increase the usefulness of our society; where secure new members, new material and helps for carrying on what has already been begun? Look about your church among the newcomers, or among those who have recently come back after a four years' absence at college. If you have any college graduates, try to enlist their services in your mission circles or junior auxiliaries. They may have had experiences in different lines which may be just the impetus you need.

During the past few years a great power has arisen in the Student Volunteer Movement. The zeal and enthusiasm of these Volunteers is an inspiration to all who come in contact with them. They are eager to spread the glad tidings of salvation. This awakened interest has drawn many of our young people into the broad field of work for Christ. Some are planning to go to India, Africa or to the Islands of the Sea, wherever the different Boards may send them or the way open in foreign lands.

Many of them while waiting for the direct command to "go" have heard the Master, and are ready for the other command, "Whatsoever thy hand findeth to do, do it with thy might." They know they must begin their

work of preparation at home. Like the disciples of old, they must wait with patience for the time when they too may obey the command and "go into all the world."

Others, again, who cannot go to the far countries, will do their part for foreign missions here. The command for them is as binding; work is necessary here,—the work of raising money, of interesting the uninterested, of bearing up the hands and hearts of those on the field; all this they realize is no small part in this world-wide service for Christ.

The girls have endeavored to invigorate their college missionary societies and prayer meetings. By their failures in some directions they are perhaps just the ones needed to help you in ways you feel you have not succeeded as you hoped. By their successful efforts to organize new work, to induce those not interested in mission work to attend their meetings, to encourage the faint-hearted in more active work, they may be able to give you the advice and help you want as to ways and means; they may be able to draw in new recruits for your society, to infuse a stronger spiritual tone to your meetings, to help increase your pledged work. If you are fortunate enough to have any of these Volunteers near you, do not fail to solicit their help.

There is still another class of college girls who may prove more helpful than you can realize,—those who have never been interested in foreign mission work. The old saying, "Nothing venture, nothing have," is worth remembering. The study of other countries—customs, life and religion—may appeal to her for self-culture, and once interested she will surprise you.

There are many absorbing demands upon the girls of to-day as they are ready to enter on new fields after the college days. They wish to do what "amounts to something." Many put their energies into solving sociological problems, into slum work in the college settlements, and associated charities. They are ready to do their part in club life as well as in the social world. Many are desirous of helping in church work. Mrs. Cook once said, in speaking of the demands upon the modern girl: "There is a proverb which asserts that 'the good is the enemy of the best.' There comes a time in our lives when a choice must be made, both in our reading and in the multitudinous interests that clamor for attention. We are free to choose, and too often it is the good that claims us rather than the best. . . . It sometimes seems to me that the chief reason why our Lord and Master permits us to be co-workers with himself is for our individual development, rather than for the little any of us can accomplish in helping forward his kingdom."

Give them a chance to be co-workers in this grand work which unites this whole world by a chain of love. You as well as they will be gainers thereby.

EXTRACTS FROM RECENT LETTERS.

Miss Margaret Melville, detained on her return to Chisamba with Miss Diadem Bell, writes from Malange, Angola, August 27th:—

It will perhaps seem strange to you that we are here instead of being at Chisamba, where we should have been some time ago. We are detained here for an indefinite time because of the war in Bihé and Bailundu. I cannot write any particulars, for we do not know much about it, and it is also best for us to refrain. We are, however, quite safe here and quite comfortable, living in the premises of the Episcopal Methodist Mission of the United States. At present none of them are here, but Mr. Gordon, who is in charge, will be here again probably the end of this week. A party of six adults and one child, belonging to the English Mission situated near us in Bihé, are also here waiting permission from the governor to continue their journey. It seems as though this place was prepared for us as a shelter when we were in trouble, and a greater wisdom and stronger arm than that of man has guided us. The Lord has provided for us beyond what was hoped for. At Loanda we found Dr. Wellman awaiting us, to stop us at that place instead of our going to Benguella, where we would not have been so comfortable as in Loanda. Our coming from Loanda was delayed by sickness, and we seemed to come here just at the right time. I feel so strongly His guiding hand. Mrs. Fisher, of the English Mission, who left Nakandundu before the road was closed, brought me a letter from my sister, in which she stated that all were well at Chisamba and at the other stations so far as she knew. It was dated July 13th, but no word has come out since then. I think there is no possible danger to any of them further than that of food being scarce. It is not easy to remain here for so long when we are only two weeks from Chisamba, but here we must remain and be contented. To reach this place there is a week's journey,—two days by train; and let me say the cars are not American sleepers, nor even third class. But we existed, and reached Lucalla on the night of the second day in good health. Dr. Wellman had had our carriers sent to that place for us, and after one night quite comfortably spent, about three in the afternoon off we started in our tepoias. Our hearts leaped, for at last we seemed to be in real Africa. The sixth day we reached Malange, and here we are still. How long we are to remain cannot yet be stated.

This will explain why no letters are being received from the interior, though we are almost as far in as Chisamba, but much farther north, straight in from Loanda, as you will see by the map.

Special prayers are asked for the missionaries and native Christians, that strength may be given them in their time of special need.

Under date of June 20th Miss Sarah Stimpson, of the West African Mission, writes :—

Our schools here at Kamundongo have been more encouraging than any previous year. The attendance has been larger and the interest greater. In the Boys' School we had 105 enrolled, in the Girls' School 120, and in the Children's School 54, making a total of 279. In the outside schools there were 540 enrolled. All on our station have attended school this year, and at the close of the school year there were very few who were not able to read. Some of the natives have helped in all the schools, and though they did not do as well as we would have liked, they were a great help. I presume they will do much better next year. Of course such work is very new to them. We do need new or more workers here very much.

Our evening girls are improving a good deal, and they need a good deal of attention. After having school all day, we do not give them as much attention as we would like. This dry season I hope we can do more for them. We do want to see them deciding to be Christians. They are all old enough. We have a good Junior Endeavor Society here. They all seem to enjoy the meetings and take hold of the idea very well. You know colored people everywhere are always ready to "take part in meeting."

This year six have united with the church,—some from our own station, and some from the out-stations. Two of the Endeavorers have been among the number.

Some of the men from the out-stations went to Chisamba to attend the conference. They enjoyed it very much, and I believe received much good, and I hope they did much good. Some of the old men were in yesterday to see us, and they said those who went had told them all about the doings at Chisamba. They said next year they too wanted to go. I hope they may be able to do so. It does seem so good to see the old men so interested and hear them talk so earnestly. One old man said his mother had accepted the Word.

We expect next week to go to the village to see how the work is going on there. They always seem glad to see us at the villages. I hope we may be able to visit the villages a good deal this dry season.

The Lord is with us and is prospering the work here. Do pray for us that the Word of the Lord may have free course and be glorified.

Mrs. Mary K. Edwards, in her letter from Inanda, August 1st, gives a glimpse of the many and various cares that go toward filling up the time of a very busy missionary.

I suppose you are wondering what a woman seventy-three years old can do in school.

It is 10 A. M. Before breakfast I attended to twenty-one little chickens, three little turkeys, three little ducks hatched in an incubator less than a week ago. The incubator is a new machine here in Inanda; but we have already about sixty chickens, sixteen ducks, and two turkeys which will soon be ready for market. Chickens bring $3/6$ each, ducks $4/$, and turkeys $30/$. We are trying to teach the girls to help themselves, and so help others.

Then I prepared a decoction of tobacco, and with the help and advice of Elder Weavers had the workmen bathe the leg of a young ox who is very lame. Then one of Mrs. Cowles' cows we discovered yesterday was sick. I told the men to examine its tongue. We found it studded with little black spots like a pin head—black. They had to take a knife, and with thumb and knife pull these out and rub the tongue with coarse salt. The above was done yesterday, but it had to be repeated to-day.

From the cattle I went with Elder Porter to select a site for an inclosure for the ducks near a water tap in the garden, and plan to convey the water into an artificial reservoir yet to be made for the use of the ducks. We have thirty-two, and hope to have one hundred and fifty before the end of the year.

After this we went to see if it were possible to pump up water from a ravine on the north side of the house, some fifty feet below the house. We decided to try it. We could make use of three hydraulic rams if we had them, and then our water supply would be complete, I think. We have been troubled for more than thirty years. The water used for cooking and drinking is pumped into a tank on a hill thirty-five feet above the well, and from the tank it is conveyed by pipe to the laundry, a distance of about two thousand feet. We have a well in a ravine on the south side of the house, about sixty feet below the house. The water is beautifully clear and nice looking, but the doctor condemned it when he examined the three sources of water supply.

Well, I have spent the morning, including breakfast and a half-hour's earnest talk by Elder Weavers to the girls on Romans xiii. 8, 9. You will ask, Where does the "missionary" come in? That is what I ask myself often.

We have commenced the second half-year's work with one hundred and two girls,—a much smaller number than usual,—but we are not surprised when we remember the superstition of the people and their fear. We had only one case of enteric last term. We have had two galvanized boilers set in brick for the sole purpose of boiling the drinking water.

The cisterns and lead pipes have all been thoroughly cleaned. We hope there will be no cause for sickness again.

Miss M. E. Price, writing from Inanda, August 8, 1902, says:—

School opened a week ago with only 96 pupils, which sounds small compared with the 170 or so of former years—200 once. It may be only temporary, on account of the sickness of last year. Others have come, so we have 112 now. A Christian father came with his three little motherless children the other day; we took them, of course. The youngest is only six, and was a bit homesick, but is getting over it. We have one only a little older, a year or two, a dear little child, Meriam, but her mother, a widow, is here with her in the school,—one of our good, faithful workers. I wish you could have heard the testimony of “Masiya,” another widow, in last evening’s meeting. Her face was so bright as she spoke of her desire and purpose to be wholly the Lord’s; to have the overflowing spring within. Last vacation she went to a place of some distance, and was “preaching” to some people who live on the farm of a white man; he was angry about it, and told her he would put her in prison, but then said he would let her off, but she must work for him four days. She worked two days without any food, as he refused to let her have any; but she was working with others, and she was telling as they worked the story of salvation, and at the end of two days he said that she need not work any longer. She says that there are many girls that want to come to school and learn, but that they cannot get away, as there is a law now that they cannot go out without passes; and of course that white man will not give them any passes, and they might be arrested if they attempted to start without one.

We have one girl, however, who came from such a place. She and her cousin succeeded in running away. We have heard that one of them is needed by her mother, and she herself, when reasoned with, saw it was her duty to go, though she was sad to give up her hope of learning. We gave her money for her train, and found some one to look after her on the way. A letter came from the white man on whose farm they are, saying this other one must return at once or he would prosecute her, as he wanted her for service. She says her sister is working for him and she is not needed; that her friends just got him to write because they do not want her to learn to become a Christian. I answered, saying that we hoped she might be allowed to stay this term. Meantime a letter came from our magistrate, saying he was asked to inquire if such a girl was here. I answered, giving the circumstances. Next the father and mother themselves appeared here last Sunday morning, very angry. It was breakfast time, and Mrs. Edwards

herself took some food to them as they sat on the grass. The father just spat on the ground, refusing to touch the food. The girl came out and talked with them a little, telling them how much she wanted to stay; then, fearing they would drag her off, she ran into the dining room where we were, shutting the doors and getting into a corner. We took her out another way to one of our rooms, but when they asked for her we had her come out, but stood between them. After a good deal of talk, consisting on our part of trying to persuade them it was the best thing to let her stay this term, on theirs of various made-up excuses and some threats, at last they quietly went away, leaving her. It remains to be seen whether a policeman will be sent to take her. We hope and pray that she may be allowed to stay. She really wants, we believe, to be a Christian and to learn; and it is the only hope apparently of getting the light into that place, for the people there all seem, like this father, to be hard-hearted heathen. They drove away a young man who went there to preach to them. This girl is bright, too, and learns more readily than many.

I am getting my primaries well started in the term's work before leaving them next week for Adams. I think I wrote you of my going there to help next term. That school does not open until next Thursday.

Miss Fanny E. Griswold writes from Karnizawa, Japan, August 26, 1902:—

The last year has been a busy one, and especially full of opportunities for personal work, which we prize above everything else and feel must not be neglected. My Bible woman, Mrs. Kayama, has been very busy with inquirers; she has been instrumental also in reclaiming one woman, a graduate of the Bible School, who had become very cold. This woman has come back to the church, and seems in a fair way to do much good as an individual Christian.

I have also employed another woman to help in the work, a Mrs. Loriyama. She is a little past middle life and has successfully educated five children, all Christians, and those who have married have married Christians. She is very zealous in calling and getting people out to meetings. In one or two cases she has done a rather remarkable work in persuading people to give up drink and reform their lives. Although a woman of almost no education, by her zeal and perseverance she is able to do more in some lines than many trained workers accomplish.

During the last year I have given more time to teaching the Bible than to any other form of Christian work. There seems to be a great demand for this, and among my pupils have been those whose intellectual and spiritual grasp of the truth have made it a great pleasure to teach. Through them I have been able to get many points for my own use.

I am hoping that in the near future you can send me a woman to help in this work. There is so much more than I can do. Seven churches and almost as many more centers of work are constantly appealing for the personal help of the missionary. It is not money, but personal help and instruction that they seek. I find my intellectual and physical powers often drained to the utmost limit, to say nothing of the demand on my sympathy; and still I cannot tell where to draw the line and say, "I can do no more." Then the work is so pleasant, and in so many cases hay must be made while the sun shines. If you do not meet the request when it is made from that particular quarter, it is likely not to be made again.

I do feel sure that there is many a young woman who would be glad to share in this harvest time. There are undoubted difficulties, but they are to be found in any work, and there seem fewer of them in Joshu than anywhere I know. The climate is not enervating, and the people are open-hearted and hospitable. Is there not some one whom you can send for this work?

Our Work at Home.

REPORT OF ANNUAL MEETING.

It is not unlikely that the words with which the President of the Board closed the Thirty-fifth Annual Meeting of the W. B. M., in Washington, will seem to the one hundred and seventy-nine delegates in attendance upon that remarkable gathering the most fitting characterization possible,—“A meeting in which there has been even more of prophecy than of history.”

Memorable it will be for many things; not least among these the charming hospitality of the Philadelphia Branch in its representatives in Washington homes and churches, evinced in the careful detail of preparation, including even the voluntary services of a lady physician in constant attendance in the Comfort Room, while flowers, sunshine, music and good cheer were a fitting background against which to present “The Victorious Progress of Christian Missions.”

The deliberative meeting held on Tuesday, November 4th, was of more than ordinary interest and importance, involving, as it did, the discussion of the financial situation of the Board.

It was voted at this meeting that the regular pledged work should not be cut down, but that contributions should be increased,—\$20,000 being the

advance needed for the work in hand. To devise ways and means for this increase, a special Committee was appointed, consisting of Miss A. B. Child, Chairman, Mrs. Judson Smith (*ex-officio*), Miss S. Louise Day, Mrs. C. H. Daniels, Mrs. A. A. Lincoln, Miss E. L. Bridges, Mrs. C. A. Jewell, Mrs. F. M. Turner, Mrs. W. H. Fairchild, and Mrs. Zenas Crane.

Devotional meetings, led by Miss Susan Hayes Ward, of the Philadelphia Branch, and Miss Ida W. Prime, of the American College, Constanti-nople, were held Wednesday and Thursday before the regular sessions.

Mrs. Judson Smith, President, relieved at intervals by Mrs. C. H. Daniels, Vice President, presided during the meeting.

At the opening session of Thursday morning a welcome to the Board was graciously and gracefully extended by Miss Bridges, president of the Philadelphia Branch, and Mrs. S. N. Newman, of Washington. At this time the report of the Home Department, prepared by Miss E. H. Stan-wood, and a summary of the Foreign report, prepared by the four Corresponding Secretaries, were presented. Both of these reports are in print, and can be obtained upon application. No more convincing proof of the victorious progress is needed than the wonderful facts and figures of the foreign report.

The Treasurer, Miss Sarah Louise Day, gave the following figures in her report for the year:—

Contributions, \$103,376.17,—of which \$3,949.11 is for special objects outside the regular work of the Board; legacies, \$31,293.37; interest, \$4,937.68; total, \$139,607.22; a loss of \$22,126.41, a decrease largely in legacies.

Following these reports, Miss Hance, so long in Esidumbini, gave a *résumé* of “Thirty Years Among the Zulus,” in which appeared the almost incredible onward march of the kingdom in the Dark Continent.

The last address of the forenoon was given by Mrs. C. M. Lamson on “The Victorious Progress of Christ’s Kingdom: History—Prophecy.” It was a mountain peak from which one viewed the kingdoms of the earth really becoming the kingdoms of our Lord. Opportunity will doubtless be given all to read this summing up of the century of modern missions.

After a pleasant noon hour, during which the ladies of the Washington churches served an ample and delicious lunch for a very moderate price,—a new departure recommended and highly approved by the Board,—the afternoon session opened with a most cheering picture of “Our College as a Character Builder,” given by Miss Isabel Dodd, of the American College. As many nationalities as were gathered on the day of Pentecost are reached by the college, and in many distant homes the lives of the graduates are transmuted into powerful influences for Christ. Miss Lucile Foreman, of

Aintab, followed with strong testimony to the beautiful service rendered by the graduates of the Boarding School in "Woman's Work for General Progress." "Life in many a village is entirely changed by the going in of one of these girls." Constant progress is being made toward self-support and in giving the gospel to others.

We were privileged in having the presence of the President of the American Board, Hon. Samuel B. Capen, and his ringing words of commendation and encouragement must prove an inspiration in reaching the standard set for us.

In a "personally conducted" tour from "Massachusetts to Macedonia," Mrs. F. E. Clark gave us kaleidoscopic glimpses of Austria, Bulgaria and Macedonia, with an earnest appeal that we should see in the procession of "native laborers" brothers and sisters beloved, who are sacrificing much in their efforts for the kingdom.

The inspiring music of the Hallelujah Chorus, rendered by the choir under the direction of the blind organist Dr. Bischoff, was a fitting prelude to the service of Wednesday evening. After devotional exercises led by Dr. Newman, Miss Child, our Home Secretary, put before us the far-reaching and glorious "Aims and Responsibilities of the Woman's Board." Organized effort in every one of the 2,400 Congregational churches in our territory,—effort enlisting in this service every one of the 227,000 women church members,—no force less than this is adequate to reach the 50,000,000 women and children under our care in non-Christian lands. For the ultimate attainment of this purpose we are responsible to our young missionaries, to our faithful native Christians, to the great mass of heathen women, and to the Master himself.

Through the eyes of Secretary Barton of the American Board, anointed by the recent vision of the field itself, we were permitted to behold the "Possibilities of Indian Womanhood,"—possibilities which include not only the raising of millions of women out of the depths of degradation, but the simultaneous saving of the nation. Hinduism, Mohammedanism, Confucianism are powerless; only the light which shines from Bethlehem can save the motherhood and childhood of India.

After a beautiful solo the great audience greeted Miss Ellen M. Stone, once of Bulgaria, now of Christendom, with the Chautauqua salute, and listened with deepest interest to the story of her "Last Two Years in Macedonia." Miss Stone alluded to the dark days of her captivity, but spoke chiefly of the importance of the work left behind and of the untiring service of the Bible women and teachers, closing with a fervent appeal for advance in the matter of supplies and reinforcements. "You prayed us out of cap-

tivity; and what the work in Macedonia needs now is prayer—just as importunate as in the days of our captivity—on behalf of thousands of imprisoned lives.”

So full was the closing day, Thursday, of good tidings that only the briefest glimpse can be given.

Miss Susan D. Riggs, of Marsovan, in speaking of transformed lives in the boarding school, noted the wonderful progress since her girlhood days there, when a girl sending for her had cried out in her ignorance even of her own needs, “I don’t know what I want, but talk to me,” and these days, when bright, capable young women, transformed in appearance, in manners, and best of all, in heart, are doing organized work for Christ.

Mrs. C. C. Tracy referred to Marsovan as the “paradise of missions,” and told us of the self-denying work of the Christian women in homes, orphanages and villages. Her quiet reference to the fact that in a single year she entertained 4,000 guests for a longer or shorter stay beneath her hospitable roof, occasioned a gasp of appreciation on the part of the audience.

Dr. Julia Bissell, of Ahmednagar, made us renewedly thankful for the gospel of healing as exemplified in her wonderful ministry to more than 43,000 women and children the last year amid all sorts of hindrances and inadequate appliances.

The new hospital will soon have accommodations more ample, and there could be but one answer to the pathetic question of our doctor, “Don’t you think it is worth while if all night, in their pain and misery, it is light to some of these suffering ones because you give them the knowledge of the Great Healer?”

Miss Ellen C. Parsons, of New York, editor of the magazine of the Presbyterian Woman’s Board, *Woman’s Work for Woman*, won all hearts by declaring that she had recently come from Ahmednagar and that we must give Dr. Bissell everything she asked for, so effective is her work among those suffering people.

Miss Parsons, in her inimitable way, gave a graphic sketch of her victorious progress around the world in behalf of Christian missions, and of the lessons learned therefrom: “This world belongs to God; each country is only another room in his house;” and “If Jesus had never come to this world, he would certainly come now when he looked upon the heathen world.”

And so we came confidently and joyfully to the closing session of Thursday afternoon.

The election of officers brought few changes. Mrs. H. P. Towle and Miss Emma T. Bird having resigned from the Board of Directors, the name of Mrs. Charles F. Weeden, of Lynn, was added to the list.

Miss Child, Chairman of the special Committee, presented its report, which was unanimously accepted and adopted, including the following recommendations:—

1. That a strong and persistent effort be made to raise \$120,000 necessary for the regular work of the Board for the coming year.
2. That to promote this effort for the next year, and to place the work on a proper financial basis for the future, the Executive Committee of the Board, considering the varying conditions in each Branch, be requested to suggest a certain yearly sum to be raised by each Branch.
3. That this committee emphasize two very obvious methods to Branch officers: the organization of as many new societies as possible, and the enlarged membership and gifts in those already in existence.
4. That the delegates present be requested to inform their Branch officers of these recommendations immediately on their return from this meeting.

ABBIE B. CHILD, *Chairman.*

At this point Miss Stanwood announced the joyful fact that during the morning session a letter had been received from a friend of the Board pledging \$8,000 of the \$8,400 needed to complete the \$50,000 Adjustment Fund. The faces of the audience as they heard the glad news would have been thanks enough for the generous donor, but a telegram to contain "at least 8,000 thanks" was immediately sent to her. And with this mighty lever it needed but three minutes to raise the remaining \$400 in pledges from the delegates present. With this burden lifted, and a great wave of gratitude in the hearts of those who have prayed much and worked together earnestly for this consummation, the advance in contributions of \$20,000 seemed assured, and the afternoon programme became a song of hope.

First we heard of the "Onward March in Mexico" in Mrs. John Howland's picturesque summary of twenty years in the Land of the Sun, followed by Mrs. Chauncey Goodrich, of Tung-cho, who gave a masterly outline of conditions past and present in China, showing "The Open Door" entered by every form of commercial and industrial enterprise, and pleading for the same aggressiveness on the part of God's people.

Miss Stone had generously consented to speak a second time, and gave the closing address on "Lessons Learned from My Captivity,"—lessons of patience and faith in God, and the comprehension of the needs of suffering womanhood.

After closing exercises of praise and heartfelt thanks to all who had given so lavishly of time and strength both in the preparation and in the progress of this annual meeting, the Board adjourned, to meet in 1903 with the New Haven Branch in New Haven.

Reports from the field, eyewitnesses of the battle and missionaries have sounded the same note,—“Advance all along the line; the Cross of Jesus is going on before.” Shall those who are responsible for the munitions of war and the reinforcements dare to sound a retreat? A. M. K.

WEIGHTY WORDS FROM WASHINGTON.

There are many claims upon the pocketbooks of Christians, in the name of benevolence, which could be suppressed for the glory of God.

DR. CAPEN.

There is no one influence for Christianity in foreign lands stronger than that of our mission schools.

MRS. F. E. CLARK.

We talk about victorious progress of Christian missions; what we need and must have is a victorious progress of Christian *money* out of our pockets into the Lord's treasury.

MRS. CLARK.

It is a good thing to have gone down into the very depths. It has taught me how desolate are the lives of women not made free by Christ.

MISS STONE.

Jesus had perfect regard for the personality of everyone, so we respect the personality of the Chinese.

MRS. GOODRICH.

Our missionaries minister to everything,—from sore fingers to an aching heart.

MISS PARSONS.

The church of God has not stayed at home. There is a church on the other side of the world, not here any more than the people of Montana are here, but real and faithful and hard at work.

MISS PARSONS.

For her own sake, every woman in our churches should have a part in this victorious progress.

DR. BARTON.

Of 23,000 women in a certain district in India who can read, over 20,000 are Christians.

DR. BARTON.

OUR BOOK TABLE.

The Bible in Brazil; Colporteur Experiences. By Hugh C. Tucker, agent of the American Bible Society. Published by Fleming H. Revell Co. Pp. 290. Price, \$1.25.

The writer of this book has been for fourteen years in Brazil as the agent of the Bible Society, and also having the general oversight and direction of a number of colporteurs.

The object of this volume, as he says in the prefatory note, is “to reveal more clearly to the Christian people of the United States and England the conditions which surround seventeen millions of immortal souls on the

American Continent, and also to give some idea of what the Church of Christ is doing to save these people." As there has been little written about mission work in this part of the world, this volume will open a new and fascinating field. The book is well illustrated and indexed.

A Chinese Quaker: An Unfictitious Novel. By Nellie Blessing Eyster. Published by Revell. Pp. 377. Price, \$1.50.

The phrase "unfictitious novel" is Whittier's, to whom the book is dedicated in these words, "To the memory of John Greenleaf Whittier, but for whose encouragement this book would not have been written."

The publishers of the book give us the following facts in regard to the author:—

"Although a native of Maryland, Mrs. Eyster has spent a considerable portion of her life in California, where she has been active in behalf of the Chinese and the Indians in the cause of temperance, in the advancement of woman, and in special education. She has been President of the Woman's Indian Association of California and of the Pacific Coast Woman's Press Association. She was Vice President of the Woman's Educational and Industrial Union, and was State Lecturer on Scientific Temperance Instruction in the public schools, and State Superintendent of the Juvenile Department of the W. C. T. U. She has devoted much time to the personal instruction and moral elevation of the Chinese. The hero of the present book has been intimately known to her from boyhood. Her immediate purpose in writing it was to awaken an interest in a misunderstood race with which, in our new responsibility as a 'world power,' we are bound more and more to mingle."

The essentials of the story are literal fact. A young Quaker woman is led to take a Chinese heathen boy in charge. Under her training he becomes a consistent Friend. He is now a high Mandarin at the head of large enterprises in China, and a Quaker still. The story makes appalling revelations of woman slavery on our Pacific coast.

Soo Thah. By Alonzo Bunker, D.D. Published by Revell Co. Pp. 280. Price, \$1.00.

In this novel-reading age a strong appeal has been made to the "ready writers" to tell about missionary experiences in the story form, and in this month's book department we chronicle two books of this character. This is designated, "A Miraculous Story from the Orient," and Dr. Mabie in his introduction says: "Dr. Bunker has used a graphic pen. He has caught the luxuriance of the forests, the grandeur of the mountains, and the soft tints of the Oriental sunsets, and made his disciple 'live, move, and have his being' in a world of reality and charm. In the story of *Soo Thah* we see the child of superstition step by step emerge, develop, expand, and rise to such moral attitude as moves us with new appreciation of the glorious gospel of the blessed God."

Dr. Bunker, after graduation at the Newton Theological Seminary, entered the service of the United States Christian Commission during the Civil War. He has been a missionary among the Karens of Burma since 1866.

Topsy Turvy Land: Arabia Pictured for Children. By S. M. and A. E. Zwemer. Published by Revell Co. Pp. 124. Price, 75 cents.

The bright, brief preface gives the gist of the book in a nutshell. "This is a book of pictures and stories for big children and small grown-up folks. It is intended to give a bird's-eye view to those who cannot take birds' wings. The stories are not as good as those of the *Arabian Nights*, but the morals are better, and so are the pictures. Moreover, the stories are true." The chapter on "Dates and Sugar Cane" closes with the lines Campbell wrote from Algiers:—

"Though my letter bears date, as you view,
From the land of the date-bearing palm,
I will palm no more puns upon you."

The book is dedicated "to the boys and girls who are helping to turn the world upside down,"—referring to the charge made against Paul and Silas in Thessalonica.

G. H. C.

TOPICS FOR AUXILIARY MEETINGS.

JANUARY, 1903.

FIRST LESSON IN "LUX CHRISTI."

THE foreign missionary societies who have followed the progress of missions through the centuries have come at the opening of the new year to the study of India as planned by the gifted authoress of *Lux Christi*. In prefacing the outline of study, the committee recommend: 1st, The use of the map and pictures prepared to accompany *Lux Christi*; 2d, That the whole chapter included in each month's study should always be included, whatever else is omitted, thus enabling the societies to get the "comprehensive, connected information furnished by the author"; 3d, Current Events should be given a place on the programme of each month, to occupy about fifteen minutes; 4th, Several prayers at each meeting for the circle, the individual church, and the nations that sit in darkness:

"LUX CHRISTI."

Chapter I is entitled, "The Dim Centuries." The following programme is suggested by the Central Committee on the United Study of Missions:—

1. Scripture Selection: The Christian's Heaven.—*Rev. xxi. 1-11 and 22-27.*
2. Reading: The Buddhist's Heaven.—*Lux Christi, page 35.*
3. Current Missionary Events.
4. Talk on the Geography of India.
5. Brief Sketch of the Characteristics of the Aryans.—*Pages 3-5.*
6. Brief Sketch of the Characteristics of the Native Tribes.—*Pages 5-8.*
7. Short Paper or Talk on the Effect of Climate on Temperament.
8. Paper on the Natural Tendency of Nature Worship to Develop into Pantheism.
9. An Account of the Origin and Growth of the Vedas.—*Pages 8-11.*
10. An Account of the Beginning of Brahmanism.—*Pages 11, 12.*
11. An Account of the Code of Manu.—*Pages 12-14.*
12. A Comparison of Buddhism and Brahmanism.—*Pages 16-18, 21-26.*
13. An Account of the Worship of Vishnu and Kali.—*Pages 19-21.*

None of these should exceed three minutes, and so far as possible they should be talks, not papers.

Send for these programmes to Room 704 Congregational House, Woman's Board. Price, ten cents per dozen, two cents each.

Many exquisite examples of Hindu prose and poetry will be found on pages 30-35. Themes for research and books of reference are on pages 36, 37. The Development of Hindu Religions is given in Table 1, page 2. It is hoped that as we pursue this study through the year under the leadership of this attractive book, we shall feel more deeply India's needs and our duty.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from September 18, 1902, to October 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Portland.</i> —A Friend,	35
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 50; Central Ch., 15, First Ch., Prim. Dept., S. S., 10; Bar Harbor, Aux., 10; Bass Harbor and Southwest Harbor, Morning Star M. B., 8.71; Blue Hill, Cong. Ch., Friends, 8.46; Castine, Cong. Ch., Miss Kate Russell, 5; Dennysville, Remembrance M. C., 5,	112 17
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Albany, Ladies' Sewing Circle, 1, Miss Angie C. Bean, 1; Freeport, Aux., 10; Hallowell, C. E. Soc., 8; Lebanon Centre, S. S., 2.08; Lewiston, Pine St. Ch., L. M. Soc., estate of Mrs. Mary F. Fogg, 50; Portland, High St. Ch., Aux. 2, State St. Ch., Prim. Dept., S. S., 22 cts., St. Lawrence Ch., Aux., 10; Windham Hill, W. M. Soc., 5.50; Collection at State Conf., 5.22. Less expenses, 1.80,	93 22
Total,	205 74

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Atkinson, Dau. of Cov., 75 cts.; Centre Harbor, Aux., 5.65; Concord, Aux., 23; Dunbarton (with prev. contri. const. L. M. Mrs. Mary E. Orne), 12; East Sullivan, Ch., 4; Lyme, Aux., 30.72; Nelson, Aux., 5.20; Northwood, Aux., 25; Pembroke, Aux., 1.50; Piermont, Homeland Circle, 7.50; Plymouth, C. E. Soc., 5; Stewartstown, Miss Converse, 5; Sullivan Co. Conf., 3.15. Less expenses, 11.25,	117 22
Total,	117 22

LEGACIES.

<i>Hanover.</i> —Legacy of Mrs. Susan A. Brown, additional, Chas. P. Chase, Exr.,	500 00
<i>North Hampton.</i> —Legacy of Miss Abby Gove, through Treasurer of Branch, additional,	350 00

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Barton, C. E. Soc., 8; Barton Landing and Brownington, 11.35; Grand Isle, M. B., 8; Lyndon, C. E. Soc., 5; Manchester, C. E. Soc., 10, Jr. C. E. Soc., 1; Sheldon, C. E. Soc., 3; St. Albans, Aux., 17.50; St. Johnsbury, North Ch., Aux., 12; Troy, North, 4; Waterville, 5,	84 85
Total,	84 85

MASSACHUSETTS.

A Friend,	500 00
<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Y. L. Soc. of Ch. Workers, 18.85, South Ch., Home Dept., S. S., 30; Ballardvale, A little girl, 50 cts.; Chelmsford, Aux., 20; Dracut Centre, 17.50; Lowell, First Ch. (25 by Miss Annie Robbins), 75; Pawtucket Ch., Aux., 46, Union Aux., 45.45;	

Malden, First Ch., Aux., 100; Medford, Mystic Ch., Aux., 75.60; Melrose, Aux., 50; Melrose Highlands, Aux., 40; Methuen, Aux., 19; Wide Awakes, 3.52; Cradle Roll, 3.50; Reading, Aux., 84 81, Y. P. M. B. (25 to const. L. M. Miss Florence Buckle), 150; Stoneham, Aux. (with prev. contri. const. L. M.'s Mrs. Lydia P. Woodworth, Mrs. Elizabeth S. Sears), 29; Wakefield, Aux., 30; Winchester, Aux. (25 by Mrs. M. A. Herrick to const. L. M. Mrs. Jennie B. Hoyt), 64.79. Seek and Save Soc. (25 const. L. M. Miss Amy C. Bagley), 56.25; Woburn, Aux. (to const. L. M.'s Miss Angie W. Fowle, Mrs. Emeline W. Hobbs, Mrs. Mary E. Jaquith, Mrs. Christina M. Murdock), 100,	1,059 77
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Centerville, Aux. (of wh. Cradle Roll, 8.08, and 25 to const. L. M. Mrs. Margaret S. Handy), 30; Falmouth, Aux., 31.20,	61 20
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas. Adams, Aux., 20.25; Canaan Four Corners, Aux., 7; Hinsdale, 15.20; Lee, Aux., A Friend, 165; Pittsfield, South Ch., Aux., 50; Stockbridge, 17.30, Cong. Ch., Aux., 4.44,	279 19
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Georgetown, Mem. Ch., Aux., 20; Haverhill, Union Ch., Aux., 12; Merrimac, Aux., 15.96, Cradle Roll, 4.82; Newburyport, Aux., 57, Tyler M. C., 12.50,	122 28
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Ivy Leaves M. C., 52, Cradle Roll, 20; Beverly, North, Jr. C. E. Soc., 5; Cliftondale, Aux., 32.50, Jr. C. E. Soc., 5, Cradle Roll, 10; Danvers, First Ch., Aux., 20, Braman M. C., 11.53, Cradle Roll, 4.45, Maple St. Ch., Aux., 40; East Boxford, Aux., 17.50; Essex, Jr. C. E., Little Light Bearers, 5; Hamilton, Aux., 10; Lynn, Central Ch., Jr. C. E. Soc., 1, First Ch., Cradle Roll, 5.50, North Ch., Golden Rule Band, 10; Lynnfield, "In His Name," 4; Manchester, Aux., 42, Jr. C. E. Soc., 30; Middleton, Willing Workers, 5; Peabody, South Ch., Aux., 237; Salem, Crombie St. Ch., Jr. C. E. Soc. and Cradle Roll, 11, Tabernacle Ch., Pro Christo Soc., 10, Light Bearers, 10.25, Cradle Roll, 9.02, Kookoo Memorial, 25, Prim. Dept., S. S., 10; Saugus, Loyal Workers, 7.86, Jr. Band, 50 cts., Willing Workers, 5.53, Cradle Roll, 5.58; Swampscott, Aux., 69, Jr. C. E. Soc., 6, Cradle Roll, 1.50, Haggai Class, 8.12,	746 84
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Bernardston, Aux., 15; Greenfield, Aux., 6.55; Orange, Aux., 42.86; Shelburne, Aux., 19.90; Shelburne Falls, Aux., 1; Sunderland, Aux., 10.75; South Deerfield, Aux., 15.45; Special Branch Collection, 20,	131 51
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Easthampton, Aux. (25 to const. L. M. Mrs. H. F. Pomeroy), 122.80, Emily M. C., 10; Enfield, Aux.,	

46; Greenwich, 5; Hatfield, Aux., 70; Northampton, Edwards Ch., Aux., 2; Westhampton, Lanman Band, 30; Worthington, Aux., 7, Thank Offering at Rally, 3.77, 296 57

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Dover, Aux., 7; Framingham, Aux., 10, Schneider Band, 25, Cradle Roll, 5; Hopkinton, Aux. (to const. L. M. Mrs. Emmeline S. Phipps), 25; Lincoln, Aux., 50, Cradle Roll, 5.10; Marlboro, Aux., 63.50; Northboro, Aux., 10; South Natick, Anne Eliot Soc., 10; Wellesley, Wellesley College, Ch. Asso., 8.50, 225 10

Norfolk and Pilgrim Branch.—Miss Sarah B. Turrell, Treas. Abington, C. E. Soc., 5; East Weymouth, Aux., 23.50; Plymouth, Pilgrim Stepping Stones, 4.75; Weymouth Heights, Aux., 21.30; Whitman, Aux., 10, 64 55

New Bedford.—A Friend, 20 00

Newtonville.—Mrs. C. A. Perry, 30 00

North Middlesex Branch.—Mrs. Lydia R. Hudson, Treas. (Const. L. M's by Branch, Mrs. Abby F. Rolfe, Mrs. Elizabeth Hunt, Miss Louella V. Shattuck); Boxboro, W. M. Soc., 11.01, C. E. Soc., 7.90, Cradle Roll, 1.22; Dunstable, 22.85; Fitchburg, C. C. Ch., Aux. (Mrs. Lord in mem. of her daughter, 30, and Miss Haskell in mem. of her sister, 25), 139.68; Harvard, Aux., 29.59; Littleton Common, United Workers, 7.26; Pepperell, 35.94; Shirley, Aux., 9.70; South Acton, Aux., 21.90; Townsend, Aux., 34; Westford, Aux., 4.85; West Groton, S. S., 18.37. Less 8 for Adjustment Fund, 336 27

Old Colony Branch.—Miss Frances J. Rannels, Treas. Attleboro, Aux. (25 to const. L. M's Miss Mary Cobb, Mrs. E. Grace King, Mrs. Harriet A. Blackinton, Mrs. James A. Bigney, Mrs. L. Z. Carpenter), 185; Attleboro Falls, Aux., 16.85; East Taunton, Aux., 25; Edgarton, Aux., 3.25; Fairhaven, Aux., 20; Fall River, Aux., 48; Marion, Aux., 30, S. S., 1, C. E. Soc., 5, Jr. C. E. Soc., 5; Middleboro, Aux., 146.98, Henrietta Band, 5, C. E. Soc., 10; New Bedford, Aux., 210; North Attleboro, Aux., 30; Norton, Aux., 50, C. E. Soc., 10; North Dighton, Aux. (25 to const. L. M. Mrs. Claribel A. Horton), 51; Rehoboth, Aux., 20; Rochester, Aux., 25.25, Segreganset (with prev. contri. const. L. M. Mrs. Gertrude Noyes); Somerset, Aux., 10; Whatsoever Circle, 10, Pomegranate Band, 5; South Attleboro, Aux., 13, Bethany Chapel, S. S., 18; Taunton, Aux., 201.07; Pawtucket, R. L. A Friend, 6. (Note: 25 credited to Mrs. Dr. Richards, Fall River, Mass., in September LIFE AND LIGHT, should be credited to Mrs. L. H. Bacon, Assonet), 1,160 40

Saxtonville.—Aux., 15 00

Springfield Branch.—Mrs. Mary L. Mitchell, Treas. Agawam, Aux., 28.10; Brimfield, Aux., 37; Chicopee Falls, Aux., 58; Chicopee, Third Ch., Miss Ella M. Gaylord, 100; Feeding Hills, Aux., 30; Granville Centre, Aux., 12; Hampden, Aux., 25; Holyoke, First Ch., Aux. (with prev. contri. const. L. M's Mrs. William Eastman, Mrs. Jennie Brown, Mrs. J. C. Thorpe, Mrs. William McCorkindale), 41, C. E. Soc., 10, Second

Ch., Aux., 389.45, Ladies' Prayer Circle, 5, Jr. C. E. Soc., 5, Agnes R. Allen Mem. Fund, 8; Indian Orchard, Aux., 21.25, C. E. Soc., 5; Longmeadow, Aux., 24; East Longmeadow, Aux., 28; Ludlow, Aux., 22; Ludlow Centre, Aux., 10; Mitten-eague, Aux., 50, Cradle Roll, 4.75; Monson, Aux., 77; South Hadley Falls, Aux., 5.06; Southwick, Aux., 14; Springfield, Miss M. Chapman, 10, Hope Ch., Aux. (const. L. M. Mrs. A. L. Brittain), 25, Memorial Ch., Aux. (100 const. L. M's Mrs. Mary J. Johnson, Miss Katherine Fairbanks, Miss Mildred J. Hopley, Miss Irene Rockwell), 174.95, Lend-a-Hand Soc., 40, King's Helpers, 20, C. E. Soc., 15, North Ch., Aux., 4, C. E. Soc., 10, Ohvet Ch., Aux., 31, Golden Links, 20, Cradle Roll, 50 cts., S. S., 30, Park Ch., Aux., 1, South Ch., 125, Aux., 47.20; Three Rivers, Cradle Roll, 7; West Springfield, First Ch., Aux., 22.50, M. C., 6, Cradle Roll, 7.75, Mrs. Love's S. S. Class, 10.50, Park St. Ch., Aux., 50; Westfield, First Ch., Aux., 200, Second Ch., Aux., 71; Wilbraham, Aux., 8, 1,996 01

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Woman's Asso., 134.27; Auburndale, Aux., 64.27, Mrs. H. A. Hazen, 5, Prim. Dept., S. S., 4; Boston, Berkeley Temple, Aux., 6, Old South Ch., Aux., 105, Park St. Ch., Aux. (25 to const. L. M. Miss Susie Sorabji), 30, Shawmut Ch., Y. L. M. C., 43.50, Union Ch., 85; Cambridge, North Ave. Ch., Aux., 165, Wood Mem. Ch., C. E. Soc., 10, Cradle Roll, 7.30; Charlestown, Winthrop Ch., Aux., 90, A Friend, 5; Dorchester, Pilgrim Ch., Aux. (50 to const. L. M's Mrs. Anna Blaisdell, Mrs. Ellen M. Edgcomb), 65, Second Ch., Aux., 51.89, Y. L. Aux., 45; Everett, Mystic Side Ch., L. A. Soc., 15; Jamaica Plain, Boylston Ch., 37; Newton, Eliot Ch., Aux. 195.92, Eliot Guild, 119; Newton Centre, First Ch., Aux., 68.50; Newton Highlands, Aux., 19.90, Cradle Roll, 16; Revere, Friends, 6; Roxbury, Eliot Ch., Aux., 37, Walnut Ave. Ch., Aux., 25; Somerville, Highland Ch., Aux., 5, Cradle Roll, 6.50; South Boston, Phillips Ch., Aux. (of wh. 15 C. E. Soc. and 50 to const. L. M's Miss Mary E. Loughton, Mrs. M. D. Mann), 87, Y. L. M. Soc. (with prev. contri. to const. L. M. Miss Mahel Jewett Treadwell), Phillips Chapel, C. E. Soc., 4; Walpole, Aux., 2; Watertown, Phillips Ch., Aux. (50 const. L. M's Mrs. Charlotte Barnes, Mrs. Helen M. Stockin), 84.68, Prim. Class, S. S., 6; Wellesley Farms, A Friend, 100; Wellesley Hills, Aux., 6; West Newton, Cradle Roll, 5.21; West Somerville, Cong. Ch., Aux., 20; West Roxbury, South Evan. Ch., W. Union, 25.25; Wrentham, Aux., 39.25, 1,846 44

Worcester Co. Branch.—Mrs. Ida L. Bennett, Treas. Athol, Aux., 32.18; Barre, Aux. (const. L. M. Mrs. Alice H. Norris), 25; Charlton, Aux., 13; Clinton, Aux., 126.70; Dudley, Aux., 15; East Douglass, Aux., 34.52; Fisherville, Aux., 19.03; Gardner, Aux., 88, Miss Harriet N. Gates' S. S. Class, 10; Globe Village, Aux., 60 cts.; Grafton, Woman's Asso. (const. L. M's Mrs. Alta Dispean, Mrs. Ella G. Dodge), 50; Holden, Aux., 9.70; Lancaster, Y. L. M. Soc., 5; Leicester, Aux.,

122; Leominster, Aux., 100; Millbury, Second Ch., Aux., 117; Northbridge Centre, Aux., 22.15, Jr. C. E. Soc., 5; Oxford, Miss. Soc., 15; Rutland, Aux., 11.50; Shrewsbury, Aux., 31.50; Southbridge, Aux., 6.40; South Royalston, Aux., 9.50; Spencer, Aux., 47.50, Prim. S. S., 10.50, Cradle Roll, 2; Upton, Aux., 14; Uxbridge, Aux., 13.70; Ware, Aux. (with prev. contri. to const. L. M's Mrs. A. B. Blodgett, Mrs. J. T. Wood, Mrs. A. W. Scott, Miss H. Hitchcock, Miss M. B. Covill, Miss E. Coney, Miss E. Richardson), 5; Warren, Aux. (with prev. contri. to const. L. M's Mrs. Alice Maria Daniels, Miss Nancy Green, Miss Sarah J. Arnold, Mrs. Rebecca W. Shaw), 50.35; Webster, Aux., 26.05; Westminster, Aux., 42; Whitinsville, Aux., 23, K. Daus., 80; Winchendon, Aux., Mrs. D. L. Mason's sale of curios, 10; Worcester, "Mother and Daughter," 1, Adams Sq. Ch., Aux., 7, Hope Ch., Aux., 21, Park Ch., E. C. D. Band, 8.40, Piedmont Ch., Aux., 275, M. B., 4.76, Plymouth Ch., Aux., 10, Union Ch., Aux., 10, Heralds of the King, 4, 1,534 04

Wilbraham.—A Friend, 4 00
 Wilbraham, North.—Grace Union Ch., 5 00

Total, 10,434 17

LEGACIES.

Boston.—Legacy of Frances T. Stinchfield, William B. Savage, and H. Sterling Pomeroy, Exrs., 1,000 00
 Framingham.—Legacy of Emily S. Warren, additional, John M. Merriam, Exr., 30 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Barrington, Aux. (25 to const. L. M. Mrs. Harriet Sheldon Bowen), 65.75, Cradle Roll, 2.50; Bristol, Prim. Dept., S. S., 4.80; Central Falls, Central Falls Ch., Cradle Roll, 14; Chepachet, C. E. Soc., 20; East Providence, United Ch., Aux., 11; East Providence and Seekonk, Aux., 47; Kingston, Aux., 44.24, M. C., 3; Little Compton, Aux., 8; Pawtucket, Park Pl. Ch., Aux., 77, C. E. Soc., 5, Dau. of Cox., 17.81, Tarsus Soc., 5, Cradle Roll, 15; Pawtucket, Ch. Aux., 361.56, Y. L. M. C., 100, Happy Workers, 10, S. S., 28.44, Cradle Roll, 10.09, Weeden St. Ch., Cradle Roll, 4.40; Peacedale, Prim. Dept., S. S., 2; Providence, Central Ch., Mrs. Harriet N. Latbrop, 100, Miss Lucy Lathrop, 50, Miss Helen S. Lathrop, 300, Aux., 314.46, Wilkinson M. C. (to const. L. M. Miss Anna Reed Rathbun), 25, S. S., Prim. Dept., 4.53, Cradle Roll, 6.50, North Ch., Aux., 50.75, S. S., 9, Jr. C. E. Soc., 5, Pilgrim Ch., Aux., 75.88, Prim. Dept., S. S., 2.40, Little Pilgrim Cradle Roll, 1.35, Plymouth Ch., Aux., 23, Union Ch., Aux., 444.16, Prim. Dept., S. S., 14.40; Tiverton, Aux., 8.25; Westerly, Y. F. M. C., 6; Woonsocket, Globe Ch., C. E. Soc., 6.57, Prim. Dept., S. S., 1. Interest to date, 1.16, 2,306 00

Total, 2,306 00

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. New London, First

Ch., Aux., 31.35, Second Ch., Aux., A Friend, 330; Norwich, First Ch., Aux., 15, Second Ch., Aux., 30, Broadway Ch., Aux., 170.15, Park Ch., Aux., 5; Pomfret, Aux., 30; West Woodstock, Aux., 10, 621 50
 Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 18; Burlington, Aux., 14; Collinsville, Aux., 54.19, M. C., 21, Cradle Roll, 3, S. S., 5; Columbia, Aux., 61, Cheerful Givers M. C., 4.25; East Hartford, Aux., 11, Real Workers M. C., 20, Cradle Roll, 1.25; East Windsor, Aux., 30; Glastonbury, Miss Julia W. Broadhead, 20, Y. L. Soc., 100, M. C., 25; Granby, Aux., 34.50; Hartford, Asylum Hill Ch., Aux., 50, Farmington Ave. Ch., C. E. Soc., 1.54, Fourth Ch., Aux., 31.91, Dau. of Cov., 17.38, M. C., 5, South Ch., Aux., 51, Wethersfield Ave. Ch., Aux., 30.10, Windsor Ave. Ch., M. C., 5; Kensington, Aux., 24.18; Manchester, Second Ch., Aux., 25; New Britain, First Ch., Cradle Roll, 10.50, South Ch., Aux. (25 by Miss J. E. Case to const. L. M. Mrs. C. W. Lee), 51.94, Y. W. Ch. League, 22, Cradle Roll, 9.30; Newington, Aux., 75.70, Y. L. F. M. Soc., 9, Cheerful Givers M. C., 13; Plainville, Dau. of Cov., 8.05, Cradle Roll, 2.50; Poquonock, Aux., 23, Cheerful Givers M. C., 10.40, Cradle Roll, 3.25; Rocky Hill, Aux., 6; Rockville, Aux., 65; Simsbury, Covenant Circle, 50, Open Hearts M. C., 10; Somers, Aux., 26.55; South Coventry, Aux., 14.85; South Glastonbury, Aux., 10; Southington, Aux., 29.15; South Manchester, Aux. (75 const. L. M's Mrs. Frank Cheney, Mrs. Frank Ladd, Mrs. Susan Bissell), 95; South Windsor, M. C., 5; Stafford Springs, Aux., 31.50; Suffield, Aux., 100, Y. L. F. M. Soc., 12.50; Talcottville, Aux., 100, Dau. of Cov., 10; Terryville, Aux., 45.19; Tolland, Aux. (25 to const. L. M. Miss Carrie Whiton), 45.94, Jr. End., 4.10; Vernon Center, Aux. (25 to const. L. M. Mrs. William H. Barrows), 31; West Hartford, Aux., 51.29, Y. L. Soc., 10, Greystone Light Bearers M. C., 5.60; Wethersfield, Aux., 15, C. E. Soc., 61.51; Willington, Mrs. Emily Gardner, 5; Windsor Locks, Aux., 150, M. B., 50; Windsor, Aux., 94.25, Cradle Roll, 5.75, 2,045 12
 New Haven Branch.—Miss Julia Twining, Treas. Bethel, Aux., 4; Branford, Aux., 20; Bridgeport, First Ch., Aux., 60; Bridgewater, Aux., 25; Canaan, Aux., 12, C. E. Soc., 15; Colebrook, Aux., 40, M. C., 34; Cromwell, Aux., 8.25; Darien, Aux., 26.30; Ellsworth, Aux., 4; Goshen, Aux., 13.50; Haddam, Aux., 21; Litchfield, C. E. Soc., 27.55, Jr. C. E. Soc., 7.55; Milford, First Ch., L. Ben. Union (to const. L. M. Mrs. Henry H. Morse), 25; Mount Carmel, C. E. Soc., 10; New Haven, United Ch., M. B., 18; New Preston, Aux., 3; Northfield, C. E. Soc., 12.23; North Stamford, Aux., 1; Portland, Aux., 17; Stamford, Aux., 25; Westbrook, Aux., 20; Westport, Aux., 10, 459 38

Total, 3,126 00

LEGACY.

Stamford.—Legacy of Miss Phebe A. Webb, Hannah Olivia Knapp and Sarah H. Whitney, Extrs., 250 00

NEW YORK.

<i>New York</i> .—Friends, 82.50, A Friend, 165; Gloversville, Friends, 5,	252 50
<i>New York State Branch</i> .—Mrs. F. M. Turner, Treas. Binghamton, First Ch., Aux., 40; Bridgewater, Mrs. Maria M. Bostwick, 15; Brooklyn, Mrs. T. R. D., 250, Tompkins Ave. Ch., Aux., 50; Buf- falo, First Ch., Aux., 25; Deansboro, Aux., 11.46; Fairport, Aux. (to const. L. M. Mrs. Butts), 25; Gaines, Aux., 10; Jamestown, C. E. Soc., 10; New York, Christ Ch., Aux., 7.50; Riverhead, First Ch., Aux., 72.50; Seneca Falls, Aux., 5; Wellsville, Aux., 9.64, West Candor, C. E. Soc., 2,	533 10
Total,	785 60

PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Fla- vell, Treas. D. C., Washington, First Ch., Miss. Club, 75, Prim. Dept., S. S., 7.32, Mt. Pleasant Ch., Aux., 11.30, C. E. Soc., 10, Lincoln Temple, Jr. C. E. Soc., 4; Fla., Daytona, Aux., 11; Ormond, Mrs. A. French, 1; N. J., Asbury Park, S. S., 5; Closter, Aux., 6.13; East Orange, First Ch., Aux., 112, Lydia Guild, Jr., Aux., 50, Twinkling Stars M. B., 25, Trinity Ch., Aux., 13.30, Sen. King's Daus., 10; Glen Ridge, M. B., 25; Jersey City, First Ch., Aux., 25, Faithful Circle King's Daus., 5; Montclair, Aux., 42.30, Y. W. M. S., 60, Children's League, 77.70; Newark, Belleville Ave. Ch., M. B., 64; Nutley, Aux., 5; Orange Valley, Aux., 61.71; Upper Montclair, Aux., 43; West- field, Aux., 122.69, Ministering Children's League and Cradle Roll, 29.51, Jr. Boys' Brigade, 5.63, A Friend, 13, C. E. Soc., 5.53; Pa., Conneaut Centre and Steam- burg, Aux., 5.70; Germantown, Jr. Nes- sima Guild, 12, S. S., 6.34; Philadelphia, Snyder Ave. Ch., C. E. Soc., 2; Va., Falls Ch., Aux., 15; Herndon, C. E. Soc., 25,	995 15
Total,	995 15

IOWA.

<i>Beaman</i> .—Mrs. W. M. Carver,	5 00
Total,	5 00

GEORGIA.

<i>Atlanta</i> .—Atlanta University, Ch., 10, C. E. Soc., 20,	30 00
Total,	30 00

FLORIDA.

<i>Ormond</i> .—Aux. (to const. L. M. Mrs. H. H. Stewart),	25 00
Total,	25 00

General Funds,	18,105 73
Gifts for Special Objects,	9 00
Variety Account,	212 38
Legacies,	2,130 00
Total,	\$20,457 11

MARY H. DAVIS FUND.

Gift of Mrs. Lucy J. Wood, Jamaica Plain,
Mass., in memory of her sister, Miss
Mary H. Davis, received Sept. 3, 1902.

Income for scholarship in Ahmednagar
Boarding School, India, \$1,000 00

RECEIPTS FOR ADJUSTMENT FUND, JUNE 18
1902, TO OCTOBER 18, 1902.

<i>Maine</i> .—Portland, The Misses Libbey,	100 00
<i>New Hampshire</i> .—Concord, Ladies, 23, Claremont, Aux., 10; Hanover, Friends, 50; Henniker, A Friend, 10; Hopkinton, A Friend, 7; Lacombe, Friends, 10,	110 00
<i>Vermont</i> .—St. Johnsbury, Mrs. Henry Farbanks, 100, Mrs. T. M. Howard, 100, A Friend, 25,	225 00

<i>Massachusetts</i> .—A Friend, 50; Andover and Woburn Branch, Friends, 422.50; Boston, Old South Ch., A Friend, 100, Union Ch., Mrs. Henry F. Durant, 100; Brookline, Mrs. C. L. Goodell, 40; Essex North Branch, Newburyport, Mrs. J. W. Dodge, 10; Essex South Branch, Bever- ly, Dane St. Ch., Aux., from estate of Mrs. Ann N. Bailey, by Mrs. Susie E. Trask, 500, Friends in Branch, 60; Nor- folk and Pilgrim Branch, Friends, 80.25 (of which Braintree, Friends, 8.75; Brock- ton, 10; Hingham, Friends, 2; Holbrook, Friends, 2.50; Milton, Friends, 10; Ply- mouth, Friends, 5; Randolph, Friends, 12; South Weymouth, Friends, Old South Ch., 2, Union Ch., Friends, 15; Weymouth, Friends, 10; Wollaston, through Mrs. Lincoln, 3); North Middle- sex Branch, Friends, 69.11 (of which Asliby, Aux., 5; Ayer, Aux., 5; Concord, Aux., 13.36; Dunstable, Aux., 3.25; Fitchburg, Rollstone Ch., Aux., 5, C. C. Ch., Aux., 10; Groton, Friends, 5; Pep- perell, Aux., 3; Shirley, Aux., 3; South Acton, Aux., 3.50; Westford, Aux., 5, Friends, 8); Lincoln, Aux., 50 cts.; Monson, Miss Esther R. Holmes, 50; Peterham, Miss Elizabeth B. Dawes, 100; Springfield Branch, Friends, 20; Worcester Co. Branch, Friends, 167 (of which Clinton, 10; Gardner, 30; Spencer, Mrs. S. C. Dyer, 40; Westboro, 5; Whit- insville, Mrs. Sarah Whitin, 20, A Friend, 40; Winchendon, 7; Worcester, Central Ch., Mrs. Simeon Newton, 15),	1,769 36
<i>Connecticut</i> .—New London, Mrs. J. N. Harris, 1,000, A Friend, 100,	1,100 00
<i>New Jersey</i> .—Newark, Mrs. A. W. Mach- in, 50; Westfield, Mrs. Martin Welles, 25,	75 00
<i>New York</i> .—New York City, Mrs. C. C. Mitchell,	5 00
Total,	\$3,384 36

Receipts, Oct. 18, 1901, to June 18, 1902, ac-
knowledged in LIFE AND LIGHT, Au-
gust, 1902,

Total receipts, Oct., 1901-Oct., 1902, \$11,335 72
Receipts, Oct., 1900-Oct., 1901, acknowl-
edged in LIFE AND LIGHT, Dec., 1901, 29,008 40

Total receipts, Oct. 18, 1900-Oct., 18,
1902, \$40,344 12

TOTAL FROM OCTOBER 18, 1901, TO
OCTOBER 18, 1902.

Contributions, \$103,376.17; Lega-
cies, \$31,293 37; Adjustment
Fund, \$11,335.72, \$146,005 26



President.

MRS. A. P. PECK,
819 Fifteenth Street, Oakland, Cal.

Treasurer.

MRS. S. M. DODGE,
1275 Sixth Ave., Oakland, Cal.

Home Secretaries.

MRS. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

MRS. R. E. COLE,

1367 Castro Street, Oakland, Cal.

Foreign Secretary.

MRS. C. W. FARNAM,
Fruitvale, Cal.

Branch Secretary.

MRS. H. E. JEWETT,
2511 Benvenue Ave., Berkeley, Cal.

Superintendent Young People's Work.

MISS ALICE M. FLINT,
60 Santa Clara Ave., Oakland, Cal.

Recording Secretary.

MRS. S. F. BUFFORD,
1814 Sutter St., San Francisco, Cal.

REPORT OF RECORDING SECRETARY FOR THE TWENTY-NINTH ANNUAL MEETING.

FOLLOWING in the succession of Recording Secretaries I submit this report of the year's work. Our meetings have been held, our bills paid, our pledges fulfilled, and although nothing very remarkable has taken place, still we may call it a prosperous year, and realize that the "good hand of our God has been upon us," as Nehemiah said many years ago; if we have had losses in our membership, let us look to it that there are no losses in our zeal and interest; and now we are met on this Twenty-Ninth Annual Meeting.

Our annual for 1901, held in the Third Church, San Francisco, was well attended. Our President, Mrs. Peck, was re-elected, with a board of officers much the same as the previous year. The Young Ladies' Branch reported a change in its constitution. Owing to the formation of Christian Endeavor Societies and Young Ladies' Guilds its membership had grown less, and in place of the usual officers a Superintendent was to be chosen, and the money collected to be paid to the Board Treasurer. Miss Flint was appointed as Superintendent of Young People's Work. Miss Denton of Japan and Miss Barker of India addressed us, giving many interesting items of their work. Much sorrow was felt at the announcement of the death of Mrs. Perkins, the mother of two missionaries, whose prayers were unailing for God's blessing.

In December we met at the First Church, Oakland; in March at Bethany; and in June at Alameda. These meetings were enjoyable, and we were most hospitably entertained by the ladies of each church.

On October 22d there was a reception at the Y. M. C. A. to missionaries returning to their fields in China and Japan. We looked in the faces and heard the voices of some veterans; namely, Mr. and Mrs. Stanley on "Tientsin," Miss Andrews of Tung-cho, and Mrs. Davis, Miss Parfalee, and Miss Adams of Japan. These occasions are of great value, giving us a needful opportunity to know our missionaries.

At the December meeting we heard Miss Brown of Niigata, and Mrs. Smythe of the Methodist Board at Foochow; in March Miss Melville of West Africa addressed us, also Mr. and Mrs. Arthur Logan, who were on their way to Guam to join her, and Mrs. Price. In June we were glad to hear Miss Watson of Egypt, belonging to the United Presbyterian Mission, and Rev. Mr. Perkins of Madura. We have greeted with pleasure friends from the East who are interested in the Boards at Boston and Chicago. Their work is on a larger scale than ours, and they have many new features. At each meeting we have heard the graphic accounts Mrs. Farnam gives of our missionaries, and also papers by ladies of this vicinity.

Our Branches—the Southern, Oregon and Washington—sent their reports to our last annual. Our President attended the annual of the Southern Branch last April, speaking seventeen times in twenty days, and, if possible, hopes to attend the Washington Branch annual this fall.

As in previous years, we have supported missionaries and schools in India, China, Japan, Turkey and Africa. We have relinquished our work in Spain, feeling that the higher education is beyond the province of this Board; instead we have a new field in the Foochow Mission at Pagoda Anchorage.

The Cradle Roll is flourishing under the enthusiastic care of Miss Piper.

A new interest in the study of missions has been found in *Via Christi*, which takes up the centuries from Paul's time to Carey and Judson. This has been prosecuted with vigor and enthusiasm in Pilgrim Church, Oakland; also in Santa Cruz, Fruitvale, Berkeley and Plymouth Church, San Francisco.

Mrs. F. H. Foster, who edited our column in *The Pacific*, has removed to the East. Her sister, Mrs. Ireland, who was planning to return to Africa, and to whom we voted to send a small donation for the Ireland Home, died after a short illness in the spring. Mrs. Farnam has added to her other duties the care of the column.

As we pass in review these months we are reminded of the loss we have suffered in the death of our dear Mrs. Smith, who went to glory on New Year's morning. Although unable to be present at our meetings for some time, her interest was active to the last, and the present Secretary has learned much from her. A memorial service was held in Mrs. Smith's honor at the March meeting. "She, being dead, yet speaketh." Among the large amount of paper which was in Mrs. Smith's care is the original draft of our constitution. Copies of this were sent to the churches, and there are the lists of charter members from Santa Cruz, Santa Barbara, Clayton, San Jose and churches in San Francisco and Oakland.

The record of the year is finished.

"Another year! Another year!
How many a grief has marked its flight!
Some whom we love no more are here,
Translated to the realms of light."

THE SOUTHERN BRANCH.

THE latest word to us from Miss Denton was a postal containing the words, "The past year has been one of great, great advance in our work."

Mrs. A. E. Larkin, of Ontario, now has charge of the Traveling Missionary Libraries for the San Bernardino district. Auxiliaries in this district please confer with her about obtaining them.

A number of our auxiliaries are now studying *Via Christi* in their missionary meetings. It certainly furnishes a good solid foundation of missionary information on which to build up more perfectly the knowledge of present progress.

Facts and news of our own workers should be brought in along with this uniform study.

The President of the Southern Branch would be glad to hear from auxiliaries as to their winter plans for meetings, and know of the success of the uniform study.

A book so convenient for use and reasonable in price as *Via Christi* should be owned and read by large numbers among us. Thirty-five cents to Fowler Brothers, West Second Street, Los Angeles, will procure a copy.

There will follow some suggestive programmes from this book used by some of our auxiliaries. The two given this month are from Chapter I. The topics with Roman numerals are supposed to be thoroughly prepared, but are not to exceed seven minutes each. The questions are to be answered briefly in one minute, if possible.

Topics.—I. "The Times of the Roman Emperors." II. "Early Apologists and Early Translators of the Scriptures." III. "Justin Martyr and Early Women Martyrs."

Questions:—

1. How does the social upheaval of the early Christians compare with that of Socialists of to-day?
2. Why did Christianity tend westward?
3. Why is it said, "The blood of the martyrs," etc.?
4. Were city or country missions more fruitful, and why?
5. The Catacombs?

Devotional exercises, consisting of Scripture, as suggested in *Via Christi*, Chapter I.

Earliest Christian Hymn.

Prayers, from pages 24 and 25 of *Via Christi*.

Table No. 1, given in the same, read or written on the blackboard.

Questions.—Who were the first missionaries, their methods, first tour, different kinds of work? Name a few noted Christians from 100 to 300 A. D., giving countries, work and career. Give something about the early women martyrs.

References.—*Via Christi*; Barnes' *Two Thousand Years Before Carey*; Mrs. Scudder's *Nineteen Centuries of Missions*; Smith's *Short History of Christian Missions*.

JAPAN. WORK IN MATSUYAMA.

THE year has brought no cessation of "hostilities." The battle is raging, and our successes are increasingly visible. We have recently completed two series of special meetings,—one of three days, which we carried on by ourselves in Komachi (street-preaching by day and chapel-preaching at night), and one of six days in Togawa (where our church is), with the help of Dr. Davis and Mr. Harada, of Kobe. Each spoke two or three times each day,—a heavy pull for them and for us, too. Seventeen persons signed applications for help in studying Christianity. The results of last year's campaign have been pretty well conserved; out of about fifty who signed applications some twenty have already joined the church, and the majority of the rest are still studying. Some of our recent acquisitions are distinct additions to our working force.

In March we began a Christian boarding house for factory girls,—a most important and hopeful work. We had much doubt about our ability to finance it, as we can secure no help from Board funds for such purposes. Private gifts from the missionaries have, however, proved sufficient thus far,—though we still need a baby organ,—and we expect the "home" soon to become self-supporting. Mrs. Gulick's two cooking classes, having about thirty members, are fairly prosperous. They bring us into relation with some of the best families of the city, thus giving us a recognized social standing.

We started last January a species of city Y. M. C. A., with university extension methods, English being the foundation course. Astronomy and chemistry are two other courses we expect to finish before summer. The Girls' School has taken a new start, both in pupils (now about one hundred) and in Christian character; Bible study and attendance on morning prayers being required of all,—even day scholars. Since last December Miss Parmelee has been in our family,—a pleasant addition. She has given herself to the woman's work with much energy and success. We all continue well, for which we are profoundly thankful. The children persist in growing in every way. Thanks to a generous friend, we have been able to employ an English-speaking Japanese young man to help in their education, so that that problem has been partially solved the past two years. I have been able to continue to serve as the acting pastor of this church. The Japanese pastor, Mr. Ninomiy, is to be away the remainder of this year. This keeps me exceedingly busy. But with all my efforts I do not begin to enter all the doors opened to me, and this is largely so for lack of means to employ sufficient helpers and make suitable use of the printed page. Oh that all Christians at home could appreciate the innumerable openings and opportunities lying all around us, and provide us with the means for more effectually possessing this land for Christ and the truth! Had I a few hundred dollars more each year for direct evangelistic work—for a gospel tent and for tracts—the work I could accomplish could easily be doubled and trebled.

Pray with us for this, and for us that we may be faithful in doing the best with what we have.

Yours at the battle front,

SIDNEY L. GULICK.



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CHRISTMAS EVE.

BY EDNAH PROCTOR CLARKE.

Not to Jerusalem's palm-welcomed King,
Not to the Man reviled on Calvary's height,
Not to the risen God my heart doth lift
In wondering awe to-night.

But to the Baby shut from Bethlehem's inn,
About whose feet the wise, dumb creatures pressed,—
The downy head, the little nestling hands,
On Mary's breast.

There were so many ways Thou couldst have come,—
Lord of incarnate life and form thou art,—
That thou shouldst choose to be a helpless Babe,
Held to a woman's heart,

Doth seem thy tenderest miracle of love;
For this more wondrous than Love sacrificed,
All women, till the utmost stars grow dim,
Must love thee, Christ!

—From the Century.

A TRANSLATION.

Extracts from a paper read at the Bible Women's Conference on "Bible Women's Work in the City of Bombay, India," by Tarabai.

"My companion Adabai and I have twelve regular places where we visit in different parts of the city among various castes, as well as among the lepers out at Matunga, at the plague hospital, to the women at the police station, to those who work in the Victoria Gardens, and any Christian women who may be ill in the different hospitals in Bombay. In this way we have talked to 1,675 women and 625 men. We have taught Bible verses and hymns to boys and girls, distributed books and tracts, given garments from our Dorcas Society to some of the very poor, and have done other errands of mercy. We find it difficult sometimes to gain entrance to a new place or home. Ignorance of Christians, or caste rules, or prejudice, keep them from welcoming us or asking us to sit down; but we talk while standing, remove their objections by tact, repeat our visits, sympathize with and comfort them in their troubles, sing to them, until often we are heartily welcomed at last. They are like animals brought from the country into the city, where they see white walls and white clothing, which fills them with terror.

"We have lost many of the old homes, where we have read for three or four years, on account of removals since the plague into more healthy localities. We have decided to hunt up our old families if possible.

"Every day we are confronted with many questions and many objections; among them are these: Show us your God! You worship him; can you see him? If our gods are senseless, how did our ancestors worship them all their lives, suffer for them, and taught us to worship them? Should we leave the old way and bring reproach on our race? You talk of Jesus as the incarnation, we of Krishna; what is the difference? Such like and many other questions are put to us. Of course this opens the way for us to compare the life of Jesus and that of Krishna, to talk and sing of the living God and tell them that Christ came to save sinners, while Krishna says he comes only to the righteous. Now, what is the fruit of our teaching? Does the word abide with our hearers? At one place we were received very kindly by a high-caste woman who had a comfortable home. We sat and talked with her and she with us in a most friendly manner, but finally seeing our Bibles she said, 'You must not tell us even one word out of your books; the men in our family have strictly forbidden it;' so we arose and came away. In a few days we were passing near there and saw her conversing with a Kamati woman (another caste), who was telling her that she had to feed her dead the next day. At that we stopped, and said, 'Will the dead eat?'

'Oh no,' she said, 'but their spirits will, and they will rove restlessly until they have all they want.' This gave us opportunity to speak of death and the resurrection. After the Kamati woman left, our friend begged us to go home with her and tell her more. After some days we heard that this woman was dying; doctors, mind readers, muntras and vows were of no avail. We went to the house, but found her unconscious. Her mother's wails and agony touched our hearts, and we said, 'Trust her now with Jesus Christ,' and then came away. In two or three days we heard that the woman was better, and that she had been heard to say, 'O Lord, I have none but thee whether I live or die.' Again in a few days she said to her mother, 'Call those two Christian women.' We went, and the first words she uttered were, 'I am born again; my gods in whom I believed did not save me, but the Jesus whom I despised has made me well.' At her request we read from the Bible and sang to her. She now says, 'I am a Christian at heart, and I talk openly of my belief, but I am yet too afraid to break caste.' We are hoping courage will be given to her. At another house in the same street we were reading to some women, who were listening attentively and with great interest, when a man who stood near called out angrily: 'Why do you listen to those polluted women? Don't you know they are deceiving you? They will carry you off.' One of the women answered back: 'Well, don't you be deceived or led away or become a Christian. It is nothing to you; you are not of our caste.' Upon that he showed great anger, and said, 'Just let one of you leave your caste; I will report you to government; then you will see what will happen to you.' He then went away. This shows that, though Satan troubles those who try to learn of God, our work will not be given up by him, and this gives us joy. At the plague hospital we had some conversation with the nurses. Going out, the Sepoy at the gate said, 'You have no business here; you have no orders from the lady superintendent.' The lady hearing this called to us, and after asking our names, our work, and the mission under which we work, said, 'Come just when you like and talk to these people.'

"At still another place a woman, who had called us in, and is able to read, and had read the books and tracts we had given her, one day opened her heart and told us who she is. Even if she is a Rahab, we feel that Christian truths are affecting her, and that like Rahab of old she will seek and get salvation. In another place where we go those heathen women not only listen, but join with us in singing hymns. We ask prayers for those women, who are like little children learning the alphabet. The Lord can gradually open their hearts and make them courageous to come out from their caste and their people."

In Memoriam.

By the death of Mrs. John L. Davies the Congregational Church of Davenport, Iowa, has lost a warm friend and liberal supporter.

Mrs. Davies died at her home in Davenport, September 7th, being ninety-one years of age. She was a charter member of the Ladies' Foreign Missionary Society, which was organized in 1870. Her deep interest continued in it up to the time of her death. She had been a subscriber to LIFE AND LIGHT from its first publication, and greatly enjoyed its pages. The influence of her beautiful, pure life will long remain with us. Her presence was a benediction to all who knew her. "Blessed are the dead who die in the Lord."

THE OPINION OF THE NATIVE PREACHER ON WORK IN MELUR STATION, INDIA.

WITH eleven native preachers I have just finished a ten-days' tour of preaching through a circle of one hundred and forty-three villages, where we preached to more than seven thousand six hundred hearers. At the close of this tour I asked the men to tell me what had impressed them specially on this tour, as a matter calculated to give us courage as to the growth of the kingdom in the hearts of the people, or as a matter to discourage us in our work. Is the kingdom coming, or is it not coming?

F. E. JEFFREY.

I quote below some of the replies:—

"I was surprised to hear the Hindus singing Christian lyrics. One man was singing, 'Oh, Jesus, I am a sinner. Rule over me.' In another village a man sang, 'Oh, Jesus, thou only Saviour, save me!'

R. RAYAPPAN."

"I was impressed in one village by a woman who, when we began to preach, went from house to house and gathered the people to hear about Jesus. In another village a Pariah man said: 'I know you, who you are. You have come to preach about Jesus Christ.' Then he turned to his village people, who had gathered to hear, and said: 'Now listen to what these men say. How often have I told you that Jesus is the only true God. But when I have worshiped only him, you have come to beat me with clubs and to burn my house over my head. Just listen to what these men say. I believe that Jesus Christ is the true God.'

S. MUZZY."

“ In the village the people said : ‘ Whatever is useful to me, that is my god. The hoe serves me, so I worship. The plow does my bidding ; I worship that. The hatchet cuts my firewood, so I worship the hatchet. The firewood cooks my food, so I worship the tree which gives the firewood.’ Then I showed the accordion which was in my hands, and said : ‘ Hear what sweet music this makes. Why don’t you worship it?’ At once they all raised their hands and worshiped the accordion. Then I said, ‘ But this accordion was made by the white man.’ Again they all raised their hands and worshiped the white man. Then I told them of God who made the white man and all creations. He alone is worthy to be worshiped.

“ But such ignorant people are in the back villages. Formerly the people thought the idol was God. Now since Christianity has taught them better, they say that the grotesque and unclean idol is only used by them as a symbol to make them think of God. P. THANGAMUTHU.”

REPORT OF THE THIRTY-FOURTH ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

BY MARY I. LYMAN.

THE Thirty-fourth Annual Meeting of the Woman's Board of Missions of the Interior, held in the First Congregational Church of Chicago, has come to a close ; and as we turn again to the daily task, the common round, we feel indeed that we have just placed a golden stepping stone in life's highway by which we may climb to a higher level, with a broader outlook and a clearer, purer atmosphere around us.

It was an unusual meeting. One hears that from the officers of the Board, who have prayed into being and successfully carried through so many annual meetings. The delegates, who have come in such unprecedented numbers from churches all over our great interior states, have been clasping each other by the hand and repeating it, with the earnest wish that they might carry to their constituencies some of the enthusiasm and exaltation and enlargement of vision which seemed to grow and rise and broaden out from the opening reception, Tuesday evening, when delegates and missionaries met each other in social intercourse, until that last night when we could stand with Miss Ellen Stone in her captivity and feel “ the presence of the angel of the Lord.” It was attested by the large numbers that were present

at all the sessions, and especially by that vast company—filling every seat of the large audience room of the church, lining the walls, and crowding the gallery aisles—who had come to hear Miss Stone tell of her wonderful preservation in captivity, and deliverance from it. Nor was this the usual audience that gathers to hear a missionary speak, for besides the delegates and friends, little ragamuffins from the street, hard-worked women from neighboring tenement houses, with their babies on their arms, slouching men in soiled linen, and thoughtless young men and girls, attracted by Miss Stone's name, listened attentively to words that must have sounded new and strange to their ears as she told of the marvelous exhibition of God's sustaining power through all her thrilling experience.

Many things combined to make this an unusual meeting: the great cordiality, careful preparation for, and perfect sympathy with, the gathering displayed by the pastor and people of the church, and by the neighboring pastors; the large number and high order of the missionary speeches; the thoughtful, suggestive papers brought by the women of the Branches; the stirring and enlightening address given by Dr. H. L. Willett, of the Chicago University, which pictured the grand and heroic nature of the missionary enterprise—this "business of the Church,"—and of the need of the world for more "mothering"; and above all the spirit of prayer that was evident, and seemed especially to find utterance after Miss Swift's uplifting exposition of Habbakuk's prayer and vision,—all united to make the occasion a memorable one.

The review of the Home Department and the reports from the Branches showed how vigorously the work was being pushed at this end of the line,—by the efforts of field secretaries and speakers, by the circulation of *Mission Studies*, by reference and traveling libraries, and by earnest workers everywhere,—so that three states, at least, could report the fulfillment of their pledges to the Board. And yet but one new missionary has been sent to the foreign field during the year. The report of the work abroad showed faithfulness and progress at every point, and how massacres and war, famine and pestilence, only served to open new doors for the missionary to enter, thus bringing the long-prayed-for increase of opportunity, and to us the privilege of keeping step with God if we will.

The one note of sadness came when the Treasurer, Mrs. S. E. Hurlbut, reported that although \$80,820.01 had been raised since the last annual meeting, which was an advance of more than \$4,600 over the preceding year, it nevertheless fell short by \$5,500 of the sum which the Executive Committee had been obliged to expend for the year's work. By pledges and contributions \$2,365 of this sum was raised before the meeting closed.

The children had their place in this meeting, and for one hour rows of little faces were turned to the missionaries as they told of what little Americans were doing to brighten the lives of the children of heathen lands through the Glory Kindergarten of Japan, the boarding schools, village schools, and orphanages in China, India and Turkey. During another hour the mothers and teachers turned their thoughts to the unuttered cry of our own children for that culture which comes alone from the training of self-sacrifice, and considered how best to bring to them the opportunity of sharing in this great missionary work which needs their help. Dr. J. F. Loba, with his overflowing sympathy, voiced for us the cry of the children of India, whom he could hear "crying in the playtime of the others."

For the young women came the thought that "God has his best for those who stand the test." "We are praying for and seeking to evangelize heathen girls, but are we giving up our daughters to secular things? Are we teaching them that the things best worth living for are not the things of this world?" And then Miss Emily Bissell stood before us,—for a time a despised Mahar woman,—and pictured all too vividly the tragic life of a low-caste woman in India.

On what scale ought missionary work of the twentieth century to be planned? was Mrs. Moses Smith's pertinent question, and her telling words drove home the truth that "no missionary Board can plan anything but on the scale of the individual giver." "God has made his plans and given us the power to fulfill them if each individual Christian does his work." Many helpful thoughts came in the discussion of the essential factors in the execution of such plans: the messenger or the sender and the sent, money, and prayer. "Christ says, 'Go ye into all the world.' We cannot all be of the company who go. Are we then forbidden to fulfill that command? No; our work may lie at home. We may be sent to be senders." "Money, which may be a temptation, may also be made the means of the greatest blessing if used for God." "Pour out your souls in prayer for the vision that will make you say, God is victorious, and I will march with him. At the last great day it is with our prayers we shall ascend before God; not with our works, not with our gifts. Who can say but that the ineffective work on the mission field may have been done with money unconsecrated by prayer?"

And then the missionaries! What a picture of humble, consecrated, heroic womanhood arose before us as in simple words they told of the lives they led. From Miss Johanna Graf, Mrs. Etta Doane Marden, and Miss Ellen Stone we learned the story of the work in Turkey. Miss Anna Millard, Miss Eva Swift, and Miss Emily Bissell led us to the little blind

